

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

\$3.00 PER YEAR IN ADVANCE.

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

[SINGLE COPIES EIGHT CENTS.]

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MARCH 2, 1872.

VOL. XI.—NO. 24.

## Poetry.

Written for the Religio-Philosophical Journal.  
A HOPE.

BY HUDSON TUTTLE.

I have a Hope, 't is only half expressed  
That I may dwell on earth to see the day  
When every wrong and sin shall be redressed,  
And truth and right o'er all shall cast their ray,  
And darkness flee,  
Like storm at sea,  
Or a cloud-shadow o'er the grassy lea.

For all my transient life I've felt the wrong  
Press heavily upon my burdened thoughts,  
Oft have I watched with sorrow earth's mad throng,  
Too oft to see the truth by error bought  
In marts of trade,  
In prices paid,  
And wept to see so soon the bargains made.

All things are wrong to what they might be made:  
I'd see them righted by angelic way,  
Then with a tear the wrong in earth be laid,  
And for a knell alone the rattling clay,  
All have their day,  
And fade away,  
Like evanescent rainbow's lurid play.

The right triumphant over dying night,  
Its victory already loudly cries;  
And through the fog I see the dawning light,  
In golden morning gild the spirit's skies,  
'T is coming soon,  
And ere its noon  
We'll live to love each other, not alone.

## BRIEF OUTLOOK.

BY LUTHER COLBY.

The star of empire westward wends its way,  
From Europe's shores the human flood flows in,  
And teeming life, at no far distant day,  
The fruits of labor shall most nobly win.

No pious bigot's wand shall power possess,  
To warp the minds of honest-hearted men;  
Freedom of conscience all the races bless,  
When the great Now shall take the place of Then.

Cities shall rise on hillside and on plain,  
Where now the Indian's wigwam dots the land,  
The white man's skill the barren earth regain,  
And peace and plenty reign on every hand.

—Banner of Light.

## Do Animals have Immortal Spirits? —If Man has an Immortal Spirit, when does it begin to exist?

I presume that I shall be pardoned by the author of the following private letter, for publishing it entire. It gives an able expression to two of the greatest difficulties which beset the spiritual philosophy in the minds of thinkers. With the exception of the doctrines of conservation of force, and creation by evolution, these difficulties have seemingly become more insurmountable, and have been occupied as high vantage ground by skepticism.

To escape the pressure of materialism, the old doctrine of re-incarnation has been revived, which, by making creation a succession of miracles, at once places itself outside the province of reason and the spirit realm, instead of being controlled by law, becomes the law to the physical elements with which it clothes and expresses itself. Of this theory I cannot speak at present. Commanding as it does the belief of a majority of European Spiritualists, and many in this country, it deserves respectful attention, although in the form in which it is presented, it has little or no support from science. Its strongest position is the time old statement: If spirits are immortal in the future, they must have an infinite past, as whatever has a beginning must have an end. It is impossible for an immortal spirit to spring from a mortal form. Exceptions may be taken to this position, and even should they not be successfully maintained, the opposing difficulties of physical science are not met by the scheme of re-incarnation.

HUDSON TUTTLE, Dear Sir:—Assuming your willingness to answer the questions and remove the doubt in the minds of skeptics concerning the theory of "spirituation," I make no apology—though personally a stranger to you—for addressing you on a subject which is "a matter of life or death" to us all. I remember reading, many years ago, an essay by Robert Chambers "concerning the class of persons who are easily convinced," and the rapid and wide spread of Spiritualism is proof to me that that class of happily constituted persons is very large. I was among the first to investigate this subject twenty years ago. I did so with high hopes and soon became familiar with most of the phenomena—but I finally retired from the field disappointed—not having the good fortune to be one of the easily convinced. There are many things that I have witnessed that I can account for on no other theory but the spiritual. By the Spiritual theory I mean the theory of a spiritual man, existing in the natural body, but distinct from it, and capable of existing without it—and that it is these disembodied spirits that produce what are called the "spiritual phenomena." Now there are some considerations which make this spiritual existence appear to me simply impossible. Two of them I will set forth as well as I can. 1st. Man came to be here on the earth somehow. I presume Spiritualists generally have given up the theory of his miraculous creation, if they ever believed it. How then came we but by some process of development from lower species. I can not imagine any other way. I have an extract from a lecture of Agassiz (who still holds out against Darwin, but he will have to surrender by and by) showing that the intelligence of animals is the same in kind as that of man—differing only in degree. Such being the case, why may not the internal monkey and the inter-

nal pig live on after the dissolution of the body as well as the internal man? When I have put this question to Spiritualists they have generally tried to jump over the difficulty by assuming that the internal beast does so live on—very well—but how far down in the scale must we go to find the beginning of eternal life. So much for difficulty No. 1. Now for No. 2. I was going home from a very "eloquent" spiritualistic lecture one night when I overtook a little, old man who began to talk about the lecture. Said he—"This notion of a spiritual body looks plausible at first, but when does it begin? That is what puzzles me." Exactly so. This has puzzled me ever since I first began to read Swedenborg, but I had never mentioned it nor heard it mentioned before. I looked in vain in the literature of the "New Church" and of Spiritualism for light on this point. There must be some point of development at which, if the bodily organism of the mother and embryo child were destroyed, the spirit form of the child would live on. Who can imagine where it would be. The only allusion I have ever seen on this point was in a lecture by J. M. Peabody—he says it lives on from the "sacred moment of conception." When is that? You may plant a pea in the ground and if there is enough warmth and moisture it will gradually sprout and grow. But who can tell us about the "sacred moment" when it first began to swell? Is birth the time when the spirit begins its independent existence? Birth is an unimportant circumstance and may be hastened or hindered by accident. Or is at the "first dawning of intelligence" of the birth,—and when is that?

Such are two of the fundamental difficulties I find with the foundation of your philosophy. I want them removed. The idea of "falling into naught" is no more agreeable to me than to other men. Spiritualists and Swedenborgians, what can you do for me? Maybe the fact that we do not die can be established and leave these difficulties where they are. If so, I shall be glad—but I want no more rhetoric on that subject, and it is because I believe you are not much of a dealer in that article that I address you. I know you have written a book entitled "Arcana of Spiritualism." Perhaps my questions are answered in that. I intend to procure it as soon as I can. I am not a seer, nor a genius, nor a man of science, but an humble philosopher of the school of Gradgrind. I want "facts, sir, facts," and that is all any body wants—if we only know what ails us. The trouble with Brother Gradgrind was that there are certain classes of facts that he could not appreciate.

My attention has lately been recalled to this subject. I want the question settled "If a man die shall he live again?" You know I am not alone in my position. It is not true by a long way, as I have seen asserted in Spiritual papers that all who investigate become convinced. If you think it worth your while, I would like to hear from you.

CURIAN SWAIM.  
Nunda, Ill.

ANSWERS.  
In the brief space allowed for reply, I cannot even attempt to prove all the propositions I shall advance, but refer the question to "The Arcana of Spiritualism" for a more elaborate statement.

We will take for granted that man is a dual structure, a spirit and a body, and attempt to solve the problems presented on that ground. If the body is mortal, and the spirit immortal, we may first inquire what constitutes immortality? The balance and perfect equilibrium of the forces of decay and renovation. Could this obtain with the gross elements of the physical world, an immortal oak or lion would be as possible as an immortal man. But such balance cannot be gained or preserved. Animal forms mature and perish; death is an essential result of life.

If man is immortal, it is not through miracle, but his spirit must be animated and sustained by fixed laws. The grand doctrine of Creation by Evolution, unfolds the perfect physical man from the original chaos, and extended still further, unfolds the immortal spirit. For as man is the crowning glory of creation, the crowning glory of man is immortality, without which the creative scheme of nature is objectless. As the physical bodies of animals are only steps of progress to the development of man, as their component atoms are dissolved at death, so is whatever spiritual power they may possess. They have not reached the stage where the harmony is capable of preservation without the intervention of the body. The animal as well as man has a spirit, but its individuality is not preserved after death for this reason. But as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation is drawn with seeming difficulty. A certain degree of advancement is absolutely essential, below which is nonentity and above which is immortality.

From what has been previously said of animals possessing spirits, it will be seen that a spirit is not necessarily immortal, but can be gradually extinguished as a lamp, burning for an indefinite time and slowly going out. The spirit "begins to exist" as soon as the physical body which clothes it begins to exist, matures with it. If the parents have immortal spirits as well as mortal bodies, and if the corporal frames support the corporal being of the foetus, then their spiritual natures must in equal measure support the spirit of the foetus, and the growth of its spirit and body be similar. But all spirits that thus "begin to exist" are not immortal. Up to the indefinite borders of the realm of man, the process is incomplete, and the spirit does not retain its identity after death, but is, as the Hindoo would say, absorbed into the infinite bosom of Brahm. From thence it again enters the physical structure of animal

life, at length to become immortal in the spirit of man. This is the re-incarnation of life. As the physical form breaks down into its elements to be again resurrected in living beings, so the spiritual portion is dissolved to be re-incarnated. There is, however, no transposition of individuality, which is as completely lost, as is the bodily structure, which is wafted by the winds to remotest parts, and enters into the formation of countless forms.

All living beings possess spirits, but only in man is the evolution sufficiently complete for the preservation of spiritual individuality after the death of the body. The existence of a spirit, even after that event, is not conclusive of its immortality. As the animal and human kingdoms inextricably blend; as in every infant, the progress of man from the brute is repeated, the line between the mortal and immortal cannot be sharply defined. All that can be said of the embryo is that it possesses the possibilities of immortality.

HUDSON TUTTLE.  
Berlin Heights, Ohio.

## Items of Interest—By J. O. Barrett.

A GOOD OLD AGE.  
What is more beautiful? The autumn of life ripens all our earth disciplines. "We have fought the good fight!" Beautiful indeed the aged father or mother, with a veil over the vision of memory, with a "door open in heaven," with attending angels to take our beloved to the rejuvenating life beyond.

Says Zschoke: "On my seventieth birthday I felt as if I were standing on a mountain height, at whose feet the ocean of eternity was audibly rushing; while behind me, life, with its deserts and flower-gardens, its sunny days and its stormy days, spread out green, wild, and beautiful. Formerly, when I read and heard of the joylessness of age, I was filled with sadness; but I now wonder that it presents so much that is agreeable. The more the world diminishes and grows dark, the less I feel the loss of it; for the dawn of the new world grows ever clearer and clearer."

Beautiful is this life-like picture of "grandmother," translated from a Spanish Ballad: "Grandmother is very old; she is wrinkled and white-haired, but her eyes are soft and bright; she tells the prettiest stories, and she has a new silk gown worked with great flowers which make a loud rustling against the walls. Grandmother knows many things, for she has lived a long, long time—a great while before father and mother; this is certain. Grandfather has a psalm book, with a silver clasp, and she reads very often in this book. In the middle of the volume is a rose pressed out and dried, which is not as pretty as the roses in the conservatory; yet grandmother regards it with a smile of happiness, and tears come into her eyes. Why does grandmother gaze upon that dried flower in her psalm book? Dost thou desire to know? Whenever grandmother's tears fall upon that flower, it lifts up its stem, its leaves resume their colors, and then the walls fall as if they were but clouds, and on all sides around grandmother spreads the green, beautiful, forest, where the sun scarcely pierces the foliage. And then grandmother is young again; she is a charming young girl with blonde locks and fresh cheeks; she is fair and brilliant, no flower is brighter. By her side is seated a handsome, graceful young man, who presents her a rose, as he smiles. Grandmother never smiles in that way? Ah, yes, even now, she smiles again as then. He has gone; a thousand visions and a thousand thoughts have taken his place. The handsome young man is gone; the rose is spread out on the psalm book; grandmother falls back in her large arm chair; she gazes on the faded rose spread upon the open book; grandmother is dead! She was put in the black coffin, wrapped in white linen; she was so handsome! Her eyes were closed, but every wrinkle had disappeared, she lay there with a smile on her lips; her face surrounded with her venerable, silvery locks; none are afraid to look at her; it was still grandmother, so good and so beloved. The psalm book was placed in her coffin, under her head; she had also desired it, and the rose was in the book; and then they buried grandmother. On her grave, close to the church walls, was planted a rose bush, whose roses waved in the wind, and said: "It is pleasant to breathe in the dew and the moonbeams. If we are the freshest, some loved hand will come and gather us for the fairest maiden. Let us summon all our brilliancy and perfume." And the nightingale heard what the roses murmured, and it carolled in honor of the rose which the young girl had planted in her psalm book, of the rose that was faithfully kept until the cheeks, once so fresh, became wrinkled. It is so pleasant to live in a loved one's memory. And as the nightingale sang, the church organ pealed out those grand and beautiful psalms which in the book beneath grandmother's head, and then the moon shone down with all its brilliancy.

In Miss Muloch's "Thoughts about women" occurs this fine passage:—"A life in which to learn has been made of all the materials granted to it, and through which the hand of the great designer can be plainly traced, whether its web be dark or bright, whether its pattern be clear or clouded, is not a life to be pitied; for it is a completed life."

Oh, yes, the thread found floating is attached again. "I will begin again," says Mountfort in his "Euthanasia," "but it will be in a new earth, and under a new heaven. Nobler than a ship safely ending a long voyage, and sublimer than the setting sun, is the old age of a just, a kind, and useful life."

SPIRITS IN ORTHODOX FAMILIES.

Not long since my eye fell upon this incident which I copied from a book—originating in an

orthodox family. "Our departing friends make no distinction as to faith, when visioned in the glories of the immortal world. The angels always come when there is a necessity, and conditions will warrant a revelation from the other side."

"I was greatly pleased," says Dr. Thomson, "with a little incident a mother gave me the other day. A child lay dying. Feeling unusual sensations, she said, 'Mamma, what is the matter with me?'"

Mother.—'My child, you are dying.'  
Child.—'Well, mamma, what is dying?'"

Mother.—'To you, dear child, it is going to heaven.'  
Child.—'Where is heaven?'"

Mother.—'It is where God is, and the angels, and the good men made perfect.'  
Child.—'But, mamma, I am not acquainted with any of those, and do not like to go alone; won't you go with me?'"

Mother.—'O, Mary, I cannot. God has called you only; not me, now.'

Turning to the father, she asked the same question. Then piteously to each of her brothers and sisters, she repeated the same interrogation, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying: 'You need not go with me; I can go alone. I have been there, and grandmamma is there, and grandpapa is there, and Aunt Martha.'

LOVE CALLING THE DEPARTING BACK.

It was love, too, that called back in recognition, a child to its mother, as thus described by a sympathetic friend: "Dimly burned one solitary lamp, keeping midnight vigil in the humble abode of poverty and death. On a small pallet of straw lay a suffering child, tossing restlessly to and fro, while by his side sat his almost heart-broken mother. The child slept—all unconsciously—his last sleep, save the long sleep of death, so soon to follow. Suddenly those dull eyes opened, the first time for many hours, and he whispered, in gentle accents, the name of Mother. 'Am I with you yet, dear mother? Oh, I have had a delightful dream! Bright forms fitted around me, and beckoned me away from the cruel world of ours. Mounted on their snowy pinions, I soared far, far away. Sweet music greeted my ears, and myriads of shining ones pressed around me. Among them, mother, was our dear father, too, who warmly greeted me, and asked for you, the only member of our bright circle who was not with us. I called you—did I not mother?—and the bright vision vanished from my sight. But was it all a dream? No, no: he beckoned me. I am—I am—and as the sound died away, the spirit returned to the God who gave it. 'Oh, blessed thought!' murmured the bereaved mother, 'that when my earthly course is finished, those loved and gone before will bear my spirit away to its bright home in the sky.'

'Lay her in the earth: And from her fair unpolluted flesh shall violets spring. I tell you churlish priest, a ministering angel shall my sister be when thou liest howling.'

## Notes from Michigan.

BRO. JONES:—I write you to give you an account of a discussion that has just closed in this place; but allow me to preface my report with a little "brief" history.

For several years past, the Rev. N. S. Seymour, Adventist, endorsed by Miles Grant, has kept bills posted about the country, challenging the Orthodox world, and offering a liberal reward to meet him in public discussion, and disprove the mortality of the soul, and several other resolutions embraced in the dogma of Adventism—no one daring to "pick up the glove," and enter the list; but from their coward's castle (the pulpit), would switch out their anathemas spiced with such epithets as anti-Christ, no-soulite, semi-infidels, and slurs at his personal character (which by the by is above reproach) and with other kindred drives, and when Mr. S., protested against such treatment and pressed them to meet him before the public, he was answered by P. E. J. N. Martin, one of his most flutulent defamers, with the insulting response: "Mr. Seymour, you mind your business and I will mind mine."

Thus matters have stood until Dr. E. Sprague, late of Nebraska, came here and accepted the challenge.

The proposition presented by Mr. Seymour, was, Resolved, That the scriptures teach, that man dies, soul and body, and is wholly dependent on Christ for a resurrection and reward. He led in the affirmation in the usual amount of bluff, which is too much a leading feature of modern pulpit declamation, also casting his hook and line into the shallow pool of sectarian prejudice, baited with advent prayers and hymns.

He contended man was made of the dust of the ground, and that that dust and breath was all there was of him—soul and body died together, and were buried in the grave, and there remained until the coming of Christ, at the end of the world; then the whole would be raised, and the saints caught up to meet their own savior in the air.

Dr. Sprague, Spiritualist, replied in the negative; met him manfully at every point. He proved that spirits are children of God, made in his image, and that God is a spirit, and that if spirits could die or cease to be,—God could die and cease to be. Also there is an inner man, and an outer man, and that the resurrection is now—that the family, both in heaven and earth, named as Christ's is one, that in all ages spirits have been seen, Samuel, Moses, Elijah, the Apocalyptic angels, and spirits of just men made perfect were proof. The Dr. proved himself fully competent to

grasp and handle any subject presented. Nearly the entire verdict of the community, is that both in suavity and logic, he completely vanquished his opponent.

The discussions and lectures have awakened free thought, and created such a sensation in the ranks of fossilized theology, that the trustees of the United Brethren Church, double locked the house they claim to occupy, but the stockholders opened it with a key attached to an axe handle, and the Doctor lectured there. We can recommend him as an able lecturer, or debater, and hope societies wishing a speaker, will give him a call. His address for a few weeks, is Quincy, Mich.

WM. BRYAN,  
Pres. of Hillsdale Co., Circle.  
Woodbridge, Mich.

## J. O. Barrett's Moral Philosophy.

In a recently published article, J. O. Barrett says that criticisms such as Hudson Tuttle and others have published on the principles of Victoria C. Woodhull, "only help her." There are two ways to elect Victoria President of these States: by opposition, and co-operation; and when elected, it is not quite so pleasant to be left out in the cold, all for the sake of 'the constitution.'

When we decide on a course of action, we had supposed some higher motive than "being left out in the cold" should actuate us. We had supposed the Rev. J. O. Barrett would stand up for principle, and not for the party who was likely to win! Mrs. Woodhull may be elected President, and then, having co-operated, will prove a good thing; so, throw up your hat for her! It is not to be asked, are her principles right? will not her social doctrines lead to anarchy and ruin? but will she win? Aye. Then run to her out of "the cold!"

This doctrine was never imbibed from Spiritualism. It is the outgrowth of a cool, calculating parvenu selfishness, as unmanly as it is ignoble. It is the doctrine Judas might be supposed to preach to Jesus. "See good Lord, if the Pharisees win, it will not be pleasant to be left out in the cold, for the sake of our ideas; let us throw up our hats, and co-operate with the Pharisees!"

How much suffering Mr. Barrett might have saved, had he been allowed to counsel the martyrs who have borne the keen torture of rack and rod, or the terrible pangs of the fagot's flame. He would have said to them in a voice tender as a woman's, "Don't you see that it is best to co-operate with the side that wins? Don't you know your standing out in the cold only helps that party to win."

We faintly would believe Mr. B. wrote in haste and unthinkingly. We cannot believe he would be influenced by the motives he suggests, where such vital principles are involved. He asks with irony if the "Brothers (Tuttle, Bailey, Mrs. H. H. H. etc.) feel they have put on strong brakes to the radical car." It strikes us that strong brakes are just now needed. They cannot be accused of making their bold opposition to get in "out of the cold." They stand nobly up for principle, and it comes with poor grace from one who confessedly is fleeing to the shelter of that opposition because he thinks it will rise, to cast on them reproach, or taunt them because the principles they advocate are not able to stay the tide of fanaticism. The prospect of office is bewitching, and has been the price for many a poor soul sold to the devil.

When "Victoria" is elected "president of these States," we hope she will reward the virtuous principles of her early friend, who, with statesmanlike instinct, saw she would "rise" with the Glen Beulah Postoffice, or, at least, appoint him to write her biography, under the taking title of "The Free-Love Pilgrim."

GEORGE R. FITCH.  
Pittsburgh, Penn.

## Note from Emma Hardinge-Britten.

DEAR SIR:—I have but just seen a recent issue of your paper, in which you make some severe remarks on my article in the London "Medium," commenting upon the lack of cordiality evinced by the Spiritual press of America towards me, on the occasion of my return to this country. As my remarks were called forth by those of a large number of friends on both sides of the water, who were, perhaps foolish enough to draw a rather unfavorable contrast between my reception, and the abundant hospitality and kindness extended to every American medium who has ever visited England, I see no occasion to retract the opinion I have expressed. I may have been in error however, in including the Western Spiritual papers in those opinions, and therefore I beg to express my regrets, that you and your contemporaries in the West, should have had reason to imagine yourselves wronged by what I have said. I have noticed that it has been a custom among those who desire to do honor to my fellow laborers in the field of Spiritualism, to treat them to what is popularly termed "a surprise party." The Banner of Light has conferred this favor on me, in the shape of a recent editorial on my London letter. If the editors of that journal grant me the usual courtesy of a reply, those whom it may concern, will find in what I have written a far more extended answer to yours, as well as their remarks, than so utterly unworthy a subject seems to merit. Gladly consigning the whole affair to oblivion on this earth, and whatever judgment we may all deserve hereafter, I am, dear sir, in sincere kindness and good will to all,

Faithfully yours,  
EMMA HARDINGE-BRITTEN,  
251 Washington St., Boston, Mass.

SPIRITUAL PHENOMENA.

From the Cincinnati Commercial.
Spiritualism in Cincinnati, Ohio.
Spiritual phenomena expresses itself in so many forms that to attempt a general explanation of its occurrence would not only transcend my ability, but also the object and limit of my present writing.

house. You remember I did not attempt to explain the causes of these effects, but invited the reader to do his own thinking and form his own conclusions.
You see, you feel, and you hear. To doubt after this amount of testimony is no evidence of good judgment, but rather of mental degeneration.

Now, Mr. Editor, you will have observed that three of your five senses have been unimpaired.
Brother Jones—An article under the above heading, of Fred Allen, appears in the Religio-Philosophical Journal of Jan. 13, 1872, from which please permit us to make an extract or two and follow the subject with remarks.
What, then, constitutes truth? It consists of that which individual mind accepts as true.

What is Truth?
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Voices from the People.

BALDWIN'S MILL, MICH.—J. T. Snow writes. We have been highly favored with good lectures from such speakers as Mrs. Emma Martin, C. Fred Farlin, Prof. Taylor, and then late A. B. Whiting.
BINGHAMTON, N. Y.—E. C. Leonard writes.—I hope every friend of our glorious cause will do all they can to extend the circulation of this most valuable sheet, for the knowledge they and every reader may obtain of the life in the spheres, our spirits' home.

Hudson Tuttle.—The Arcana of Spiritualism.

We extract the following highly complimentary notice of the above mentioned author and his last work, from the London Human Nature, the leading English spiritual magazine:
Among the many valuable works that have proceeded from directly inspired, or abnormal enlightened authors, during the last twenty years, the writings of Hudson Tuttle occupy a place of honor as high as any, and possess certain merits peculiar to themselves.

Items from New York.

Brother Jones.—Although our little city is so strongly fortified in the folds of Orthodoxy, still it is not impossible to stay the morose and gloomy Joshua of old, nor dare it come from its priestly robe and discuss or reason upon the living issues of the day.
Waterbury, N. Y.
J. M. Peebles.
Brother Jones.—The following resolutions were unanimously adopted last evening by a crowded audience, at Maurea Hall:
WHEREAS, J. M. Peebles, of Hammonon, N. J., has since March last, lectured to the Spiritualists of New Orleans, three months—(one in April, and two recently)—diffusing and instructing us in the principles of the spiritual philosophy; and

Embalmg.

DEAR JOURNAL.—In your issue of Jan. 20th, I saw an article upon "Embalmg." by Wm. R. Fahnstock,—inculcating ideas which might be questioned,—holding as he does the doctrine that the body is to be used to convey the idea of a "cuss talk," but I intended to convey the idea of an old-fashioned Methodist damn. Seriously, I live to work in the Methodist Episcopal Church. The brethren have not yet thrown me out.

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Arts and Sciences.

Y. A. CARR, M. D.
SOUTHERN DEPARTMENT.—Papers can be obtained and
subscriptions will be received by Dr. Y. A. Carr. Ad-
dress Lock Box 330, Mobile, Alabama.

(NUMBER XX.)

Outlines of Physiology Briefly Considered.

The fluids of the Human System constitute
by far the larger proportion, and may be con-
sidered in three respects: the chyle and lymph
of which the blood is elaborated, the blood
and the fluids elaborated out of the blood,
(such as the serous albuminous mucus only),
and the mixed fluids generally associated with
the secretions.

The Chyle resembles blood in its properties:
it is a thick, cream like substance prepared by
the digestive powers, collected by the lacte-
als (small absorbent vessels), and conveyed
through the thoracic duct into the cir-
culation, where after undergoing aeration in the
lungs, it becomes blood.

The Lymph also bears a close analogy to the
blood, and is collected by the absorbents from
all parts of the system, as the residue—per-
haps—of changing organs, and is conveyed
through the thoracic duct into the venal tor-
rent near the heart, when it—the chyle—and
venous blood are thrown into the lungs, be-
come arterialized, and sent forth to replenish
all organic delinquencies, as well as nourish
the system.

The Blood is of a scarlet or purple color, ap-
parently homogeneous, yet a compound of sa-
line taste and faint odor, something heavier
than water. On being drawn and exposed,
the blood coagulates and separates into a deep
brown-red opaque part called the cressamentum,
leaving the other part, which is yellow
and transparent, and called the serum.

The Cressamentum contains about 53 per cent
of carbon, 20 per cent of oxygen, 7 per cent
of hydrogen, and 20 of nitrogen.

The Serum is composed mostly of water,
with slight traces of albumen, potassa, soda,
and the phosphates.

The main body of the blood, in the form of
globules when examined through a microscope
presents the appearance of a fluid holding in
suspension minute particles of spheroidal fig-
ure. According to some observers these consist
of a solid nucleus or central part, sur-
rounded by a vesicle which contains a fluid.

Globules are found in the blood of all ani-
mals differing in shape, size, and amount, ac-
cording to species, temperature, and health.
Some consider the globules as neutrally precipi-
tated albumen, some think they possess the
power of spontaneous motion; some, that they
are held as isolated particles by repulsion. We,
however, are strongly inclined to believe that
all the affinities are suspended in the arterial
circulations as suggested in articles 8 and 9.

The Hematin, or coloring matter, supposed
to be contained in red globules, forms precipitates
with nitrate of silver and dento-chloride of
mercury (corrosive sublimate), and evidently
depends on the iron contained in the blood,
of which it contains 35 per cent.

The coloring principle of the blood is evi-
dently derived from respiration, since the
globules of chyle and lymph do not contain it
previous to entering the lungs.

We are now passing briefly over the pre-
mises, on which human genius and research
have thrown their most curious gems of specu-
lation without having reached any demon-
strable conclusion.

The blood furnishes nutriment to all the tis-
sues and organism of the body, and is found
to constitute about twenty-eight pounds of
the fluid of the adult system, which passes
around its entire circuit once in every three
minutes, and in some systems sooner, and
which involves a force of from three to four
horse power.

The chemical constituents of the human sys-
tem are divided into the non-metallic and me-
tallic; the former comprising oxygen, hydro-
gen, nitrogen, carbon, phosphorus, sulphur,
chlorine, fluorine, etc., while the latter, or me-
tallic, are potassium, sodium, calcium, magne-
sium, silicium, aluminum, iron, manganese, etc.

The non-metallic constitute the chief pro-
portions of animal matter. Of these, we have
heretofore spoken. Of the latter, we may say:
Phosphorus obtains in both the animal and
vegetable and animal kingdom,—particularly
in the animal, where it is found in the blood,
brain, and nearly every part of the brain, and
nearly every part of the body.

Sulphur combines with other elements, as
soda and pota-h, and exists in the hair, nails,
flesh, muscles, etc.

Chlorine combining with hydrogen forms
the hydro-chloric acid of the gastric juice. It
is also found in the blood and bile, in combina-
tion with soda and potash. It likewise ex-
ists in the milk, saliva, synovial fluids, etc.

Potassium united with oxygen forms com-
bined with muriatic acid in the blood and
several of the secretions, as the bile, sweat, milk,
etc. It exists but sparingly in the animal king-
dom.

Sodium combined with oxygen (constituting
soda) exists in the blood, mucus, saliva, bones,
and milk. It is likewise found in animal mat-
ter, with carbonic, phosphoric, sulphuric, mur-
iatic, and lactic acids.

Calcium (lime) exists largely in the bones,
and sparingly in the muscles and the brain.
Combining with phosphorus, and sometimes
carbonic acid, it forms the phosphate and car-
bonate of lime, which is the solid matter, fill-
ing the meshwork of the bones.

Silicium is found in the hair.

Magnesium exists in the bones and some of
the animal fluids, as the blood, brain, milk,
etc.

Iron is generally diffused through animal
bodies (red blooded), gives coloring to the
blood, and is found in the pigmentum nigrum,
or dark substance of the eye.

The proximate compounds of the human sys-
tem consist of those acids formed of oxygen,
hydrogen, and carbon; such as the lactic, uric,
oxalic, benzoic, etc., as well as the oxids, such
as sugar, resin, fixed and volatile oils found in
the bile, fat, and marrow of the bones.

The Albumen, Fibrin, and Gelatin formed of
oxygen, hydrogen, carbon, and nitrogen claim
our more immediate consideration, however.

Albumen in a liquid state is clear, insipid,
and inodorous, and it is named. It forms the
serum of the blood, the watery solutions of
the cavities, cellular tissue, water of dropsies,
blisters, burns, tumors, fluid for oiling the
joints, etc. It is also found in the chyme and
chyle. It coagulates on exposure in an insolu-
ble mass.

Albumen forms the chief component of the
brain, nerves, glands, vessels, hair, nails, etc.
It contains 52 per cent. of carbon, 23 of oxy-
gen, 7 of hydrogen, and nearly 18 of nitrogen.

Fibrin in a coagulated state is an insipid,
inodorous, whitish, fibrous substance, which
enters chiefly into the blood, chyle, and lymph,
thus forming the chief compound of muscular
flesh. It coagulates on exposure, and being
rendered white by washing in cold water,
shows a marked difference from albumen,
which it seems to resemble chemically.

Fibrin contains nearly 53 per cent. of car-
bon, 20 of oxygen, 7 of hydrogen, and 20 of
nitrogen.

Gelatin forms the basis of the cellular tissue.
It exists in the skin, cartilages, ligaments, ten-
dons, and bones, and nearly all the solids of
the system. It, however, is not found in the
blood nor scarce any of the fluids. It dissolves
readily in warm water, and when dried forms
a firm, glossy, brittle substance known as glue.

Gelatin contains nearly 48 per cent. of car-
bon, 27 of oxygen, 8 of hydrogen, and 17 of
nitrogen.

Albumen, Fibrin, and Gelatin, each are char-
acterized by the physiological peculiarities of
sensibility, irritability, and elasticity.

Osmazome is a well-flavored, aromatic, brown
substance, found in all fluids, and some of the
solids, and imparts all those more reliable
qualities peculiar to soup, broiled meat, etc.
Though possessing no nutriment, it is both a
tonic and a stimulant.

Mucus in solution is a transparent, inodor-
ous,ropy, insipid fluid, that lubricates (oils),
the membranes. It is found in the nails, hair,
horns, feathers, scales, wool, etc. It is solu-
ble in acids, and as yet doubtful in its con-
stituent proportions.

Casein is a white, nutritious, highly nitro-
genized substance found in milk, forming the
chief component of cheese, and yielding a
large amount of ammonia on undergoing de-
composition. It resembles albumen, and chemi-
cally consists of nearly the same proportions.

Urea is an inodorous, colorless, substance
found in urine; it is soluble in water, highly ni-
trogenized, and unites with uric and oxalic
acids.

Urea consists of 19 per cent. of carbon, 29
of oxygen, 10 of hydrogen, and 41 of nitrogen.
Here we find the amount of nitrogen decom-
posed in the lungs, re-combined and discharged.
There are many other chemical proximates
found in the human system, but the above-
mentioned are the chief and leading, and all
our time, space, and ultimate plan will now
allow noticing.

Having thus briefly disposed of the subjects
of organic and inorganic matter, vegetable and
animal condition, of man and other animals,
of the tissues, secretions, fluids, elementary
and proximate constituents of the human sys-
tem, and in a general way familiarized the ob-
servant reader with the general nature and
character of the premises, we can henceforth,
as it is hoped, make our observations more in-
telligible, useful, and interesting.

Jay County, Indiana.

DEAR JOURNAL:—Go where you will in
Indiana, and you will find that Jay County is
often spoken of, 25 people have fought their
way through the woods, and now broad fields
bear most excellent crops for the toil of its
pioneers of the last quarter century. Orthodoxy
has a great hold upon the minds of many,
and holds on with a more terrible grasp,
but a great degree of liberality is springing up
in some localities, and Spiritualism is removing
the scales from their eyes and gradually but
sure, loosening the power of orthodox igno-
rance.

For several days, we have been speaking for
the friends of our cause at West Grove. Here
we find a large community of Spiritualists,
whose prosperity is evident in their excellent
hall, and in their regular meetings and most
prosperous Lyceum. It is good to be among
these people for they are not dead, but they
are alive with work in behalf of all our inter-
ests.

The Lyceum numbers about seventy mem-
bers, with as many more spectators. Its ex-
ercises attract much attention from places,
even many miles distant. Our new publica-
tions are in great demand here, and the JOURNAL
and BANNER are found at many firesides.

On Feb. 9th., we were called on as a minis-
ter to be present at the home of Daniel Tucker,
who is one of the most influential Spiritualists
of the county, the occasion was one of particu-
lar pleasure and interest; being the

MARRIAGE

of William R. Wheat, to Miss Neoma V. Tuck-
er, both young friends of our cause, who had
too much regard for principle to submit the
most beautiful act of their lives, to the intru-
sion of priesthood. Miss Tucker, while even
a girl, was being gifted with most excellent
mediumship, especially in healing the sick. We
sincerely wish these young friends, the great-
est of happiness and usefulness in life.

The priestly guardians of God's sanctuaries
throughout this, and adjoining counties, keep
their church doors barred against all progress.

In the little village of West Liberty, in which
we were to lecture upon Astronomy, and after-
wards upon Temperance, the church doors
were all closed against us. We obtained the
school, house however, and the large audience
that attended, comprehended most fully the
contemptible injury to the community, done
by the church power, in shutting its portals
against the advancement of scientific intelli-
gence, and better social morals. Orthodoxy
in walling itself around in this manner is but
building its own sepulcher. We find much to
do throughout this part of the state.

Yours,

ELI F. BROWN.

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REMARKABLE WORK

BY

ROBERT DALE OWEN.

The Debatable Land

BETWEEN THIS WORLD AND THE NEXT.

By Robert Dale Owen. Author of "Footfalls

on the Boundary of Another World," etc.

CONTENTS:
Preliminary Address to the Protestant Clergy.
Book I. Touching communication of religious knowl-
edge to man.
Book II. Some characteristics of the Phenomena.
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Book V

Religio-Philosophical Journal

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

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CHICAGO, SATURDAY, MARCH 2, 1872.

A SEARCH AFTER GOD.

The World has ever been Cursed by Revelations—Not One Genuine—The Misery that has Followed in its Trail—The God of Mrs. Conant—The Influence of Our Search.

(NUMBER LXXVII.)

The effects resulting from a belief in the existence of a God, and his power to impart a revelation to the world, can not well be calculated, so enormous is it in extent. Through its instrumentality rivers of blood have flowed through the land, and the most monstrous excesses been committed. Since the first dawn of creation as announced by the Bible, the world has been continually harassed, its peace disturbed, its liberty jeopardized, and its tastes depraved, by what purports to have been the word of God. Francis Goss, animated with a spirit peculiar to himself and his God, would not submit to have his right to worship according to the dictates of his own conscience abridged, and the consequence was, those who had a divine revelation of their own, seized him, cut his flesh from his body in small pieces, and put the parcels in a dish before him. Two of his children, dear to him, precious in his sight, were murdered before him, while his wife was fastened to a post, to witness the horrifying spectacle. Finally, tired of their brutal, fiendish work, the tormentors beheaded both husband and wife. What a scene of cruelty! For a moment consider the horrid spectacle! From what source did this evil practice originate? Ah! you can trace the blood of their victims to a belief in the existence of a God. Their groans, their sighs, their tears point significantly towards divine revelation, and accuse it as being the cause of all the misery produced.

Then there was Paul Clement, animated with christian aspirations, opposed the interpretation of God's Holy word by the Catholics, was carried to the market place, and there, observing the dead bodies of several Protestants, said: "You may kill the body, but you can not prejudice the soul of a true believer, and rest assured that God's vengeance will overtake the murderers of these poor people, and punish them for the innocent blood they have spilt." He was then caught and hung, and the soldiers amused themselves by shooting at the body.

Then there was Herod, representing one revelation from God, and John the Baptist another. The daughter of Herodias demanded John's head, and it was brought to her on a charger. What a fiendish exhibition! What a poisonous fruit divine revelation bears! What a health destroying fragrance it emits! What corrupting tendencies the word of God has!

But in still more primitive times, the same baneful influence existed. The heathens had their Deities—they could impart a revelation equally as sensible as that emanating from the christian God, demanding servile allegiance. Trajan, the Roman ruler, ordered Symphorosa to be sacrificed, to propitiate the Deities whom she worshipped. The Jews made marked progress when they appropriated rams and bulls for sacrifices, instead of human beings. Symphorosa was hung by the hair of the head, and when dead, a weight was attached to her neck, and she was cast into the river. Her seven sons were also offered as sacrifices. They were put upon the rack, their joints dislocated, resulting in a horrid death. Why not the Heathen Deities impart a revelation to mankind, as well as the christian God!

The belief in the existence of a God,—good must necessarily give rise to a belief in another personage, the Devil—evil! Such has been the case, only he was never known to impart a voluminous revelation to mankind! Here then, we find a double curse arising to afflict the world! The revelations of God must necessarily be directed to certain extent against the Devil, and those who are supposed to be friendly to his satanic majesty, become at once the objects of abuse. Cotton Mather believed that certain ones were under the complete control of him, and the most inhu-

man, diabolical persecution followed. The members of each sect, true to the revelations as they understand them, and imbued with false zeal and notions, would now imitate Cotton Mather, had they the power, and burn all Spiritualists as witches, or wizards, or possessed of the devil.

It would be difficult to estimate the evil that "divine" revelations have caused. The blood of the martyrs, those slain in religious wars and rebellions, caused by the so-called word of God, would make a river large enough to float for many miles an ocean steamer, while if the groans they have created, could they have been heard one at a time, would have continued to sound in the ears of mortals at the present time, and for ages to come! Has not, then, a belief in the existence of a God and his "divine" revelations, been a curse, a deep damning curse, throughout all time? What could have been worse? The Deities of the heathen were equally as humane in their teachings, as the Christian God? The Hindoo mother, who casts her infant into the Ganges, is sustained by the smiles of the God she worships! The old man, who, just tottering on the verge of the grave, casts himself under the wheels of the juggernaut, is only complying with "divine" revelation! The Indian who kills a pony and a dog to bury with a Brave who has died, is true to the teachings he has received!

The wars of ancient times were all actuated by the "voice of God!" Words can not express the evil that has flowed forth in one vast corrupt stream from the revelations of all past ages! Under its debasing influence in England, Wm. Pigot and Stephen Knight were burned. Raulins White, sixty years of age, was surrounded by fagots, and they burned so fiercely around his legs, that they were almost consumed before the upper part of his body was injured by the fire. Hundreds of others were burnt at the stake, or suffered the excruciating torments of the rack, gibbet, etc. God's "word," ye children of earth, caused this! But says the learned philosopher, those God's were myths,—my God is not made up of such materials—his attributes are quite different from those of Jupiter, Allah Taala, Ormuzd, or Jehovah—he is a principle—spread throughout the universe? Ah! don't stop, ingenious Yankee, skillful logician, or learned Spiritualist—improve on the God of the ancients, make one that is competent to meet the wants of this progressive age!

Now, no less than thousands of years ago, is a God-making age. The God's of the ancient were many, each representing a particular attribute or passion common to humanity. But now such Gods are not supposed to have an existence—they are regarded as myths, but true to the God-making element within us, we have fashioned one to suit our own peculiar notions.

The God of the ancients were peculiarly useful, much more so than the immense one of modern times, and connected therewith a beautiful lesson could be learned. As our country has its chief ruler, its secretaries of different departments, etc., so had the ancient Greek's and Romans their God's, each for specific purpose, and each, of course, responsible for their own revelations. While Jupiter was the supreme God, the lesser light were worthy of marked attention. Minerva presided over the arts and sciences; Apollo was venerated, and held in high esteem as the God of eloquence, medicine and prophecy. Cupid was the God of that tender passion, love! Venus was the Goddess of beauty, and the maiden who gracefully attired herself was looked upon with consideration. But humanity true to progress, true to the light that is constantly flowing in upon them, have banished them, voted them all myths, and instead thereof, they have placed one immense God! As man progresses, in proportion as his mind becomes illuminated, his own divinity will assume grander and more beautiful proportions, and finding himself able to do what he once in his ignorance attributed to a God, he will lose caste; favor in his sight, while his own nature will become grandly illuminated! Just in proportion as our own power increases as we advance up progressor's ladder, God's power will be diminished,—admitting that he possesses omnipotence, for then all the power that he ever obtained, must be derived from him. Thus God is constantly losing prestige. Why? Because human beings as they progress, do the very work, they assigned to him? The rude Indian who believed that fire, the first time he saw it, was an animal that eat wood, was about as correct in his conclusions, as those who believe that a God permeates every molecule of matter, and shapes it to suit his own good will. The wood was destroyed, disappeared—was eaten, as it were, and what other conclusion could the illiterate Indian come to? This earth with its varied scenery was created, and none of us saw the job done, hence in consequence of our want of comprehension or insight into the matter, we ape the poor Indian and declare that a constructive animal—God exists, that accomplishes it all!

Onward, ever upward, the spirit shall advance. Behind it, are unnumbered revelations saturated with human blood, echoing with the groans of the martyrs and the sighs of the persecuted, while before it are the celestial glories of the higher spheres. As it advances, it hears the groans of revelatory God's, sees them in death throes, and witnesses the terrible retribution that has ever followed in their footsteps. Remember, then, weary pilgrim, that just in proportion as your mind becomes illuminated with heroic deeds for the right, and ornamented with achievements in the arts and sciences, instead of on the battle field,—your God will vanish until he disappears from your mind altogether, only as a relic of barbarism? Then, while you glance at the divinity within you, bear in mind that deeds of charity and kindness, love to all and malice to none, should ever distinguish your pathway. Wipe the

tears from the sorrowing eyes; look with tender compassion on the unfortunate and down-trodden, throw the veil of charity over the erring, love all, hate none. Pursue such a course and a light divine will illuminate your pathway; flowers will spring up around you emblematic of your achievements,—while the smiles of your own approving conscience will prove a sweet solace in all the trying hours of life. And as you step into the different departments of life in the higher sphere, see the supervising intelligence there with their eyes on the destiny of nations and individuals, you will wonder why you formed such wrong conception of a God!

Since we boldly inaugurated our Search, over a year ago, and which will be brought to a successful termination within a few months, we have noticed a bolder and more liberal expression on the part of our lecturers, thinkers, and writers, and now, more than ever before, we feel that our labors have been instrumental in doing great good.

Mrs. Conant, of the Beacon of Light, through whose mediumship the most profound thoughts are uttered, gives expression to the following:

Q.—You speak of Nature, and Nature's God. I would ask the controlling intelligence if he has any better evidence of the existence of a God than we have?

A.—Perhaps not; and yet, it is quite possible that I have; for they who study the hidden forces of Nature most earnestly are more likely to find out something more about Nature's God than they who care little or nothing about it. Now, to my mind, the existence of Nature would be an impossibility without God; but there are as many ways of defining God as there are souls to define this principle called God. To me, it is the principle of life existing everywhere. To my good Orthodox brother or sister, it is doubtless a huge personal being, endued with infinite facilities for governing universes, for creating all things. I have no business to say that my Orthodox brother is not right to create a God for himself in that shape, as I have to create for myself one which is a principle pervading all things, since this God, of which we talk, about which there is so much speculation, and but little else, is a something, or body, or power beyond all human or spiritual analysis.

My Orthodox brother cannot measure God only by his own senses. I can do no more. I have just as good a right to measure my God in my sphere, as he has to measure him in his sphere. Neither of us has a right, divinely speaking, to say that the brother is wrong, only so far as he is wrong to us. The wisest and most condensed expression concerning God I ever heard was this: "An honest God is the noblest work of man." Now I have reversed the sentence, and yet have given it just as I heard it: "An honest God is the noblest work of man." There is a mighty truth underlying that sentence, and it is this—that God, so far as the individual human soul is concerned, will ever be but a creation of that soul, nothing more.

Yes, there is a mighty truth underlying the expression, "that God is the creation of each soul," and the spurious revelations of the past, sustain us, to a great extent, in the conclusion.

TO BE CONTINUED.

Progress, Despite Religious Intolerance.

RELIGION is to the development of thought, what brakes are to a train of railroad cars. But what would be thought of the superintendent of a railroad that should put in the hands of his brakemen, rules that required them to continually down brakes?

The world is full of brakemen—priests, who, in obedience to the superintendents,—popes, cardinals, and bishops, are continually putting down the brakes upon every reformatory movement.

Such has been their work in all ages of the world. There has never been a step taken in advance of the so-called orthodox opinions, in any age, that has not met with most violent opposition by church authority, and the brakemen instantaneously heard and obeyed the whistle down brakes!

The old Jews whistled down brakes upon the teaching of the Nazarene. They whistled down brakes, that held him and his disciples, until they had them crucified, fried upon griddles, roasted before slow fires, stewed in boiling oil, or decapitated with the keen blade of the axeman.

Those were devout Jews, who believed as devoutly in the teachings of Moses, and in Moses's God, even as Christians of the present era do.

There were no anathemas known to their calendar, nor any punishment, too severe for them to pronounce and inflict, and all done in the name of the great Jehovah, whom they devoutly worshipped.

Down brakes was the order of the day. Those who were most active in the business of down brakes, were the Levites—the especial servants of the Most High. They knew just what God's will was, and, like brakemen on a railroad, when they knew the whistle for down brakes, down they went, and along with the brake went a reformer's head, or off went his skin, as flaying alive was a favorite mode of torture towards the early disciples of the Nazarene.

Remember, reader, this is no idle tale; this is but a delineation of the torture that devout men practiced toward the followers of him who presumed to contradict, and put forth a better code of morals than that of "an eye for an eye, a tooth for a tooth,"—one who dared to teach that the whole human family are brethren.

But by and by, despite of the down brakes by the priesthood of old Jewry, the new doctrines looked reasonable to the people, and every drop of blood that was shed by the sanctimonious old Jews who did the work so faithfully, served to fertilize the soil for bringing forth new devotees to the damnable heresy.

By and by, it got to be popular; an emperor was converted,—a sad hour for the doctrines taught by the non-resistant, loving Nazarene. His whole code was overturned, and new dogmas put forth in his name. His followers were dazzled with the vanity of courtly power; they willingly submitted to being christened Christians, with Constantine at the head of the church.

Then began the new system of down brakes, under a new superintendent. Time rolled on, and for seventeen hundred

years, the world was clothed in mourning. Day by day the cry went forth, down brakes, and victims without number, suffered the most severe torture that the ingenuity of man could devise. Millions upon millions of the best minds that the world could produce, were consigned to torture that exterminated physical life. Seas of blood were shed, and oceans of tears flowed from the eyes of aggrieved, sympathizing souls, that dared not resist the command, down brakes!

In following the history of the world down to and through the "Reformation," we find the same command from headquarters, down brakes, which commands were faithfully obeyed by the brakemen, the priests—the minions of power.

In this our land of boasted freedom, heretics were persecuted, tortured, banished, and executed as proper subjects of God's wrath and eternal perdition. Poor old women, youths, and even children, have been brought to the scaffold without number, for witchcraft; this in America, within a century. Aye, within thirty-five years, Abner Kneeland was indicted, tried, found guilty of blasphemy, and incarcerated in prison, in the city of Boston, for teaching and publishing in a newspaper, simply this: "The Unitarians believe in a God, which I do not." It is a reproach upon her fair fame. How long would the editors of this paper be permitted to enjoy their liberty, if the same spirit prevailed now in this country, that prevailed in Boston thirty-five years ago?

Think ye, readers, that the terrible suffering that Abner Kneeland endured in those days, had anything to do with the enjoyment of our rights at the present day? We tell you, that to Abner Kneeland, that trial, conviction, and imprisonment, was a season of intense suffering,—a calamity equal to that through which anyone passed, at our recent conflagration. All of his friends shook with nervous despair, when they saw the turmoil he had aroused in the bigoted religious element in the city of Boston, and throughout the country everywhere. Like Peter, when he denied his master, they turned their backs upon him, and knew not the man. He went to prison for blasphemy!

No sooner were the bars closed upon him, than the people began to think; thought was aroused by his sufferings; that thought resulted in resistance to popular bigotry. A new era was soon inaugurated in Boston, in the country round about, and throughout the United States. Freedom of thought, and freedom of expression, were legitimate results of the calamity that befell him.

To-day our associate can search for the God that Abner Kneeland said the "Unitarians believed in, and which he did not," and when he fails to find him, we dare to publish it to the world, without fear of being indicted, convicted, and imprisoned for blasphemy!

What say you, readers, about the compensation in this case? What say you about the compensation for all the sufferings that martyrs have endured in all past ages? The light and knowledge that we enjoy to-day, has been developed through such suffering.

You may say, while it was life and light to us, it was darkness, persecution, and death to the reformers in all past ages. Aye, true, but remember that "it's darkest just before day." Our philosophy demonstrates that as a man is in this life, so he enters the next; that for all he suffered in martyrdom for the truth, is really "a crown of glory" to him in the next life; a halo of light, that illumines his soul, and makes him beautiful in the sight of angels. It is all he can carry from this to the next life. The ignorant bigots who consigned them to the burning fagots, believed they consigned them to never ending hell torments. Poor souls, they helped to put on immortality and crown them with glory; they helped to put them in a new field of action, where they could inspire new-born reformers with unflinching courage to carry out the very work they were forced to leave undone, with redoubled vigor.

Thus it will be seen that there is a compensation for all that is suffered. All light and knowledge comes from experience—from the experience gained by the most severe trials and calamities.

The inquiry will naturally arise, how soon are we to enjoy the great blessings that the writer seems to hint are in store for us? Just so soon as the masses of people have less religion, and more scientific knowledge. But more of the compensation will appear in future numbers of the JOURNAL.

Justice.

In commenting on an extract from a letter by Bro. John Van Gundy, of Wirtonia, Iowa, in a recent number of the JOURNAL, we had no intention of implicating him in the least of being a practitioner of the habits we warned our readers against.

It seemed to be a fitting occasion to give a word of caution against the use of rum and tobacco, which we abhor almost as much as we do religious intolerance.

Bro. Van Gundy is not only a prompt paying subscriber, but a hard worker for new subscribers, and for the spiritual philosophy.

"Little Things."

The above is the title of a very pretty little Monthly of eight pages, published by four young ladies, who are demonstrating practically what others have tried to do theoretically, that woman can earn her own living. We wish for them the success which the enterprise they display deserves. It is published at the low price of seventy-five cents a year. Address, Misses Lukens, Brintons, Penn.

Now is THE TIME for new subscribers to get this paper for a year on trial, for \$1.50.

God in the Constitution.

BROTHER JONES.—Inclosed find a list of names that I have procured in our village, to be attached to a petition to Congress, asking that they may dismiss all petitions that may be presented for the amendment of the Constitution of the United States, so far as putting their God into said Constitution.

[Here follow forty-three names.]

I have received all kinds of excuses for not signing the petition, and have not succeeded in getting a single churchman's name, with two exceptions. Have been called crazy, etc. But I more particularly object to that part of the petition, viz:

"The Lord Jesus Christ as the ruler among nations, and his revealed will as supreme authority."

What is his revealed will? Was it not his revealed will, as understood by Luther when he put Servetus to death? Was it not his revealed will, when the good Christians of Rhode Island banished Roger Williams from that colony?

But why be in a hurry to put God in the Constitution, as Bro. Francis, after a two years search, has not succeeded in finding him? Why not wait until he is found? By the way, why did not some of your smart Chicagoans at the time he was burning up your city, get hold of him, and put him in your huge cattle yards, or somewhere else, where we poor miserable sinners could get a sight of him?

C. P. COLLIS.

Northfield Minn.

REMARKS.—We have not entered into an active discussion of this most ridiculous and preposterous of all fanatical movements, excepting that of the few Spiritualists, who propose to break up the United States government, unless it adopts the Woodhull-Cliffin interpretation of the recent amendments to the Constitution, as giving woman the right of suffrage, without further legislation!

Observation teaches that extremes right themselves. It was the policy of the slave oligarchy, in effect, to push that institution into the free states. War resulted, and slavery disappeared.

Religionists, even as our Constitution now is, apply the thumb-screw to poor heretics, whenever they can get an ignorant tribunal to impose a penalty for the violation of some religious ordinance. Not long since—about thirty-two years ago—Abner Kneeland was imprisoned and financially ruined in Boston, for blasphemy.

Almost every state in th Union has laws to punish blasphemy, and for non-observance of the Christian's Sunday.

When a community is made up of Christians of the true blue stripe, men and women are frequently fined and imprisoned for offences against such laws. Now, as was the case with the devotees of the institution of slavery, Christians are moving to extend such laws to Constitutional provisions.

They are consistent. If Christianity had its origin as a "Plan of Salvation instituted by an almighty God," why not shape all legislation to help God execute his "plan?"

We deny those premises, as the free states denied the doctrine of the divine origin of slavery.

A war was forced upon the people—the "divine institution" came out defeated. Now the religionists are preparing for a like conflict—"whom the gods have determined to destroy they first make mad." Non-believers in the "divinity of the plan of salvation," that is to be enforced through an amendment to the fundamental law of the nation, will accept the issue, and if pushed to the extreme, will abide results, with a perfect assurance that the world will be all the wiser and better when the ordeal is passed.

We care but little about remonstrating Congress upon the subject. All the names that can be secured for or against, will be no expression of the real sentiments of the people. It is a vote upon the subject that will amount to an expression.

Congress can not be cajoled into such a step, and if it were possible, the states would never ratify it. But liberal sentiments will be greatly fostered by the religionists showing their hands.

We shall carefully watch the movement being made, and briefly advise our readers of what phase of religionists the leaders consist.

Remarkable Cure by Dr. C. A. Barnes.

Mrs. Cooper, widow of the late Dr. Richard Cooper, was cured of a severe case of inflammatory rheumatism—limbs badly swollen, unable to move; case given up by Allopathic physicians. In one treatment, Dr. Barnes effected an entire cure!

Mrs. Cooper is now perfectly well, and can be seen at her residence, 162 Fourth Avenue, Chicago. Dr. C. A. Barnes's office, is 1184 Prairie Avenue, Chicago.

"There is no such P. O. in Missouri. Please correct the mistake." Some very bright P. M. in Missouri, returns a copy of the RELIGIO-PHILOSOPHICAL JOURNAL, on which there is no name or address, with the above endorsement, but fails to give the name of Post office which is favored with his care.

Thanks.

Our thanks are hereby offered to several friends who have kindly tendered us back numbers of the JOURNAL, to fill our files.

We have filed those letters away, so as to be able to send for what we require, as soon as we can get the time to look into the matter.

L. M. Thompson

Your \$4.50 is at hand. You give neither town nor state. How are we to know your postoffice address? Are you not surprised at your own carelessness? Please write and tell us your postoffice address, and your credit shall be properly made.

Bro. Fitz Butts will please accept our thanks for services rendered.

MARCH 2, 1872.

Items of Interest.

Mrs. Harriet E. Pope is now actively at work in the... The Proletarian has a column and a half to prove... Dr. Bailey is doing a good work in Michigan... There are 16,000 Catholic negroes in Maryland... Mrs. M. J. Wilcoxson has been lecturing with great success at Lebanon, Mo. Goes from there to Pierce City, Mo.

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. The Republic of the Future. We present an abstract of a lecture by Brother Rehn, on this subject. The text was, "Let there be first justice, then cometh peace."

The Teachings of Spiritualism.

We are often asked what good has Spiritualism done? What have the spirits taught you? The good that spirits have done and are doing, can only be measured by individuals. The absolute knowledge of continued existence which has been established by Modern Spiritualism is next in importance to the question itself, and the millions who have received this knowledge, can answer this question satisfactorily.

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 PHYSICIAN AND LECTURER, COLFAX, CALIF. J. W. VAN NAMEE, M.D., BOX 5120, NEW YORK CITY, will examine patients by lock of hair, un-tilted notice, for \$1.00 and two stamps. Give full name and one leading symptom of disease.

Dr. J. S. Bacon is reverential. He says: "If any of our number was really guilty of saying 'God,' without a distinctly ennobled capital initial of the most pious and reverential description, by all means let him be expelled from the Association, and sent to the gallows for blasphemy. Such a profane contempt of capitals is deserving of capital punishment."

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Original Essays.

THE NEW AMENDMENT.

BY O. S. POSTON.

The National Religious Convention which recently issued its manifesto at Cincinnati, has presented for the consideration of the people of the United States, a question fraught with great and important results. It contemplates a change in the organic law of the country, which will authorize legislation by Congress on matters affecting religion, which have been regarded as affairs of private conscience between each individual and God. It not only seeks to declare that Jesus Christ is the ruler of the nation, but also to make the Bible the exponent of his revealed will. By the force of those amendments, when made, the party in power will be authorized to pass any law it may deem expedient, for the suppression of Spiritualism, or any phase of infidelity; to prescribe what is orthodox Christianity, and declare everything else heresy, and suppress it also under pains and penalties. In a word, it will enable the dominant sect or sects, to authorize the creation of an inquisition, should they deem it essential to the promotion of evangelical religion so to do, and to repeat all the oppressions and persecutions, that have been practiced by sectarian Christians in past ages. Moreover, it involves the power and right of enforcing such laws, though they produce endless and bloody wars,—resulting in the ruin of all the great interests of this country, material and spiritual.

Petitions are now circulating, and individuals solicited to sign, requesting Congress to pass the amendment alluded to; and before we severally commit ourselves and posterity to so important a measure, it is the part of wisdom, to pause and consider the history of the past; the present provisions in the Constitution; the motives of those interested in the proposed amendments, and the consequences which may result therefrom.

The original Constitution of the United States contains a provision, "that no religious test shall ever be required as a qualification to any office of public trust under the United States," and the first Congress that met after its adoption, passed an amendment to said Constitution, as follows:

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

Both those provisions were devised by Washington and his colleagues, the wise and great men who had achieved the liberty of the nation.

To-day the Priesthood stretch forth their sacrilegious hands to destroy and repeal them, for, undoubtedly, the proposed amendment would repeal said clauses, and authorize the enactment of all the laws sought to be avoided by the framers of the Constitution when they inserted the provisions above set forth.

Judge Story in his Commentary on the Constitution, in Sec. 1847, speaking of the original clause, says:

"This clause is not introduced merely for the purpose of satisfying the scruples of many respectable persons, who feel an invincible repugnance to any religious test or affirmation. It had a higher aspect; to cut off forever, every pretence of any alliance between church and state in the national government. The framers of the Constitution were fully sensible of the dangers from this source, marked out in the history of other ages and countries, and not wholly unknown to our own. They knew that bigotry was increasingly vigilant in its stratagems, to secure to itself an exclusive ascendancy over the human mind, and that intolerance was ever ready to arm itself with all the terrors of the civil power, to exterminate those who doubted its dogmas or resisted its infallibility. The Catholics and the Protestants had alternately waged the most ferocious and unrelenting warfare on each other, and Protestantism itself, at the very moment it was proclaiming the right of private judgment, prescribed boundaries to that right, beyond which if any one dared to pass, he must seal his rashness with the blood of martyrdom."

The same learned writer, in commenting on the establishment of any religion, or the free exercise thereof, Section 1870, says:

"It was under a solemn consciousness of the danger from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, thus exemplified in our domestic as well as foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject."

"It was impossible that there should not arise perpetual strife and perpetual jealousy on the subject of ecclesiastical ascendancy, if the national government were free to create a religious establishment. The only security was in extirpating the power. But this alone would have been an imperfect security, if it had not been followed up by a declaration of the free exercise of religion, and a prohibition of all religious tests."

In a previous section, he remarked:

"The rights of conscience are, indeed, beyond the just reach of any human power. They are given by God, and can not be encroached upon by human authority, without a criminal disobedience of the precepts of natural, as well as of revealed religion."

That eminent jurist has in the preceding quotations, stated fully the reasons that rendered said provisions essential to the enjoyment of religious liberty, and they exist to-day, and are as cogent as when he penned them.

Judge Kent, the eminent chancellor of New York, in commenting on same clause, uses similar sentiments and language to express his admiration for their wisdom.

The reader of history will remember, that from the establishment of Christianity to the present period, no great republic has existed in Europe. Indeed, the combination of political and religious despots rendered it impossible. Both Catholics and Protestants, whilst they individually asserted that they constituted the only true church and the Lord's Vicegerents on earth, at the same time, inculcated the kindred idea of the "divine right of kings." We have maintained a republican government for upwards of eighty years, and prospered and developed into a great and mighty people. But, we have done so by refusing to sustain any special faith as the national religion; in a word, we have refused to unite church and state, and received from God the blessings that flow from that wise resolve.

"The Roman Republic, which existed for seven centuries, received into its religion and worshipped the Gods of all the nations it subdued, and it was not till Christianity appeared with its exclusive pretensions, and so called purpose to supplant all other creeds, that wars growing out of religious difference and priestly ambition began to prevail. Since that time, many of the largest and fiercest wars, have been originated to promote the objects of sectarian Christians, and to settle the question, who amongst them should rule over the consciences of the people.

During the first three centuries after the Christian era, some sixty or more sects had sprung into existence with different tenets. After the conversion of Constantine in the

fourth century, and the union of church and state sustained by his political authority, the religious councils, after many struggles amongst themselves, finally settled the canon of scripture and the creed of the Catholic Church. They immediately destroyed all existing heresies and heretics. For one thousand years the Catholic Church reigned supreme. Her exposition of the scriptures, no one dared to question, and even a suspicion of heresy imperiled the life of him on whom its shadow rested. Science and literature, and even thought itself, attained its lowest ebb, and, indeed, much of the classical learning of Greece and Rome we now possess, owe their preservation to the Mohammedans. It is true, the reformers of the fifteenth century emancipated some sections of Europe from the most egregious errors and abuses of the Catholic Church, but they required those who resided in their domain, to accept their dogmas, or endure the same punishment inflicted by papal authority. The religious criminal calendar remained unchanged, and many of the principles inculcated by Calvin and his sect, were even more derogatory of God's character and the spirit of justice supposed to appertain to that being, than even the doctrines of the mother church they had abolished.

The unanimity of creed and orthodox sentiment, were maintained by the strong hand of violence. Millions were destroyed by public execution, or died more slowly from imprisonment and starvation. Europe was kept reduced in her population by the large number of victims which the Church demanded, to intimidate the residue into submission to her dictation. In one night, it is reported that 70,000 Huguenots were assassinated by the emissaries of the Church, who spared neither age or sex.

Human nature is the same, and all churches would desire to hold absolute control over the consciences of men, if the power was conferred on them to accomplish their object.

With all those historic murders fresh in their memory, the great, wise, and good men who achieved the freedom of this country, and made the Constitution of the United States, thought it essential to provide in that great charter of constitutional freedom, certain clauses to protect posterity from the infliction of similar outrages.

For many years in this country, the several sects known as Evangelical Christians,—the Episcopalians, Methodists, Presbyterians, and Baptists, have had many fierce and bitter discussions in regard to creed and discipline; but recently they have been drawn together by a professed love for God, and have come into closer a league, and concluded that they are the saints appointed to judge the world.

Like the Triumphers of Rome, who, while cordially hating each other, conspired to destroy the liberty of the Republic, and divide the Empire amongst themselves, so, to-day, many Christian divines have perfected their treason against the freedom of man's conscience, and openly demand that power be conferred on them to exercise over all their religious despotism.

The great Teacher, whom they profess to adore, said emphatically, "that his kingdom was not of this world." It would be wise for those who profess to be his disciples, to catch the spirit of his religion from his own saying, rather than from the fanatical expounders of modern Christianity.

No doubt many will go forth with more eloquence and zeal than ever Peter the Hermit, when he preached the Crusade in Europe, for retaking the Holy Land from the Saracens, and persuade the Christian world to embark in this unholy enterprise, but it would be well for them to recall the lessons of history, and remember that the Triumphers of Rome finally fought each other, and that the Crusades terminated in disaster, costing millions of lives, and nearly all the treasures of Europe.

Human nature is the same in all vocations. Ambitious demagogues exist in the church, as well as in the councils of the state, and are equally unscrupulous how they acquire and use power incident to their respective positions.

Perhaps many good men, believing that they are rendering service to God and religion, will be inclined to embark in the enterprise presented by the late convention; but before one regularly enlists in the work, it would be prudent to consider the extended programme the undertaking will involve, should the amendment be adopted.

Amongst the first objects will be, no doubt, to declare Sunday a holy day; prohibit all divorces save for adultery; and direct that the Bible be taught in all schools, and have all improper books excluded. It will be equally essential to suppress all Infidel and Spiritual books and newspapers, and all scientific publications that are supposed to be opposed to biblical science. The Catholic Church must also be looked after, and effectual operations commenced to check its growth, and prevent its obtaining political power. Each sect, striving for position, will be making its combination with political parties, and mutually promoting each others objects. In a short time all the elements of opposition to the evangelical alliance will form common sympathy, and persecution be drawn together, and constitute a large antagonistic party. Those two factions in our great cities can not long, under the religious frenzy of the hour, be capable of maintaining peaceable relations. We will soon be hastened from mobocratic collisions in those great centres, to general civil war, which will sweep over the country like the conflagration of Chicago, involving in one common ruin, life, property, and religion.

Whilst the proposed amendment will declare the Christianity of the Bible to be the religion of the nation, it necessarily leaves for future settlement, the great question, which sect shall be the great exponent of the system. That must and can only be settled by civil war, and afterwards upheld and sustained by a despotism united with the victorious sect.

Nearly all the wars of modern Europe can be traced to the machinations of priests, ambitious to extend their peculiar phase of faith, and suppress those that differ with them.

The present provisions of the Constitution prevent either class of sectarians from enacting laws which would affect those holding different views; hence we have peace and repose, and the so-called Infidel population holding the balance of power, prevents collision. Is it wise to attempt to destroy that balance of power, which assists the Christian sects to cultivate that peaceable character so highly prized by the great founder of their faith, and avoid the strife and war that would mar, if not destroy, their religious qualities?

To-day we are prosperous and happy, united and free. In a republic why should any sect wish to maintain religious rule, further than sound argument and rational conviction produced thereby, persuades to similarity of creed and principle. Those who hold different views, and seek otherwise to accomplish it, will deceive themselves with a mere chimera. God can and will take care of himself; let man be as wise in his own sphere, and remember that religious convictions can never be created, or changed by coercion.

In conclusion, let those who desire to remain free in religion, as well as political rights, remember that the price of that great boon, is eternal vigilance, and before the claims are

foraged, that will shackle them forever, unless broken by civil war, exert all their energies, to enlighten the public mind, and protest against this outrageous and damnable attempt to enslave their consciences, and establish a religious hierarchy, require, may demand, that all parties, and men that solicit your suffrages for office, shall "hang out their banner on the outward wall," and distinctly state their position on this great question.

Harrodsburg, Ky.

"Our Disgrace."

BRO. JONES:—Inasmuch as you have given considerable space in number 22, to articles animadverting upon Victoria C. Woodhull and her position as president of the American Association of Spiritualists, I wish to offer a few thoughts in reply. What is the ground of complaint? Simply that she advocates social freedom. Is that any thing new for Spiritualists? I admit that in clear, forcible argument, in earnest, fearless advocacy she excels any of us who have preceded her, but that she has advanced any more radical ideas on social life I deny. What is there to be feared from social freedom more than from religious freedom? The same arguments used in favor of one holds good with the other, and those used with equal logic against either one can be used with equal logic against the other. The Orthodox people would legislate on our religious views, would make laws curtailing our religious freedom if it were in their power. What better are those who would legislate on the affectional relation and bind us in that respect? Neither our religious emotion nor our affectional feelings can be governed by our wills, and I claim legal enactments have no right to interfere with either, and should protect the individual in his right to perfect freedom, and where each and every individual is protected in the exercise of his rights there can be no encroachments, no tyranny as there now is.

But some will argue against freedom because some persons are on a low plane and would thus manifest themselves. Has not that person just as good a right to act true to his organization as one on a higher plane the same as in religion. The uncultivated Catholic has a right to his undeveloped method of worship just as truly as the most ethereal Spiritualist to his. In our present state of society individual rights are not respected, if perchance marriage supervene, and a woman pure and sensitive is forced to receive the embraces of a beastly man, no matter how loudly her soul may cry out against it. Talk of freedom as a cause of impurity in social life. Nonsense! It is the only means by which purity becomes possible. It seems so strange to me that persons who seem capable of reasoning upon other subjects seem so illogical, so senseless in their treatment of this. I am not personally acquainted with Mrs. Woodhull, but her logic is irresistible, her honesty of purpose and strength of character, it seems to me can but be obvious to any one who is not biased by prejudice or envy. I glory in the woman for the work she is doing. Do not worry, Brother Eddy, about a "division of the works" for there can be no division where there has never been any union. Hudson Tuttle, too, is in trouble. Why does he and others stay at home and find fault with the doings of the American Association? Why do not those who know so well what ought to be done be on hand and attend to such matters. This association always advertises its time and place of meetings, and invites attendance. Then why have ye not rallied, ye wise, pure, respectable Spiritualists and saved the cause from such "disgrace" and inaugurate a better work than is being done, instead of staying at home and snarling at those who are trying to do what they can to further the cause of truth as best they may. Suppose that was the first convention Mrs. Woodhull attended, if she was the choice of the people there present, which was evinced by her election, what was that to the case. I will admit I was surprised when I heard of her election. Agreeably surprised—for I thought it evinced a greater growth in the Spiritual ranks than I thought had yet obtained.

Will it not—dear friends and readers, one and all—be a glorious time when we shall have advanced so far that we shall be able to only ask, is any idea or action true, instead of, how will it look to the people or what will Mrs. Rundy say, and receive truth as a divine quest, welcoming it, come from whatever source it may, and in whatever garb? Light, more light should be our watchword, and if Spiritualism is a religion worthy the support of men and women of this 19th century, it must take in reforms, embrace every thing in science or art that is conducive to the welfare of the human family in every department of life. Religious, political and social, if it does not embrace all these it is too narrow for me.

Fraternally yours,  
J. H. S. SEVERANCE, M. D.  
Milwaukee, Wis.

Items from Kansas.

BROTHER JONES: The glorious old JOURNAL is coming again all right, as beautiful and vigorous as ever. When I once get it into my hands I hate to lay it down until I have finished it; a very wise practice, by the way, as I find that most of the JOURNAL'S articles are very profound, and require to be thoroughly read and re-read, and studied again and again to be properly understood and appreciated. I propose to elect myself a life subscriber to the JOURNAL, and shall, as soon as possible, try and get up a large club. Money is about as scarce here, though, now, as it was when Peter said: "Silver and gold have I none."

So much by way of prologue. I wish the advice of some of our learned ones in regard to the following question: "Can a person be in the body and out of the body at one and the same time? or, can a person be out of the body without being aware of it?"

I will illustrate my second question in this wise. While living up on the Republican this last summer, my mother one day desired me to go to my brother's house, distant about eighty rods, on an errand for her. I went out of the house, and, she says, soon came in again, when she asked me for the article. I replied that I had not been to the other house yet, but would go now. Looking out in a few minutes she saw me going. I soon came back with the desired article. Now, as far as my own knowledge extends, I did not enter my house after I first left it, until I had been to my brother's house.

Another incident. My father was one evening coming up the road toward the house, with an axe on his shoulder. Mother called our attention to the fact that another man, exactly like him in appearance, was walking by his side and imitating his every movement. This *duplicit*, or whatever you would call it, was plainly perceptible to mother—and to her alone—until father had almost reached the house, when it faded away.

In many other instances she has seen well-defined forms walking by the side of the different members of her family, including myself. My mother is about fifty-seven years of age, of a fine nervo-spiritual temperament, and is not a firm believer in Spiritualism.

I come now to my first question again, "Can a person be in the body and out of it at one

and the same time, without being aware of the time?—or do we, in our daily life maintain two or more separate individual entities without being cognizant thereof?"

H. C. TURNER.

Manhattan, Kan.

The Debatable Land.

I have read about one-third of Robert Dale Owen's new book, entitled: "The Debatable Land between This World and the Next;" and am much pleased with it thus far, except on one point. It grieves me exceedingly to know that a man of Mr. Owen's quick perceptions and sound judgment and candor should believe that the Apostle Paul teaches the Calvinistic dogmas of "total natural depravity"; the election of a part of mankind to a happy immortality, the condemnation of the rest to endless woe, and the Lutheran notion of justification by faith alone, on the ground of a vicarious atonement and imputed sin and righteousness.

It seems to our mind that a reasonable and harmonious interpretation of Paul's language would clear him entirely from this grave charge of teaching such unreasonable dogmas. Ought we not to give him the benefit of such a translation? Undoubtedly that apostle taught the idea of hereditary depravity,—that influences, increasing the power of temptation, have come down from one generation to another, commencing with the first pair; and is it not a fact that wicked parents transmit to their offspring stronger appetites and passions tempting to evil than good ones? But where does Paul teach the idea of the total natural depravity of mankind, so that the natural man, wholly inclined to all evil, and that continually, is totally incapacitated to think a good thought or do a good deed? I do not find this idea in his epistles.

He undoubtedly teaches the doctrine of "election and non-election," and the entire and independent sovereignty of God in all the arrangements of his government and providence, in selecting and raising up certain nations and individuals on grounds independent of their merits or demerits, to fill certain places in his government; but these election, and consequent non-elections, do not pertain directly to the final destiny of souls in heaven or hell, but to the progress of his government in this world.

Paul clearly teaches that God has "purposed to gather together in one all things in Christ," and in subordination to this grand result, he selects some nations and individuals to fill prominent and conspicuous places in the world, and others are not selected nor fitted for these places, but all in harmony and subserviency to the great end of his government—the comparative perfection, harmony, and welfare of his entire moral universe. The Jewish nation were elected to fill a certain place in the world. Afterward, with reference to the gospel enterprise, the Gentiles became the elect, and the Jews the non-elect. In the same sense the American nation is elected to take the lead in introducing the right form of civil government on the earth, and other nations are not elected to fill this place.

It is of the elections and non-elections of the Jews and Gentiles that Paul treats in his masterly, sublime, and jubilant manner, arriving at the grand consummation that "God hath concluded them all in unbelief, that he might have mercy upon all."

Jesus was God's "elect" for a certain purpose. He was raised up and fitted for the purpose intended. In the same sense in which he was "elect" all the rest of mankind were "non-elect." General Washington and Galileo were respectively elected to fill the places they respectively occupied. Elections and non-elections, under the divine government, amount to the all natural diversity in harmony which exists in the world.

Instead of teaching Luther's doctrine of justification for believing in Christ, on the arbitrary principle of the sins of believers being imputed to Christ, and his merits and righteousness being imputed to them, it is much more reasonable to understand Paul to teach that the Christian faith is an active, potent principle within us, "purifying the heart" and producing a righteous character in the believer, in which state he is justified. It is evident that a sinner cannot be justified while in his sins or unrighteousness, except it be prospectively. Faith produces righteousness.

ELI BALLOU.

Maquoketa, Iowa.

Items from New York.

BRO. JONES:—I see myself frequently mentioned in the papers as laboring on a circuit which I get over once in about four weeks, having four points at which I speak regularly; such is in part the case. Led by the spirit, I located in western N. Y., last March, and threw myself back upon my old western plan, of stated appointments and a regular field of labor, that I then thought, and do still, to be for me, at any rate, the most efficient way of spending my time, and employing my talents such as they are. Thus far I am satisfied, not with the little I have done, but as having done more for our cause, than I could in any other way. My points have been Byron, Batavia, and Albion regularly once a month; and the other fourth of the time I have visited Yates, Lockport, Medina, and some other places, and am happy to say that I believe good has been done in all these places, that is permanent. At Byron meetings are discontinued, till the cold winter is passed. At Batavia, good brother English has secured a hall for the next five years, and our cause there seems firmly established. Byron is equally firm; and brother Seaver, so well known, is a sure guaranty, with many others, that our banner there will not be left to droop. About in the vicinity of Albion, more than in the town there is a vastly increasing interest, and many of the old minds who have never known or thought much of Spiritualism, are now the most earnest and interested seekers after its facts and philosophy. Bro. Eli Clark, of Yates Center, ever true and ever active, has furnished a very commodious hall for meetings, that I dedicated to truth, freedom, and philosophy, last Sept., Medina is a harder field, still I have good congregations there, and have in our favor the influence of two secular papers published there.

I had nearly forgotten to mention that the proprietor of the largest and best hall in Albion, gives us the free use of it whenever we wish it.

At Barre and South Barre, near Albion, there has been awakened a good interest by my lectures on geology, followed by those on Spiritualism. At Lockport, the friends are doing what they can, but their means are limited. Seed has been sown on this ground and I am encouraged to remain yet another year, not to reap the harvest, but to extend the area of the planting, and water so far as I can the growing crop.

This field, I am sure embraces much of the real bone and sinew of the army of reformers. Numerous, stable, big-minded, intelligent, and with fair means, there is no part of our land, of equal extent, that can be more fully depended upon for its effective influence, than the one in which I am laboring. I expect to extend this field somewhat the coming year. We have a number of excellent test, inspi-

rational, and healing mediums, who will do the world here and feel more of them in time.

I regret sincerely the "new departure," and that so many of the Spiritualists are forced to be misrepresented before the world; with Hudson Tuttle, and others, I protest against it, and favor a new convention. I regret still more the spirit and tone of the president of the American Association, and those who follow her and her views towards those who differ. Severity, irony, and editorial pen-and-ink have no argument in those, and only tend to weaken the cause they are designed to support. Intelligent, enlightened, and honest minds, are not likely to be terrified by the stereotyped appellation of "old fogey"—they will independent Spiritualists be beaten into the traces of the "new departure," by being told that they in their course of dissent from the doctrines of Mrs. Woodhull, simply exhibit "ignorant superstition, intolerant bigotry and pharisaical godliness."

I regret the degrading tonyism of the Spiritualistic press generally over a single woman. Rome was shamed because it knew but one man. The Spiritual press might equally well forbear, I believe in woman's suffrage, and have no hopes that we shall ever have a hereditary state, and tone of society, till woman is enfranchised, but I am totally opposed to Spiritualists, in capacity of a body organized to promulgate the facts and philosophy of Spiritualism as a means of human enlightenment, for their appeals to the external senses, as well as the inner consciousness, going into a political nomination, or assuming a political phase at all.

I do not believe that anything deserving the name of love, ever did, or ever can dictate marriage, that will be legitimate only for a night. We all have an idea what can, and what does, dictate numerous such marriages, but I cannot attend upon its new baptism, and consent to this unchristianity.

I leave in an hour or two for Carverville, Pa. to join issue in public debate with C. C. Burleigh, of anti-slavery memory, on the following proposition viz:

"Resolved that man is a free agent." Mr. Burleigh affirms, I deny.

Thankful that the JOURNAL adheres to the underlying principles of our philosophy, leaving illegitimate issues may it live long to bless the world.

J. G. FINE.

Avon, Feb. 9th., 1872.

Is Spiritualism Aggressive.

(He that is not with me is against me.—Jesus.)

Nor is it an unavoidable result that Spiritualism be pitted against charity. The war we come to but it was not wise to dash the head of the unborn child against the indurated walls of old beliefs.—Hudson Tuttle.

BRO. JONES:—I must dissent from the tone and sentiment of our much esteemed brother Tuttle, as published in the JOURNAL of Dec., 1871. For, if the philosophy of Spiritualism be true, the doctrines of charity are false, the one is the antagonist of the other in all its fundamental principles.—Now then, could the newborn child (Spiritualism) make its advent into our world, sustain its life, maintain its vitality and vigorous growth, until to-day we see a just emerging into strong manhood a people in the land, without unavoidably becoming pitted against charity, is beyond my ken. Light, truth, and knowledge are in their nature, the antagonists of ignorance, error, and superstition, they must recede as the other advances; ignorance and error must surrender and abandon the citadel of the human mind as knowledge scales the rampart and plants the standard of truth on its walls. The very first cry of the new born child as heard in the tiny raps of the Fox girls, was not only a declaration of war from the angel world against a triune God, a malicious Devil, a vicarious atonement, justification by faith, total depravity, endless hell, partial-heaven doctrine on which the whole fabric of churchianity is based; but its first cry was also the shout of victory over a world full of churchianity, yet enshrouded in darkness of materialism. Truth is aggressive and Spiritualists cannot proclaim its philosophy, or defend themselves from the assaults of bigotry without making inroads into the indurated walls of old beliefs. Wise or foolish the war has come and has raged in fierce mortal combat for more than 23 years, the unavoidable result of truth grappling with error.

Instead of the young child's brains being dashed out, and besmearing the walls of old time honored creeds,—it has enlarged its limits power in the fight, grown stronger in every contest, while breach after breach has been made in the indurated walls of old beliefs, and the young child's head dashed against them.

This conflict could not be avoided, without adopting a base subserviency and time-serving policy that would have smothered the child in its birth, or deprived it of all vigorous growth and left it a weak, puny, sickly thing without force, life, or influence, and long since it would have sunk in the grave of oblivion, or remembered only as among the things that were. No; the truths of Spiritualism based on nature's divine laws, are aggressive; it advances its rapid way by force over long standing prejudice scaling the walls of church creeds, and superstitious dogmas, invading the sanctum of the scientist, non-pleasing these wise savants with its discoveries, and phenomena; and causing the priest in his clerical robes to tremble for the safety of his God and Savior, and what to him is of more importance, his bread and butter. Already its victories are heralded from continent to continent, and the waters of fire of its camps are lighting the hills of the earth; while it numbers amongst its trophies thousands on thousands, embracing all classes and conditions, from the widow in her cottage, toiling incessantly to keep the wolf from the door, to the proud monarchs of Europe, and the destined like Daniel's stone cut out of the mountains without hands, to roll on nations of superstition, bigotry, and church dogma, to flap their raven wings, and fly back to their native hell; then will the knowledge of the Lord cover the earth as the waters of the sea, and man stand out redeemed and disembarrassed from vice and error. Bro. Jones, I go for carrying the war into Africa—not in an arrogant pompous manner the I am right and you are wrong style, nor in calling hard names, dealing in personalities, or vulgar blackguardism, but meeting error and falsehood with the facts and truths of our glorious gospel,—warring not with persons, or the votaries of churchianity, but with their errors, creeds, and dogmas. And in battering down the time honored walls of old beliefs, I think the JOURNAL is doing a great and good work. In this respect, its radicalism, its nerve and backbone, its firm adherence to truth and right, and its fearless exposure of error.

Long may it wave increasing its potency of good, until the dark pall of ignorance, error, and superstition, shall be lifted, the world of man kind back in the sunlight of truth, and the inhabitants of the other shore, freely mingle with the inhabitants of this, while angel forms and voices are seen and heard in every household.

Green Garden, Ills.

"In the long run knowledge is better than power, wealth, but for present use money is preferable."  
—A. Jackson.

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Spence's Column. '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.'

HERMAN SNOW.

Hudson Tuttle's Works.

EXETER HALL.

AGENTS WANTED EVERYWHERE.

Frontier Department.

BY E. V. WILSON.

Our Eastern Tour--No. 5.

Friday, Jan. 12th. We left the St. Cloud Hotel at 9 A. M., for Philadelphia. By the way, the St. Cloud is an excellent hotel, and one worthy of patronage. For the first time in our life, we went to bed by steam--that is, instead of climbing up five stories by flights of stairs, we stepped on to a platform and were quietly sent to our room by steam. "Such a getting up stairs we never did see," and we question if many of our western readers ever went to bed in this way.

the hands of his enemy. Will you turn to the fly leaf and read the inscription written there? "What is the object?" "When you have read it, I will tell you."

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.

W. B. FARNHAM, DENTIST, Formerly at 175 Clark street, corner of Monroe, is now located at 88 1/2 State street, corner of Eighteenth, with facilities for doing first-class work in all the various branches in the profession and at moderate charges.

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