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

S. S. JONES, PUBLISHER AND PROPRIETOR.

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Poetry.

JOSH REYNOLDS HAS HIS SAY.

You may talk like your long-faced deacons, the creeds of

You may hike your rong-faced deacons, the creeds of your plons divines; And cast your reproach at the sin of making hay while the bright sun shines: But take you and your clique together, 'spite your free-dom from worldly leaven. I'd rather risk poor Jim Fisk on the chances of getting to heaven.

Yes, sir! I'm an old Vermonter; but we were schoolmates together when boys; He was true as a steel, sir, that Jim was, though full of his fun and his noise, And he never went back on a friend, sir, his heart was so

tender and kind. He'd give his last dime to a beggar; his was, sir, an un-common mind.

He was sharp as a Jew at a bargain; his wits were as keen as this blade; You could n't beat Jim swapping jack-knives,—he'd sure get the best of the trade. But then—if you wanted a quarter, or even a dollar or

You'd find it in Jim's old wallet-no freer to him than to

You called him the Prince of Erie. Aye! prince of good fellows and true; The money you say that he stole there, was freely ex-pended for you.

And you-did you ever refuse it, for churches, amuse-ments, or alms? No; you put all you got in your pocket: had your con-science just then any qualms?

"The partaker is bad as the thief," is an adage of old-

further comment?

While you're tearing to shreds and tatters the remnants of his fair fame. Do you ever pause to consider what's due your illustri-ous name?

Your vices you foster in secret; you walk with a hypo-No crime in the calendar daunts you, if only it will not

e seen. You-you-with your clean, pions hands, the vengeance

of heaven would bid, On that frank, that sincere, open heart, whose virtues, not vices, were hid.

conditions. Such is true, I think, with a large majority of seers. They are not *natural* clairvoyants; that is, are not seers from their infancy, yet to this rule there are exceptions, I know. Miss Lizzie Keyser tells me that she saw spirits when a very little child, and the old people said, "It was a mere phantom."

Probably there are many, many children that are clairvoyants and don't know what it means, and afterwards lose all clairvoyant powers, because of their physical and mental con-ditions, becoming gross and engrossed by their surroundings.

Now, brother Tuttle's view of the case is in-clined to take out of the dire experiences of a great many good people all the spiritual sweets of heavenly visions. It is a *fact*, I believe, ad-mitted by all, both heterodox (?) and orthodox (?) that a great many people, become clairvoyant in the hour of their physical dissolution,

"And see a world of spirits bright, Who taste the pleasures there."

and hear the voice of song and the shouts of praise, because of the bliss they have. Well, now, for one, I am not willing to say that those bright and beautiful visions were mere freaks of fancy, mere phantoms or apparitions! I believe they were blessed, blissful realities. My darling sp rit wife, for example, just before she passed to the higher life, lifted her hands and exclaimed, "O, here is father and brother Will,"-both of whom had been in spirit life several years. These dying visions, these clairvoyant seances are at the same time wholly dependent on the physical and mental condition of the patient. The physical fails in these cases, and the spiritual triumphs.

There are many people who are clairvoyant and clairaudient when they are sick, who are as blind as a bat, and as deaf as an adder when they are well. Some of the finest clairvoyant tests that have ever been given, have been given by just such parties; but after recovering their usual health, could neither see nor hear, except with the outer organs of sight and hear-Let me give one example as an illustra tion of the untold cases of this kind.

The young lady of St. Louis notoriety is a

voyant state seeing horses, dogs, birds, etc., is to my mind no evidence of its being a freak of the fancy, or of there being mere phantasms and apparitions. I have received the impres-sion from what I have read of our philosophy, that it teaches the doctrine of spirit life for all things. Bro. Davis may not, but Bro. Peebles I know does,—as in his "Seers of the Ages," on heaven, as to place, he takes the ground that continents, islands, seas, lakes, rivers, trees, plants, shrubs and flowers, are all giving off infinitesimal particles, etheralized essences-as the rose gives off its fragrance-and that of these higher forms of matter, more attenuated, sublimated, are formed the everlasting homes of the good.

If this be true, and I see no grounds for doubt or question, why, then, a very natural influence is, that all animal life, which is regarded as a higher form of life than that of vegetable life, has its spiritual life-form in the future world.

Now a few facts: Mrs. B., the mother of Dr. B , of Indianapolis, who has been in spirit life some twenty-four years, says distinctly and positively that, "The life beyond is an exact transcript of the life present." When this state-ment was made to me by him who received the communication, I said, "It can't be possible! Are we to be annoyed with gnats and mosquitoes, and bitten by snakes and stung by adders there as here?" His answer was per-tinent and to the point: "Then you must get up out of the swamps and bogs." That is, as I understood him, to live so as to go at once into the higher spheres—shores above that occupied by these insects and reptiles. The Rev. Wm. Young, an old and honored Methodist preach-er, has in the last part of his eventful life, become clairvoyant and clairaudient, and is, indeed, at times, an excellent test medium. He is now over seventy years old. On many, many occasions, mixed with the appearance of his spirit friends, giving indubitable tests of their real objective presence, he sees a large mastiff dog, and often sees his son (now in pirit life) who was an officer in the army,

He demanded them.

- " If you take them, you break my heart-my life is in them.'
- "I must have them," he said.
- "You shall; but let me keep them a little while longer.'
- " I cannot."
- "Let me only read them once more." "I cannot. I must have them now." "You shall have them."

He asked again, as she hesitated. "The letters-the letters-I want the letters." "Be it so; you shall have them Excuse me for a short time, and I will get them for you. She went to her room, and took a most fatal dose of poison,-mixing in a tumbler, she drank its contents instantly. And seizing the letters, she staggered toward him. She cried,

"My heart is broken. You demanded the let-ters. I told you my life was in them. Here they are.'

She then fell dead on his breast. This spirit woman was the one who loved him, and this tumbler represented the one in which she took the poison, and this package was the gift and the last one on earth which she so much coveted.

It is said all our thoughts are known; all our letters copied in the other world; that all matter is duplicated; the spirit only being durable; the visible—the outer soon perishes. Is there not something in the record which re-sembles truth? Are there no upper records? Everything has a soul-letters are no exception. Swedenborg says there are libraries which these of earth bear but a faint resemblance to.

If there be a register of all our acts, as Harris avers; if everything we do here is done first in the spirit land; if the temptation originates and culminates and ultimate there, as Horace Mann, from the other land says, it is known how every good and evil deed will terminate, because it was finished in the sphere where it originated before it (the action) was incarnated. Swedenborg says the nearer one gets to Godthe more conversant one is with the future or

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lecture, and the language she there makes use of, paradoxical and inconsistent as it is-for though her true meaning were as pure and ex-alted as the life of the highest angel, she has not only failed to make it appear so to the masses, but actually been challenged by the best scholars and her best frieds for an explan-ation of that same her best frieds for an explanation of that same lecture. And when a subject of so vital and important a nature is put forth clothed in such monstrous absurdities. we must expect the public sense will revolt therefrom. For instance, Mrs. Woodhull ad-mits that "humanity is composed of all grades of development, from that of the most hideous human monster, to that of the veriest saint"but all have a right, and equally, to their own thoughts and actions, with this provision-"that they do not aggress upon the rights of others." Now, what is a hideous, human monster but an aggressor? What right have we to call one "a hideous, human monster," unless his aggressive conduct proves him such? And her "inalienable right" to love as long as she pleases, and to change that love every day if she pleases, shall be enjoyed by this "hideous, human monster;" and not only that, but this hideous, human monster, however debauched, shall be protected by us in the exercise of such "inalienable rights."

And with such propositions, she affirms, "We mean rebellion"; "we will overslough this bogus republic," etc.; claiming the right to include the whole body of American Spiritualists, as pledged to her declarations and treasonable movement against peaceful legislation in this country. Could any graver mistake be committed in the name of reform than this, which puts on a bold front of anarchy and rebellion, usurping as it does the preroga-tive of every Spiritualist in the land, and assuming a dictatorship which would disgrace the rotten governments of the old world? For when was ever such usurpation tolerated in the name of that unbounded license she now demands for even "the most hideous human monster"-and tolerated, too, in the name of a large religious body, whom she conceitedly claims as her supporters and followers? I say "conceitedly," not from any desire to hurt the feelings of Mrs. Woodhull or her supporters, but because this idea is a conceit of her own, and not true in fact. She has deceived herself, but let us not be deceived by her, or by those who encourage lawlessness in the name of reform. Hitherto the Spiritualists of America have stood pre eminent in loyalty to our republican principles. Ours has been a republican religion. Our sense of "the inalienable right" has been qualified by that sense of obedience which every Cluzen owes to the government, as a con-dition of the inalienance right. We have never counselled precipitate, anarchial movements designed to destroy the rational, consistent administration of government. We are too much in love with our country, our whole country, and the peaceful reformation of abuses, to launch out in any fanatical warfare, which must at last spend itself in needless invective, without any adequate profit accruing to the blind leaders thereof. For if anything is calculated to retard the settlement of the Woman Suffrage claim, it is this wild, rash, and threatening attitude assumed by Mrs. Woodhull. Governments are seldom bullied into granting favors. And though we are assured by the friends of Mrs. W. that she is doing for woman just what the Anti-Slavery movement did in emancipating the African, we cannot deny that just in proportion as the Anti Slavery movement became humanitarian, and not sectarian or partisan-just in proportion as it relied upon the spirit of progress enshrin-ed in this "bogus republic," did it succeed in its final conquest. But had it introduced those Steinway Hall propositions as planks in its platform, the enemies of that movement would have needed no farther argument in defense of their conservative rule, and the continuation of Slavery. It is, too, one thing to free the world of any enslaving rule by the logic of political necessity and military compulsion-and quite another to free the human mind of its pro-slavery tendencies by moral suasion, and the logic of calm, deliberate, and patient reasoning. In the great work devolving upon us now, we prefer to make use of this "new departure" as a fresh incentive to increased activity, and renewed devotion to the cause. For now, many, before indifferent, have faced with determined hostility the promulgation of our gospel, and the excitement consequent upon the American Association platform, through their president, must, after all, enhance our facilities for being heard. Thus, though borne upon discordant waves, our congregations increase in numbers, and steadily we press on to the haven of victory. "Out of darkness cometh light."

There's a very old saying in scripture, the sense of which seems to be,

"If ye feed my poor, hungry children, in them, behold! ye feed me." Then look at the suffering thousands, his hand was out-

stretched to relieve, Did he stint in his gifts to the needy, or ever the trusting

The rule of his life's action, to tell it in black and white, Was to go-no matter how mangy-for the under dog in the fight.

No odds if the cur got beaten, he still found a friend in A friend and a good position; that, sir, was the nature of

I knowed him, I say, and I loved him; I'm his friend to the end of the book. They say mighty hard things of Jim, sir, and things with

an unpleasant look. I don't mean to say he was perfect,-we, all of us, slip

in the race, -But take him right through on the "square," his heart was in just the right place.

I speak not for fear or for favor, I 've done but a friendly I'd say out my say for Jim Fisk, if I stood in my very

last ga-p. And yo and your clique together, 'spite your freedom from worldly leaven,

I'd rather be poor Jim Fisk, on the chances of getting to heaven.

-Iowa State Press

Written for the Religio-Philosophical Journal. PHANTOMS AND APPARITIONS-A RE-VIEW OF HUDSON TUTTLE'S "REPLY" TO "INQUIRER."

BY T. B. TAYLOR, A.M., M.D.

BRO. JONES :- When I read brother Tuttle's "reply" to the questions raised by "inquirer," I felt a shadow come over my spirit, and it still rests there, prompting me to write a brief review of the answers given. And I suppose that I ought to apologize for lifting a pen to write on a subject like this and taking views, or expressing sentiments adverse to one so well versed in matters pertaining to the mundane and ultramundane in our philosophy, as is our good Brother Tuttle. But I hope our brother will take no offense at my presumption, though I am but a novice, and he a sage; though I am a mere licentiate, and he a professor or pioneer in this "new religion."

In old theological times, it was dangerous for a youthful clergyman to differ from the "older heads," but thanks to human progress and the harmonial philosophy, we no longer bow and cringe in the presence of hoary-headed dogmas or dogmatists; not that brother Tuttle is a dogmatist by any means, but free thought and free speech are not only tolerated but courted by our philosophers of to day; hence I dare to write for your paper in opposition to the views of any one, being well assured that I will be granted an audience.

Brother Tuttle, if I understand him, takes the ground that "the phantasms of Nicolai" were merely "subjective," " although some of them may have been objective," and the reason he assigns for this view, is "because they ap-pear to have depended *entirely* on his physical and mental condition." Is this a good argument-is it any argument to prove that what Nicolai saw and heard were mete freaks of the imagination? Does not all clairvoyance and clairandience depend wholly upon the physical and mental condition of the seer, —of the clairaudient? It seems to me that this is true in all cases, otherwise all men and women would be clairvoyant and clairaudient, which I think the whole world of mankind will ultimately be come, so that we will see and hear and talk with the angel world every day, just as we now see, hear and talk with one another, on the

case in hand. This case was reported in full in one of the St. Louis dailies, and copied largely into other papers so that I need not give it in detail, but only in synopsis. As to the facts in the case, there is not the shadow of a doubt. All the facts being fully set out, the names, offices, residences, etc., of the parties were all given, among them a number of the most distinguished physicians and clergymen of the city. The facts were these: The young woman in question had an internal abcess. ulcer, or tumor, for which she had long been treated by the aforesaid physicians, but grew continuously worse till they all gave her up to die and pronounced her just at death's door. The clergy were called to administer the "consolations of religion," and she was taken to the "Sisters Hospital," a Catholic institution, there to be cared for, till the work of dissolution was completed and her soul released. Soon after she was taken there she fell into a great agony of prayer and supplication to God, to Jesus, to the angels, to any one that could help her, for she had heard that these parties had even raised the dead, and she claimed that she might by this supernatural (?) power be raised from her bed of sickness and death. By and by as she lay upon her couch of suffering and pain, she says a most beautiful lady presented herself, all arrayed in white and spotlessly pure, with a golden crown upon her head. She spoke to her and they soon entered into conversation. The attending nurse supposed she was dement-ed and saw a "phantom," was "wandering," and when the patient tried to show her nurse this beautiful angel, and wondered that she could not see and hear her, the nurse, ignorant and gross, could not see nor hear. But the sufferer turned upon her side, pushed the covering down, and the angel went to work to manipulate and magnetize the patient. And it must now suffice to say that in a few days the patient was perfectly restored. Then the Catholics seized hold of the facts and published them to the world, claiming that the heavenly visitant was "Mary, the mother of God," and that she had given this renewed evidence of her love for the Catholic church, and that the patient now healed was to devote herself to the cause of religion under the auspices of the "Holy Catholic Church." This was doubtless a case of the wonderful healing power of the angel world. It was no phantasm, no optical or oral illusion, but a grand fact. The girl was both clairaudient, and clairvoyant, and at the same time receptive to the heavenly power of spirit mag-netism. And all this wholly dependent on her physical and mental condition, and the whole phenomena, in all its phases passed away on her

This one case must suffice as an illustration of multitudes like it, and I pass now to raise another question. Is there such a thing, really, in existence, as a "phantom"—an "appari-tion?" I do not hesitate to say that I doubt it, -well, that word " doubt" does'nt suit me, for it presupposes that I am in a fair way to be convinced of the truth of that which I doubt, for while an apostle of Jesus said, "He that doubts is damned," some one else has said, that "To doubt is the first step in the way to find out the truth," and another, Socrates, if my memory is not at fault, has said, "The way to gain admission into the temple of science, is through the portal of doubt," so I prefer not to say doub', but deny; yet when I see my error I shall be most happy to "confess" and take it all back.

I am not prepared to believe there is any streets and in our houses. Swedenborg, the thing but what has form, fragrance, and color, grand old seer of a hundred years ago, was not a even Love, Truth, Justice, Goodness, etc , and longer. "I beg you permit me to keep these letters. They were written when you loved me. They are all I have to cling to. I beg you do not question for each to decide according to facts, I must confess, if there is any event which may be considered temporarily unfortunate, seer at all till he was fifty-five years old. Why was he not before then. Simply because he had not prepared himself for that grand work, this being true, then I am prepared to accept and believed in, the rudiments of their religion. Perhaps that which many intelligent spirits teach as true, viz: that "the world beyond is an eract by bringing about the right physical and mental | transcript of this." If so, then one in the clair. | force me to give them up." such is the event of mirs. Woodhull's Steinway used.

mounted on horse back accompanied by his staff officers.

The old gentleman tells me that this great mastiff dog comes to him and impresses him with the idea of "protection-defense."

To my mind these are reasonable allegations of facts, and will close this, already too lengthy article, with a few remarks on delirium tremens. Bro. Tuttle says that the fact that the German aforesaid saw dogs and other animals in his phantasmic state, is prima facie evidence that these were mere phantasms, delusions, appari-tions, and cites the disease called delirium tremone as an illustration

I shall have all the world down on me, if I say that that which is seen by the patient in delirium tremens, is not subjective but objective. The popular understanding of the word phantom is a mere nothing-hence in such case we say such an one "thought he saw something, but he didn't." Now, that which torments the poor inebriate in case of delirium tremens is something or it is nothing. Can it be supposed that nothing exists? Nothing is perfect vacuity, yet where in God's great universe do you find perfect vacuity? That which frightens him, assumes form, color, density, character; hence cannot be nothing.

I would be glad to hear the opinions of others on this subject, to me so full of interest. Topeka, Kan.

A Thrilling Incident at Moravia-The Dead appear to Accuse the Living.

One of the most remarkable of the many things which have transpired at the above town, is the following, well known at Moravia and Auburn. At a sitting one day there appeared at the window of the cabinet a young and rather pretty woman. She looked pale, and for a time stood speechless at the window, when, looking slowly and sadly around the room, she fixed her eyes upon a well known gentleman, and pausing before him, she drew forth a packet of what seemed to be neatly filed letters. All eyes were riveted on the arm -the package, the lone face, so sad, yet so sweet, -even in her mellancholy. When these were partially comprehended, she drew forth a tumbler,-and in it appeared some substance which none could comprehend at first. One of the number could, perhaps, as her eyes rested on him very mournfully. Holding to him both hands, she opened her mouth, and still fixing her gaze on the gentleman, whose eyes were now riveted on her, she said, "May God forgive him! May God forgive him!"

The gentleman overcame by some occult emotion, patent to a very few, suddenly re-tired and walked away alone in deep contemplation, evidently much dejected. He understood the fearful import of these pictures or realities. It seems that sometime since his brother was engaged to be married. The clothes of the bride were procured. The hap-py day was drawing near. Her heart and life were concentrated upon this event. Some meddlesome women and men raised some false storics against her; being bruited about, they reached his ear. His mind became poisoned; he called on her and told her the marriage could not take place. She was shocked, and asked why he did not ask her concerning these creatures who sought her life? Why he could not believe her? Why she was not trusted and believed rather then others? She plead with her lover—but plead in vain—he was inexora-ble. She wept and prayed that God would open his eyes to see her as the was, and her enemics as God saw them, but in vain. He demanded the letters, these letters, his letters—hers no

some other gift in the present.

I speak of these premeditated deeds which Calvert says every man enters into when he balances the profits and losses." Intention is the animus. The evidence, the soul, the guilt. Does not Theodore Parker, per Banner of Light, say that thirty-five cases of benevolence were recorded in one week of the late murdered Fisk? Then, perhaps, every man has the power of recording his own acts, or, is there some secret sentinel who acts in this capacity ? Evidences, witnesses, facts irrefragible, are all here, says Emanuel Swedenborg. Why may not these evidences, epistolary or otherwise, be furnished as occasion may require, or spirits dictate. No better book, no religion has ever been placed on the stand which the Bible requires or Christianity needs for its defense. Is the church going to kill her own evidence or invalidate this mighty truth that "Everything shall be brought to light," and that which was "done in secret" shall be declared from "the house tops" as oriental criers then proclaimed news as the press does now.

M. G. S.

Chicago, Ill.

-----Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL :- With so many good things crowding your columns, I have thought it need less for me to intrude my own sayings, or seek a healthy avenue of communication through your columns, to the sacrifice or postponement of other valuable articles. But occasionally "the fit comes over me," in which I enjoy being a part at the social and literary banquet, where an interchange of thought seems to prove the cream of the occasion. I have quietly waited to hear our Brothers, Hudson Tuttle and Dr. Bailey, ventilate "the new departure," "new disgrace," etc., with a feeling of pro-found interest, and not less a feeling of pride, that we are not lacking in brave and fearless champions of our noble cause, And now that we are every where challenged, and subjected to the most fiery oppositions in view of this "new departure," we can not afford to lose time by almost criminal silence and subjection to the new movement. It has been my late experience to find that speakers are expected, like sectarian preachers, to support the views of those engaging them, and meekly assist in bedecking and befringing the hobby-gods they have set up, as "our platform." And when the speaker, obedient to a higher authority, fails to repeat the whole catechism, or refuses this "regeneration" article, a la Cheney, there must of course follow a Bishop Whitehouse judgement, and proscription necessarily comes in. By some, we are clearly told, we "had better keep still "—they wish we would all agree—they are tired of inharmony—they hope we will not, in our public meetings, say any thing about it-seeing we differ? But were we only on the other side of the house, we might rant to any extent-we might flourish our Steinway Hall propositions with a daring hand, and compel every listener in our audience to hear us out on that line—and the very indignation and curiosity we might awaken, would guarantee us a crowd, the same as it has for their oracle. Let me say to those who differ with me on this question, I have not the least personal animosity against Mrs. Woodhull. I know nothing of her beyond the notoricty she has gained by the suffrage movement, of which she is the acknowledged leader, and certainly it is a new revelation to us, that she has all along been known as a deep and earnest advo-cate of Spiritualism; for not until quite recent-ly have the Spiritualists of this country so un-derstood it, if they do now. But leaving this

Lebanon, Mo., Feb. 19th, 1872.

-----BOTTS, the murderer of "Pet" Halstend, was buried in the churchyard of Whitehall, N. J., despite the vertex and muscular objections of the charitable Christians of that town. The friends of the late lamented B. are evidently determined that his getting into heaven shall not be hindered by any negligence on their part. Accordingly, they made arrangements to have a funeral sermon preached, and secured the funeral services therefor of the Rev. Mr. Siegfried, of Newark, N. J. The church at Whitehall was promised them for Febru ry 11th, and en that day was packed with a vast audience, frem all the surrounding towns. To the intense disgust of the friends of the deceased, the regular minister announced from the pulpit that the authorities had decided not to allow the building to be desecrated by the funeral sermon of a building to be determine and chircally were alike in murderer. Remonstrance and chircally were alike in vain; and, at last accounts, the Rev. Mr. Siegfried was still looking for a congregation of Christians who knew,

ITEMS.

From Lots Walsbrooker.

BROTHER JONES -- I commenced writi gitems a few days since, and falling into a train of philosophizing, I really left the items out. I will try to make up for the deficiency in this, and continue the train of thought started in the last, at some other time. I went to

MORAVIA

the last week in January, and though I saw no faces that I recognized, others did. There no faces that I recognized, others that. There were two young men who had come from Troy, Penn., that morning; one sat at my right hand and the other at my left. No one in the room knew the name of either, but the first face that presented itself continued to look persistthat presented itself continued to look persist-ently at the gentleman at my right. "It is for you, do you recognize it?" "I should," was the reply, "but for the glasses." "That is often done to protect their eyes from the light, irrespective of whether they wore them here or not," was the reply of some one in the circle who was familiar with phenomena. Just then the medium called out from the cabinet, or rather, dark room, "He has soldier's clothes Again the face appeared, and this time there was a movement of the lips, while the word "James" was pronounced in a loud whisper, but so distinctly as to be understood by all in the room. "Heywood, is that you?" and a smile of gladness lit up the features, such as I shall never forget. Now to suppose for one moment that a false face prepared for the purpose of deception, could be made to pronounce that stranger's name while the expression of the features said as plainly as looks could express, "Why, don't you know me?" To suppose this, and then to add to it a smile which was an illumination of the countenance, such as only soul-joy can give, is the vilest of nonsense. The conclusion is inevitable; those who have left the mortal form, can and do, under the right conditions, gather enough of the material to make themselves visible to physical eyes and tangible to physical touch. I will not enter into further detail of what I saw there, only to say that there was one face shown somewhat indistinctly which was not recogthat disturbed the dishes. They have prepared nized, and I thought that it might possibly beno dark room in their new house, and conselong to a dear friend of mine; also one of three quently do not have as decided manifestations; hands that were thrust up at one time. I went but from these and other things constantly directly from there to Mrs. Manly's at Corry, occurring through the country, it is very evi-Penn., and, though speaking of what others saw, was very careful to say nothing of this, dent that physical manifestations are far from passing away. I am satisfied that the imporfor I felt that what conditions had failed to tance of these manifestations, so far from bemake plain at Moravia, would be explained ing overrated, has not, as yet, been fully apthrough her hand. She wrote "Count not on preciated,-in a word, that the real object has the faces," but spoke of showing the hand. not hitherto been understood. What that Now mark, I had as much evidence to claim object is, or what seems to me to be the most the face as the hand, and so far as my feelimportant part to be accomplished by them, I ings were concerned, should have claimed the face if either. Still, I said nothing of will reserve for another article. this, yet the intelligence controlling her hand, says that none of the faces were for me, but speaks of the hand as being in the shadow, and thus not fully identified. But to come nearer home, I heard that the people of Dunkirk have a sensation in the shape of a of that very heavy metal, called Lead Ore.

HAUNTED HOUSE

near them. Some three miles from town is a residence built by a gentleman by the name of Douglas, who has been in the spirit world some years, about twenty, I believe, and the place has passed to his descendants. Some two or three times since his demise, reports have gone out, of things being seen and heard there, but at intervals of years, and so attracted but little attention. The house is now occupied by gentleman who leases the farm. Recently the entire family left on a visit, and a grandson of old Mr. Douglas staid there at night. The young man slept in a room up stairs through which a stovepipe ran, entering from the room below. In the night noises were heard, doors opening and shutting, the stovepipe rapped upon, etc, etc. The next night the young man had a friend stay with him; the sounds were repeated, but no clue to their author could be found. By this time the subject began to be talked of a little, and Mr. Crocker, a trance speaker being near, happened in just after dark the third night. He found there were three boys to keep each other company. " Now Charley." (as Mr. Crocker is familiarly called), "you are just in time to stay with us to-night." This was exactly what he wanted, but he re-plied, "I guess not. I can stay till nine o'clock, but it's hardly worth while to stay all night."

RELIGIO-PHILOSOPHICAL JOURNAL. less. You could hear them whiz, and see them quickly and with no light hand, and then upon the opposite side of the room instantly, giving no time to pass from one to the other. Finally no time to pass from one to the other. Finally all passed off; the four lay till full daylight,

and then went down together, and not a thing

had been moved inside of the house, and there

were no tracks going from the house, no dis-

turbance in the room about the cellar-door.

While I am writing this, here comes a gentle-

BUFFALO

who tells us of the mediumship of his two boys, aged ten and twelve. In the house they

occupied, before moving to their present place

of residence on Maryland St., was a closet,

perhaps two and a half by four feet in size;

this, by closing the door, was made perfectly

dark. Among other things that were done,

the boys would enter the closet. If I under-

stand rightly, but one at a time were in the

room; but be that as it may, Mr. Cockle said,

"I would close the door, and before I could

get three feet away, 'Pa, I'm up here' would

sound from the closet, and, upon opening the

door as quickly as possible, I would find Jesse

seated upon a peg as high as my head, and holding on to another." This was the boy of

ten. The older one, upon being left in there

one time,-called out, "Pa, come quick." Up

on opening the door, a rope was found tied in

a large loop, one portion of which rested upon

the back of the boy's neck, the balance being

held from him by his two hands, and in this

position he was hanging from the peg,-the

portion of the loop between his hands crossing

the peg. This was done three times in as quick

succession almost as the door could be opened

and shut, after taking the boy down at each

For weeks these things went on, the house

being filled every night with curious and inter-ested spectators. The door to the closet, a

heavy four-panelled door, had not a whole

pannel in it when the family left, so shattered

was it from the effects of having blows from

the inside, that it barely hung together.

Sometimes they would have to send the chil-

dren away from the table before they could eat

their meals, the raps upon the underside of the

table being so heavy as to amount to blows

4.0.9

Notes by the Way.

Recent discoveries have developed new fields

In a region of country lying between Carthage,

Mo., and Baxter Springs, Kansas, there are now many persons engaged in developing the resources of this mineral. From present indi-

cations there is a vast field of this ore that lies

in this vicinity of country, partly in Missouri and extending into the south-eastern portion

of Kansas. While in Carthage, Mo., on New

Year's day, 1872, I was informed that one man

had lately deposited several thousand dollars

Angola, N. Y., Feb. 14.

man from

hanging.

coming at an elevation of at least forty degrees above the bank-apparently from the west sideand from up the flats. My youngest sister ap-peared to be the attraction. She went back and forth on the bank, and the stones all came towards her-frequently touching her clothes. A fence of logs running from the house to a corn house was badly bruised-many stones stuck in the cracks between the logs.

The solution arrived at at the time was this The old Dutch lady on the boat was a witch. and it was an offset agaist boat searching.

Yours truly, W. H. SWEET.

Ashtabula, Ohio.

Items from New York.

BRO. JONES :- I find myself still laboring in this beautiful village, having commenced here the first Sunday in December.

This town numbers about four thousand inhabitants, being very beautifully situated in the fertile valley of the Genesee; but like other conservative towns of its size, it has its bigot church-schools where on parade-days, the gaily plumed devotees sail into princely cushoned pews to worship at the shrine of fashion and power, instead of their ancient prototype, Jesus of Nazareth. We read that Jesus, be coming righteously indignant, entered the Jewish temple at one time, and scourged them out, tipping over the tables of the money-changers. May it not be that this is the same evil spirit that so annoys the Beecher church to day, tipping, rapping and moving the reporter's tables? Who knows but that Bro. Beecher may not yet receive a sound flagellation from this same source equal to those poor Jews, unless he becomes willing to proclaim the gospel as he feels it in his own heart,-instead of reading it from the musty pages of the past.

Not long since this quiet town was shocked by the announcement that the deacon of the Presbyterian church, had committed suicide! It seems that this poor deacon had purloined money from confidential friends and unweary widows, to the amount of forty-thousand dollars, and having lost it in unwise speculations, he resorted to this summary way of canceling the obligations,-believing that this pack-horse Jesus would bear his cowardly soul safe into Paradise. The affair has created considerable excitement, and the former bitter assertions of the bigoted priests against Spiritualism as the work of the Devil, has at last come back to roost among their own family.

Last winter I lectured here in the Universalist church, as that denomination were without a pastor. This winter they have an English clergyman of their faith speaking to them who proclaime loudly against Protestantism and Catholicism, and yet strange to say, cries humbug to modern Spiritualism. He plagiarizes much of his wise sayi gs from our Spiritual literature, often repeating poems taken from Spiritual periodicals and books.

My Spiritual guides have been able to give many convincing tests of their identity in this place, and the good cause of angel communion is steadily advancing. To-night I have been requested to give a private scance, for some of the most prominent members of the Presbyteterian church,-who are seeking for light outside their church. I am stopping with Mrs. Chamberlin, a lady of wealth and refinement, who has been a very successful healer in this town for years. Her influence has been quite extensive, often curing those that medical science pronounced incurable. She has been sought after by all classes of people, church men and free men, priest and layman, until ill health and advanced age renders it impossible to continue her wonderful gift of healing any longer.

Letter from St. Charles, III.

BROTHER JONES :-- The good citizens of this unusually quiet and sedate village, have lately been favored(?) with a series of revival meetings. Feeling their own weakness, the ministers "imported " a leader, a Mr. Norton, a student at the Northwestern University, at Evanston, Ills. He cannot be better described than by saying that he is composed of a bundle of nerves tied together with a very sensitive string. Small, wiry, nervous, he is eminently fitted to mesmerize the quiet country folk, and make them believe they have found Jesus.

In order to make the thing a success, the various churches decided to throw aside, for the time being, their usual narrow sectarian bounds, and join in Union Meetings. These have been held every afternoon and evening for the past six weeks. The result of all this is, that a dozen or score of girls, ranging in age from eight to twenty, have been brought forward to the "anxious" seat.

After a sermon, in which blue hell-fire was thickly interspersed, and which thoroughly frightened the younger portion of his hearers, he would walk among them, talking and exhorting, frequently taking them by the hand, until he had some one thoroughly mesmerized, he would then lead them forward for prayers. Meetings were held at noon, to accommodate the school children. The ministers visited the various schools and asked the children to attend, and to make it demonstrable to their parents that little children could get religion, one of the ministers told them of a child two and a half years old that had gone to church with its parents, and when the father and mother attempted to leave the child in the pew while they went forward to partake of the communion, the child cried to go too! the minister avowing that the child understood it "in its own little way." The poor child was probably frightened at the idea of being left alone among a crowd of people, and naturally cried to go along. So if one two-and-a-half year old could understand it, of course others And they were taken from their playcould. grounds during the noon-hour and were cooped up in a close church, and all thought of lessons driven out of their heads, by the threatnings of the minister.

On Sunday evening, Feb. 4th, a Union Meeting was held in the Congregational Church. After an exhortative sermon, in which the horrors of the damned were portrayed in unusually strong colors, this servant of God, Mr. Norton, adopted the wily subterfuge of "voting" to ascertain the feelings of his congregration, so he called upon all who "loved Jesus," to rise, which they did,-that is to say, a great many people arose, -as his point was, if any remained seated, to point them out and personally request them to get up. After the "lovers of Jesus" had resumed their seats, he asked :-- "Are there any persons here who totally reject Jesus, who deny him to be the living God, and who do not want to believe on him ?--if there is any such a person present I want him to get up." Two young men immediately rose to their feet, and after looking the minister squarely in the eye, sat down again. This seemed to set him on fire. Throwing up his arms, he yelled, "There are those in your midst who actually dare come into your church and defy the power of Christ Jesus. Let us pray, brethren, let us pray." Some half-a-dozen prayers were offered, in which Jesus was implored to save the youth of the town from the baneful influences of those two young men who "are leading them down to hell."

But the best part of the thing is yet to come. The religion which this servant of Christ mesmerized into the "anxious" girls don't last. A few days since, a party of our young folks took a sleighride to Elgin. Among the number were several of those under "conviction." After partaking of an oyster-supper, they all joined in and tripped the light fantastic toe until the wee sma' hours of morn. As dancing is one of the cardinal sins among the churchmen, the only conclusion we can arrive at is, that the religion wore off of those who

Voices from the People.

MARCH 9, 1872

BRUNSWICK, OHIO.—Sylvester Butier writes, —Enclosed find remittance to help circulate the noble truths contained in the RELIGIO-PHILOSOPH ICAL JOURNAL. I am alone in the belief of then as far as I know in this part.

TOPEKA, KANSAS.-Wm. F. Peck writes.-Enclosed you will find remittance for the RELIGIO Enclosed you will find reinstance for the RELIGIO PHILOSOPHICAL JOURNAL for one year as per your announcement. I congratulate you on the offer made by the benevolent gentleman whose name you do not mention. Would that there were thousands such.

HOWELL, MICH.-T. W. Wisner writes.-We are holding circles twice a week. I began with but little hope, -- not being a believer in Spiritualism. After seven sittings its truth is proved to me beyond the least chance for a doubt.

LANARK, ARK .- Elizabeth Hall writes .- As I wrote a letter to you a few days since insinuating against Dr. Abba Lord Palmer for not answering my letter, I write this to inform you that this day I received an answer from her, -a letter written in answer to one I wrote the 4th of October. The letter was missent. The letter that I received from her, and one I got from R. W. Flint, of New York, both mediums, contained an excellent communic tion from my mother.

SPRINGFIELD, N. Y.- Robert Dygert writes.-Go ahead, brother, with the JOURNAL, and those noble and beautiful spirits will continue to bless your efforts, even if the Orthodox world does say its the work of the devil. But who cares, as long as he has more ability than their God. Let us hope that they may take Bro. Francis's example, and search after God in the atom and in all things that exist and have a being, in spirit and matter, and they will find a God that is not so limited as to have the devil outstrip him and take away the greater part of his glory.

LIVERPOOL, OHIO.-G. W. Noble writes .- The little yellow tag tells me of Sept. 5, 1871. I have, for a long time, been ashamed when I saw it, but am in such a hurry to read, that I read and read, and forget-no, neglect my obligations for the food that sustains me, but am willing to be forgiven, and will try to do better in the future.

REPLY :- All right, brother, now is just the time we want it. May many others follow your example.

SABINSVILLE, PENN.-E.H. Stebbins writes .-We have a good work commenced, and we intend to keep the ball rolling, by circulating the JOURNAL.

MANHATTAN, KANSAS.-Henry C. Towner writes.-I wish we had a good spiritual speaker in this place. I sometimes feel myself, almost irre-sistibly urged to take the field in defense of this glorious doctrine of Spiritualism.

LOWELL, MASS .- D. Parker, M. D., writes .-I wish your paper to circulate among my friends and enemies. Spiritualism is bound to triumph! I am as sure of that as you are,-much surer than am that Mr. Francis will find any personal God.

SONMAN, PENN .- N. B. Westbrook writes .-I am a reader of your paper and think it the best spiritual paper published.

ARVONIA, KANSAS .- M. E. Cowee writes .-Rest assured, I appreciate the JOURNAL and your untiring efforts to keep before the people so good a paper. Receive my thanks for the continuation of the JOURNAL under circumstances that it could not have been expected.

REPLY :- It is well, dear brother. All we ask of any subscriber is, to do the best circumstances will admit of. Those who neither remit nor apologize for a series of years, try our patience almost beyond endurance, at times.

TRAVERSE CITY, MICH .- C. Norris writes .-Among my Orthodox neighbors Spiritualism is making very slow progress. Brimstone smoke is very thick around Grand Traverse. A few friends of the spiritual philosophy attempted to have lectures delivered in a school-house in this vicinity. and some few Orthodox bigots got alarmed over the matter, and put a padlock on the door as big as a horse's foot, to lock the Spiritualists out. The people gathered for the purpose of hearing the lecture, but the big padlock made such crooked and ugly faces at them that they withdrew and had their meeting in a neighboring dwelling-house.

"Yes, you must, we want you to stay and help us find out what these noises mean," "But will it be convenient for so many to

stay when Mr. Button's folks are away?" "Oh, yes, we'll fix that all right. You can

sleep in the bed-room below and we will go up stairs."

"No," was the reply, "if I stay here I must know just where every person in the house is; must have them where I can put my hand on them."

This was agreed to, and then commenced the preparations for the nocturnal visit. The windows were examined and found well fastened; spools of thread set where they could not possibly be raised to admit any one without the thread being misplaced; chairs were assigned their positions; the stove hook was laid upon the floor and a mark put around it; the cellardoor (the place where the sounds usually commenced) was examined and things so arranged that ingress would be impossible without a dis-turbance of some kind which could be detected; and, all else being ready, a bed was made on the floor upstairs, and between where the stovepipe came up through the floor, and the bed occupied by the boys; Mr. Crocker sleeping here just where he could talk down stairs to the ghost, and, at the same time put his hand upon the other bed and know that the three boys were there.

All was quiet till about midnight, when there was a sound as if the cellar-door had opened, and shut with a bang. "Boys, it has come, whatever it is," said Mr. Crocker, as he put himself in an attitude for questioning; then the sound of other doors, and a rapping upon the

stovepipe. "Mr. Douglas, if this is you, please give three distinct raps upon the stovepipe." A prompt response with the three raps. Well it would be useless to repeat all, the questions that received their appropriate replies. "I ask-ed everything I could think of in the course of helf or three fourths of an hour" said Mr. half or three-fourths of an hour," said Mr. Crocker in relating what occurred. Among the questions he reported, I select the follow-

Ing: "Mr. Douglas, you were acquainted with my father?" "Rap, rap, rap." "Do you recol-lect coming to our house at such a time, and talking with father of something which amused you very much, and over which you both laughed heartily?" There came a perfect shower of raps, as if he laughed even then, at the recollection.

"Mr. Douglas, you know that I am a Spirit-ualist?" "Rap, rap, rap"-no uncertain sounds, but loud and distinct. "Well, even

in the bank of that place, obtained from the sale of lead ore but recently found. The vein upon which this man is now working, is said to be nearly four feet wide, and one foot in thickness,-its extent is unknown. Many other rich leads are being daily discovered, and new companies are fast forming for further research. This new lead region lies near the western terminus of the Boston Mountains, extending for many miles to the north-west. In times, long since past, numbering years by the million, the earths upheavals and these lead deposits were made.

By the explosions and expansions of the earth's interior gasses, great openings and caverns have been left in earth low down, as well as in mountains high in air. By upheaved rocks and rolling floods, these caverns have been overcapped, making of them vast reservoirs or condensers of a non-explosive mineral gas, from whence comes the mineral known as lead. In later periods, however, and by new convulsions, this mineral, in part, has been thrown promiscuously upon the earth's surface within the vicinity of its first formation. This is what is called "float mineral." Much of this form of mineral is now being found in this New Galena. Many solid leads have been found, and the pick and shovel are daily discovering more.

To present a little Geological and Theologi-cal amusement, I will relate the substance of a few remarks made by a German miner a few

days since: "Now den, Mr. Preacher, just hear vot I tinks. It looks very strange that mine Got in Heaven, should makes every tings in six days. For the gasses and other tings what makes the lead have been many tousand years about it. And what ish more en dat, I ish been made since dat time, too, and so ish mine frow. I know dis because she is be so young as yet."

If this article should meet the eye of some experienced miner for lead, who is also a Spiritualist, I would be pleased to open correspon-dence with him—provided he should wish to visit this lead field in the Spring. DR. E. B. WHEELOCK.

Address-Pleasanton, Kansas.

SIG19

Notes from Ohio.

On the North Road, two miles from the lake, near the bank, stood my father's log house, on an elevation some 150 feet above the flats, half a mile west of a corresponding bank. I and my father one moonlight evening, went to the lake, to assist in searching a couple of small boats laden with German emigrants, for stolen property. We returned home about twelve o'clock in the night, and found great excitement—some thirty neigh-bors being present. When we started for the lake, we had left my brother, older than my-self, and two sisters, to take charge of the house.

CAUSE OF EXCITEMENT.

Early in the evening, my youngest sister went to the south door, and then came in and said that a man ran from behind an out-oven towards a spring house over the bank, and threw a stone at her. My brother ran to the spring-house, followed by my sisters, but found no one. On returning up the bank another stone came, and others continued to come more rapidly until we arrived at home and found about thirty people in a great state of excitement. Nothing had been discovered as to the cause. After listening to the story, I thought I could detect the villain, and stole out sounds, but loud and distinct. "Well, even Spiritualists get skeptical sometimes, and if this is really you, please whistle a tune and dance it." A jig was whistled and danced in exact time. The steps sounded somewhat muf-fled, as of one in stocking feet. "Now please take up chairs and set them down quickly and heavily. It was done, or so the sounds indicated. "Now open and shut the doors "The door on one side of the room appeared from the sound to be opened and shut to the cause.

She and her good husband, who departed this life two years ago, have ever been faithful workers opening their hospitable doors to mediums and reformers since the first advent of modern Spiritualism.

Your glorious paper finds a welcome in the homes of a few families here, and obliging friends circulate them far and near, thus sowing the good seed that will finally spring up and hear abundantly Inclosed you will find a draft for the amount

required for five new subscribers under the present inducements of half price.

B. A. BEALS.

LeRoy, N. Y.

----Items from Sterling, Ill.

BROTHER JONES :- The special request that all who read the JOURNAL should send ten cents to Austin Kent and Joseph Baker, was read by the Chairman of our conference meeting last Sunday. I enclose the amount collected to you to forward to them. And, by the way,] must tell you about our conference. A number of Spiritualists formed an organization by ap-pointing James Kelsey, Chairman; Mrs. Lucy Dolittle, Treasurer, and Mrs. Henry Powell, Secretary. Our platform is free,—each and every one responsible for their own ideas. We met for the sixth week on Sunday afternoon at the residence of Mr. and Mrs. Hunt, of this city. Our numbers have increased so rapidly that we were obliged to rent a public hall. We have a fine choir, a nice organ, and are blest in the use of our home talent far beyond our expectation. We have poems read, also any selections thought to be interesting. Your friend Mr. Henry Powell has usually read from the JOURNAL the doings through the mediumship of Dr. Slade, and the manifestations at Moravia, N. Y. We feel that the angel world will bless our united efforts in the spread of their gospel.

Yours for Truth, MRS. H. S. POWELL, Sec. Sterling, Feb. 15, 1872.

----Note from Austin Kent.

BROTHER JONES :- Words can never convey the depth of my gratitude to you for your con-tinued extra efforts on my behalf. From the letters I get with these ten cent' donations, it is evident that many poor persons have desired to write me letters of brotherly and sisterly sym-pathy, but did not like to do it without enclosing a larger sum than they could well spare. Many of these persons join me in thanks to you for your novel and original idea and suggestion. These are now in rapport with me, and their names are recorded among the friends of the poor and afflicted, with the widow who cast in her" mite."

Stockholm, N. Y. Feb. 13, 1872.

SIR JOHN HERSCHELL SAYS ("Familiar Lectures on Scientific Subjects," p. 109) that the Comet of 1680, when in perihelion, flew round the sun with a speed of 1,200,000 miles an hour,

"HAPPINESS is not the reward of virtue, but virtue itself; nor do we delight in it because we bridle our lusts, but rather are we enabled to bridle our lusts because we delight in it." This is the forty-second or concluding Proposition of the fifth Part of that miracle of intellectual construction, the "Ethica" of

danced.

The older persons who attended these meetings don't get religion any more, they seem to be so full of it that they shed everything the minister hurls at them just as an oil-cloth sheds water,they have got used to it; but the young are "green" as yet, and are, therefore, easily in-fluenced. After they have slood fire for a few years they will become dried. Mr. Norton has left us, but he oiled the machinery so it will run smoothly for a year or two and then we shall have another spasmodic effort to convert the town.

A. JENKINS. ·St. Charles, Ills., Feb. 8, 1872.

----Phenomena in Boston.

BROTHER JONES :- We have been receiving some excellent things in the way of psycho-spiritual phenomena, through the mediumship of Horatio Eddy, also some very remarkable and successful experiments in mesmerism have been exhibited here by Prof. Cadwell with whom Mr. Eddy is traveling. Last evening the exhibition in Hampshire Hall was uncommonly interesting. Several scientific gentlemen were on the stage as committee. One of Mr. Cadwell's "subjects" was selected to experiment with,—the Professor, by a few downward passes, putting him into the mesmeric sleep, from which the committee could not possibly awake him until a specified time. The subject's arm was paralyzed without affecting the brain, and arm was paralyzed without affecting the brain, and no amount of pinching or pricking, could affect him in the least. A physician who examined the pulse of the arm,—said he could discover none whatever—the circulation being entirely stopped. After the psychological experiments, Mrs. Julia M. Carpenter, Medical Clairvoyant, came upon the platform to present the wonders of spiritual platform to present the wonders of spiritual clairvoyance. Her eyes were blindfolded carefully by a lady,— the committee declaring that they were positively certain that Mrs. Carpenter could not see with her natural eyes. While she was thus blindfolded, she told different colors, and read from cards and papers handed up from the audience,convincing everybody of her ability to see without eyes. This was her first attempt to accomplish this experiment in public, and her success was very

gratifying to herself and the audience. After this, Mr. Eddy was tied by a committee, who occupied a long time in making him secure, lashing him firmly to a seat in the cabinet and announcing to the audience that they had tied him with fifty hard knots.

When the cabinet-door was closed, hands appeared at the aperture in less than thirty seconds; several instruments were manipulated at once, after which the committee pronounced that the knots were entirely undisturbed. A long arm came forth, which was attached to no body that could be seen, as it ended in empty space. Soon after, the medium stepped forth from the cabinet entirely free, the committee's fifty knots being of no avail. Then we had a *scance* in the ante room in the light. Mr. Eddy's hands were held by a gentleman Then we had a solute in the interform in the interformation in the light. Mr. Eddy's hands were held by a gentleman and shawls were thrown about them, covering all of their bodies except their heads. While Mr. Eddy sat before us in this manner, quiet and motionless, instruments lying upon the floor back of him, were played upon, hands came forth in different places from beneath the shawls, entirely beyond the possible reach of himself or the gentleman who sat with him. We were permitted to shake hands with thes pirit, who gave each one of us a cordial grasp, bidding us all good-night, by this friendly manifestation.
Mr. Eddy's mediumistic powers are evidently increasing, and his light scances are well calculated to convince the most skeptical of the glorious fact of spirit intercourse. Fraternally, A. E. CARPENTER.

A. E. CARPENTER.

Boston, Mass.

The Pope.

A rumor comes from Rome, by way of Flor-ence, that the Pope has signed an edict sum-moning another (Ecumenical Council, to meet either in the Isle of Malta, or else in the Tyrol. The story is not improbable. The froward-ness of the Italian monarch, the coolness of the Catholic powers generally, and especially the very poor headway which Infallibility has made in Germany and Austria, have served to put His Holiness in a very uncomfortable state of mind, and convinced him that at least semething has not to be done.

KIRKSVILLE, MO .- A. H. John writes .- There is a strong element of Spiritualism in our county (Adair), and I think your paper an invaluable adjunct in its further development.

NEW YORK.—Henry Frilight writes.—I cannot thank any medium and do justice, except through the RELIGIO-PHILOSOPHICAL JOURNAL. I have received such a beautiful test through M. K. Cassein, Newark, N. J., that convinced a family of thirteen persons, and room for a great many more.

PITTSBURGH, PENN.—M. W. McGarr writes.— I was very much interested in a prophesy which 1 read in your paper lately, bearing date of the 20th of January, said to have been made by Mother Shipton. I read your paper every week, and a mire it very much. Now will some one please tell me who Mother Shipton was? and what that prophesy was selected from? in what work could prophesy was selected from? in what work could I read anything about her?

PELCHVILLE, VT. - Mrs. O. A. Townsend writes .- The JOURNAL has been a great comfort to me, as I have many friends in the spirit world. When I read it, many times it seems to me I have heard directly from them. It is a great consols-tion to have so valuable a paper.

PERU, NEB .- J. M. Bliss writes .- I think that the general circulation of your JOURNAL would be of great benefit to mankind. One who reads it regularly never wants for answers to theological bigots.

NORTH COLLINS, N. Y.-H. J. Tucker writes. -Enclosed I have the honor to send you \$1.50 to pay subscription on paper sent to Walter Wood, (deceased), up to date. I now, (by order of his heirs, administrators and assigns), do hereby com-mend you to stop the paper as there do not mand you to stop the paper, as they do not want it. I believe this is the second or third time, want it. I believe this is the second or third time. I have, in their names, ordered this paper stopped. And now you disobey at your peril, as they will pay for it no longer. And if you are a man and a gentleman, (and I have my doubts about it), you will stop the paper, as we enclose money to pay to March, 5 1872.

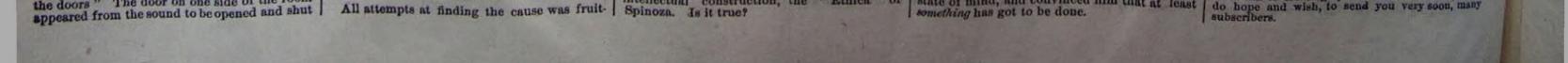
REPLY :- Dear brother, this is the first notice received at this office to discontinue. It will be attended to with pleasure. We regret that Bro. Wood has passed to the higher life. It would appear from the tone of your letter that there was work for him to do at North Collins. How often gentlemen die and leave behind them blackguards as representatives. Is it to you one of the inscrutable mysteries of Divine Providence ? Yours, with fraternal regard. S. S. JONES. P. S .- We return your letter. File it sway to show to your grand-children, and we will send a printed copy of it to the Postmuster-General, that he may see what kind of an officer he has to serve

to the public at Collins. HAGERSTOWN, IND.-B. T. Addleman writes. -I have been a Spiritualist for some years, but since reading your paper, I have become much strengthened and more practical, and expect to remain a subscriber to the JOURNAL as long as I can obtain it, feeling that it will ever be of benefit to me

NORFOLK, VA.-Chas. Harris writes.-Last night a friend placed in my hands two recent numbers of your paper, and the reading of them has induced me to subscribe for one year.

WOODSWORTH, WIS .- G. Holbrook writes .-I have read your excellent paper now one year with great satisfaction. I consider the JOURNAL the best religious paper I ever read. Although there are some things in it that I do not endorse exactly, yet it contains much of that kind of food that satisfies, and I should be lost without its weekly visits.

ENTERPRISE, MISS. - P. Sheldt writes. - The DURNAL is creating quite a sensation he



Arts and Sciences.

57.....Y. A. CARR, M. D.

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

(NUMBER XXL) Outlines of Physiology Briefly Considered.

The brain and nervous system begins with the

opening manifestations of animal life in all

grades of utero gestation-takes the lead, and rules all the organs and their functions there-

after, as an imperial senior in the animal econ-

The human brain terminates in the follow-

ing gradations as it descends from the top of

the brain to the extreme terminus of the spinal

The upper portion of the brain is called the

cerebrum; the lower portion the cerebellum,

These two are connected by the pons varolii,

medulla oblongata, and their enveloping mem-

out through an orifice in the lower part of the

skull, in the form of the spinal cord, which ex-

tends through twenty-four joints of the verte-

bral column (back bone). Each of these bones

is perforated near each joint, through which

passes a pair of nerves out to various portions

The next five the lumbar, and the remaining

There are three membranes inside of the

head. The one lining the interior of the skull

is called the dura mater, which is the external

membrane covering the brain, and forms the

partition between the lobes of the brain, called

The arachnoid membrane, is situated be-

tween the dura mater and the pia mater. It is

a serous membrane, and forms a closed sack,

expanding over the convolutions of the brain,

and dipping down between the fissures, thence

over the cerebellum and base of the pons va-

rolii, passing thence into the spinal canal, en-

reloping the spinal cord, and furnishing a

sheath to each nerve distributed over the

The pia mater is the third and inner mem-

brane, immediately enveloping the texture of

the brain. It is a loose cellulo vascular mem-

brane, extending with, and peforming a con-

junctive office with the dura mater and arach-

noid. It is connected to the arachnoid by a

loose cellular tissue containing blood-vessels.

Nerves are white cords extending (as so

The olfactory and optic pairs of nerves

(nerves of smelling and seeing) originate in

and proceed from the cerebrum, or upper por-

The next five pairs originate and proceed from the pons varolii and its peduncles, name-

ly: the oculo, motor, pathetic, tri-facial, abdu-

The next five pairs proceed from the me-

dulla oblongata, namely: the auditory, glosso-

pharyngeal, pneumogastric, spinal accessory,

The remaining thirty-one pairs of nerves

many insulated telegraph wires) throughout

the system, and number forty-three pairs.

These bones are distinguished as follows: The first seven, counting from the head downward, are called the cervical.

The next twelve are called the dorsal.

ten the sacral, os sacrum, and cocyx.

of the body.

the falxes.

body.

tion of the brain.

ceous and facial.

and hypoglossal.

branes, the corpus collossum, thence passing

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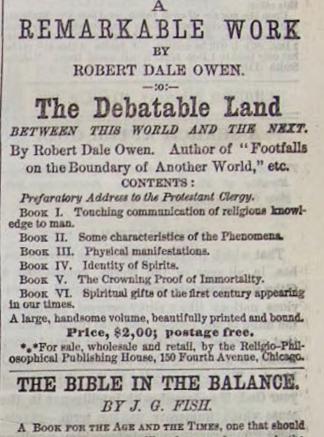


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be in the hands of every liberal man and woman in the land.

out, direct nerves and ganglionic filaments, from and to almost all sources of the nervous system.

correllative conserver of economized power, -the inter-electro balance-wheel, directing and controlling all within its regency of rule, through its uniform momentum.

to mention the sense of smelling, hearing, tasting, and feeling, leaving the sense of vision to be treated of in our next article, since it is the more ostensibly connected with such phases of spirit manifestation as we propose considering in that connection, and as such, demands a more special notice. The sense of smelling depends on the olfac-

tory pair of nerves, which are the first pair given off by the upper brain, passing out and supplying the pituitary membranes in the upper basic region of the nose. The olfactory contain more grayish seeming brain matter than other nerves, and though comparatively smaller in man than other animals, and less distinct and uniform in their function, still they give to him a much wider and more culturable field of action than the other animals, The sense of smelling is not uniformly the

other.

The sense of hearing is based on the eighth pair of nerves, rising from the upper portion of the medulla oblongata, and passing thence on either side, it divides just before passing into the cochlear and vestibular nerves, and thence passes out, and is distributed on the membranous labyrinth, which is unequaled by any phase of physiological structure, excepting, perhaps, the wonderful organism of the eye.

ing and hearing are in many respects the same. There is even a resemblance between the scala of the ear, and the pigmentum nigrum of the eye.

than sound, remains longer on the pigmentum nigrum of the eye, longer than sound on the sensitive membrane of the ear; hence, we can not keep up as well with a succession of sights as sounds-but of this at some future time.

pharyngeal nerves, that supply the membranes of the tongue, fauces, palate, etc.

so special as those mentioned, is virtually the sense of senses, depending upon a general nervous arrangement and relationship-traly wonderful to analyze and contemplate. It is chiefly based on the pneumogastric nerve, which is both sensory and motor-generally sensory where it rises, but ultimately becomes

The pneumogastric nerve mainly supplies and controls the functions of respiration, circulation, and digestion, without our notice, and only gives us warning through pain, when interrupted in its course, and even this is done to call up the co-operative force of the ganglionic system,-the great sympathetic nerve, and such others, as from intimate conserving association, are ready to come to its relief.

row; eight pairs from the cervical, twelve the spinal nerve, the front being motor, and pairs from the dorsal, five pairs from the lumthe back portion being sensory; it is supposed to convey the sense of hunger, or wants of the interior system to the mind. We have mentioned the nervous basis of the senses of smelling, hearing, tasting, and feeling, and will next consider the sense of vision in connection with the wondrous physiological structures and polar chemistry of their basis. The nose, eyes, ears, tongue, and general sense of feeling, do not smell, see, hear, taste, nor feel in themselves, and though so commonplace as to be bare of curiosity among the masses, they (the nerves), in the exercise of their respective functions, as well as the mind, which they, as tools, supply with immortal individuality, are as wonderfully mysterious and startling, as the coming and going of any spiritual impress claimed to have been made manifest by the so-called spiritual fanaticism of the most wonderful of all buoyant and revolutionary ages.

The great sympathetic nerve seems to be the

We, in this connection, find it convenient

same in all organizations; that which as an aroma, is most enjoyable to one, may prove, as s sometimes the case, most repugnant to an-

The leading peculiarities of the sense of see-

The impress of light being more positive

The sense of tasting is based on the glosso-

The probability is, that the glosso-pharyngeal nerves are aided in this respect by the tri-facial and hypoglossal nerves, in forming a general basis of the sense of taste.

The Sense of Feeling .- This sense, though not the source of both feeling and motion.

originate and proceed from the spinal mar-The pneumogastric presents an analogy to

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bar, and six pairs from the sacral portions of the spinal column.

All of these nerves furnish membranous filaments, some of which pass directly to the organs it is their province to supply,-such as the organs of sense and motion; others form

front cervical, and first dorsal pairs of nerves, located near the armpit, and sends eight prinarm.

branches of the first sacral nerve, and occupies the pelvic face of the sacrum, and gives

conserving aids and advisers of its leading ex-

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CHICAGO, SATURDAY, MARCH, 9, 1872.

A SEARCH AFTER GOD.

The "word of God" Corrupting in its Influences-Morality of Ministers-Auburn Penitentiary-Religlous Persecutions-Mother God.

(NUMBER LXXVII.)

That which purports to be divine revelations, has, in all ages of the world, constituted a filthy stream which, while it traversed the various nations like a slimy serpent, corrupted the mind of the people, and sent forth a stench that generated moral diseases, and caused more misery in the world than all other evils combined. We care not what be the character of your God, if endowed with intelligence in the sense which humanity use the term,-revelations would surely emanate from him, resulting of course, in the most disastrous consequences. The world to day has reversed the saying that an honest man is the noblest work of God, and now have it .- "An honest God is the noblest work of man," and the time is not far distant when its truth will be generally recog **nized**. Leaving this, however, for the present, we wish to show more fully the bad effects resolting from a belief in the existence of a God with intelligence as manifested in man, only infinitely higher in the scale of existence. The so-called inspired word of God may be found among the Mahometans, the Persians, the Hindoos, the Jews, and the Christians. Believing in a God of intelligence, they could not well sustain a belief of this character in ancient times, without a revelation, and straightway hundreds of sects with the so-called inspired word of God to lead them, sprang into existence, resulting in untold misery! At the present time, hundreds of villains, criminals at heart, the vilest of the vile, have thrown over themselves the divine revelation of God, and with that as a cloak, they have been instrumental in doing great harm. Within the influence of these revelations, they assume a sanctimonious appearance, and are able to carry on the most corrupt practices. What do you think of the conversions that result from one of these clerical villains-are they genuine? Supposing the Devil should preach a sermon that would convert a congregation to Christianity, what would the world think of such a performance! Henry Morgan, a young Baptist minister, preaching near Cincinnati, Ohio, was arrested for stealing books from the religious and theological department of the public library. Perhaps he read his text from the Bible he stole, and sang psalms from a hymn book that he had secretly carried away from those to whom it belonged. A God who could impart a revelation to his children, would protect it from the influence of such characters. Now, however, it is a cloak,"a sanctimonious garb that conceals the darkest villainies and the most corrupt transactions. Minister oscillate from church to church, from one denomination to anotherbecome radical or conservative under the teachings of the divine revelations that they interpret. While Collyer became radical, Hepworth became conservative, all under the influence of the "inspired " word of God. Rine, who is in jail in Chicago for robbing a passenger on a sleeping coach, states that he was a Methodist minister, and had been pastor of a church in Pittsburgh and also at Allegha-By City and Fairmount. He had been to Kansas and was returning from there. He says he had become intoxicated on account of anxiety concerning his prospects, and seeing the pocketbook in the car he took it, inteading at the time to return it, but after reaching Chicago he became intoxicated again and went to a gambling house where he was robbed. He finally went to a house of ill-fame, where he effered the stolen bonds, by which means he was detected. Rine was educated at Madison College, Pennsylvania. He has a wife, but no children. In the Auburn penitentiary, N. Y., are twenty-five ministers of the Gospel, but not Spiritualist or Atheist.

gospel, who worship a revelating God, are far more corrupt then those who are Atheists. Why should it be otherwise? Believing in revelation, they go to that for instructions, and we presume that the Rev. Foster who seduced a servant girl at Circleville, Ohio, had been accustomed to read divine revelations and learned his lesson therefrom. The Bible gives an account of Jacob, a "good old" man, who was not contented with one wife. Why should not his example be imitated! In Genesis, Chapter 29, we find the following:

21 ¶ And Jacob said unto Laban, Give me my wife, for ny days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went n unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban. What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn

27 Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

The minister of the gospel who throws over his shoulders divine revelations, must necessarily be tinctured with its foul teaching, its lascivious songs, its immoral passages, and corrupting practices. If religion, if divine revelation has an elevating influence, why does it result in so much crime? There was the Rev. John Selby Watson, eminent as a scholar and as an author, and a prominent divine of the church of England, he murdered his own wife! He was renowned for his piety, his talents and devotion to his God. No fiend, no devil incarnate, no brute in human shape, could have went to work more systematically to commit a fiendish murder. Over sixty years of age, it does not seem possible that he could have been so fiendish! But he cruely murdered his wife, literally breaking her skull in peices. Having full faith in the vicarious atonement, he killed his aged companion. Had he been an Atheist or a Spiritualist, he never would have committed the horrid deed. Believing in the existence of a revelating God, and the efficacy of the atoning blood of Jesus, he committed a fiendish murder. Had he formed a conception of an honest God, he would never have dared to do it! Believing in the existence of a God that would forgive him if he committed the brutal act, he done so, was arrested and will probably be hung.

Ministers of the gospels reflect their own revelations. Jacob had two wives and two concubines! Reuben committed adultery with one of his Father's concubines, and Judah, another holy person was no better! David had four wives, and though a man after Gods own heart, a more corrupt person never lived! Divine revelation, while it affords a cloak for ministers to preach in, stimulates to all manner of crime, for it presents an antidote for all sins. Those who believe in the existence of an all-powerful God, have a license to commit sin, for that power, animated with infinite mercy, would not allow a human soul to suffer! Teach each human soul that it must absolutely depend upon itself for salvation, and that moment you deprive it of a God! Teach it that outside intelligence,-God, created it, then, of course, his work would not be completed unless he preserved it, and finally gave it eternal happiness! He forced you into the world, he forces you through it, and why not, then, the whole thing be a forcing process, as connected with your creation, preservation and final salvation? What right have you to attribute one thing to an infinite God, and not all? You attribute your creation to him-why not then attribute all your acts also to him? When does the God cease to act, and the man begin? Some acts are very bad-horrible! Some creations are monstrosities! Some things we attribute to a God; some things we attribute to man. Where is the dividing line? Tell us, you God-creating man! The belief in the existence of an intelligent, revelating God pervades all classes. Those who are most attached to their God, who believe in his revelations, are immoral and licentious just in proportion as they connect him with all their acts! The larger the God, the more intimate his connection with humanity, the more heinous the crimes committed, and licentiousness becomes more general. Teach humanity that an honest God is the noblest work of man, and any revelation that presents any other kind, is spurious, and the world will make more rapid strides in improvement. The widow who was burned on the funeral pile, St. John who was cast in a caldron of oil, and afterwards banished to the island of Patmos, Timothy who was beat with clubs from the effects of which he died, Germanicus who was given to be devoured by wild beasts, Filicitas, an illustrious Roman lady and her seven sons who suffereddeath on the scaffoldtheir suffering was only the legetimate fruit of a belief in the existence of a revelating God! Punishment of all kinds were practiced by the strongest party,-imprisonment, confiscation of property, banished, broiling the victim upon slow fires, racking, burning, scorching, stoneing, hanging and worrying with dogs and wild beasts. Whatever God you may form to worship, allegiance is demanded, we care not whether it be the Mahometan, Persian, Egyptian .- Orthodox or Spiritualist God,-and, up to the present time, we are prepared to prove that all Gods which humanity have endorsed, have been detrimental to the best interest of the world.

their children to pray to MOTHER GOD, and there will soon be a change in the current of public opinion. Go to the fountain head, if you would purify the stream. The world has inherited its theology from the times when women were considered as the servants or slaves of men-when animal force was predominant, and men's highest conception of God was that of a being capable of executing justice, by force. The higher element of Love they had not realized as a moving power in the Godhead, and hence had not recognized this feminine element in their worship. How long will enlightened women continue virtually to acknowledge their inferiority, by continuing to ignore the representation of their sex in the Godhead? Is this the Nineteenth century, and are the people awake? Who are the heathens to-day?

[TO BE CONTINUED.]

What Governments Ought to Do for the Children.

The trials of early childhood are innumerable. From the cradle to youth it is alternately tears and smiles.

A very small per cent. of all the children that are born, receive that care and attention which a high degree of civilization should guarantee. It should be borne in mind that the most sacred duties devolve upon every parent. Parents should see that the offspring which they are instrumental in ushering into material life, are watched and provided for, with an eve single to their development to the highest planes that their natures are capable of. This is a natural duty of parents towards their offspring, and if they perform that duty, then their right to their natural guardianship should be respected as sa cred.

But the question is, what ought government to do for children? Children to no little extent, are like clay in the hands of the potter. They are easily moulded and shaped, either for future usefulness or as vagrants and pests to society.

Government owes a duty to every soul that is born under its fostering care, to see that each is trained from early infancy, in that line of development that shall make it a useful member of society. Prisons and insane asylums are erected and maintained at public expense, to restrain, reform, protect, and cure the mentally sick, as well as to protect the lives and property of others from the depredations of the classes referred to. That is necessary, but how much more necessary is it for governments to provide against the development of those faculties and traits of character in children (however good and necessary when restrained and held in subjection by higher faculties), which, when nursed into excessive action at the expense of the crowning element of man's nature, result in mischief to the body politic?

When we had occasion to allude to this subject in a former article in this series, we said in substance, all children are born into the government, of which their parents are an integral part, hence belong to the government. Belonging to the government, imposes an absolute duty upon such government to see that every child is educated in the duties of practical life. A good education is the birthright of every child that is born in an enlightened country, The parents that would neglect to secure that birthright, should not only have their children taken from their control and placed in charge of public guardians who would attend to that duty, but they, the parents, should also be placed under guardianship until they should fully realize the duty due from parent to child. Public guardians should teach their wards all demonstrable, scientific, and philosophical truths which are capable of demonstration. We would educate them especially in all that is practical in the arts and sciences-sanitary measures should not be neglected. In a word, governments, through its duly appointed agents, should see that every child is at an early age made self-sustaining, and educated in all branches of learning that will bring out those traits of character which constitute true men and women in the highest sense.

ble of, to take the place of those who so rapidly pass away, is recreant to its highest interest, and void of that wisdom which should guide it for the greatest good of all?

A little thought has been given of late to the subject of compulsory education in this country. Ignorance objects, and there may be a degree of intelligence in this objection. A large class claim that this is a Christian government, and that Christianity should be taught in public schools, and incorporated into our laws and institutions everywhere.

Hence it is inferred that if education is compulsory, it will follow that children must be dogmatized into the creeds of Christians, of some phase, as a dominant sect may have the ascendency in particular localities

That is a mistaken idea. The framers of our Constitution truly laid the foundation for a government entirely freed from the trammels of the union of church and state. All of the benefits of educational systems under our government, should be entirely free from all religious creeds. Our institutions of learning should be so free from religious influences, as to admit of the Mohammedan, the Jew, the Buddhist, and the devotees of Confucius to be educated side by side in the same class, and graduate together, without ever realizing that the teachers of the school had any preference for one phase of religion over the other.

Let every child be properly cared for, if not by its parents, then by the public guardians at the expense of government. Let them be properly fed, clothed, and educated. No little waifs will then be found uncared for; no little vagrants will then prey upon the rights of others. No undue stimulant from penury, and want, will be given to the thiering faculties. Proper culture will arouse to action those faculties which distinguish the child of culture from the fox and the wolf.

Under this regime, no little thieves will grow up as candidates for jails, prisons, and the gallows.

If, perchance, any of a larger growth should be found, they, too, should be subjected to a system of guardianship, which should not only restrain them of liberty to prey upon the rights of others, but make them self-sustaining during such a period as should be required to educate them into a condition of true manhood.

Imbue man with the principles of true spirituality, and he will outgrow the gnawings of a depraved appetite. Cultivate his highest faculties by exercising them, instead of the excessive use of the base of the brain, by constant action, and crimes will disappear. That is the only true regeneration. It is a growth of the faculties of the mind, that towers far above the base of the brain-far above the fox and the wolf.

That condition once attained, all become a

which gives satisfaction and power to the reflect ing mind. Such results are as natural, as it is for an uncultivated field to bring forth wild weeds of no value, while the cultivated field under the manipulations of a wise husband man, yields the most valuable products for feeding the hungry millions.

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Spiritualism boldly promulgates the great truth that the united intelligence, concentrated for the enlightenment of the ignorant depraved souls, who live alone in the base of their brains, subject to turmoils and strife of uncontrolled passions, will eradicate the sa called evils from society, even as the enlight. ened husbandman eradicates the pestilential miasma, the reptiles, the insects, and other source of discomfort, disease, and untimely death, from the heretofore uncultivated soil of new-countries.

Thus it will be seen that the difference be tween Spiritualism and religion is this: Spiritualism presents science, philosophy, and action. as a remedy for all social as well as temporal evils. Religion presents blind adherence to church dogmas-violence and force-aye, the most excruciating tortures of mind and body, with the expectation that the gods will be thus invoked to do for mankind that which individ. uals collectively and single-handed must do for themselves.

Spiritualists acknowledge the benefits to be derived from the experience of mortals and immortals. Hence spirit commanion is sough, for advice from the wise and good; from those who had much experience upon this as well as upon the spiritual plane of life.

The devotees of old theology treat the spiritual philosophy with derision, and condemn it as the doctrine of the mythological Devil.

To the thinker, to the independent, untrammeled, well-balanced mind, the shams of old theology are abundantly apparent; to the philosophy of life he gives his support; whether it be in name of Spiritualism or not, it matters but little so long as the same object is intelligently pursued.

Old theology squanders millions annually to keep her devotees in ignorance of fundamental principles, and arouse prejudice and persecutions against those who promulgate new truths, now as in past ages, while Spiritualism perseveres under the fresh inspiration from the supernal spheres.

The result which will ensue from the contest is already apparent. Eternal progression is a principle planted deep down in the nature of things. Man's mind is subject to the law of development; by slow degrees under unfavorable circumstances; rapidly when conditions are favorable.

Old theology presents the unfavorable conditions, Spiritualism the favorable. The result necessarily and inevitably is in favor of the spiritual philosophy among the masses, b the uprootal and entire subversion of all ridg ion in its commonly received sense.

And now comes a writer insisting that women should teach their children to pray to Mother God. He says:

As long as men continue to worship an exclusively nasculine God, they will never practically acknowl-

When a nation becomes so enlightened that its people see that there is a cause that impels individual into the commission of crimes, and that insanity is the result of an excitement of certain faculties of the mind, and the inactivity of certain other portions of the brain, the remedy will be better appreciated than it now is.

Under our present form of governing, the passions of children which should be held in abeyance, and subjects to the higher faculties of the mind, are often forced by a hot-bed. culture to become predominant and all controlling from necessity, under conditions which exist.

For example: the multitude of little children who, by the death of their parents, are deprived of their fostering care, and others who by the dissolute habits of parents are placed in a still worse condition, are often examples of those who are nursed in the hotbeds of vice! No other schools are open to them. Circumstances require them to make bold and desperate efforts to preserve life. Hunger and cold pinches them. They day by day cunningly devise the plans to supply such wants.

The moril aspect of the subject never presents itself to their consideration. Indeed, their moral faculties have never been awakened upon the subject. Such faculties in them are absolutely obtuse,-never having been stimulated into action by the law of kindness. Indeed, they have been robbed of the very life element that would develop them.

The base of their brain has, from its constant exercise, taken every grain of the life element of their being, and absolutely robbed the crowning faculties, which distinguish man from the brute, of all nourishment.

Is it not obvious that a government that will thus neglect the highest duty that can devolve upon it, by providing for rearing and de-

family-a community of loving brothers and sisters. It will be the ushering in of the millennial age, that all good men and women devoutly pray for, but understand so little about.

The thoughtful Spiritualist sees the human family- now in a state of turmoil and strife, because they live and act from the selfish plane of their beings.

They see the remedy of this great evil is based in wisdom,-the general enlightment of the masses. They see that man owes a duty to his fellow man, and to himself; that that duty consists in doing unto others as ye would that others should do to you.

Modern Spiritualism is being ushered into the world to quicken thought, to arouse men and women to action. "It seeks neither place nor applause; it only asks a hearing."

Spiritualism is the philosophy of life. It descends down deep into the scientific principles that are involved in all things. It beholds a law of development running through all departments of life. It sees no death, it beholds change common to all things. In its investigations, it beholds all below the human kingdom subject to it, and for its use. It beholds millions of human souls striving for materialization upon the physical plane of life every moment. They attain it. Spiritualism sees that physical life thus attained is worth preserving, and calls upon the world to lay aside its cold formalities, its religious prejudices, and come to the rescue of overy one that thus struggles for an existence. Spiritualism sees that nature everywhere is prolific, and needs but to be properly manipulated, to yield an abundance not only of human souls, but of everything required for every living soul, and that "it is a self-evident fact that each and all have an inalienable right to life, liberty, and the pursuit of happiness."

And yet, no sane, reflecting mind will presume to say that the mentally diseased,-the insane man, ought not to be restrained by force from that liberty which the sane man has a right and a capacity to enjoy. Even so the child of vicious habits. The fullgrown man of criminal propensities, should be subject to that degree of restraint which should raise him from the plane of the vicious animals to that of true manhood. To that end the law of kindness, which results from the exercise of the highest faculties of human nature, is only adapted.

Again we say, Spiritualism alone teaches the true philosophy of life,-that philosophy of development that underlies all reforms.

While it sees that every germ of manhood contains infinite possibilities, to be unfolded step by step in the endless years of eternity, yet it faithfully points out that better way that guardian angels teach, for the ameliora-tion of our race upon this plane of life.

While all religious systems that are regarded as exangelical teach the doctrine of punishment in the next life for sins committed here, our philosophy teaches that the excessive exercise of certain faculties of the mind brings forth pain and suffering, while the proper exercise of another set, denominated the higher facul-

An Inquiry,

I wish to ask you a few questions, and I hope you will have the goodness to answer them.

It is claimed, and, no doubt, is believed by some, that our government is a Christian gov ernment, founded on the principles of Christianity; while others believe it is simply a republican government, founded on the principles of morality and justice.

Now, which of these positions is true? If founded on the principles of Christianity, then it is proper for our government to acknowledge the Christian's religion and the Christian's God; but if founded on morality and justice, then it is unfair, unjust, to acknowledge any form of religion or any God.

But I will not attempt to argue the question: will leave that for you.

It is stated that there is a national convertion now in session to devise plans to have the Constitution of the United States recognize the Bible as the "word of God," and the Christian religion as the religion of the government. Is this a fact? If so, why do not the newspapers of the country generally speak of it? Do they, knowing it to be wrong to have any such laws established in this country, lack the moral courage to speak against them? If so, they are unworthy of our patronage. But we look to such men as you to look after all such proceedings-to show them up in their true colors.

WM. PHILLIPS. Clackamas, Oregon, Feb. 3d.

REMARKS .- Under our government, the devotecs of all phases of religion, as well as skeptics in regard to all systems of religion, have equal civil rights.

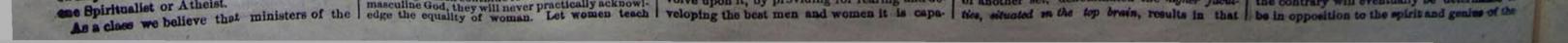
It is true that in most of the States there are statutary enactments intended to enforce certain religious tenets or dogmas, showing conclusively that State legislators are men of far less breadth of comprehension than were the founders of our government.

The idea of blasphemy, witchcraft, and Gods holy day,-the Sabbath,-have their origin in igporance. Laws in many States have been enacted to sustain the assumption of their real existence, by affixing penalties to the supposed offences against God. Such laws are seldon enforced,-never except by civil tribunals that unfortunately have men to administer the law who have more bigotry than common sense and common honesty. Such laws are rapidly becoming a dead letter upon the statute books

Occasionally fanatics appear who seem to be impelled on to carry into effect such laws, of to inaugurate more restrictions upon the rights of the people-seemingly for the very purpose (un intentional by them) of arousing thought upon the subject which shall break the bonds already imposed - on the principle that "extremes right themselves.'

Happily our government is not a Christian government; nor is it a government based upon any phase of religion. It is a government under which all classes of religionists have equal rights - all equally sacred with those who recognize one system of belief as authoritive as another, and no more so.

All State laws which have been enacted to the contrary will eventually be determined to



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RELIGIO-PHILOSOPHICAL JOURNAL.

andamental principles of the American Government.

The newspapers generally reflect the sentiment of the popular feeling in the community where they are published; from such communities they get their support, hence they cater to them, however ignorant they may be.

Politicians are generally the most corrupt shams that any country produces-satisfied to float in the slimy current that shall convey them to official position. There is occasionally an honorable exception. However corrupt, these men give tone to the popular press, which they to a greater or less degree pervert by flattering promises of recompense for services rendered. The present movement to "put God in the constitution," is headed by priests, governors, judges, and legislators - state and national. They receive the applause of the bigots of every religion, but will be deposed as traitors to the principles that underlie the American government.

orthodox Doctors again Defeated.

The old fogy doctors made another drive before the legislature of Iowa now in session, a short time since, by introducing a bill of the old "God in the Constitution " kind, to save sick sinners from the irregulars.

The bill was referred to the appropriate committee, who, after due deliberation, reported it back to the House, with "recommendation that the bill do not pass"; suggesting: "If those who have no diplomas can clean out the 'regulars,' let them do it." Sensible men!

We have watched the movement carefully, being fully prepared to call upon all liberal men in the State to remonstrate against such legislation, if there had been a probability of s favorable report for its passage by the committee.

One year ago the "old fogies" throughout the Northwest were organized for pushing such legislation through the State legislatures simultaneously.

The RELIGIO-PHILOSOPHICAL JOURNAL, solitary and alone, attacked them in their strongholds, "showed them up," and sent blank remonstrances through the country, which were signed not only by Spiritualists, but by liberalminded men and women generally. A great number of M.Ds. (young and liberal men) joined in the remonstrance.

The whole country was awakened to a conideration of the subject. As a result, the movement was killed in every State; and in Wisconsin a law upon the subject, which they had passed the year before, was repealed.

This winter a few "old fogies" had the temerity to try it again, in Iowa; but the move-

Items of Interest.

-The Crucible has suspended.

-Mrs. A. E. Mossop is meeting with excellent success in Cleveland, O.

-Miss Lottic Fowler's tests are still attracting much attention in England.

-Bro. Hartkopf, of Fredicktown, Mo., has our thanks for many new subscribers.

-The Spiritualists of Manchester. New Hampshire, hold meetings regularly every Sabbath.

-No author can be as moral as his works, as no preacher is as plous as his sermons. -Jean Paul.

-Mrs, E, A. Blair painted before a public audience at Meridian Hall, Newport, Maine, March 4th.

-Prof. Wm. Denton will speak at Harwich Port, Mass. Sunday, March 31st, at 10% A.M., and 1% P.M.

-Mrs. Anna M. Middlebrook, of Bridgeport, Conn., is said to be a lady of fine abilities and a first-class lecturer.

-For forms of faith let graceless zealots fight; He can't be wrong whose life is in the right.

-The mayor of Chicago has received \$350 from the natives of Hindostan, for the benefit of the sufferers by the fire.

-Some one writes from Plano, Ill., as follows: "Say to Bro. Shumway that the passage he asks for is in He brews, 10: 31."

-In a Hindu prayer for his recovery, the Prince of Wales was spoken of as "the joy of the Queen and the ocean of merit."

-Mr. N. Shaw, of Watertown, Mich., is controlled by a homeopathic physician, who is curing those whom the doctors had given up to die.

-Prayers have been offered in all the churches of Sheffield, England, for the prevention of war between the United States and Great Britain.

-The Infidels of Massachusetts have subscribed \$30,-000 toward the erection of a building for their use, to be named " Paine's Memorial Hall."

-Robert Poe, of Vineland, N. J., writes to us speaking in high terms of Dr. R. P. Fellows as a healer. He enumerates several cases that he has relieved.

-Henry Ward Beecher says that during the past year his people contributed more than \$250,000 for charitable and religious purposes at home and abroad.

-The Jewish papers ridicule the efforts of Christians to secure united prayer for the conversion of Jews to Christianity. Such prayers will prove as impotent as the palsied arm.

-It is a sad thing when Christians borrow spectacles to behold their weak brethren's weaknesses, and refuse looking-glasses wherein they may see their weak brethren's 1 races.

-The New Testament revisers have got to the second chapter of Luke, and hope to fin sh their work in six years. Then the people will be prepared to revise it completely out of existence.

-The Catholic papers are publishing a prophecy made by the venerable Anna Maria Taigi, to the effect that great darkness is to prevail over the whole world during three days and three nights.

-A young lady at the Ohio camp meeting asked the prayers of the assembly because she could not set her eyes upon a certain young man in her neighborhood without feeling as though she must hug him to death,

-Mrs. A. Rogers spoke in Manchester, N. H., Sunday, March 3d. She would like to make engagements any where in the New England States. Post-office address, Haverhill, Mass., Box 1358. She is a good lecturer and medium

-The regular exercises-circle by Mrs. Carlisle in the forenoon, lectures by Mrs. Sarah A. Floyd afternoon and evening-occurred at John A. Andrew Hall, on Sunday, February 18th. On the evening of Wednesday, Feb. 14th, a quiet, well-attended, and highly successful fancy dress ball was given by the friends of this Society at Eliot Hall -music by G. N. Thomas's band. -Banner of Light,

-The new Bible revision, now proceeding in England, under a body of clergymen, principally of the Church of England, is to have the co-operation of American divines of different churches, under the lead of Dr. Philip Schaff, the church historian. They will not succeed in making it acceptable to Spiritualists, though they revise cach passage.

-When corrupt minds discover the falsehood of super-stition, they will be apt to think virtu itself, like the De-ity, a mere chimera, and see no reason to practice it in life. It is, however, as beings living in society that we are bound by morality. Our duties must always exist or not. The depraved devotee finds in religion a thous-and pretexts for being dissolute or wicked. The moral-ist has no cloak of zeal to cover his vengeance or fury.-Exchange.

-The proof-sbeets of the Mormon Bible are said to be in the possession of Major Gilbert, of Palmyra, N. Y., who superintended its proof-reading. When completed, its moral teachings will eclipse that of the Holy Bible, and its teachi gs be instrumental in causing much less suffering. An effort will be made to have it introduced into the public schools.

-The foreign Missionary Board of the Southern Baptist Convention will send out to China seven missionaries-three ministers and their wives and one young lady -as soon as the snow on the Pacific railroad will permit the train to run. If they will discard the Bible and adopt the teachings of Confucius, they will be enabled to make some true conversions, no doubt.

-Dr. Roberts, the magnetic healer, commences an advertisement in a Southern paper as follows; "The Devil loose in Camden! His Satanic Majesty acts the part of a benevolent cuss, and accomplishes much good! Preaches the same 'gospel' by his 'works.' and makes a good citizen! 'A little more grape, Captain Bragg, and the day is ours!'-Taylor at the Battle of Buena Vista."

-Miss Helen Grover, ins, irational lecturer and healer, and test medium, expects to start East the first of April. They propose to start from Bloomington, Ill., via the I. B. & W. R.R., to Indianapolis; thence, via Pan Handle route and Penn. Cen. R R., to Philadelphia. They desire to make engagements on the route for lectures, etc. Parties interested please address Miss Helen Grover, Bloomington, Ill., Drawer 28.

> -We must not hope to be mowers, And to gather the ripe, gold ears, Until we have first been sowers, And watered the furrows with tears.

It is not just as we take it-This mystical world of ours; Life's field will yield, as we make it, A harvest of thorns or flowers!

-Brother J. W. Kenyon, of Watertown, Wisconsin, writes to us as follows: "Since the 27th of August last, I have given 25 lectures in the followin places: Waterloo, Deansville, Pipersville, Monterey, and Towell. The cause is growing, being more and more respected as the people hear of its beautiful truths. The JOURNAL and Banner are loved for their boldness in advocating the science and art of life. Every Spiritualist should take these standard-bearers of the Harmonial Philosophy, and send them broadcast over their neighborhoods.

-In a late number of the Banner of Light, Warren Chase made the following sensible remarks: "There is. however, still quite a disposition among a certain class of our believers to bring down the heavenly influences to assist them in discovering mines and treasures hidden in the earth, and to get their direction in speculating for the accumulation of wealth. It would seem that the failures of the last ten years would be sufficient to satisfy any intelligent person that such powers cannot be used by solicitation, nor by any effort of ours for that purpose, to

Philadelphia Department.

Subscriptions will be received and papers may be ob-tained, at wholesale or retail, at 634 Race St., Philadelphia.

Harrisburg, Pennsylvania.

We were at Harrisburgh on the 21st of January and visited the rooms of Bro. Potts and his family. They are progressing in the work of Spiritualism. Patrick Ocer is giving numerous tests in public and private, through Andrew Potts. William's mediumship is progressing. He showed us a number of likenesses drawn entirely by spirits, the paper being all that he furnishes. A new phase of his development is that of photographing. A few weeks since, he was at work at his trade,-carpenter at a place where they were taking photographs. He inquired how long it would take them to instruct him in the art? He concluded to take lessons. A few days after, he sat for his own picture and got a good likeness, except that he has his beard cut short, not shaved, but about an inch in length-there was a well-formed beard on the picture taken six or eight inches long. The experiment was repeated, and another of similar character appeared upon the plate.

We see in this a grand lesson, which the spirits want to teach the world. Those pictures were not of Wm. Potts's physical form, but his spirit; and that spirit is wiser than it can express itself through his physical body. It does not mar its beauty, nor interfere with its physical development and power, by cutting off its beard. There is more philosophy than poetry in the declaration that the hairs of our head, and bodies too, are numbered; and when man shall be true to the highest revelations of his life, not one hair will be cut from his body.

Can we suppose that the Author of our being did not know what he put these there for, and that we must help nature to get these rightly by cutting and scraping to get the hair away, or even by clipping the ends off. If Jesus knew when a person touched the hem of his garment by feeling that something had gone out from him, so we believe every sensitive person will come to know that the points of the hair are designed to convey to and from the body, the finest electricity, and that the removal of these points will destroy this power. We can feel for days after the point of a hair is destroyed an unpleasant sensation, and regret that any hair was ever cut from our body. We know that the finest and most perfect sensibility can only be realized where these are preserved as they naturally grow.

Bro. E. V. Wilson saw his father at Dr. Slade's room, and, strange to say, the old man who had always been "a clean shaver" in this world, had a long beard. We have seen thousands of spirits and never saw one man among them that had advanced far into spirit-life who had not a long flowing beard and free locks of hair upon the beard. So we find our spirits even here in our

the right feeling, and when we feel this, the angels are not far from us and will do all they can to furnish the evidence to satisfy our minds that such a comforting doctrine is true.

There is no place where Spiritualism is more needed than at our funerals. There are many anxious seekers who desire to know the truth who can go to these, but are not ready to go to our meeting. We say to our friends; then, summon the speakers wherever you can at funerals, and let this glorious gospel be proclaimed over the open coffin,-not that the spirit is in it, or in the grave,for we know they are not. But there are tender and sympathetic feelings on such occasions as these, that open the way for the reception of truth, and we should profit by it. Plant the seed while the soil is well watered, and there will be a growth.

The spirit that has passed is often made happy by listening to the words that are spoken. It is a privilege becoming more common for these to attend their own funerals.

In the evening we lectured to a good audience at Barr's Hall. We always find earnest seekers and hearers there. Leaving our kind friends, we were soon wrapped in the arms of Morpheus, having consigned our body to the kindly care of the Pennsylvania Railroad Company, we reached home safely.

DUMONT C. DAKE, M.D.

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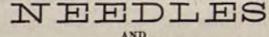
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-Alice Cary.

ment had become so stale that the committee, composed wholly of M.Ds. reported against the bill, without a single remonstrance being required to back them.

A like defeat awaits the fanatics who would "put God in the Constitution" and unite Church and State-be they of the exangelical strips, or the the devotees of the organization who are running a female candidate for the presidency of the United States on a platform of a contingent rebellion, and the union of Church and State.

We Recognize no False Issues.

Many of the friends who sustain the abominable political scheme of the American Associction of Spiritualists in their nomination of Victoria Claffin Woodhull Blood as a candidate for the presidency of the United States; and who, by their own and the acts and doings of their executive board, endorse her proposition for the union of church and state, and a rebellion against the national government. unless Congress at its present session shall emphatically construe the recent constitutional amendments to give the right of suffrage to women without further state legislation, seem to think, or at least to argue, that all who oppose the protramme of said American Association of Spiritualists are opposed to woman suffrage. We accept no such issue. We are emphatically in favor of woman suffrage. We know of no teason why women should not possess every privilege enjoyed by every male citizen under the American Government.

We have labored to that end ever since, and long before this paper was instituted.

We recognize the female sex of the human family as in every way equal in intelligence to males, and as competent in the mental phere, for official and professional duties. All that is required to adapt their capacities to public duties, is experience.

Our sisters who are so clamorous for a rebellion and for a sectarian candidate for the presidency of the United States, possibly might see things in a different light, had the Methodists in national convention put forth a similar pronunciamento in favor of a male, or even a female candidate.

Is it not surprising that good men and womthe can be led into the support of the most ridiculous hobby, on the strength of a false issue? a hobby, the very tendency of which is to procrastinate the day in which the rights of women will be recognized, by the sovereign voice of the people.

Roswell, CHILD, of Montpelier, Vermont, will please accept our thanks for the list of new subscribers. Five thousand subscribers

-Dr. E. M. Hendrick, of Mt. Vernon, Mo., writes: "On the 29th, 30th, and 31st of last month we were favored with three lectures on Spiritualism by Mrs. M. J. Wilcoxson. She is doing an excellent work in south-west Missouri."

-A petition with 9,000 signatures has been presented to the Italian Parliament, asking for the expulsion of the Jesuits. The Jesuits will now, no doubt, experience some of the fruits of their own persecutions,-they come home to roost.

-The present number of native preachers in China is four hundred, and the membership seven thousand. These are enough to introduce a discordant element into China, and cause religious persecutions as soon as they have the power.

The Freeman's Journal censures Father McGlynn, the Catholic priest, for his liberal utterances at the time of receiving the Rev. Mr. Bradley from the Episcopal into the Church. His course is condemned as an attempt to "trim and cater to a debauched public,"

-In the JOURNAL of Feb. 10th, a mistake occurs in Bro. D. G. Mosher's article,-a line accidentally misplaced. In second column, the top line should be where the third is, and vice versa. Mr. Mosher's articles on the "Celestial Spheres" are intensely interesting.

-- Rev. Asa Bullard has taken the trouble to refute the famous saying with regard to ministers' daughters and deacons' sons. They are found equally as moral as those who have had no religious training. Their chances of going to heaven are, no doubt, equally as good.

-Two clergymen, late editors of the Ministerial Union -a Chri-tian paper which appeared for four consecutive weeks in Chicago-valedictoried as follows: "Chicago is a good place for a religious paper, provided that three pages serve Satan and the other one is mixed."

-The Roman Catholic Church in Poland is without a bishop. They were all banished to Siberia after the last Polish rebellion. H .w futile the exertions of the Pope to prevent the downfall of his church! He is an "old fossil," and has lost all the prestige he formerly enjoyed.

-MASTER (who finds his apprentice reading a dime novel) .- Your Sunday school teacher said you were a good moral boy, and I find you, 'n work-time, reading that pernicious trash !- eh, sir? Boy-Please, sir, I was only a readin' on in 'opes of the 'ero dyin' conwerted.

-Bishop Clarkson has four Sioux Indians ordained clergymen, who are laboring among the Yankton and Santee Indians in Nebraska and Dacotah. As the language of those tribes do not number over five hundred words each, they will not be afflicted with long prayers or sermons.

-On the recommendation of the Home Minister, the Czar of Russia has pardoned forty-four persons who stood condemned for having their children baptized according to the Roman Catholic ritual. This was a sensible movement on the part of the Czar. "Forgive as you would he forgiven.'

-The first Russion newspaper was published in 1704, and Peter the Great was the senior editor. The imperial autocrat not only took part personally in its editorial composition, but in correcting proofs, as appears from sheets still in existence, on which are marks and alterations in his own hand.

-The Protestant Episcopal is the most wealthy church in New York, owning property valued at \$7,500,000, and has accommodation for sixty thousand. It is founded on wealth; its members are from the wealthy classes, and it worships an aristocratic God, who sits on a throne surrounded by little angels "tooti g" his praise,

any success

-The Baptist Union objects to the custom of baptising persons backward, which was adopted for the purpose of making the rite conform to the mode of burial. The editor insists that it is not the most convenient way of administering the sacrament. What little things the church will quarrel over. Hope they will soon take up the question of whether the devil has five or seven toes on his cloven foot. The world would like to know also whether he has got wrinkles on his horns or not.

-At a late anniversary of the Missionary Convention of the Disciples of Christ, held in New Bethel. West Virginia, a protest was entered against fairs, festivals, dancing parties, and voting for prizes, to raise money to build meeting houses, and pay preachers, and for other church purposes. These practices were condemned as anti-scriptural, and dishonoring to the cause of Christ. The Christian Church has always favored pious gambling, and at any time will accept the fruits of crime to build a place of worship.

-A story is told of a teacher who was talking to her scholars regarding the order of the higher beings. It was a very profitable subject, and one in which the children took an uncommon interest. She told them that the angels came first in perfection, and when she asked them who came next, she was readily answered by one boy: "Man." She then felt encouraged to ask: "What comes next to man?" And here a little shaver, who was evidently smarting under a defeat in the preceding question, immediately distanced all competitors by promptly shouting: "His undershirt, ma'am!"

-The London (England) Church Times copies the following bona fide advertisement from a Kent paper: "Notice-In consequence of -----, the practical, teetotal bootmaker of ----, being ill in consequence of his having caught a severe cold through attending divine service on that cold, damp night, New year's Eve, in the large room connected with Ebenezer Chapel, ----, he therefore begs that all the Christian ministers who are personally acquainted with him will offer up prayers to Almighty God for his safe recovery to perfect health, at the many churches and Christian Dissenting Chapels in many large towns that he has much frequented in his younger days, as hundreds of poor in -----, and the surrounding villa ges, are walting for him to supply them with more cheap, strong boots and shoes from his establishment,which has been established for more than three years."

-The Boston Watchman and Reflector gives on account of a curious letter which, it is said, is being circulated among the more ignerant of the negroes in the South in connection with the endeavors made by Roman Catholics for their conversion to Catholicism. This letter is claimed to have been found near Iconium, sixtyfive years after the crucifixion of our Savior, and to have been writton by Christ himself. It bears also the signature of the angel Gabriel! Among sundry commands in the letter is one to finish 'abor every Saturday evening at six o'clock, and to fast five Fridays in the year, beginning with Good Friday. Plagues and curses are threatened to those who do not put faith in the letter; and the simple possession of a copy of it is sufficient, it is promised, to keep off all danger and secure all conceivable prosperity. The copy of the letter from which the Watchman and Reflector makes this summary was brought to one of the Home Mission Secretaries by one of the colored Baptist preachers who lad been engaged in the distribution, supposing it to be genuine and all right.

-Last Tuesday evening I availed myself of the oppor-tunity of attending Miss Lattie Fowler's scance, at the Spiritual Institute, 15 Southampton Row, where the pe-culiarities of her mediumship were most successfully excultarities of her mediumship were most successfully ex-hibited. Although all present did not get satisfaction, yet there were some striking features manifested. Con-sidering that the majority of those present were entirely unacquainted with the nature of spirit-control, it was, indeed quite a marvel that such good tests were given. One gentleman, who was an entire stranger and a skep-tic, desired to know if the medium could describe the place of his birth, which she did most accurately, even to tic, desired to know if the medium could describe the place of his birth, which she did most accurately, even to its little rivulets and huge towering rocks, and many oth-or matters known only to the questioner. Another gen-tleman now took his seat by the medium, and no sooner in the placed his hand in hers than she exclaimed: "There are some Kaflirs here! There are some brown blankets with which they co er themselves,"—at the same time placing a part of her dress over her head. The gentleman affirmed that such was the mode in which they were used. She then aked him if he had a muse um, to which he replied, "No." She answered, "You carry one about with you." This is worthy of note: our carliest actions and associations constitute our epiritual parment. Another stranger was no sooner scated than the medium exclaimed: "Ohi what is the meaning of the silver watch hanging above your head? Is it your wouch more the stranger one? Was it not given to you for some heroic action that you performed!" All this and much more the stranger acknowledged to be true. Alto-gether, it was one of the most successful scances that I have ever witnessed.—Medium and Daybreak. forms, have some things which we on the outward attempt to destroy.

Wm. Potts, although but a novice in photographing, has taken quite a number of spirit pictures. He procured a camera-tube and made a box for it, and has been influenced to prepare his collodion in a peculiar manner, -a matter which we have long believed to be essential in taking spirit-pictures. A number of figures have appeared on the plates when persons have been sitting for him, others upon copies of photographs. We have one of the latter,-being a copy of Dr. Slade's photograph,and behind the doctor's is that of a female,-she has her right hand placed upon his shoulder. We have had this copied ; and one may be seen at Mr. Jones's rooms in Chicago. We hope the face may be recognized.

A still more remarkable phenomena, is that of taking photographs of spirits without any person or picture before the camera.

Mr. Potts was impressed to construct a tight box about the size of his camera box,-this has an oval opening at one end and is placed upon a table about ten or tweive inches from the camera, with the opening towards it. About seventy ferrotype pictures have been taken with this apparatus. One of them a boy, who is holding up one hand with three fingers cut off square, he was recognized as a lad whose hand was injured in a mill in this manner, and who died sometime since from this injury. The day before we were there, he took a picture with six faces on it in close proximity. The central one of the group was recognized as the young girl whose funeral we had been requested to attend, and who had passed out of the body only the day before. The face is a beautiful one, surrounded by a coronet of stars. The face of a little boy was also recognized on this plate,-one of her school-mates, who had passed away several years ago. We had been summoned to attend the funeral of

IDA LILLIE STEVENSON,

eldest daughter of David and Mary Stevenson, of Wormleysburg, opposite Harrisburg, Penn. This child now in her thirteenth year, had had scarlet fever about four years since, and had suffered from the consequences of this. She had numerous abcesses, and her whole system was contaminated with the poison of this terrible disease, causing her intense suffering, and finally dropsy. She was very happy in her disposition, and beautifully developed as a medium. She waited hopefully for the change,-frequently spoke of it, and gave directions as to the arrangements of her funeral. She desired us to speak at it, and selected the song, "The Evergreen Shore," and others, which she desired sung on that occasion. She was permitted to see the angels who came to welcome her to that shore.

A large concourse of friends and neighbors assembled on that occasion. No ministers were present as listeners, and much interest was felt to know what could be said by a Spiritualist.

We referred to the evidence now so general of the presence of spirits, to the fact that this child had not gone as a stranger to a strange land, but that she had actually seen and known those who came to meet her; that death, instead of being "the king of terror," was a beautiful angel that came to set us free; that in her case the release from a body of pain and anguish, to the giorious liberty of the evergreen shore of the better land, was most happy.

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CLAIRVOYANT WANTED.

One who can describe disease with leading symptoms, locate the same when en rapport with the subject in person, one who is willing and can be scrutinized with any reasonable test by the skeptic; one who is willing to be called on before a public audience to demonstrate facts; one who is willing to give at least two-thirds of their time to the business, and also is willing to travel with a Magnetic Healer and an Electrician A single lady preferred, either young or old, but one who can give their attention to the business. I will either engage on salary or go in partnership, for not less than one year, nor more than three.

> THOS. S. WILSON, Box 134, Wabash, Ind.

Tobacco and its Effects. A PRIZE ESSAY, Showing that the Use of Tobacco is a Physical, Mental, Moral, and Social Evil. BY HENRY GIBBONS, M.D.

Address

to the JOURNAL ought to be found in our old native state. A little exertion on the part of old subscribers, will furnish them.

MRS. E. G. CLARK, GREENVILLE, ILL .- The above postoffice is not the right one. Will the friend who sent Mrs. Green's subscription. please correct us.

G. W. KEITH, OF MORGAN CO., TENN, YOUR favor with \$5.00 is received. Please give us your postoffice. We can not make it out from your letter.

-Good occasionally comes out of evil. A young man employed in the Xenia (O.) powder mills was in Springfield to spend the Sunday, got drunk, overslept him self. and missed the train Monday morning. Had he kept sober and been at his work on Monday morning, his fragmentary remains might have been gathered up in a market basket. It is not safe, however, to take this as a precedest for getting drunk on Sunday.

-A Mra, Bryant was discovered in great want at her excase-for-a-house in this town, not long ago. She, with several children, was suffering from the severe cold, and nearly starved. Mr. Joseph Goodrich nobly went to work and collected money, etc., sufficient for immedi-ate, but only temporary relief. Something further ought to be done for those unfortunates. Let a portion of the money collected in the churches for the destitute in for-elen lands he appropriated for the benefit of the needy at home.-Mt. Vernon (III.) Malesman.

We knew that she stood in our midst, and a beloved aunt, who had gone on before, came and spoke words of comfort and consolation in reference to the beautiful birth of this child.

We spoke nearly an hour, and there was a feeling of satisfaction with many who had never heard such doctrines.

We heard an old lady say as we passed out, "It is beautiful, I wish it may be true." That is

In preparing these pages, care has been taken to avoid all statements in regard to the injurious Effects of Tobac-co, which cannot be sustained by good medical authority. In small compass of fifty pages it gives such positive proof of the injurious effects of this vile weed, that we do not see how a person with any self-respect, or regard for himself and family, can continue the use of Tobacco after reading it.

Price, 20 cents; liberal discount by the quantity.

* For sale, wholesale and retail, by the Religio-Philo-ophical Publishing House, 350 Fourth Ave., Chicago,

RELIGIO-PHILOSOPHICAL JOURNAL.

MARCH 9, 1879

Original Essays.

SOMNAMBULISM, ANIMAL MAGNETISM AND PSYCHOLOGY.

BY R. R. ROBERTS.

Candor and a decent respect for the opinions of others, compels me to say that I rather admire the pertinacity and apparent candor of Dr. Fahnestock, both in his JOURNAL articles on the subject of Statucolism, and in his work entitled Artificial Somnambulism, which I have read and studied very carefully. In a free country, we may differ widely upon religious, political and scientific subjects, and yet each be as honest as his neighbor, in his convictions or judgment concerning the same. And in what strictures I may offer in these columns, concerning the subjects named above, I trust I shall be guided solely by my love of truth, let that lead where it may. Science is the philosophy of facts.

The indispensible handmaids of science in the collating of facts, are perception and reason. Reason can not exist in a state of activity, unless perception is also healthy and active. In entering upon a discussion of the intricate subjects of Somnambulism, Psychology, and Animal Magnetism, I will most likely agree with the learned Dr. Fahnestock, in many things, and I must as honestly differ with him, and all other writers upon both sciences of Psychology and Animal Magnetism,-for, to my perceptions, if to no other person's, they are distinct and separate in manifestation, and emanate from separate and distinct substances, essences or sources, riz.: Animal or vital Magnetism. I perceive it to be that vital principle common to man and animals, and is synonymous with animal heat,-an effect of the vitalizing action of oxygen and electricity upon the carbon and other principles of the animal economy.

This animal heat we may aptly term animalized electricity. It has a special affinity for the brain and nervous system. It is subject to the "will" only in conjunction with the molecular motion of the brain and nervous system.

It is the vital principle that adjusts the equilibrium of the blood, both in the arterial and nervous circulations. Now, when a peron is in full, high health, this vital principle is abundant; and this healthful state we wi'l call a positived condition, for the lack of a better term, and when wanting, we will say that the person is in a negative or sick state. Now, it is well known by all who have given the subject the least attention that, if a person full of life or the vital-heat-principle, will merely take hold of the hands of a person that is cold and negative, and the contact is continued a sufficient length of time, that an equilibrium of temperature between the parties, will result therefrom.

There is no necessity of using the "will" in the above experiment,-for surely it will not be claimed by any one that the reception of animal-heat, by the sickly person alluded to above, and the lasting good effects that surely follow, is an evidence that the person has passed into the "somnambulic condition," and attribute the beneficial results to this source, for such is not the case. It is merely the attraction of opposites. Neither is it psychologic-no more somnambulic, mesmeric, or psychologic, than the imparting of natural-heat by a hot brick, for instance, to a cold one, should be ascribed to mind-state! It is an easy thing to affirm or deny; but it is quite a different matter to prove a position. I have, in my own practice, relieved or cured many thousands of persons of various diseases, by the simple infusion of this animal-heat or vital principle into and upon various parts of the body, that were diseased, viz.; to ulcers, tumors, swellings, sprains, sore eyes, otorrhoea, etc., etc., without the patient being in any but a natural state of mind; and that, too, when they did'nt have the least particle of faith in the proceeding! How are you faith? I have been in somnambulic state myself I therefore have no belief or unbelief on the subject. I was inducted into the condition by spirit direction. Dr. Fahnestock is in the main correct in his description of this state of mind; but he greatly errs, in my humble judgment, in many particulars, and most in this one point. The doctor has discovered, or believes he is the discoverer of a great and important truth; therefore, there is no other truth connected with Psychology or Anthropology! Of course Dr. F. does not mean this, but his language sometimes lead to this conclusion. I can not attempt in this article to enter upon a disquisition, in full, of the principles of Psychology as I understand them, but will leave that to a future occasion. Dr. Fahnestock, discards the doctrines of symphathy and impressibility; and denies most emphatically that one person has or can exert the least particle of influence over an other, under any circumstances whatever. If this be true, why does the Doctor object so often and so carnestly against the operator making a subject believe that he exerts such and such power over him, etc., etc. How can said operator make a subject believe, "if said operator" has no influence over subject unless he is subjected to the "power" or "will" of said " operator?" In other words, how can it be so criminal in a person to make another have faith or believe a thing, when there is no such power or influence that one person can exercise over any person? I think the good Doctor begs the whole question, as indicated by the above inconsistencies. But because Dr. F. errs in many of his deductions, is no reason why we should not profit by many of his valuable suggestions, and especially in that part of his interesting work, in which he treats of the application of Somnambulism to surgery. If there be no such thing or substance as animal, aura or emanation from a person, an animal, tree, rock or mineral, how can a clairvoyant detect any object that a certain person or animal touches? How can the contagion of Cholera, Yellow Fever, Small Pox or any other malignant disease, be communicated even without actual contact. How can the dog detect his master's track when mingled with that of ten-thousand other persons in a city or in an army? Yet such is the fact. A lady visiting in H----, Texas, informed me when speaking of this subject that, during the times of slavery, she had a slave escape, and that they did not succeed in getting blood-hounds upon his track, until he had been gone five days, and the hounds kept on the slave's trail, until the forty-third (43) day, when he was found eighty (80) miles distant from home, and swam two rivers in his flight. Were said hounds in a somnambulic state, or did they trace him up by animal magnetic emanations which impressed the individuality of the slave through the scles of his feet upon the earth? And how about snakes charming birds, squirrels, etc., etc. I have seen two instances of this kind of staturolism. The proprietor of the Commercial Hotel, Col. Blankinship, Camden, Ark., a few days ago, when the subject happened to be that of magnetic sympathy, in conversation gave me a most wonderful case in point, and let me say a most wonderful case in point as is a classic scholar, a lawyer | And further, that spirits have no power to pro- uttered through my organism.

14725 . 1

of eminence, and not a bit of unaginative order; besides there are six other witnesses still living in this city, who testify to the same fact. Some fifteen years since the party of gentlemen referred to above, whilst hunting in the woods near Camden, came across a large black snake engaged in watching a grey squirrel, both being on the ground, and situated not more than fifteen feet apart, each intently eying the other. The gentlemen watched the spectacle before them for some half an hour, un til becoming weary, Col. B. struck the snake across the back and head with a stick, and thus ended his snakeship's earthly career, when lo! the squirrel, instead of running as is usual in such cases, went through the same deathagonies as the snake, and actually "gave up the ghost" there and then, although he received no stroke of stick, and was fully fifteen feet distant from the former.

If this was not sympathy, what was it? It will hardly do to say that the snake had taught the squirrel so much faith that it killed him. Did the subject pass into the somnambulic condition, independent of the operator? If so, what object could he have had in view, in thus subjecting himself to bad company, that at last proved his death? If so, who taught him to enter the *statueole* state. It is said that one electric eel can prostrate a hundred head of horses or cattle, by his electric power, but this assertion lacks confirmation in my mind. Who can throw any light on this latter subject?

Now, Brother Jones, I am ashamed of the length of this letter, and yet I have said little or nothing about psychology proper, but my apology, is that I think the subject demands a little attention just now,-for if there is nothing true but statuvolism and if it explains all the psychologic phenomena of the past and present,-if there is no such thing possible as one person impressing or exercising an influence over an other,-if the sublime utterances that fall from the lips of Emma Hardinge, Lizzie Doten, Thomas Gales Forster and hundreds of others, can all be explained by the statuvolic theory; in short, if disembodied spirits have nothing at all to do with their utterances and supposed inspirations, it is full time we knew the fact, and that we govern ourselves accordingly, and hereafter call things and conditions by their right names.

Camden, Ark.,

AURA, MAGNETISM-VIZ: THE POWER OF THE FACULTIES.

BY WM. B. FAHNESTOCK, M.D.

It is a quality or power in all matter, whether animal, vegetable, or mineral, to give off an aura, or a peculiar odor, and it is not true that this exhalation is confined to the animal kingdom alone. Copper, tin, clay, earth, hydrogen, chlorine, flowers, and all vegetable and mineral substances, give off a peculiar scent as well as animals.

This has been mistaken by magnetic operators for a peculiar fluid which they call animal magnetism, simply because clairvoyants see it exhaling from every pore in the body, and detect a peculiar odor in every person, whether it is agreeable or not.

All we touch, or may come in contact with, retains, for a considerable time our peculiar scent, so that a dog can find his master, even among a hundred others, although they may be dressed precisely like him. But because this is so is no proof that it is anything more than a peculiar aura or scent that exhales from his body. Because two persons may like each other or not when they come in contact, is no reason that it should be anything else than power in their own faculties to reach out and perceive their surroundings; which, if pleasant, they would naturally like, and if disagreeable, would as naturally dislike, independent of any other power than their own ability to recognize the one or the other, and although the parties may be unconscious at the time, the balance of the functions in the faculties acting, do so as positively as if they were conscious, as it is possible for one or more of the functions in the faculties to act independent of the rest, consciousness may be inactive, while the perceptive and other functions in the same faculties are active, consequently perception and recognition may take place independent of our being conscious of the fact, and the feeling, impulse, or impression is perfectly distinct, whether or not they may be able to account for the like or dislike which they may feel at meeting or at first sight. These likes or dislikes may be reversed in time by a better acquaintance, and are often only freaks of fancy, which the good qualities of the one or the other may overcome, and we may eventually be induced absolutely to love the object of our previous hatred. Is it not the faculties of the individual that recognize what is liked or disliked, even to the pleasure or disgust produced by the fumes of tobacco, independent of any other outside influence? Is it magnetism that produces disease,whether it be cholera, small-pox, or typhus fever,-or is it not rather the effete matter or diseased aura (independent of magnetism) that emanates from those who are thus affected, or is it not as often from fear or dread as from any other cause? Was it the clean, new beds that gave the three malefactors the cholera of which they died, or was it the false statements made to them, viz: that persons had died of cholera in the same beds before? Why did they not die of cholera some time before, after having slept in beds where persons had really died of cholera? Was it magnetism that saved them one day and killed them the next, or was it not the effect upon their minds by withholding the facts upon one occasion and making false statements upon another? Is it not always the mind of man or woman that perceives peculiar qualities in nature or in others, that are liked or disliked, and not a result of animal magnetism, the existence of which has never been proved? Christ healed the sick upon the principle of faith, and as he was clear-minded in all his faculties, he knew perfectly well who could or would be healed. "Thy faith hath made thee whole" was his doctrine, and it is folly to ascribe the results which follow the same faith now to an animal magnetic fluid, as long as there are mental faculties to supersede its necessity, or of a magnetic manufactory in the spleen or any other organ of the body.

duce that state, but, that it is entered by the will of the subject alone, Does not Dr. F. throw his subject into the state by his power as a developing medium? Is he correct when he says that spirits on a high plane, like Dr. Hare, sustain him as being correct in what he asserts in regard to this matter in his work?"

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

As this statement is from an unknown spir it, and is, at most, but an assertion, not back ed by any argument or reason, it is not worth the paper it is printed on.

Doctor Hare has, within the last ten days (while I was in Baltimore) told me through several of the very best mediums that my views in regard to the non-existence of animal magnetism, and the necessity of the statuvolic or somnambulic condition for spirit control. were correct.

This being in direct opposition to the assertions made by the spirit through Mrs. Conant. the inference follows that these contradictions involve the entire reliability of spirit communion, and we have no alternative but to fall back upon facts and our own reason in the case; but, in extenuation, I may offer as a reason why discrepancies occur, that it cannot be denied, and I presume no one who is acquainted with the facts will gainsay the truth, that spirits differ in their opinions as well as men, and that all which comes to us from them partakes more or less of the medium's ideas, just as light in passing through colored glass partakes of the tint of the glass through which it passes.

This being the case, we should be very careful in accepting all that may be given through any one.

It is, moreover, exceedingly doubtful whether the spirit who made the assertions through Mrs. Conant, ever read my book, knew its contents, or ever saw the facts which I have demonstrated through Dr. Child, Mr. Riley, Mrs. Lightner, as well as through many others in Cincinnati, Baltimore, and Philadelphia, that statuvolence, or the somnambulic condition must be entered before it is possible for a spirit to control any one, and Mrs. Conant herself must be in that condition before the spirits who control her can do so. If the same spirit will attempt to control her when she is in a normal or natural condition (if she ever lets herself go into that state perfectly now), it will find itself mistaken, and may then learn the fact that it must have conditions (the somnambulic), or it cannot control her at all.

Dr. Child has acknowledged in his second article upon statuvolence that "that which we supposed to be the influence of some individual in the form or of spirits, we now find to be our own will." And again: "Instead of going under the control of spirits, we now go as companions and co-voyagers, traveling whither our inclinations lead us." And if Dr. Child can throw himself into the statuvolic condition, as hundreds of others can do, to my certain knowledge, the assertions made by the spirit controlling Mrs. Conant, to say the least of them, were made through ignorance, and not knowingly.

I have the facts and living witnesses to prove what I have so often demonstrated, against the mere assertions of a spirit, who offers no proof, no arguments, no facts, to maintain the position it has assumed, and at most has merely said "so far as I am acquainted with the subject." Those, therefore, who believe all the assertions that are make by spirits, will, like the bullets shot at random, go wide of the mark. I should not have noticed the assertions made in the Banner of Light at all, if a certain correspondent in the JOURNAL had not made a handle of it, and tried to influence public opinion against statuvolence, and its being necessary to spirit control, by connecting it with allopathy, and the efforts of its advocates to put down cures by faith as well as by statuvolence. It is a mistaken idea to suppose that statuvolence will injure or stand in the way of those who practice healing by the laying-onof-hands or the faith of the subject. Statuvolence will aid and enable all to effect cures they cannot make in any other way. If they will study the art with half the zeal that they now cling to the magnetic idea, they will, by advertising the fact, do more good, and be able to make ten cures where they make one now. I am preparing an advertisement which will appear in the JOURNAL about the middle of April, and all those who desire to learn the art, or see it demonstrated, can do so when I occupy my new quarters. Mediums, especially, can have these facts demonstrated in their own persons, when they will be better able to realize who has spoken the truth, or which spirit is the most reliable. Lancaster, Penn.

The interior, magnetic emanations, which rise from all things and from all organized beings, and form a magnetic atmosphere within the common gaseous atmosphere of our globe, through which, when the brain is is a proper magnetic state, the soul sees, was given to the public by me in one of my lectures on " Physiology," delivered by me in 1851, a written copy of which, of that date, I now have in my possession. Also in 1851, an article on "Interior Revealments," given through my organism in 1851, relating to this subject, was published in the Spiritual Telegraph in New York City.

These must all have been extracted from Dr. J. K. Bailey's discourse delivered in Joliet,

one year ago last May! My case is stated. Let the readers of the JOURNAL and the public decide. And may we both be able to find better employment for our energies and pens in the future.

St. Charles, Ill., Feb. 14, 1872.

Austin Kent's Report.

FRIEND JONES :-- I have to report since my last: H. L. Warren, \$2; C. B. Reese, \$1.50 Mrs. Dr. O. G. Howard, \$1.00; E. Terry, \$12.00; total \$16.50. From your "ten cent "appeal in my behalf: (No name) 25cts, D. Wheeler 10cts, Fayette 15cts; S.M. Eddy 20cts; Angeline Swift 10cts; Theodore Lake 10cts; H. T. 50cts; P. B. Stockham 10cts; Mrs. Stockham 10cts Mrs. C. Reston 10cts; Mrs. and Miss L. Falson 25cts; George Gage \$1.00; Rollin Howard 10cts; Dr. O. G. Howard 10cts, Selora Welsh 10cts; Dan Skinner 15cts; B. & R. C. 25cts; (No Name) 10cts; Mrs. C. L. Pero 10cts; Mary E. Weeks 20cts; (No Name) 10cts; (No Name 25cts; Mrs. David Burt 10cts; (No Name) 10cts Wm. Patterson 25cts; C. D. Wheelock 10cts; to do. W. G. Elmer 25cts; Mrs. Mary P. Mohlar 10cts; Mrs Matilda Snow 10cts; James J. Mettler 25cts; S. M. R. 10cts; Wm. H. Smith 10cts; S. R. F 25cts; H. M. B. 25cts; A. M. Hetfield 25cts; Jacob Foster 25cts; (No Name) 10cts; Mr & Mrs. Frank Thacher 20cts; Mr. E. L. Drake 15cts; Verite 20cts; A. Munroe & Bro 25cts; Mrs. I D. French 50cts; H. Fowler 25cts; (No Name) 10cts; P. N. S. 10cts; M. S. Oaklinger 10cts; E. C. \$1.00; (No Name) 30cts; A. G. Emons & Wm. Hatcher 25cts; E. S. Knapp 10cts; T. T. Colburn 20cts; L. Smith 10cts; Mrs. M. lexander 50cts; O. P. Varnly 25cts; J. Corwin 35cts; Mrs. Emeline S. Fairchild, Father and Mother 45cts; (No Name) 20cts; H. D. Rogers 10cts; Hattie E. Angin 50cts; J. S. Lewis \$1.00; Wm. Drury and family 50cts; S. Bets and W. A. Mills 20cts; M. M. 10cts; Mother and son 20cts; Miss Alma M. Slocum 10cts; Wm. H. Evans 10cts; G. W. French 50cts; (No Name) 10cts; D. R. Greely 10cts; John Vanderlyn 10cts; Friends 50cts, (No Name) 25cts; A. H. Frank 10cts: (No Name) 25cts; J. M. Bliss 10cts; A. E. Cram 20cts; Wallace A. Linn 10cts; S. W. L. 25cts; E. Harvey 25cts; J. Butler 10cts; E. Smith \$1.00; Albert Bennet 50cts; M. J. Wood 25cts; Mt. Carroll 25cts; (No Name) 25cts; No Name) 25cts; Racheal Bronson (by S. S. Jones) 50cts; S. O. Smith 25cts; E. D. Ransom \$1.00; M. A. Dyke 50cts; Mr. Jones of Fox Lake 10cts; Jane Greene 25cts: Mrs. Harriet E. Johnson 10cts; Geo. W. Stiles \$1.00; O. Y. Elmwood 10cts; Mrs. S. W. Ellwood 10cts: Miss G. G. Ellwood 10cts; Mrs. J. Smith 10cts; Helen Grover and L. L. Crosby 20cts; Ira R. Dean 25cts; Geo. G. Richard 10cts; S. C. Bancroft and Bro. Kenyon 50cts; (No Name) 25cts; Dumont C. Dake, M. D. 50cts; (No Name) 10cts; Mr. and Mrs. J. Jenkins D. N. Jenkins, M. A. Jenkins, Vida Jenkins, Maria Jenkins, C. M. Bradbury, C. Newcomb and Abba Jenkins, each 10cts;-making \$1.00. In all the first ten days from your "ten cent' appeal, \$27.60. It is now impossible for me to write even short replies to one tenth of the kind letters accompaning these donations I most heartily thank each donor. I have mailed my tract, "God, or no God," to all who gave their full address. If I enclose my private "Circular' with the Tract,-I do it only to save a written reply,-that all may see me some as I am. 1 never mean by it to ask for more. In love l am yours and theirs.

"Even old John Brown, whose soul road marching on, did not drink; shall a herei like Beecher prove to us that old John ga to the world a higher moral example than the Nazarene?"-Chicago Times.

-----Letter from N. Frank White,

DEAR BRO. -Enclosed please find one doBa and fifty cts., subscription for the Jours, which please send to the address, Andrew W ley, East Saginaw, Mich, box 1050. 1 have never received any permision from you to h ceive subscriptions, but supposing you work not object, have always announced myse ready to receive subscriptions for any and of our Spiritual papers. This is the result of that announcement here, and I shall be please to be able to send you still greater manifest tions, and hope too in the future. It is so long since I was in Chicago that I almost feel as I I was forgotten by you all. My name, I ob-serve, is out of your list, which, perhaps, is my fault. My heart often goes out to my of friends in your city, and I hope before man months, I may come back to them. Poor desolate Chicago, how my heart goes out t her, and tears fill my eyes when I think of her in her distress; but I am proud, so proud e her indomitable energy and, I know she with rise from her ashes a great and glorious test mony to the unconquered will and determine tion of her children! I am busily engaged at the time; no week day unoccupied; am having splendid audiences here this month, and as am to remain through March and April, I shall become well acquainted. From here I go to Port Huron, Mich., for May, and then East for the summer. I shall not be able this season to visit Chicago, which I should have been glas

Fraternally yours, N. FRANK WHITE

East Saginaw, Mich.

REMARKS .- Thanks, Brother, for all you & to circulate the JOURNAL. Our Medium's and Speaker's register is free and for the benefit of these classes. It gives us great pleasure to reciprocate all favors received.

----Itrrata.

EDITOR JOURNAL: Typographical errors are as us voldable, perhaps, as they are annoying; and usually they may best be left with the good sense of the reade to correct; but some of those found in my articles "Spirit Communication-Laws of Mind," published your journal of date Feb. 17th, 1872, are so fatal to is good sense and intent of my theory and ancuments then in sought to be impressed, that I, therefore, deem it a sential to correct them. Will you, therefore, give this place in your columns and oblige me

In fifth par-graph, eleventh and twelfth lines, read pla nominon instead of phenomena; seventh paragraph, se ond line, read impinges instead of infringes; binth par graph, second line, read imprints for imprint; tenth p agraph, seventh line, read sight instead of light; fa teenth paragraph, thirteenth line, read possessor for po session; eighteenth line of same paragraph, substituten word when for while: seventeenth baragraph, fifteen line, read positivized instead of positized; twentieth pa agraph, first line, read there is no independent deires ance instead of there is an, etc.; twenty-first paragraph fifth line strike out the word they twenty-second para graph, next to the last line, read, mountain-peak i stend of mountain - pearls; twenty-fourth paragraphienth line, substitute the word and in place of the; two ty-sixth paragraph, sixth line, introduce the word the b tween of and knowledge; and in seventh line of same paagraph read insure for infuse.

If animal magnetism existed at all, and possessed a one-thou-andth part of the virtue or power that has been ascribed to it, there would be no use for mental faculties, and brains would be at a lamentable discount.

..... REPLY TO J. K. BAILEY.

BY D. P. KAYNER, M. D.

I wish to refer to Dr. J. K. Bailey's communication on "Spirit Communion-the Laws of Mind," which lately appeared in the Jour. NAL.

In the first place, my lecture in Joliet was not on the "Organs of Vision," as stated by him, but my subject vas, "Sight, Seeing, or Clairvoyance," and what Dr. Bailey claims as his own in that convention, was then and there given through my organism to him and the audience.

It is true Dr. Bailey delivered a discourse after mine that day, but my recollection tells me very distinctly his subject was not "Clairvovance."

It is true I congratulated him at the close, but not on discoursing over again my subject of the morning, but on some points he made in reply to Mr. Underwood, of the Boston Investigator.

But if Dr. Bailey's "wish" so to be, is the "father of my thought," I would like to know where the ideas presented in my article on "Clairvoyance," in the RELIGIO-PHILOSOPHI-CAL JOURNAL, of Nov. 18th, 1871, were publicly presented by Dr. J. K. Bailey, before he heard some of them from me at Joliet?

What I have written for the JOURNAL-what I have uttered in my speeches, have been the thoughts with which I was at the moment inspired. I claim no credit therefor. I know not, and care not who else have been inspired to ut ter them, and when attered without bombast and fulsome egotism, if in better language than my organism or soul power can clothe them in, I will join the multitude in applauding to the echo, and if the multitude do not applaud, yet will I. The comparison of the retina of the physical eye to the sensitive plate of the camera, as the picture-catching instrument of sight — the fracturing of the wave of light, breaking the image of an object into innumerable little wavelets, thereby setting loose their contained magnetic forces, by which the picture formed upon the retina is telegraphed from the outer office of the soul, on and inward, until it reaches the sensorium of the soul itself, were ideas never given to the world, as far as I know, until they were S - of The - State of the

AUSTIN KENT. Stockholm, N. Y., Feb. 12th. 1872.

-----He Shivers.

[From the Religio-Philosophical Journal.]

"There are two ways to elect Victoria Victoria C. Woodhull. President of the United 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.'

Mr. Editor, the above are the closing remarks of J. O. Barrett, in a recent number of the Ban ner of Light, in referring to the reviews of Dr. J. K. Bailey and Hudson Tuttle on the position occupied by Mrs. Woodhull.

"Not quite so pleasant to be left out in the cold!" Does Mr. Barrett mean by this that he is being trailed into this unequaled farce of putting Mrs. Victoria C. Woodhull at the head as a leader of the Spiritualists of America, and the equally absurd position of making her a candidate for the Presidency of the Unithed States, backed by the Spiritualists of America, for fear that if not thus trailed in, he will "be left out in the cold?"

Dear brother, go in and keep warm! It is your privilege. Please let me stay "out in the cold." I am not afraid. NOR' WESTER,

Up North, Feb. 7, 1872.

REMARKS.

A frozen brain cannot, of course, understand my joke about being "left out in the cold." If a woman should be elected President of the United States, some day in our future the shirering "Nor' Wester" will have to migrate farther "Up-North" among the icebergs, where such instincts naturely gravitate for social crystallization. Don't know but that may be " pleasant " to " Nor' Wester," however. Stay where you are "Nor' Wester," to get acclimate ed in proper season.

If Mrs. Woodhull, or Mrs. Stanton, or any other sensible woman-and the country is getting full of them-would not make a better President than the present partizan encumbent, I should dispair for the reform of the woman's movement.

When "Nor' Wester" is brave enough to give its true name (neuter gender). I will furnish it with pair of social gloves to keep its hands warm while it is "out in the cold "-poor thing!

Feb, 20th, 1872.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidole.

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

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

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

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

I have used tobacco between fourteen and fifteen years. About two months since, I pt cured a box of Mrs. A. H. Robinson's Tober co Antidote. It has cured me, and I feel pe fectly free from its use. Have no desire forit

F. H. SPARE

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

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

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

Mr. R. T. Wyman, of Waukau, informs # that he has used one box of Mrs. A. H. Robit

son's Tobacco Antidote. Inclosed find twi dollars. Please send me a box,

D. H. FORDER

Oshkosh, Wis., Sept. 19, 1871,

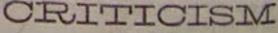
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Agents wanted.

BIOGRAPHY VICTORIA C. WOODHULL BY THEODORE TILTON.

This little pamphlet is a brief sketch of the life of Ve toria Claffin Woodhull, "a young woman," in the work of the author, "whose career has been as singular as an beroinc's in a romaace; whose ability is of a mre i whose character of the rarest type; whose personal ferings are of themselves a whole drama of pathes; who name (through the malice of some and the ignoran others) has caught a shadow in strange contrast with whiteness of her life; whose position as a represent of her sex, in the greatest reform of modern times, ders her an object of peculiar interest to her fellow t gens; and whose character (inasmuch as I know her well can portray without color or tinge from any other per tiality save that I hold her in uncommon respect" Price, 10 cents; postage 2 cents.

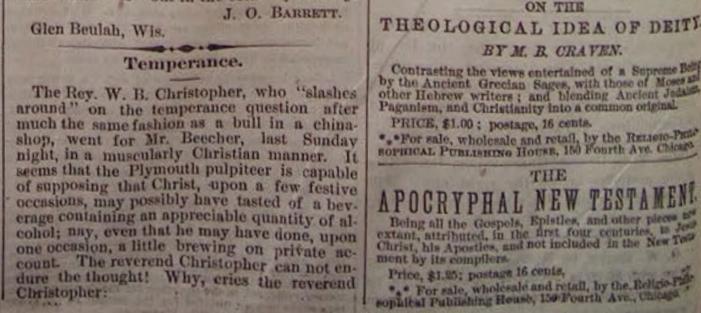
*, * For sale, wholesale and retail, by the Religio Pall sophical Publishing Honse, 150 Fourth Ave., Chicage.



DROWNING MEN CATCH AT STRAWS.

I saw in the Banner of Light, a few weeks ago, under the head of "Questions and An-swers," a question by Dr. P. Towle, of North Hampton, New Hampshire, in regard to my work upon Artificial Somnambulism, as fol-

lows: "The writer would respectfully call the at-tention of the controlling spirit to a work by Dr. Fahnestock, of Lancaster, Penn., entitled, Artificial Somnambulism, and would like to inquire if what Dr. F. maintains in his book is correct-that every medium to be controlled by spirits must be in a comnambulic state. and the second state of the second second



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Liet him have a box le went to Mr. Bowles's that night, and after match per-nasion got Mrs. Bowles to take one of the Powders, ast night my next neighbor came in and said he had ood news for me, namely that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piaza at work. He was greatly surprised, and on imquiry she add she took one of Spence's Positive Powders the night perfore; it eased all her pain and she **slept like a pig**. He said he never saw two persons so clated in mis life. Please send me six dozen more boxes."-(A. H. Knight, Jefferson Mills, N. H.) "The Positive and Neg-ative Powders do all they are recommended to do. They cured me of **Dyspecpsia**, and there has not been any return of it for over a year. They cured one of my fam-bly of the **Ague** in three days. No amount of money could tempt ine to do without them. I have used them in my family for two years."-(Mrs. Benjamin Kingon, Brisfol, Ind.) 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PROP. SPENCE-Sir: You will please find inclosed a draft on New York for \$200. Be kind enough to forward me the worth of it in your most excellent Positive and Negative Powders,-A. HUDGENS, Branchville, Ark.

PROF. SPENCE-Dear Sir: I now inclose to you a draft for \$350, for which please express one gross of your Positive and Negative Powders to Matilda B. George, Liucoln City, Neb., and the balance in Powders to myself .- ELLIS B. GEORGE, Healing Medium, Yates City III.

PROP. PAYTON SPENCE, M.D.-Sir: Please forward by express, marked C.O.D. 12 Dozen Boxes of assorted Positive and Negative Powders .- Di, W. I. VESCELIUS Woodruff House, Watertown, New York,

PROF. SPENCE-Dear Sir:Please send me one Gross of Powders, namely, 10 Dozen Boxes Positives, 1 Dozen Negatives, and 1 Dozen Positive and Negative .- Dr. MARY E. JENKS, Petersburgh, New York.

PROF. SPENCE -Dear Sir: Please send 2 Gross of Powders, as follows: 18 Dozen Boxes Positives, 4 Dozen



RELIGIO-PHILOSOPHICAL JOURNAL.

Friends are requested to cut out this Petition, attach it to a sheet of paper, obtain as many signers to it as possible, and send it to their Representative in Congress.

PETITION.

To the Honorable the Senate and House of Representatives, in Congress Assembled ;

We, the undersigned, citizens of the United States, respectfully and earnestly ask your honorable bodies to preserve inviolate the great guarantees of Religious Liberty now contained in the Constitution of the United States, and to dismiss all petitions asking you to adopt measures for amending said Constitution by incorporating in it a recognition of "God as the source of all authority and power in civil government," and of "the Lord Jesus Christ as the Ruler among Nations, and his revealed will as of supreme authority." We protest against such proposed amendments as an attempt to revolutionize the Government of the United States, and to overthrow the great principles of Religious Liberty and the complete separation of Church and State, on which it was established by its original founders.

Frontier Department.					
BY		E. V. WILSON			

8

Our Eastern Tour--- No. 6.

Tuesday, Jan. 16th. We left Philadelphia for Hammonton, N. J., at 8 o'clock A. M., by the way of C. A. R. R. Arriving at Hammonton at 9:45 A. M., we were met there by Bro. Bradley, and conducted to the quiet home of Bro. Wooley, the silversmith, who with his excellent companion, ever strives to make the wanderer at home. Bro. Wooley has just returned from a trip to California, Oregon, and Washington Territory; was in the snow blockade for many days,-and has come to the very sensible conclusion of remaining where he is.

In this city we made the acquaintance of an excellent woman and mother, who is toiling on, "stiching, stiching" at shirts and pants, for the support of herself and child,-the deserted wife and daughter of one who claims to preach the gospel of truth and Spiritualism.

A few short years ago this woman was in a happy home, unencumbered. Taken from it under the professions of love, to be deserted and left a little later, to care for herself and child-his child,and oh ! how sweet and winsome are the ways of this little darling, so pretty and gentle-the "little Birdie." God judge you, brother, we shall not. We write in no spleen but in the spirit of duty and love, with good will toward all. But as we understand Spiritualism, we cannot sanction this desertion of wife and child without a home or means of support-save woman's last resort,-" shirt-making or dishonor." Step forward, brother, and be a man! Free this woman from the bond that hath made her your property. Give to her the darling child, and set her free; or come to her support, like a man ! There are two societies of Spiritualist in Hammonton,-one is called the Conservative, the other the Radicals or Free-lovers. The very Conservatives of the Conservative Society, do not, and did not countenance us or our meetings. The more liberal of the Conservatives were among our friends. There is a hall or church here built by members of both societies, controlled by the Conservatives who make the Radicals pay for the use of the hall they helped build. This is the direct fruit of organization, with stakes and chains, fencing in the righteous and out the wicked. Thus did not Jesus. "The Free-lovers" referred to above, are, in our estimation, the saving element of Hammonton, and we question if there can be found the same number of men and women in any community, who are purer in thought, deed, or act, than these so-called "Free-lovers." We love them,-the Presseys, Bradleys, Wooleys and others. Hammonton is the home of our good Brother J. M. Peebles,-and here lives his wife, a noble woman and true, of whom all speak well. We did not meet her, hence could not greet her with the good will of a brother and co-worker with her companion and mate. May the harmony of their lives be like the summer's sunshine, and pure spring water-pure, warm, clear, and eternal. We lectured in this place four times and held one seance, -giving in all over one hundred fine tests, most of which were fully identified on the spot. Some that were denied at first were afterwards fully approved. Of these we mention the case of Dr. N-, to whom we described two spirits and fixed five dates in his life, which he could not identify. On returning to his home and reviewing the statements, he confirmed everything. R. Bradley received a startling test of past life, which brought him to his feet in such a manner that all conceded its sharp points. Our attendance was not large yet good,-the Conservatives refusing to come out because Bro. Peebles and ourself switch each other occasionally,-and this switching is good for both of us, "Whom the Lord loveth, he chasteneth," and the truly brave and honorable man ever loves the brave, who dares to act in the battle of life. The Conservative Society refused to come to our meetings. We say it fearlessly! We advised our society to go and hear Bro. Dean Clark, who was to speak for the Conservatives on Sunday, the 21st inst. We are willing to let the world judge us. Baturday, Sunday, and Monday, January 20th, 21st, and 22d, we filled the desk in Philadelphia,speaking to crowded houses; in fact, our mission to the City of Brotherly Love, has been a success, and the tests simply wonderful. Dr. Child's Sunday afternoon circle is the best thing we have ever attended in the form of a spiritual meeting; and on the occasion of the afternoon of Sunday the 21st, we had full five

ness to parents, number of members of the family to whom the subject belonged, as well as describing many spirits. To one we said : "In September, when you were nineteen years old, you were nearly killed by the falling of a heavy stick of timber. It looks to us like a round, long log or tree, but we see no limbs or bark."

"Can you give the day of the month and week ?" "Yes! on Thursday the 17th "

"You are correct, sir. I came near losing my life by the fall of a derrick in a shipyard on Thursday the 17th of September, the year I was nineteen, in my twentieth."

To a lady. We find in your father's family and entailed on his children,-not from your mother's side, many sudden deaths, by accident or disease in early life. On your mother's side of the house we find well defined pulmonary difficulties. The lady replied, "You are remarkably corret. How do you get these things ?"

"Your aunt, with whom you were a favorite, telegraphs them to us."

"On which side of the house did this aunt belong?"

"The mother's."

"You are right again."

To a man we described a spirit woman very minutely, giving name in full, her age, when he knew her, describing her house, and their relation to each other; then stepping to the man, we said, "This woman stands here between these two men, and we believe her to be an old sweet heart of this gentleman. She subsequently married a worthless fellow who made shipwreck of life, and this woman went down to the grave through troubles brought

or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little mile will not be missed by the donors. In the aggregate it will make these suffering brothers comtortable for a whole year-aye, more, angels will smile upon and bless you for the deed.

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

LITERARY NOTICES,

The Radical, for March, is unusually interesting. Its articles on "Theism," " One God," "The State of Sacrifice," "Thought in England," "Conquest," "Prayers by Telegraph," all contain much food for the mind. It is doing a good work.

The Overland Monthly opens with a most timely article on "Some Savages," detailing the characteristics of the most noted Apache chiefs, both dead and alive; including a full description of Cheis (erroneously called Cochise), who is now the terror of Arizona and New Mexico, The present number abounds in Western, Pacific Island, and oriental sketches, viz: "Tropical California-No. 3" "The Gorge of the Columbia"; "Pacific Sca-Coast Views -- No 3"; "Chinese Triennial Examinations" 'About Sca-Lions"; and "Taboo "- an exquisite Tahitian sketch, undoubtedly from the pen of Charles Warren Stoddard. "Ferns and Wild Oats " is not an exaggerated picture of reckless trifling with the young and tender-hearted, the narrative touching the heart to the very core. Of the poems, "Leslie Lyon"-beautifully alluded to in the "Etc." department-is by Alice Cary. "Etc." is full and varied, and the book reviews numerous. This magazine is published by John H. Carmany & Co., 409 Washington street, San Francisco, at \$4 per annum.

The Eclectic Magazine, for March, is at hand, and is embellished with an excellent portrait, on steel, of Herbert Spencer, the celebrated English philosopher. In this number is begun "The Strange Adventures of a Phaeton," which will run through the year, and which promises to be one of the most brilliant and powerful stories recently published. It is by William Black, whose previous novels have earned for him an enviable reputation in America as well as England. There is a singular fascination about these opening chapters which is not usually found at the portals of a story. The leading article of the number is a fine essay on "Mahomet," giving the results of the latest researches into his history, and written in a more popular and intelligible style than has usually been employed on this theme. The departments of Literary Notices, Science, Art, and Varieties, are very full and interesting; and there is a fine poem by Dante Gabriel Rosetti. Published by E. R. Pelton, 108 Fulton St., New York. Terms, \$5.00 a year; two copies \$9.00. Single numbers, 45 cents.

The Infinite and the Finite. By Theophilus Parsons. Roberts Brothers, Publishers: Boston.

The above work (forwarded to us by the Hadley Brothers, 781 & 783 State street, Chicago) has for an author one of the most profound thinkers of the present age. The ideas are clearly and concisely expressed, and the relation of the finite to the infinite expressed in a manner that all can understand. Speaking of God, he says: If he is infinite, there must be a sense in which he is all; for if there be anything outside of him, and independent of him, that something must be an addition to or more than infinitude. He creates from himself." He attributes everything to God.

in this letter, and then if it is necessary for me to send any more, you inform me in your next letter. I shall write on Tuesday evening again, as you requested me to write in eight or ten days. May bright angels still be with you to relieve suffering humanity, Yours sincerely.

Lemuel L. Freeman.

Chillicothe, Ohio, Feb. 18th., 1872. To Mrs. A. H. Robinson, 148 Fourth Avenue, Chicago, Illinois.

Look to your Accounts Carefully.

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

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

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

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

Again we say if anyone has subscribed for the paper and fails to get it, advise us of the particulars without delay and the paper shall be sent immediately for the full length of time subscribed for.

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

Baker and Kent.

The following sums have been sent to this office during the past week, instead of directly to them as they should be. Friends will please send directly to Austin Kent, Stockholm, N.Y., and Joseph Baker, Janesville, Wis. :

Previously reported\$5.75 Mrs. A. L. Pond, Utica, N. Y., each50 Silent thought," " " each T. J. Evans, Limerick, Penn., each.... .12 T. C. Lester, Goshen. O., Austin Kent. 2.00 Thos. Pearl, Humboldt, Tenn., Baker .25

Medium's Column.

MARCH 9, 1879

SEALED LETTERS ANSWERED BY R. W. PLINT, S 24 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.

Thomas Woodliff.

INSPIRED PHYSICIAN AND LECTURES, COLFAX, Co. n22v11tf

J. WM. VAN NAMEE, M.D., BOX 5120, New YORK CITY, will examine patients by lock of hair, in til further notice, for \$1.00 and two stamps. Give ful name, age, and one leading symptom of disease v11 n13 tf

MINNIE MYERS,

Test and Business Medium, will receive calls at all bon from 9 o'clock A.M. to 9 P.M., except Sundays, from 14 4 P.M. Terms \$1.00 a sitting. Residence 169 Form Ave., up stairs, Chicago. v11 n18 tf

MRS. S. A. R. WATERMAN, 67 Mul. berry street, Newark, N. J., will answer letter sealed or otherwise, give Psychometric Delinearion or Reading of Character, from writing, hair, or photo graph. Terms from two to five dollars and four the cent stamps v11 n14 tf

DR. JOHN A. ELLIOTT, THE HEALER

Is at 35 Bond street. Call from 9 A.M., to 5 P.M. Will et amine patients at a distance by lock of hair, and presch tions will be given where they will apply. Magnet remedice prepared and sent by express on moderny terme

Inclose \$2.00 and two stamps, with lock of hair, to name and age, with one leading sympton of the case, and address care of box 5120. New York P. 0.

DR. GEORGE B. EMERSON,

PSYCHOMETRIC AND MAGNETIC PHYSICIAN

Worcester, Mass.

Developed to cure diseases by drawing the disease to on himself, at any distance; can examine persons; s how they feel, where and what their disease is, at a same time. One examination \$1. Thirty exercises a draw disease at any distance. \$10. Manipulations, \$10. each. Treats patients at a distance by letter, by inches ing the sum, giving your name and address. v11n22 tf

SPIRITUAL CLAIRVOYANT,

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

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

Clairvoyance.

Dr. P. T. Johnson examines diseases by reach ing a lock of hair, name, and age, stating sex-\$1.00 a companying the order. He also prepares a sure antidox for opium and morphine eaters; three months will me the most inveterate case. Charges, six dollars per mon He also prepares a sure cure for ague, 50 cents per both Will be sent by express. Address him at Ypellan Mich.

on by the husband. Will you answer, yes or no, to this reading ?"

"No !" promptly replied the man."

"Then you know nothing about this statement." "No, sir! It is not true. There has nothing of the kind occurred in my life."

"We have been very frank with you, sir, and this is an important statement. We see her now. She stands between you two men, and affirms the facts in the face of your denial, and your word will be taken before ours."

"Well, sir, I can assure you it is not true of me !"

The other man then said, "Mr. Wilson, your statement is true in every respect, and belongs to my history, instead of this man's. It is literally true."

We left the matter in the hands of the audience ; they must decide on the merits, we replied.

The Dollar Fund.

Several newspaper publishing houses in Chicago, which were burned out at the great fire, have resorted to the plan of asking for dollar donations, to extricate them from pecuniary embarrassments.

The dollar donations have been liberal, and has been the means of placing most publishing houses thus aided, in good working order. The Standard reports its receipts from the dollar donations, \$5,730.00.

Our loss was heavier than any of them. We asked for no donations to ourself. We asked for temporary loans, and donations to the Widow's and Orphan's Fund, a standing fund which we have kept replenished for years from our pockets, in the proportion of ninety-nine dollars out of every hundred paid out until the time of the fire.

Our friends have paid into that fund \$648.00 since the fire, one hundred of which was given by a Californian. Not a widow nor orphan has appealed in rain for a free subscription of the JOURNAL.

Our friends will readily see that such contributions to the Widow's and Orphan's Fund aids very essentially in sending the truths of spirit communion and our philosophy broadcast over the land, anong a class who otherwise could not, by reason of poverty, enjoy so great a blessing.

Then will not Spiritualists everywhere aid in replenishing the Widow's and Orphan's Fund, as generously as the Creedists donate outright to build up sectarian papers?

We think no one will ever regret any donation he or she may make to that Fund, be it a dollar or upwards to hundreds or even thousands.

We repeat as we have often done before, if desired, at the same time you make the donation to that fund, send on the name or names of the widows or orphans to whom you would like to have the JOURNAL sent, and it shall be done as you direct. Come, friends, let us see what can be done in competing with Orthodoxy in generosity.

Radical Problems. By C. A. Bartol. Roberts Brothers. Publishers: Boston.

The above book (from the Hadley Brothers, 781 & 783 State street, Chicago) is what its title expresses, a radical book. The style of the author is clear, pangent, and comprehensive, and no one can follow him in his course of reasoning without admiring the method he adopts in dealing with error. He treats in a masterly manner the following subjects: "Individualism," "Transcendentalism," " Radicalism," "Theism," "Naturalism," "Materialism," "Spiritualism," "Faith," "Law," "Origin," "Correlation," " Character," "Genius," " Experience," "Hope," "Idolatry,"

The Morrow of Death; or, the Future Life according to Science. By Louis Figuier. Translated from the French by S. R. Crocker. Roberts Brothers Publishers, Boston

This work in dceply scientific, and embraces a wide range of interesting subjects. The author is not a materialist. He is imbued with Spiritualistic ideas to a great extent, and writes "as one having authority." Emanating from France, the centre of Materialism, its ideas present a strong contrast to those that claim that when the body dies consciousness ceases to exist. This book should be widely circulated.

----Spirits go in person and cure the sick.

MRS. A. H. ROBINSON :- Having seen your card in the RELIGIO-PHILOSOPHICAL JOURNAL, as healing psychometric and business medium, I felt inclined to drop you a few lines relative to an old lady who is now nearly 66 years of age, and who has been badly afflicted for about 17 years. She has become almost discouraged from making any further effort to get healed. She is now making to you, through me, this her earnest, and perhaps her last appeal for help, she thinks if there is any help for her, it must come in this way. She has no confidence in the old school of physicians to cure her disease. She has not walked for nearly two years, and still believes she must be relieved through spirit power, she is a firm believer in our glo rious philosophy, and has been for many years. I do not think relief is possible in her case, I am fully persuaded it is not, and I therefore make bold so to write. I will, however, send a lock of her hair with this communication firmly relying on the angels for the help which I know none but they through their mediums can give. I need not add more at the present. Hoping the angels may continue to inspire you, and continue to relieve through your mediumship, the sufferings of humanity, I subscribe myself your sincere friend and brother in the cause of Truth, Purity, Love, and Fidelity.

Lemuel L. Freeman.

Chillicothe, Ohio, Jan. 30th., 1872.

Mrs. Robinson diagnosed the case and prescribed a remedy. The following is the report of results:

DEAR SISTER ROBINSON :- Yours was received in due course of mail-positive and negative papers came safe to hand. We could not proceed at once to apply them. Just as soon as we could, we complied with the directions. She has strong faith that she will ultimately be cured. A great amount of alkaline matter has passed off through the utinary organs. She has rested better for the past few nights. The pains are passing downwards from the hips to her ankles. The swelling is likewise leaving her boly. She says she felt the spirits operating on her arms, as sensibly as she ever felt mortal hands. Since we applied the magnetized papers you sent, we have not had to raise her up more than once or twice during the night. She hid a very pleasant vision. A beautiful little babe with black hair laid on her arm. She nade an effort to kiss it, but her neck was too stiff to get to it. She did not know who it was. She would like if you can, that you would tell her who it was. She wants me to reassure you, that you shall be faithfully recompensed for all you do for her. There are quite a number in this vicinity who are anxiously waiting to see whether a cure is effected on this old lady. If she gets well, you will have a number of patients in this vicinity du-ring the ensuing summer. I pledge my all for ler. I want at some future time to obtain a psychometric reading, or when the spirits think proper. I will send another lock of hair

Rockland, Maine.

M. J. Thurston, Miss S. Hassey, Mrs. B. Sweetson, and three other names have their papers returned here from above office. There is some error in postoffice; will our friends please correct us.

One Dollar and Fifty Cents.

ONLY ONE DOLLAR AND FIFTY CENTS & YEAR for this paper to new subscribers, on trial. Now is the time to subscribe. Address S. S. Jones, 150 Fourth Avenue, Chicago.

----Widow's and Orphan's Fund.

J. A. DeVean, New Roebelle, N. Y 1.00

W. B. FARNHAM, DENTIST.

Formerly at 175 Clark street, corner of Monroe, is now located at 838. State street, corner of Eighteenth, with facilities for doing first-class work in all the various branches in the profession and at moderate charges. Persons coming from the country on the morning train can generally have sets of teeth made in time to return in the evening. If the time proves too short they can be forwarded by express. v11 n20 tf.

SHADE TREES. HEDDEN PLANTS FLOWER VEGETABLESEEDS.

LARGE STOCK! CHOICE ASSORTMENT! LOW PRICES Bloomington Nursery; Illinois, 600 Acres, 21st

Year. 12 Greenhouses.

Everybody Wanting to Know

How, When, What, to Plant,

Please send 10 cents for 100 page Illustrated Fruit Catalogue. Wholesale list free. 112 page Seed and Plant Cab-logue, 10 cents. Bulb List and Catalogue of Colored Fruit and Flower Plates, free. F. K. PHCENIX, BLOOMINGTON, ILLINOIS.

SPIRIT POWER. THE WONDERFUL MEDICINES OF DR. GEORGE B. EMERSON, CLAIRVOYANT.

for the cure of Dyspepsia and General Debility of the Nervous and Organic System.

Emerson's Clairvoyant Remedy.

Emerson's Magnetic Salve,

will cure Rheumatism, Neuralgia, Sores, Burns, Piles, Moths, and all Eruptions of the Skin. Price, 25 cents

u10 n17 tf D. W. HULL,

Psychometric and Clairvoyant Physicia

Will diagnose disease and give prescriptions from alog of hair or photograph, the patient being required to ga name, age, residence, etc A better diagnosis will b given by giving him the leading symptoms, but scepts are not required to do so. Watch the papers for is address, or direct to Hobart, Ind., and welt till the is ters can be forwarded to him. Terms \$3.00. Money refunded when he fails to p in rapport with the patient. v11 n12 tf

Dr. Samuel Maxwell,

TREATS the sick by magnetic touch, and the use appropriate magnetized remedies. Also miss clairvoyant examinations. Patients to h treated by letter should send age, sex, and leading sup toms. Board in private families if desired. Comete a addness, SAMUEL MAXWELL, M.D.

72 South Sixth St., Richmond, Ind

The Well-known Psychometrist A. B. SEVERANCE,

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

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Wonderful Psychometrist, and Clairvoyant Physics Soul-Reader, and Business Medium.

Can diagnose disease by likeness, autograph, lock hair, without a failure, and give prescription which followed, will surely cure.

Can trace stolen property, tell the past, present # future, advise concerning business, and give written and munications from spirit friends.

Diagnosis of disease with prescription, \$2.00. Com nications from spirit friends, \$3.00. Delineation of dis acter, with advice concerning marriage, \$1.00.

DR. C. A. BARNES,

PRACTICAL MAGNETIC PHYSICIAN.

FOR ALL CHRONIC DISEASES

1184 Prairie Avenue, CHICAGO.

Dr. C. A. Barnes is successful in curing Catarra, M Dr. C. A. Barnes is successful in curing Catarra, a ma, Softening of the Brain, Jaundice, Neuralgia, Be Disease, Nervous Debility, Diabetes, Liver Complex Dyspepsia, Weak Eyes, Falling of the Womb, and i kinds of Sexual Weakness, Weak Spines, Ulcers, La of Voice, Rheumatism, Bronchitis, Dropsy, Hear rhoids, Felons, all kinds of Lameness and Weakness Limbs Scrotpla, Acros and Parabala in Veaknes Limbs, Scrofula, Ague, and Paralysis; in fact, en-form of disease that is curable has been and is tran-successfully by this Healing Process, and it is dely work in the way of Healing the Sick that the regis practitioners of the day have ntterly failed, using to remedies they do in the treatment of disease.

MRS. A. H. ROBINSON. Healing, Psychometric, and Business Men

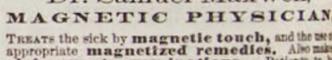
148 Fourth Ave., Chicago.

Mas. Rominson while under spirit control, on realing a lock of hair of a sick patient, will diagnose the ture of the discase most perfectly, and prescribe the perfectly. Yet, as the most speedy cure is the even object in view, rather than to gratify idle carboly, better practice is their than to gratify idle carboly. better practice is to send along with a lock of hair, a statement of the sex, age, leading symptoms, and tion of the disease of the sick person, when she will out delay return a second second second second second <text><text><text><text><text>

v11 n20 13t NEW UNFOLDING OF The Great Blood Renovator.

Emerson's Clairvoyant Discovery.

for the cure of Jaundice in the Blood and Female Weak-ness. Price of each, \$1.00 per bottle.



v10 n17

v7 n18 tf

fine tests	were give	n by the	different me	diums in
the hall.	THE IOHO	wing tests	may be of	Interest

NUMBER ONE.

Mrs. Anthony, the medium, said : "I see by this woman (pointing out the woman) an old man about seventy-five. He is stooping; has very gray hair. He has been in the spirit-world nineteen years, and he says this woman is his daughter Sarah." The lady affirmed the statement to be correct.

NUMBER TWO.

To a young man. Mrs. Anthony pointed out a soldier who was killed at the Battle of Gettysburg .describing him so minutely that he was at once recognized.

Mrs. De H- then gave several fine tests, -one to us, which we fully recognized.

Our turn then came, and for forty minutes we mingled with the people, walking from one end of the hall to the other, giving dates of incidents and the incidents in the lives of over twenty men and women; also locating disease, hurts, deaths, like- | having done so, by notifying us of the fact, he

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him. Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, ten cents, and send the same off to them in the first mail. Each of them will report in this Jour-NAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret

cr oox. Address DR. GEO. B. EMERSON, WOR. cester, Mass. vlln22tf

Mrs. Robinson's Tobacco Antidote.

THE MOST CERTAIN and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite. is known by the above name.

It is compounded by MRS. A. H. ROBINSON, the celebrated medium of Chicago, while entranced by a noted chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are fol-

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

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