

Érnth weurs no mush, bows at no human shrine, seeks neither place nor applanse : she only usks a hearing.

CH INARA SEA

CHICAGO, NOVENISER IN 1871.

consistent for a lendaric the faile as day of the care. er a dista tanàna se introns existing no paos ao dia depander and dia A group An advice Theorem his cheld only common on h-- the entropy who appears to here anightly formed to invite spiritual visitations and man of stately define and in a , , to be a storage, and alter street dominant or present than at other times, and so it heigh not the Mr. Daards in well-known, in course of time that no circle could be formed the stable states and her sparit, without her presence, and she was finally re-to to to their result much appear to pressured as a medium a har a who and a do ho male one as Conceased spirituality chains an one of the neighbor, with the calaxies e te que en construction d'arte mentre de differe and some construction of the second sec

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atter Mr. Keeler's return home unicxplunation s windows, and stands on high ground about manifested an interest in the table tipping and spirit represented were so common in that decline and, with the familiarity that exists

replaced Mr. Associate. Whose sub-tween employee and employed in the camstry, was promited to join the smiles finit, was It then become apparent that the finid spirits.

A nder her mediumship the spritted menifetution, became more starting, and rapid advanas some make in the development of all the care countly known spiritual phenomenaspirits woole on paper for her, they spake all distriction, and visitors came in throngs to a palety josthel under their occupants, and so her, bringing their sick to be carest by her, and their mysteries for her superforman examin dom. Then it was that Mr. Recler's tricads is would be placed upon the faces of the startled

The the some transiburgery, of albies to his wife, she was duly installed as a twenty feet back from the manchighway lead to be the day of the user of a set yie member of the household. She early o by from Morayia to Anbarn

MASTERIOUS LIGHTS AND FILMS STOREDS.

While the new house was in process of consmution the wonderful medium developed a p new powers. Hitherto, it will have been observed, all the attenues of the spirits were made through her voice; then is, she would solution and subschering histoperty came more toldly when the give Mary was " have or pretend to have, secret or silent conferences with the mission messengers from the other world, and then translate and pronomice the result with her own voice. But a little overtwo vents and she needed a contrainier. tion directing ber to sit in a dark room with those who might desire to participate in any unterviews with the spirits, when, obeying the injunction, creater sounders than ever before were multesten. Bright lights, apparently minute halls of electricity, would appear Haon lout the mean and ye danking about in through her strange messages to those who the darkness. Films, forms, shippedess, and care from abroad, they propheded through a vacae. By the flood the drifts across her discovered fost property, detected arime , the negative would appear nearing around in and criticates; directed the conduct of Gosein - the black darkness that prevailed - Drarts of when they were interested, and wroaght all could alr would strike the sitters, though it was the mitable that modern Spiritualism elimis (e.) apparent that no door, or other, approve was possible. Her fatter rapially spreas) throughout copened to solarit the sire. Chairs would be

COLD, CEAMAY TRANDS

because daraged at the largeness of his hospic participant in the sense. Even the toorfalls tably define excessive defined that we of the supposed ghostly strangers could be user report. But the wonder did not ever the ind door the apartment, and evidence of these. The phase openking three holes are physical percentional deallighted in the diderively and more absolute accords commission and removal of furniture. But, a study here the taxes. Furtherway, standard of all, out from the imperetrable dates. The producer a gold which and of an enought that fills the room would come deep above is to part the part which direction to promptly that the promotive of the room would considered above deeper to the toold pervades it.
but the back of the opirits said to meet that is promptly protes in a capack the room would considered above by arough board is called above, by arough board with the borrowell is faroad as indicated above, by arough board value of the root of the meeting deeper of the tool of the meeting deeper of the deepe

(SINGLE COPIES EIGHT CENTS. VOL. XI. NO. 9.

DOUBTION OF THE ROOM.

The month about fifteen feet square, exclusize a) the showe or hay window formed by the tower and has a single window on the meth-side, opposite the door leading into the hall. This is the only door in the room, with the exception of the little hulf dowr, about thirty indus high, enclosing the small closet under the observatory states, and which is the only closet in the room The tower projection is about 4 feet deep from the front of the main building, and perhaps 8 feet wide. It has three windows, as shown in the diagram, the centre or front window being double, and extending nearly across the front of the tower, and the side windows, with their casings, fill within a few inches the entire sides. The floor and ceiling of the main room are continued without break into this extension. The height of the ceiling from the floor is ten feet. The ceiling and walls are hardfinished and kalso mined The work work is all painted white except that of the heard partition forming the plete estimate which is covered on the outde with cheap will paper.

The alterations in this apartment directed by the aboviginal spirit, consisted merely in closing the windows and constructing the spirits' aubine. The blind- of all the windows are shin, and the slifs are carefully closed. In addition to this presention for the exclusion of light, the windows are bounded upon the inside, and over all heavy drapery is hund, se that not a ray of light can penetrate through these claunche. The door is secured with list-ing to make it ticht, and as an additional precaution a pice of carpeting is kept in readiness to be find against the bottom when the abortise local, so that when the room is shut the data so of the could pervales it.

or accidentally is immuterial as placed a few metics beyond the ordes torcard by the june tion of the lower with the main building, so that, as will stome be seen, access to the cuclosed quartment con only be had through the main room or by the windows, unless, indeed, trap doors through the floor or ceiling should furnish a means of entrance. The floor of the main room is covered with rag carpeting, so common in the country, and the same covering extends over the floor of the cabinet. In fact, the partition rests upon the centre of one breadth A careful examination shows that this carpet is scenrely tacked to the floor on the remaining three sides of the caldnet; and as no break or cut in it can be discovered, it must be admitted that no trap can exist there. Moreover, the same formation of rooms exists on the floor below, and the ceiling of the room underneath the cabinet presents an unbroken surface; so that ingress to the cabinet from that direction cannot be possible. The board partition enclosing the space allotted to the spirits is but 7 or 8 feet high, leaving a clear space of two feet or more between the top of the cabinet and the celling of the room, which is open to the room. The cabinet is furnished with a cover of plain boards similar to those that form the partition in front. Paper is pasted tricities of the darkened chamber had continned but a short time-barely long enough to over the joints of this rough woodwork to ex-

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TYPETTS OR IMPOSIORS?

- 1911-11-16-1971年間の新聞報告報の対対の1956-1555-1255-1 · 后位 "这些那一次这种情况。

Annaly the target in the

(i) a complay phonomena described citate a concelumina, in multer is a decempt we offer no opinion. They open or be sight understants of the p encould as of departed spirits at the rost. dreis in Mr. Morris Breder, al Morasia, N. Y. Scolary become couring at the same place. have related to us by various credible witherers persons whom we know, respect and before if would be easy to mock at these sisting things and hugh them away. But such is not in consonance with our journalistic liabit of giving a fair hearing to all new ideas, however much at variance there may be with me established custom or belief Buny of the must growing at Spiritualists in the country have node a personal investigation into these Moravian mirrole. The testimony of intelligent and optight people as to what they have seen with their own eyes, cannot be brushed away by the incredibility with a frown or succe. All the withours with whom we have conversed. not less than six testify that, so far as they were able to unlige, there was no fraud, nor any possibility of frank; that, on the contrary, the manifestations were what they purported to be. manuly, the resolutions of departed souls to merial eyes assuming, for the purposes of identification, the recognizable faces and figures. which they preserved before death. We leave the au-ditions and impartial reader to decide for himself.

Story Har New York Sun

Many a principal little village of Cavuga county, containing periodes 9,000 inhabitants. situated on the line of the southern central milroad at our land of Ownsco Lake, and control will, would of Anbury, is just now the Mosca of American Spiritualian. In this

have produced as we wanted as And o R Lapors Inc. A under out the assumption of the plats with and m Namella

THE PROPERTOR OF THE SPECIES.

Mr. Weine Keeler, the proprietor of the and a manufactor the construction theory is a dambaded himself (has a county, owning) and a conjugate one of the best farms in that county indicated as the anumdistic subards of the energy of Morecess. His taker lived three score heat and he has second brother, and other relations in the unmentate vicinity. Be-(1) sufficient his frame farm, on the fulls. as clocking the villa or and the heautiful Owas so Vehs, Mr. Redesta subothes form in the millific of the princh low . He is also a stock to derive the mational lank of Moravia a stock toble in the southern central mitrout, and a quarter owner of the most extensive and valu John by not block in the village, with other and expropertie southered about. He is a plane concernment, asthematic man, of about sixty years of age and probably 200 pointly world. He is a carribus as he is ignorant, and as some source as over the became interested in Spiniandism (wenty years ago, since which time his house has near the headquarans of all Or believers of that school for units around. on Soudays specially they crowded upon his hospitality, coming on foot and in wagons, re-Iving on Mr. Reeler for forage for their minuls à well as food for themselves, until at last his friends became atarmed lest he should be eaten. out of house and home and become a burden npon them.

THE READER OF THE STREET STREET

Mess Rector is a wiry built, thin visuged. white hare 4 matron, of Connecticut origin dain of tangue and tireless of foot, a good homeologics and an excellent farmer's wife, devoid of all retinement, and nearly as ignorant as her logd. The to her Connecticut instincts, she worships money with a devotion scarcely exceeded by her reference for the spirit, and to her shrewdness in this respect, perhaps more than to anything else, her husband is indebted that he is not now an occupant of the county poorhouse. Mrs. Keeler had some religious convictions in early life, and sconted her hus hand's faith in Spiritualism, making much funof his table-tipping and spirit-rapping nonsense, as she termed it, when he first began to invite such manifestations. But she soon he came a convert to his faith, discarding all her early religious training, and has since been as much of a Spiritualist as he.

THE SECONDS.

Fifteen years ago, or thereabouts, a young trish girl made application to the Keelers for employment as a maid of all work. She was young scarcely fifteen years old of comely appearance, though miserably clad, and protesting after destitution. Mrs. Keeler did not want a servant, and told the poor girl so, which brought a flood of tears from the little homeless one's eyes, and a fresh appeal to take her in for charity's sake. Mrs. Keeler finally gave the girl something to cut, and also some old clothes that were more decent and comfortable than the ones she wore, and then sent her away, assuring her that she did not want any help. The girl went down into the village and secured employment at the tavern. Mr. Keeler met her in the street sometime afterward, and, on learning where she was employed, advised her that a tavern was a had and dangerous place for a young girl. The girl replied that if was the only place she could find, and that she one of the way place are being produced physi-cal must either stay there or starve. Mr. Keeler cal manifestations of so called Spiritual phe-ther took pity on her and hade her co up to

be instructed to play upon et and was three goar little faster, one two, three, one two, time, mini that half nonone iso, three, and so on, all lathitem, until wearying of the monotony of the work, and on the principle that misery loves company, she brought a voice from the spirit hand ordering Mrs. Keller also to take lessons. Mrs. Keeler promptly mounted the plano stool, but was soon forced to admit that even the spirits could not put supplearss into her still joints, and that ther fineers were more at home in the bread--doubt or the butter may than on the keys of a piano.

MARRINGE OF REEL MEDIE M.

In the meantime the medium marries. But that so good a thing should be kept in the family the marriage was brought about with a volum man named Andrewsa member of the Keeler household - Within a few weeks after the muriage a child or child grand child was burn

The occurrence of the events that have been so histily narrated brought about the new sity for the growing Andrews family to look out for the future, whereupen the good spirits charged Mrs. Andrews with a message to Mr. Keeler directing him to make a deed of his valuable farm to her. The message was promptly delivered, but not so promptly obeyed. The old man thought the spirits were going just a little too fast. He couldn't doubt the verity of the message, but he did doubt his obligation to obev it, and is doubting still.

Next came a more grateful message. The spirits were not satisfied that Mr. Keeler should waste his substance in entertaining strangers. but he must charge tavern rates for their entertainment. This message was cheerfully received and obeyed with alacrity, and theneeforward cisitors were charged tiffy cents a meal, or a dollar a day for board with the ruling price for hav and outs for horses. Under this dispensation the spiritual manifestations have proven much more profitable to the Keelers than for meriy. They do a large business, frequently having as many as a dozen or twenty human guests from abroad staying at their house at a time while on Sundays the visitors come by the scores in their own conveyances.

FORESHIRT OF THE SPIRITS.

As if foreseeing this wonderful rush of guests, three or four years ago the spirits directed Mr. Keeler to tear down his old farm house and build a larger and more modern dwelling. To save expense in the matter, the spirits them selves furnished the plans and specifications for the building, directing its most minute features. The house was built according to these plans, and is the one now tenanted by Mr and Mrs. Keeler and the little mysterious child-grandchild. Andrews and his wife in the mean time have built themselves a very fine house down in the village with money fornished by Kecler by spiritual direction. But the Keeler mansion is the one that most interests the reader. It is a large, square, twostory house, with a flat roof and wide cornice. On the west front, near the north corner, and facing the highway, is a square tower, rising a full story above the roof, and furnishing a splendid observatory. In the two stories below this tower forms buy windows for the main rooms, into which it opens. On these floors it is finished with three large windows. one filling its front and the others the two sides. A long wing extends back from the main building, furnishing a dining room. kitchen, washroom, wood room, and closets on the lower floor, and dormitories above. The house is painted a light drab on the outside, is numera of the most wounderful and startling | 1 is hou e and stay there. She went gladly, and | furnished with Venetian shutters to all the

Among the shorts or spirite who appeared the new rought and costly astrument, where and these mission orgins, were a cought who speak an any teacher was branded up, and the structured to be many relative Americans men luch sid we put through the investigation of presentatives of Ferimore Cooper's noble avage tides. These were a male and a female parit, who assumed at once the position of guadian angels to Mr. and Mrs. Reder respectively. It is not known nor is it material what names they were called by when they request the trackless forests of earth or paddied their own canoes on Owaseo Lake; but to this day they continue their angelic supervision over the affairs of the Keeler family, and, in the advanced stage of spiritual development now to be witnessed in that house, are frequent visitors and can be seen by those who patromize the ghostly show.

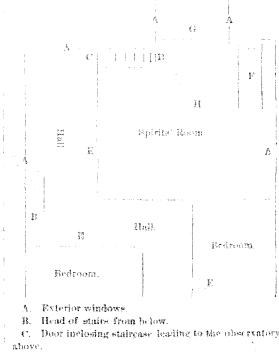
We are now prepared to spread before the trader a more clear and intelligent account of the actual memory in that strenges resent of stranger visitors, which are daily witnessed by scores of curious or interested observers, and may be seen by anybody who will undertake the pilgrimage to the appointed rendezvois.

THE SPIRITS WANT A ROOM FOR THEIR OWN AC COMMODATION.

The strange voices and meaningless eccen-

innart confidence to the constant' human par-

ticipants--- and the new house had but recently been finished, when the aboriginal proteges of Mr. Keeler informed him that wonderful things were about to be developed, and that all the world would be quickly converted to Spiritualism; that in this great work he and s household were to play an important part. Mr. Keeler listened and wondered. Mrs. Keel er listened and believed. The woman Mary Andrews, the medium, listened and keep silent. Then came the voice of the male savage chost again, and gave sundry directions for the preparation of a room in the house in which spiritual visitations should in future be received. The room designated was the main front apartment on the second floor, opening into the tower, of which the annexed is a dia grant



1) Small closet under the stairs.

E. DOOTWRYS. F. Plane.

G. Board partition inclosing the tower portion of the room, and forming the sanctum sanctorum, or spirits' cabinet.

II. Position of chairs for witnesses of the angelic visitors, and auditors of the spiritual declaimers

THE FURNITURE.

clude the light.

The only visible or discoverable entrance to the cabinet, other than through the closed and boarded windows, is by a rule doorway left in the partition at the end nearest the piano. The entrance is secured, when the show be gins, by an equally rough shutter or door, made of two boards held together by cleats, which is fitted into the aperture and secured with wooden buttons. Midway between this doorway and the further end of the partition, is a small aperture or window, about 18 inches square, placed about, breast high from the floor, at which the spirits present themselves and display their wonders. This aperture is covered with a curtain of black fulled cloth, hanging on the inside and secured only at the top. The furniture of the dark closet consists simply of a chair in which the medium sits, and a tin speaking trumpet which the ghosts whose lungs are feeble sometimes have occusion to use in order to make themselves heard. In the main room the furniture is nearly as meagre as in the sanctum. There are a dozen plain chairs for the occupancy of mortals, some with their backs broken through the anties of rough spirits, an old fashioned settee for accommodation of visitors when the company exceeds the number of chairs, a stove, and the well used and discordant piano which was purchased under spiritual direction.

TO BE CONTINCED.

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A clergyman was exhorting those with any ious and troubled consciences to be sure and call on their pastor for guidance and prayer. Said he: "To show you, my bretaren, the blessed results of these visits with your pistor, I will state to you that only yesterday a gentleman of wealth called upon in for correland instruction; and now, to-day, my frieads-today—he sits a u m g us a happy h to ball and a father and a Christian." A young bally in the audience whispered: "Wasn't that pretsy quick work?

A uan in Davenport, Iowa, offers through the columns of a local paper, to give \$5) to any man was will clope with his wife.

Ar a hotel at Long Branch, the other day, one little girl asked an ather to dance with her. "Itlen I won't," was the reply, "what do I want another get regard me for?"



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RELIGIO-PHILOSOPHICAL JOURNAL

From the London Dally Nerva. A SCIENTIFIC REPORT ON SPIRITUALISEI.

The London Dialectical Coclety's Haventiration-A Porce im Nature that has imtelligence-Pertiment remarks of the Bootom Journal of Chemiotry.

On the 26th of January, 1869, the London Dialectical Society appointed a committee "to investigate the phenomenon alleged to be spiritual manifestations and report thereon." The committee originally consisted of twentyeight members of the society, but two of these gentlemen declined to sit, and subsequently eight other gentlemen were invited and agreed to join. This body of thirty-four, being obviously too large to conduct inquiries by personal experiment, was split up into six sub-committees, and these were requested to make such investigations as were possible and send in their report. This has accordingly been done, and we have here their evidence. along with a mass of correspondence and other communications, all bearing on the subject in hand. The whole forms one of the most curious volumes which have been published for many a day, and furnishes matter for the most interesting study, quite apart from the main topic of Spiritualism. We shall however, merely summarize in a very brief fashion the reports of the six sub-committees. The first of these bodies went to work in a most thorough and business-like manner, and managed to hold no fewer than forty meetings. At thirty-four of these some of the socalled Spiritualistic phenomena were observed: and the witnesses report that they have no longer any doubt about the existence of a certain force which, under certain bodily or mental conditions of one or more persons present, is sufficient to set in motion heavy substances, without contact between such substances and the body of any one of those persons. Further, they believe that this force "can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with nor having any visible or material connection with the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are dis-tinctly felt when they are touched." Finally, they hold that this force is frequently directed by intelligence. These conclusions are cautiously worded, and scarcely touch upon the topic of communication with spirits, which is abundantly handled in the minutes of the proceedings of this same sub-committee, published in the appendix. Sub-committee No. 2, however, is less vague in its reports. Here we have detailed accounts of all manner of manifestations, which were "presumably" Spiritualistic. By the simple process of rapping, messages were brought to persons present from departed friends, important revelations made about property, and so forth. The deputies are of the opinion that they "presumably " established occasional communication with a number of spirits, or intelligences, announced to be such by themselves, many of whom stated they were connected in various degrees of relationship to certain members of our party for whom they professed a friendly regard (" and " that such presamed spirits displayed distinct individualities, each having a manner peculiar to itself, and rapping delicately, emphratically, or deliberately, as the case might be, expressing as it were character, mood, and temper." Sub-committee No. 3 met six times, and the witnesses seem to have been chiefly occupied in watching and testing the tilting of tables. Nevertheless, they had a few messages rapped out, and thus they report that, "besides the evidence this afforded of the presence of this not generally recognized force, we believe we have had in these experiments, evidence of an intelligence directing it-as in moving by request in a particular direction-tilting a certain number of times as required—and by tilts or taps spelling out words or sentences addressed to those present." Sub-committee No. 4 remarks, in a rather contemptuous fashion, that "nothing occurred in the presence of this sub-committee worth recording. HOME COULD DO NOTHING. Sub-committee No. 5 seems to have been the most important of these bodies, and forthwith addressed itself to the tackling of Mr. Home, The first scance was held in April, 1869. In addition to the members of the committee, there were present two or three persons interested in the matter, among them two noblemen whose names have been much mixed up in the reports of "communications." On this occasion the manifestations were trifling. A week afterward another seance was held. There were, as before, a few raps, and the table moved slightly; but nothing further. A week later Mr. Home again met the committee, with no result. The fourth seance, which produced only the same trifling phenomena, was the last; for Mr. Home became unwell, and the investigation was not resumed. The report states : "During the inquiry Mr. Home afforded every facility for examination, and appeared to be anxious to further the object which the committee had in view. It is almost unnecessary to add that nothing occurred at any of the meetings which could be attributed to supernatural causes. The members had fully expected that they would have witnessed some of the extraordinary levitations of Mr. Mome, but he explained at the opening of the inquiry that the phenomena produced through his agency were of uncertain manifestation, and that he had no power whatever to produce them at will." The last of the subcommittees, No. 6, has to report that nothing occurred, except when a lady visitor once brought two children with her, and these being placed at a small chess table, proceeded to rock it to and fro, "to their own intense delight, and to the amusement of the company. At no other meetings was there even the pre tence of any spiritual phenomena." Now, let us turn to the impression which all this evidence and the examination of a large number of witnesses produced in the general committee. They, too, have furnished a report of the conclusions at which they have arrived, which would, perhaps, be of more value had the names of the consentient gentlemen been added. The following are the propositions : 1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the tonch—occur, with-ont being produced by muscular action or mechanical 2. That movements of heavy hodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

A HAND IN IT.

But immediately after the report of the subcommittees comes a remarkable statement from the Chairman of the General Committee, who tells us not only that his eyes " have been a little opened by some of the manifestations which it has been his duty to witness," but that he feels bound, both on his own part and on account of other dissentients, to record the conviction that "the framing of the report, and the selection, jublication, and reviewing of the evidence has practically drifted into the hands of devoted and zealous Spiritualists, who are led by skilled and successful writers. This is a serious charge to make ; but, on the other hand, we find an editorial note asserting that of the five acting members of the editing sub-committees, only one is a Spiritualist, whereupon the Chairman of committee replies that he designates as a Spiritualist any one who believes in the genuineness of "mediums" and of the phenomena which they produce. All that we need say on this matter is that the "sub-editing committee," whether they are believers or unbelievers, have not endeavored to suppress certain letters from eminent men, which speak very frankly. We have Mr. G. II. Lewes writing that "in my experience, and it has been large, the means (of producing the so-called Spiritualistic phenomena) have always proved to be either deliberate imposture. aided by the unconscious assistance of spectators, or the well-known effects of expectant attention ;" while Prof. Huxley sends the following answer to an invitation :

SIR: I regret that I am unable to accept the invitation of the council of the Dialectical Society to co-operate with a committee for the investigation of "Spiritualism" – and for two reasons. In the first place, I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind I have become mech approaches. In the second there, I take no known) much annoyance. In the second place, I take no interest in the subject. The only case of "Spiritualism" I have had the opportunity of examining into for myself was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege having better things to do; and if the folk in the spiritua world do not talk more wisely and sensibly than their friends report them to do. I put them in the same catego-ry. The only good thats can see in a demonstration of the trath of "Spiritualism." is to furnish an additional ar-gument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a "medium" than die and be matie to tars twaster of the bired at a guinea a scance. I am sir, etc., T. H. HUXLEY.

Jan. 29, 1869.

From the Boston Journal of Chemistry, THE NEW "PSYCHIC FORCE."

Through the politeness of Mr. Colman Sel² lers, of Philadelphia, we received advance sheets of the Journal of the Franklin Institute. containing his paper, "Remarks on Experimental Investigations of a New Force, by Wm. Crookes, F. R. S." In this paper Mr. Sellers endeavors to show that Prof. Crookes has been duped by Home the "medium," and that the occurrences which took place in connection with him were nothing but tricks. The oscillating board experiment, and that with the accordion, described by Prof. Crookes, Mr. Sellers regards as of easy imitation, and in cleverness scarcely rising to a level with the sleight-of-hand performances of traveling mountebanks. Mr. Sellers is one of the most accomplished mechanicians in the country, and he has contrived some beautiful and intricate pieces of machinery ; and further, he is not only a maker of mechanical puzzles, but he possesses in an eminent degree the capability of using them skillfully. He is in short known in private among his friends as a prestidigitateur of the highest excel-

phenomena, and so do ventriloquism, sleightof-hand, and all such tricks and devices. ence, within its present boundaries, has no methods for explaining or investigating it, and here we seem to stand at the present time. We may as well cell it the "psychic force," as to employ any other term, and certainly while Prof. Crookes and his illustrious associates will probably fail to shed much light on the dark subject, they onght not to be ridiculed and abused by their equals, much less by those who are vastly their inferiors in every department of learning. In research and knowledge of physical science, Prof. Crookes and Mr. Huggins are certainly the equals of any men living.

Letter from Boston.

BRO. JONES :--- I thought a few lines from the 'Hub" might not be considered amiss for your readers. Boston for the East and Chicago for the West, seem to be the radiating points of Spiritualism. I have met many fine specimens of human nature here among the Spiritualistic ranks, including the editors of the Banner of Light, Dr. Gardner, Dr. Pike and some of the magnetic healers, who, aided by spirit power, would sometimes diagnose, heal and send away a patient before an old school physician would get through with feeling of the pulse and asking questions preparatory to a three months' treatment. There are said to be two hundred healers in Boston, which mighty spread of the newer methods of doing things, shows that the regular school has very good reason to be alarmed at their progress, and to aim to put them down. Spiritualism has become an established fact here; and after seeing the comparatively small audiences that gather to hear their speakers in many other cities, it seems quite surprising to see the thousands that pack the Music Hall here every Sunday, even to the second gallery. The wonderful and sublime looking organ seems to preside over the scene, and a quartette choir, one of the finest in the United States, gives harmony to the occasion. There are various smaller meetings and lyceums held in different parts of the city. In the John A. Andrew Hall, Mrs. Carlisle holds a meeting every Sunday morning, at half past ten o'clock, and gives addresses from various spirit friends of those present, mentioning names and circumstances which will be recognized from all parts of the audience. Such meetings are far more effective and convincing to the skeptical than any speech without tests. At the close of one of her meetings, Judge Ladd, a gentleman of high culture, arose and commended the RELIGIO-PHILOSOPHICAL JOURNAL, and several of us backed him, and spoke of the condition of things since the fire. The result was a fine subscription for your paper, taken on the spot. Among the remarkable mediums here which I have met, is a Mrs. Hardy, 125 West Concord street. She holds public circles in the double parlors of her residence every Sunday and Nednesday evenings. The parlors and sometimes halls are crowded. I was there one Sunday evening at which she gave tests to most of those present. Spirits would come and speak in their own style to their friends. showing their knowledge of the most secret thoughts and actions of those present. Children would come and call for their parents by name and talk to them in all the sweet impulsive style of childhood. A daughter came and called upon her father and mother rood part of the audience were in lears. How heautiful is Spiritualism which can thus give mechanical contrivances designed to deceive us back our lost friends and prove that they are about our pathway as guardian angels even while we mourn them as having gone far away. Mrs. Hardy gave a public circle at Elliott Hall for the Chicago sufferers, at which several hundred persons were present. Many tine tests were given. One spirit came, and calling a gentleman by name, told him that some of his thoughts were wrong, especially when he supposed he could eventually become as wise as God himself, for God himself, as the higher spirits think, keeps growing to all eternity, as well as he." He answered that he had never made use of such an expression. "I know you have not said it, but you have thought it, and I have read your thoughts.' The gentleman blushed and was silent, thus virtually admitting it. I was much interested in attending the Banner of Light free circle. If Mrs. Conant is not under influence of spirits, then she must be the most remarkable woman that ever lived. For a pale, feeble woman to answer so many profound and intricate questions and personate so many characters all of her own personal skill, must at once stamp her as the greatest actor and most versatile thinker of the age. While at New York a few days since, I met with a philanthropic company of persons with Stephen Pearl Andrews at their head, who assemble every Sunday at the rooms of the medium, Mrs. Kimball, 257 West 15th street. Some grand inspirations are given at this place. and enthusiastic souls are inspired by spiritual and human counsel to aim at noble things for humanity. Stephen Pearl Andrews, a much abused man, is pronounced by those best acquainted with him, to be a pure, high-toned man with grand conceptions, and aims for human good. He is just issuing a large work called the "Basic Outlines of Universology,' to consist of over nine hundred pages octavo, and to explain the basic laws of society, government, and in short, of all the universe, and thus bring to a science what has thus far been only a fragmentary affair. I have heard some explanations of his views, and if I am not mistaken, his work is going to set the world to thinking. From every direction I hear the advancing tide of progress. Exalted spirits are prophesying a new era, a millenial glory for the human race which is rapidly approaching. Our spiritual healers shall receive a greater power than ever over human maladies, not only the physical, but the spiritual power, to heal such diseases as intemperance, tobacco chewing, insanity and many other things which sadly block the world's progress. Let us all work in harmony, then, to this great end. Talking with Mr. Colby, of the Banner of Light, he agreed with me that there was too much strife among Spiritualistic leaders. Is not the spirit of love and tolerance, the very spirit of heaven? It saddens me to know that a good Spiritualist should do so noble an act as to bequee h a half a million of dollars to build a liberal educational institution and then forbid genergyman ever to enter inside of its walls. 'Let us grow so large in our love that we can embrace the universe. Our cause is too mighty to be tottled over by the entering of a clergyman inside of our buildings. They have been too often vanquished in debate to make them any longer terrible to us, and we shall win over multitudes of them if we are wise and truly liberal as we profess to be. We need some tornadoes and some earthquakes to cleanse us from corruption; but the sunshine is more powerful than the storm. Judge Edmonds, Epes Sargent and William Howitt, are too logical to deal much in mere assertions, and too kind to be abusive. Let me close this free talk by quoting a motto from Lacon: "When a man calls you a fool without proving it, prove him to be one without calling him Yours, with wishes for greater success you have ever had. E. D. BABBITT. 80. than you have ever had. Beston, Nov. 5, 1871.

Voices from the People.

HIGHLAND, WIS.-Thomas Stanley writes,---I send ten dollars, for which you will give me cred-it for three year's subscription to the JOURNAL, and may each of your subscribers do likewise.

ROSCOE, ILL. John McAffee writes. I sym-pathize with you in the flery trial through which you have just passed. Glad you do not feel over-come by your affliction, and that the RELIGNO-PHILOSOPHICAL JOURNAL will continue to pay us its pleasant weekly visits. Inclosed you will find five dollars, post office order, to apply on subscription.

ALLIANCE, OHIO.-J. R. Haines writes.-In-closed is post office order for sixteen dollars to pay my delinquency; also to pay for two new sub-scribers for the JOURNAL for one year. The response to your appeal should be prompt and liberal. Every Spiritualist should be willing to testify in a practical way their regard for the JOURNAL.

PRINCEVILLE, ILL .-- E. W., Hitchcock writes. Having received your circular, and contents noted of your embarrassed circumstances at this trying hour, I hasten as quick as it has been possible with me to respond to your call, to the utmost of my ability. Would to God I were able to send you a thousand dollars, and to all others who have been afflicted in this great conflagration and destruction of the once beautiful city of Chicago,—the great admired metropolis of the world. We feel the admired metropolis of the world. We feel the great loss here, and it will be felt throughout the great West, but with the generous and open hand of humanity coming to the rescue, I hope the day is not far distant when Chicago, the beautiful Chicago, will rise again in more splendor than before. The man who would not heed a call under such circumstances as these, is not worthy of belonging to the race of humanity.

MENDOTA, MINN .- Mrs. J. L. Lewis writes. Inclosed please find six dollars, which pays for the JOURNAL for two years. This is all I feel able to do for you at present. One year ago the 11th of October, some kind friend sent the JOURNAL to me for one year. I like it very much; hope to receive it again soon. I remain your friend and well-wish-

MOSHERVILLE, MICH .- D. G. Mosher writes. For many days I have waited for some tidings of the beloved JOURNAL, and after seven days from the time of its issue, I have received the little sheet of the 9th ult., a welcome visitor, though sad its tale. I rejoice in your determination to start the paper again. Though I am called upon to aid the suffering in our own state, I will venture to send my mite of two dollars inclosed, to extend my subscription and aid you.

CINCINNATI, OHIO.—Mrs. I. F. Thirfield writes.—It was with much joy that I recived the miniature edition of the 19th, informing me of your intention to resume the publication of the Jour-NAL. I did not receive the first one, or you would have heard from me before. Inclosed find post office order for twenty dollars, for renewal of another year's subscription. You have my sympathy in your hour of trial. May you have strength given you from the spiritual and material worlds, to aid you in your noble work.

CINCINNATI, OHIO .-- C. H. Walters writes .--Inclosed I send you six dollars to renew my sub-scription to the JOURNAL for two years. I gave one hundred dollars the day of the fire for Chicago, and do not feel that I can do more at present, still I can not afford to see the JOURNAL fail

DAVENPORT, IOWA .- J. S. Stanley writes .-As I have just seen one of your issues, No. 5, since the fire, asking for all the aid which you need to establish yourself again with our much-loved Jour-NAL, I shall respond to the best of my ability at this time. The issue above alluded to, did not come to me, although you might have sent one. I ara poor in pocket, but rich in spirit, and may ever who were present, manifesting an undying love for them in such an effecting way that a good were of the audience were in tears. How response of all good Spiritualists to your just call at this time of your great need. I am sorry that I can do no more. NORTH CAMBRIDGE, MASS,-John S. Ladd writes.-On Sunday morning last, at John A. An-drew's Hall. Boston, the inclosed subscriptions, \$49.70, for the JOURNAL, were handed me, which I transmit, with profound sympathy for your great losses. An additional small remittance will be sent you in a few days.

BLOOMINGTON, ILL.-Geo. W. Brooks writes. Inclosed is an order for six dollars; please credit me that amount from date; that is, from June 1st, 1870. I am sorry I can not help you more, for I know how it is myself.

ALLIANCE, OHIO.-D. G. Hester writes,-I deeply sympathize with you, and inclosed I send you draft of twenty-five dollars. I learned on yea-terday that my old and esteemed friend, Clark Prezecti, was in debt for the JOURNAL, and as he is b very poor man, and in very bad health, and no prospect of his being any better soon, I therefore prospect of his being any better soon, 1 therefore wish to pay his indebtedness to you, and also one year in advance, and the remainder you will please accept as a donation. Although I am a stranger to you I feel pretty well acquainted with you, inas-much as I have been a reader of the JOURNAL for you rect pretty wen acquainted with you, mas-much as I have been a reader of the JOURNAL for several years. My wife, Sarah H. Hester, has been a subscriber for several years, and we have ever found the JOURNAL a welcome visitor. About the 4th inst. I forwarded by mail three dollars, to re-new my wife's subscription are and for new my wife's subscription one year from Oct. 7th, 1871. If you have not received my letter, together with the three dollars, please inform me by return mail, and I will forward the amount at once.

WESTFIELD, N. Y.-J. Tinney writes.-In-closed find ten dollars, three as S. Ward's sub-scription for the JOTENAL one year, three to renew my subscription for 1872, and the balance please accept as a small donation from me. Would be glad to divide my last cent with suffering humanity, but Christianity points me to her poorhouses as the home of those who allow their charity to outstrip their prudence, as well as of the vicious and depraved. May we hope that Spiritualism will prove an exception to this rule? Yours in the hope that such will be the case.

JANESVILLE, MICH .-- F. Kies writes .-- I received your note last evening. I sympathize with, you, being burned out myself. I send my mite to assist you in your good work. Inclosed you will find eight dollars. It is but a small mote in your great loss. My carnest prayer is that you may be able to continue your glorious work.

CARDINGTON, OHIO .- D. N. Freeman writes. receive with heart-felt sadness and regret the news of the destruction of the office of one of the best papers in the land, the RELIGIO-PHILOSOPHIC-AL JOURNAL, a paper beloved by all whose souls had feasted upon its heaven-born columns, and the favorite of all truly progressive and scientific minds. I rejoice, my dear brother, in your resolu-tion and willingness to establish our paper,—hu-manity's best friend. I inclose herewith draft for three dollars, one year's subscription, commencing May 9th.

BEDFORD, IND.-J. D. Thomasson writes.-Inclosed I send you a check for twelve dollars, and a list of several new subscribers, -good sound reading and thinking men. I hope they will become permanent subscribers to your valuable paper. We have the seed sown here, and although hemmed in by church wolves, we need good mediums and lecturers.

ST. MARYS, OHIO.-Amos Benton writes.-Your circular of Oct. 9th, was received day before yesterday, and yesterday I called around among your few subscribers, who are widely scattered in this section, most of whom I found absent from home; but I have volunteered the payment for two of them, and the other two will undoubtedly send their dues, and advance for another year for the paper, in a short time. Inclosed you will find nineteen dollars and fifty cents.

COUNCIL BLUFFS, IOWA .- Will S. Shoemaker COUNCIL BLOFFS, IOW A.—Will S. Shoemaker writes.—Your circular is received. I sympathize deeply with you in your great loss. But sympathy is not what you need just now, without a practical expression of it. I am only sorry that I have not a hundred dollars to spare you. My heart is big, but my purse is poor. I owe you for one year and four months, up to the first of November I inclose months, up to the first of November. I inclose you a post office order for five dollars. Please continue the JOURNAL. I will try and send you some more when that is exhausted. Hoping you will meet with such support as will enable you to conblication of the paper, I remain your friend and brother.

NOVEMBER 18, 1871.

3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and, by means of a simple code of signals answer commuand, by include of a simple out of signals anwer commu-nications and spell out coherent communications. 4. That the answers and communications thus obtained

are, for the most part, of a commonplace character: but facts are sometimes correctly given which are only known to one of the persons precent.

to one of the persons precent. 5. That the circumstances under which the phenomena occur are variable, the most prominent fact being that the presence of certain persons seems necessary to their oc-currence, and that of others generally adverse; but this difference does not appear to depend upon any belief or dilabelief concerning the phenomena. 6. That, nevertheless, the occurrence of the phenomena for not incurred by the presence or absence of such persons percentively.

respectively.

lence. We speak of this, because it indicates his eminent fitness to judge of the nature of and puzzle the inexperienced.

So far as the experiments go which are so carefully described by Prof. Crookes, we do not regard them as of much importance. They are certainly trifling and insignificant, compared with phenomena of a similar nature which might undoubtedly have been observed in hundreds of private families in London, at the time of his interview with Home. The three gentlemen, from their mental discipline and experience in research, ought not to have been easily deceived; they ought not to have fallen easy victims to the clumsy tricks of a charlatan, or one skiliful at prestidigitation. Recent advices from Messrs, Crookes, Huggins, and Cox, state that continued and more diversified experiments have been made, all of which were confirmatory of the genuineness of the phenomena, and tended to fix the belief in the existence of the new "psychic force." C. R. Varley, F. R. S. the eminent electrician, has written a long letter to Prof. Crookes in which he describes what he "has seen," and urges him to continue his researches, intimating that he himself believes the disturbances to be the work of "disembodied spirits." They propose to form a Psychological Society to be composed of twenty or thirty competent gentlemen, whose special work it shall be to meet every fortnight and carefully investigate the phenomena. We do not think much will come of this, as "committees of investigation," and societies established to perform special work, are usually composed of very incongruous materials, and are apt to quarrel among themselves at an early period in their labors.

As regards the phenomena ; after attempts at investigations, extending over a period of a quarter of a century, and after having been brought in contact with every phase of it, we are unable to give information as to how it may he "investigated." Every mechanical, chemical, philosopical appliance, so far as we know, fails to clucidate any principle or shed any light upon the nature of the phenomena, and we shall be glad to be led out of the darkness by the English philosophers. We have found it quite easy to imitate many of the mechanichal movements, sounds, etc., by the aid of electromagnetism, chemical reactions, and mechanical contrivances. Twenty years ago we constructed an electro-magnetic device which gave the rappings" perfectly, and by artfully arranging it in a room, we were able to decieve for a long time a wide circle of intelligent friends, and were looked upon as a "medium." The move-ments of small tables, chairs, etc., after the manner of the true "psychic force," may be readily imitated by any ingenious mechanic, give him time enough to construct the devices and a proper place in which to arrange them. Undoubtedly we should be greatly interested

in Mr. Sellers's ingenious performances, and quite possibly they are so skilfully arranged that, with all our experience, we might fail to detect his methods, or the source of his tricks; still there must be a wide difference in the conditions under which he is able to exhibit them as contrasted with what is seen every day in hundreds of private families in every State in the Union.

None of the performances of Mr. Home, or the "Fox girls," or the Davenports, or any other of the professional mediums, would probably convince us of the reality of the phenomena in question.

We have often attempted to investigate them as observed in the families of our most trusted friends, families where the moral uprightness and high character of every inmate rendered suspicion impossible. It has not been our business however to permit this known condition of things to deter us from the most thorough and persistent search, and we believe if the astounding physical disturbances witnessed had been due to secret springs, wires, electro-mag-nets, etc., we should have found them. No, the prestidigitation theory fails to explain the JEFFERSON, WIS.-Win. Sanborn writes.-I have raised the little sum of twelve dollars, for which please give credit.

MADISON, WIS .- Lyman C. Draper writes .-- I feel for your calamity, and regret exceedingly that my present pecuniary condition is such that I can not aid you beyond the pittance of ten dollars, which I inclose in a post office order on Chicago. Please place to my credit. I anxiously hope you may succeed in re-establishing the JOURNAL. You must succeed. God bless you.

WILLOUGHBY, OHIO .- Sam'l Smart writes .-Inclosed find our order on the postmaster of Chi-cago for twenty dollars. Should you succeed in stablishing your paper, you may continue to send it to me until exhausted. I charge no interest, and as I am 72 years of age, it may pay for the paper as long as I shall be here to read it. So discontinue it at that time, unless you hear from me, with further orders

GALESBURG, MICH.—Levi Wood writes.—My time for which I had paid for the JOURNAE expired yesteRlay, and I now inclose five dollars to pay the coming year. I have just received your last issue, announcing the fact that you, with othere, was burned out, but not crushed. I think the paper will be worth five dollars for the next year, and I hope all will be prompt in coming to the rescue. May the JOURNAL live and prosper, is the wish of your humble servant.

RAVENNA, OHIO .- S. M. Day writes .- Since I received your little circular, I have been trying to get subscribers for the JOURNAL, and have succeeded in raising fourteen dollars. Hoping to soon see our beloved JOURNAL again, and that you may be rewarded, both by the visible and invisible worlds for your noble labors for the good of humanity, ${\rm I\!I}$ am truly yours in the bonds of sympathy and fraternity.

ZOAR, IOWA .- Webster Ellyson writes .- I respond immediately to your circular. Inclosed you will find two dollars ond fifty cents.

GLOUCESTER CITY, N. J.-B. F. Reed writes. It is with no common measure of sadness we learn of the fate of the JOURNAL. We are poor in purse, but not in sympathy. We send you five dollars.

TITUSVILLE, PENN.-J. C. Chaffee writes.-Your little JOURNAL of Oct. 9th, was received, and should have been answered before, but I could not. Inclosed please find post office order for three dollars.

UTICA, N. Y.-Mrs. A. S. Pond writes.-Please find inclosed ten dollars. I have obtained for you two new subscribers, and you will please send the IOURNAL to Charles O. Nye, 21 Court street, Utica, N. Y., and also to Mrs. Hart, of the same place. The remaining four dollars you will please accept from me as a free-will gift.

BEAVER DAM, WIS .- W. A. Hitchcock writes. I this day received your circular, and hasten to send you this year's subscription. My last year closed the 16th of Sept. last, and I would send you a little as a present in time of need, but my health is poor, and I am getting old, and can not earn much. I feel that I am lucky to be able to send you this much.

CHILLICOTHIE, OHIO.-Nelson and Harriet Kellenburger write.-Your favor of the 12th inst. received, and am sorry to learn of your severe loss by the late fire,-but believing that a loaf of bread i more acceptable to a hungry man than words of prayer, we inclose a post office order for ten dollars as some evidence of our appreciation of your work for humanity's sake. You will please take out the subscription that Dr. Hubbell should have paid, and accept the balance as our contribution to help you get straight again. I am a pioneer here in the cause of Spiritualism, and the light I have received through the JOURNAL and Banner have am nly repaid me for any sacrifices I have made, so but my shoulder to the wheel and help you get your light shining again, and I hope all Spiritualists who can, will not stand back now. If each will give a little pull, we can give the car of progression an impetus that will crush all the obstacles that error can place hefore its wheels.

AUBURN, N. Y .-- P. B. Bristol writes.--Please give me credit for the inclosed ten dollars ; also receive my regrets that I am not able to make it as many thousand. I feel assured that there is life enough in Spiritualists to put the JOURNAL in full circulation again at once. You may hear from me again soon.

FREMONT, OIIIO.-Benj. J. Hall writes.-Your circular came to hand yesterday. Your appeal for help calls too carnestly for me to resist one single moment to assist you in your endeavor to rise above your present misfortune-and a great misfortune too, for it more or less affects us all. But I will do what I can for you. At present I will send you three dollars, to renew my subscription for the ensuing year.

FREMONT, OHIO,—M. Harris writes.—A few days ago I received the "little" JOURNAL saying you had been entirely burned out in the great Chi-cago conflagration, which I was sorry to hear. This "little" JOURNAL promises by the aid of its friends to speedily grow up to its former manhood size. We hope it will. We can not do without it. We will do what we can to did it. will do what we can to aid it. The friends will help it. What I can not do in money, I shall try to do in increasing the number of its friends. I have obtained one new subscriber for a year, and have one or two more in view that I think I shall get. You will please send to Mrs. C. L. Pero, Fremont, Ohio, one copy for one year. I will not send the money at this time, as I think I shall have one or two more subscribers in a few days, and I will send all together in the form of a post office order. I wish you abundant success.

ROCHESTER, MINN.-C. T. Shellman writes .suppose that every little helps; therefore I inclose you ten dollars. If you get in shape so that you are able, you may send the JOURNAL to those who can not pay for it on my account,-enough to. make it up.

DI

REMARKS .- Many thanks, dear brother. This is the most acceptable aid we receive. Let those who are referred to in our brother's letter forward their names at once, and the JOURNAL will be sent to each for six months, free. All that will be required of them will be to aid in further circulating the JOURNAL.

CUYAHOGA FALLS, OHIO.-W. W. Moulton writes.-I inclose a six dollar draft to prepay my subscription for two years, from and after Jan. 4th, 1872, which will carry it after Jan. 4th, 1874. Please to credit, and let the yellow ticket say Jan. 4th, 1874. I am truly sorry for your great loss, but be of good cheer, brother, and all will be well.

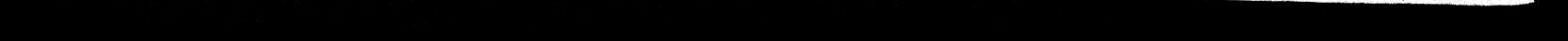
NEW YORK .- Wood & Holbrook, publishers of the Herald of Health, write.-Inclosed find bill for books shipped this day. Hope you may soon re-cover from the disaster, and move on in a wider field of usefulness.

ELKHART, IND .- Mrs. Beebe writes .- On the 11th of September Mrs. Roselia Beebc renewed her subscription, paying for six months. The flames have canceled that. She now sends to you five dollars, as pay for one year. We would send you a thousand dollars as a gift, if we had it in our power to do so.

REMARKS .- Thank you, dear sister. Your one dollar and fifty cents was duly credited, and now we credit you three dollars more, and credit Widow's and Orphan's Fund with two dollars. If all follow your example, we shall soon be all right again. y.

GALLIPOLIS, OHIO,-Mrs. M. Alexander writes.-Inclosed is five dollars for renewal of the JOURNAL. YOU waited on me in days that are past, and I an truly glad that I can return the kindness. Words fail to express the deep sympa-thy we feel at the loss and great suffering caused by the confiagration; but we feel that the angels will be with you in this sore trial.

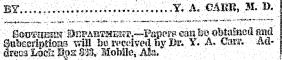
STURGIS, MICH.-George E. Gibbs writes.-I am in receipt of the JOURNAL extra,-stating your wants, circumstances, etc., also appealing in a very noble and manly way for aid and assistance to start anew the publishing of the dear, good JOURNAL, which we prize above all other spiritual journals. I am a poor man materially, therefore unable to assist you in this trying hour. Inclosed you will find a money order for three dollars to renew my subscription; I believe your list of subscribers will be much enlarged—hope it may be doubled.



NOVEMBER 18, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL

Arts und Sciences.



(NUMBER FIVE.)

Chemical Affinity, Cohesion, Repulsion, Attraction of Gravitation, Heat and Light Rendered Manifest by Chemism, or the Magnetism of Electricity in Mation; Hydrogen and Chlorine Gas; Parity between Extremes; Nitrogen and its Compounds; Hydrogen, Oxygen, Air and Water. Simple Experiment, Showing the Nature and Amount of Nitrogen and Oxygen in the Air, etc., etc.

Having briefly alluded to oxygen and potassium as polar extremes, and to the nature and character of the extreme compounds resultant from their polar union, we now have prototypical premises upon which to locate a comparative analysis of all questions concerning the interior life manifest in exterior matter. We can now see through this open and highly suggestive parity, the correlational' source of motion in matter, vibrating between the coullibrio extremes of all dual measures of condition and relation.

It here becomes necessary to recur to, and make a few additional observations as to the chemism of chemical affinity, cohesion, repulsion, attraction of gravitation, heat, light, etc., as phases of magnetism resulting from electricity in motion.

It is known-that in ordinary battery action, the result of chemical decomposition is the electricity given off in the form of a current. and always apportioned to, and including in its circuit, the elements or compounds undergoing decomposition. It has been said that heat and light are motion, we should rather say, they seem to be the magnetism of electricity in motion.

Since we are about to embark on a revision of the general range of views popularly entertained in the premises, it may be asked in a general way, that we assume from analytic observations of the facts in the premises, that there is an all-pervading force operating through given measures of matter, which we call electricity, and recognize as the dual life counterpoised in all forms of condition, and giving jurisdiction to all measures of correlation. Judging furthermore from the nature of the facts observed, we infer that heat, light, polar condition, chemical affinity, repulsion, attraction of gravitation, etc., are all phases of magnetism resulting from electricity in motion.

If we fill five glass jars full of equal proportions of hydrogen and chlorine gas in a dark cellar, they, though characterized by thirtyeight degrees of polar diversity, being non-conductors, will not unite unless electrically disturbed. If, however, we pass an electric spark through one of the jars, the equilibrium of the gases is disturbed and a terrific explosion takes place; if a piece of spongy platinium is suspended in the second jar, its affinity for the hydrogen causes heat, and another explosion follows; if the third jar is exposed to a ray of sunlight, a third explosion follows; if the fourth jar is exposed to the diffuse light of a room, its contents gradually mix in a few days, forming hydro-chloric acid, whereas, if the tifth jar is left in the dark cellar the gases will remain unchanged. From these facts it is inferred that heat, light, polar condition, chemical affinity, cohesion, repulsion, attraction of gravitation, etc., are all but magnetic phases that may be called the magnetism of heat in motion, of light in motion, of polar force in motion, of cohesion in motion, of chemical affinity in motion, of expulsion in motion, and of attraction of gravitation in motion, all to be classed as so many phenomenal phases of electricity in motion, and all depending upon this ever and all-moving life-force of infinitude.

of extremes, it is but a blending of those extremes with which our research has made us acquainted, and not the polar extremes to which our inferences lead us, as the extremes manifest through the polar affinities which evidently come from beyond. In view of the highly suggestive facts, let us make that step beyond, to the positive polar reflex of the sun, and call it by way of aproximation electricity, and to the negative reflex of the earth, and by way of approximation call it oxus. These being the positive and negative reflexes of the two sources from which they are derived, would necessarily combine and produce just such a seeming neutral as we have in nitrogen. Nitrogen in turn as the median compound of such extremes, would necessarily give back its reflex to the sun and earth, forming hydrogen with the electricity of the former, and oxygen with the oxus of the latter, and these two would necessarily unite in the formation of water. All the facts indeed, seemingly tend to prove the fundamental necessity of such a class of correlational combinations in the premises. Leaving the facts and the premises to the most critical inspection of the reader, we pass on to the brief consideration of nitro-

gen and some of its compounds. Nitrogen is a colorless, oderless, tasteless, irrespirable gas, constituting about 80 per cent. of the air, in a seeming mechanical state of mixture with oxygen.

Let us pour the contents of a glass partly filled with water into a saucer and dexterously place a burning strip of paper under the glass, as we invert and set it mouth downward over the water in the saucer, and we shall see the vacuum caused by the burning of the oxygen of the atmosphere filled by the water being drawn up into its place in the glass.

This simple experiment shows the amounts of oxygen and nitrogen in the atmospherethe amount of oxygen consumed, and the amount of nitrogen left in the upper part of the glass, it shows that oxygen is a supporter of combustion, that nitrogen is not, and that they, in the proportions of four-fifths of nitrogen to one-fifth of oxygen, are in a mechanical mixture in the air, and together with small traces of hydrogen and carbonic acid gas, constitute the component parts of the atmosphere. We may also here add parenthetically, that this experiment is suggestive of a greater and cheaper motive power for manuacturing purposes than has yet been attained. I am fully aware of the nature and importance of the premises, and the advantages to be derived to the world, as well as the worldly consideration to be awarded the more specific expounder and applier of this force. Nitrogen, so far from being the supposed "azote" or life destroyer, is really the chief of all the life elaborators and sustainers, and as such, demands and should receive our most earnest and critical consideration. Though apparently inactive, with no affinity for oxygen, and sparingly absorbed by water, nitrogen constitutes the chief basis of all the more powerful detonating and explosive compounds, such as gunpowder, nitro-glycerine, etc.; it also, under favoring circumstances, combines with the various elements, forming the most valuable compounds of every day use. Though not very extensive in the earth's incrustations, it is found abundantly in the vegetable and animal kingdoms. And as we shall see on a more critical examination, it is the chief, grand balance reservoir of "heaven and earth's" interblending condition from whence both the vegetable and animal economy draw their electrical momentum.

Combining with oxygen, nitrogen forms the nitrous oxyd or laughing gas, that so readily and mysteriously brings both the mind and body under its supervision. Combining with hydrogen, nitrogen produces the singular and useful compound amonia, so volatile as a drug, and applicable as a fertilizer. Combining with carbon, nitrogen produces cyanogen, a compound that combines almost as readily with the metals as any of the accredited elements. Nitrous oxyd or "laughing gas," amonia and cyanogen will all come up in the future, in explanation of the rationale of nature's power, means and manner of individualization, We shall next consider hydrogen and its com-pounds, and after that inter-electro-chemical action generally.

the Empire State at daylight on Friday morning, not having slept a wink all night." But I have had to suffer from the effects of a violated law by taking a severe cold, which, settling under my right shoulder in the form of rheumatism, I have not been able to draw a full breath without pain since, and as to sneezing or coughing, for two whole days the thing was impossible. Such huxuries were utterly beyond my reach. However, I had the pleasure of meeting some old friends and making some new ones at the Gowanda meeting, the 28th and 29th, and to-day finds me so much improved that I shall "take my staff and travel on," when the morning comes; for, like yourself, I am not crushable. I hope to make my next more interesting; till then adieu.

P. S. By the way, while you, through your columns, are Searching after God, and God's people, I wish some would institute a search after purity. Those who are so afraid of im-purity, so afraid that it is "catching in their family," should certainly have pure, ones for their associates; and this they cannot be certain of till purity has really been found. Who will search for it?

Gowanda, N. Y., Nov. 1st.

Letter from Dr. E. B. Wheelock.

BRO. JONES:-In your circular I noticed a fraternal call from you to friends both far and near, to lend their aid in time of need. both ip means and manuscript material to aid in placing upon the wings a new born RELIGIO PHILOSOPHICAL JOURNAL. To me gold and silver seldom comes in showers; therefore, so far as these necessary articles are concerned in commerce, neither fire nor flood can harm me much; neither can I aid you in this direction as I would like; but such as I have, give I unto you, and that is, be of good cheer, for however cold our philosophy, it teaches that nothing can be lost. 'Tis true, I seem to miss the weekly visits of the JOURNAL. Your readers, too, may feel the loss of a mental treat which to me is more significant far than the burning of cities, or even the crumbling of empires.

All rudimental and material things are made to dissolve. Earth's rolling years may cease-and herself in form be known no more, yet mind, the moving force of man and of worlds still must be and remain an immortal element in the realm of beings, and must survive the wreck of worlds and the doom of cities.

Lessons, important lessons, by some can only be learned by important events. If, perchance, the Christian world, by fire or flood should loose their Bible, what a chaos to them would follow. Ignoring, as they do, the law of all new revealments, of course, Egyptian darkness would be their fate. Mark, then, the advantage you have over them. Fresh inspiration from a thousand hills may pour in upon you and ultimate in a new and glorious gospel that shall go forth to bless nations yet unborn. Again, I repeat, mark your advantage over the fertilized creeds of ceclesiastical councils. Though all Bibles were burned, though cities should rise in smoke or crumble in ruins, though empires should melt away like dissolving snow, and type and foundry should rise in flame and fall in cinders, the logic and philosophy of Spiritnalism would be the same.

The great fountain of true inspiration would still be full. The hinges upon which swings the golden gate that leads to the Summer Land are far beyond the reach of terestrial fires. million of Tartarian gulfs, all fringed with mountains of sulphur and crackling with flames vehement, can never disturb the haven of harmony and heatitude that is heing revealed to man through the ministration of angels and "just men made perfect." Neither can rust, or time dissolve that crystal palace designed for man's immortal home. Take courage, O ye Spiritualists! for I feel that fresh from the living fountain of neverending truth, there will flow a stream divine, not only of temporal good, but also of celestial wisdom heretofore unknown in history of human unfoldment here below. What though the RELIGIO-PHILOSOPHICAL JOURNAL and all other papers should hereafter cease to unfold before the eyes of the human world, would that dry up the fountains of living wisdom, or bolt the diamond doors that open to the land-the Summer Land of our fathers-the realm, the grand realm of immortal beatitude? We answer, no ! Celestial movements forever ride triumphant over terestrial misfortunes. What though a planet were dissolved, a brighter one may fill its place. If the moon should cease to be, the sun would shine as bright. What if solar systems should wink themselves into eternal ether, would this dissolve the law that unfolds worlds, and make dark forever the central sun of the vast univercelum, and make in space only a grease spot in place of the Summer Land Think deeper, think higher, O man! the crash of worlds can never break the link that binds the immortal to the immortal. The Christian is welcome to his "faith in Jesus.

find post office order for \$14.00, \$6.00 for the two new yearly subscribers, three as a year's subscription in advance for ourselves, and the remaining \$5.00 please accept gratuitous. PETER VAN VOORHIS.

Vineland, New Jersey, Oct. 21, 1871. ------

\$12.-A Prospective Millionaire.

DEAR BRAVE BROTHER:-Your property may have been swept away in the storm of fire, but I see that your energy is left. You will please change the little talisman on my RELIGIO-PHILOSOPHICAL JOURNAL. YOU will find \$12.00 inclosed, to pay you for this revision in your ERASTUS T. BUSSELL. Mail List.

Indianapolis, Ind., Oct., 14, 1871. REMARKS-Dr. E. T. Bussel is an ardent Spiritualist, and is now about to reap the reward—not only for his devotion to Spiritualism, but for his rare inventions which he, through the aid of his spirit friends, has been able to bring forth. He has invented a preparations. superior car spring, and will soon commence receiving some \$3,000 royalty per month, which will increase from year to year, as the demand for the spring increases. We congratulate our brother on his eminent success, and hope he may live long to enjoy the comforts which alluent circumstances bring.

SIS.--Letter from W. H. E. Brown.

DEAR BROTHER:--Enclosed find \$15.00 which please credit as follows: \$4.00 to James Rugh; \$3.00 to Elwood Manlsby; \$4.00 to Wm. H. H. Brown; \$1.00 to Abner Hill, and \$3.00 to Henry T. Mauslby, a new subscriber, Dexter, Iowa. This is but a little, but it will help.

WM. H. H. BROWN. Redfield, Iowa, Oct. 23, 1871.

\$20.—A Laconic Letter.

BRO, JONES:-I enclose \$20.00. Please credit me on subscription \$10.00, the remaining ten you are welcome to. S. H. NYE. you are welcome to. Union City, Mich., Oct. 16, 1871.

Thank you. The \$10,00 is credited to the Widow's and Orphan's Fund.-ED. JOURNAL.

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To study these wonderful phases of force, and refer them to their legitimate source, is to approach the premises with an enlarged humility of understanding that at once expels all the arrogant self-assumptions from our minds, and leaves us open to the tuitions and intuitions of our kindred and ever-yearning mother nature.

As already suggested, the production of galvanic currents results from chemical action. and the amount of electricity given up in decomposition is precisely the amount to be found in the current, and this current if released in sufficient volume and force, though passing through a cold solution, suspends chemical affinity equil to the brightest light or hottest fire. No current can be produced without first bestirring the electrical balance of elementary or proximate conditions from whence the moving force comes that supervises' and controls all other seeming phases of force which follow entrain.

From whatever character of decomposition is derived, the electricity given out from the highest positive measures of electrical force is invariably attracted to the negative pole of the battery, while the negative measure goes to the positive poles-for instance, the electricity given out most freely by the decomposition of the zinc plate, is sent through the decomposing solution to the copper plate, which is the less subject to the oxidizing effect of the solutions. hence the current is always passing from the yielding to the non-yielding source. Thus, in the decomposition of water, the oxygen of the water is given off from the copper wire and the hydrogen at the zinc wire.

If in battery action, we employ iodide of potassium, iodine appears on the copper and potassium on the zine side. Though solutions facilitate atomic motion, both heat and light may, as seeming phases of force, do the same, for instance, if chloride of lead melted in a cup be used to complete a voltaic current, chlorine is set free on the copper and had upon the zinc wire. In fact all fused solutions of secondary compounds observe the same law of action while under galvanic supervision. We use the terms galvanic supervision to convey at idea of the nascent or changing state produced by the magnetism of electricity in motion. If an electric current is passed through a solution of sulphate of soda, the sulphuric acid appears upon the copper and the alkaline soda upon the zinc wire. On being released from the depolarizing effect of supervision chemical ingredients generally cease to repel each other, and are ready to unite again as firmly as before, if brought together under favoring circumstances. Having advanced thus to this point in the premises, easily perceive this force which suspends affinities in one state it has established in another state, is identical, and underlies the whole phenomenal range of action present in heat, light and chemism generally.

Returning, however, to the parity of the premises presented between the polar extremes of oxygen and potassium, we see potash or the protoxid of polassium produced as a medium between extremes. Though this according to our premises would seem to be the blending | Leaving Detroit on Thursday, Oct. 26th, and | Mrs. Dickinson, formerly of Chicago, and they are making an effort to aid you. Enclosed

Items from Lois Waisbrooker.

BROTHER JONES:-It is some time since I sent you any items, and items of fiery interest have since forced themselves upon the attention. of the world. I wrote you last from Brother Andrus's home in Almont, Michigan. From there I went to East Saginaw, and found that one I had trusted with nearly fifty dollars worthof books had gone to Texas, and left me minus both books and money. By the way, we are told that the men are our natural protectors, but of those I have trusted with books during the past year, every woman has done the very best she could ; but of the men, from only two out of seven have I been able to get either books or money. The two who have shown themselves worthy to be trusted are, A. C. Cleveland, of Marshall, Mich., and Lyman C. Howe, of Fredonia, N. Y. The others I will not name just yet, but give them a chance to send my dues to Wm. White & Co., Boston, Mass., to be credited to me.

OCTOBER FIRST

I attended a quarterly meeting at Lowell, Mich., where I met my esteemed friend, J. S. Severance, M.D., of Milwaukee, and had the pleasure of listening to one of the ablest dis-courses I have ever heard. Her subject was, 'The Political, Religious, and Social Needs of the hour," a weighty subject, but I can assure you she handled it well. During the following week I visited Corunna, St. Johns, and Lyons, having visited and spoken at Holly the last week in September, stopping with Brother Walker and wife, he being a Spiritualist and she a Baptist, but lady enough to treat his friends kindly, which cannot be said of all who differ from their companions upon questions of theology.

THE SEVENTH AND EIGHTH

spent at Grand Ledge, Mich., where I met with Dr. Barnum, formerly from East Norwalk, Dhio, and a favorite speaker in northern Ohio, when I first began my feeble efforts in this diregion. The Doctor has lost none of his power as a speaker, and I hope that he will come forth from the comparative obscurity into which he has retired, and let his voice be heard again. On Sunday evening, the smoke from surrounding fires became oppressive, and on my way to Lansing the next day, I felt the heat from burning timber several times, as we passed along. Tuesday we learned that every printing office in Chicago had been burned. I continued to hope against hope, till I found it vain, and when at Milford, on the following Saturday, l saw your circular announcing yourself un-CRUSHABLE, I gloried in your courage. There is one trait in the character of Milton's devil that I always admired, and that is, his indomitable perseverance. But, there have been so many good things ascribed to the devil that he is really losing his devilish character. The last week in October

I CHANGED BASE.

As Spiritualists, let us have *faith in law-a* law divine that in its own time will beautifully triumph over all transient shadows, and seem ing ills.

Hark, once again! Methinks I hear from over the river the whisper of angels, saying, Go to the wheels, the car of progress must roll on; brush away the cinders; clear the track, the RELIGIO-PHILOSOPHICAL JOURNAL went up a holy sacrifice before the gates of heaven's high cathredral in smoke and flame, is coming, again renewed in strength, fresh in the glow of new vigor, clothed with an armor of defense more potent than that of Goliah whom David slew before the warriors of Israel. Pleasanton, Kansas, Nov. 9, 1871.

Letter from Vineland, N. J.

DEAR BRO. JONES :- Rest assured, you have hosts of loving, sympathizing friends on this side of the shining river, as well as on the other, and hope and trust those in the mortal form will demonstrate their kind feeling toward you, by a prompt and continued flowing in to your hands, of the great needful money, until you are enabled again to send forth the dear RELIGIO-PHILOSOPHICAL JOURNAL on its glorious mission to the thousands of waiting, anxious friends, who feel that they cannot get along without it.

It was with tears of joy mingled with sadness, that I read your most welcome little circular, which was received Saturday evening. We should have responded immediately, but hoped, by waiting a day or two, to be able to send money for several new subscribers. But the dollars are hard to get and slow to come in Vineland, as well as some other places. My health is so poor I am not able to go out, but have obtained two new subscribers-money enclosed-and I am sure in a few days you will have forthcoming several more, as I have put your circular in the hands of Robert and Julia Fellows, son and daughter of your friend

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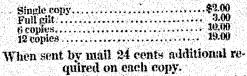
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CHICAGO, NOVEMBER 18, 1871.

A SEARCH AFTER GOD.

The Disaster that Befell Chicago – Mayor Mason's Proclamation – God Charged as the Author of our Calamities, etc.

NUMBER LXI.

During the past year we have searched in all conditions of life in our effort to unveil the Divine Architect of the universe. Some, animated with too much zeal for Orthodox ideas, condemned us for our atheistical notions, our utter abhorrence of the Christian God, and our determination to banish, to some extent, the present conceived opinions of a Daity! We have not, amidst the chaos of ideas presented to us by the world, faltered in our determination to present to humanity, if one exists, a personage or principle that controls all things. In order to render our search successful, we have traversed all conditions of life, penetrated the dark, damning, seething, heartrending pools of licentiousness, visited the ruins of ancient cities, investigated the traditions of by-gone ages, and examined obscure landmarks, endeavoring to find some impress that betokened the presence of Deity.

ruins of that noted hotel. On all sides, prayers might have been heard. They came from the aged, from the young who were being trained in Sabbath schools, from all those who reverenced the Orthodox God. And while the fire was raging, and the very gates of hell seemed ajar, an old German lady, poor, yet intelligent and respectable, was very sick. The fire approached from all sides, and her relatives to save her from the flames, threw her into the river! What a scene, what tumult, what a wild commotion, and all attributable to God! While the ashes of Chicago were still hot, like a merciless vampire, like a fiend from hell, it was said that God was directing the flames in Wisconsin. Williamson's Mills were burned and fifty lives lost. The destruction of property on the east shore of Green Bay, was fearful to contemplate. This avenging God with his thirst for blood not yet satiated, with anger in his bosom more fierce than that of a thousand demons, goes to Michigan, and renders several thousand families homeless. While these calamities were afflicting the people, he sent incendiaries to burn London, Canada, Syracuse, N. Y., and other towns too numerous to mention. All this was premeditated murder, preconceived destruction of countless millions of property, a systematic humbling of earth's children, on the part of God whom Mayor Mason, of Chicago, desires us to humiliate ourselves before. On that day, with Chicago still smouldering in ashes, we did not humiliate ourselves; we did not worship; we shed no tears of benedictions to God! We didn't even "go to church." We glanced at his proclamation-read it, re-read it, and pondered its meaning well. While musing over its contents the widow's moans and orphan's cry came forth from thousands of desolate homes, and seemed to die away in whispers on the surging breeze. We listenedour inner vision was opened; and we saw spiritual things; and our spiritual ears caught sounds from the Spirit World. The fire, the Chicago fire! the towns of Wisconsin are burning; the forests of Michigan are in flames! Our spirit seemed carried back to witness the conflagration! The lurid flames rise high, burning embers ride on the wings of the wind, and are carried to the roofs of adjoining buildings. In the Spirit World, there appeared to be a strange commotion? The denizens there seemed to be cognizant of this terrible conflagration, and to those near the earth sphere, it caused the most intense excitement and alarm.

We will not allude to that in particular terms now, but leave it for future numbers of the JOURNAL.

But what of Chicago. Saith the Holy Writ: * **** The merchants of the earth are waxed

remains might have been seen among the ruins of that noted hotel. On all sides, prayers might have been heard. They came from the

houseless.

TO BE CONTINUED.

What of the Compensation?

As true philosophers we believe that goodness is positive; evil, so-called, is negative.

To illustrate,—the sun is positive, and his rays are always descending to earth, and yet they are often absorbed by intervening clouds; and to us the sun is so obscured that we are prone to say he does not shine.

To those to whose interest or taste sunshine is necessary, cloudy or rainy weather is a seeming evil.

Another greater so-called evil arises from a long continued drouth—a drouth of such severity that vegetation is dried up, and famine is a result.

A still greater so-called evil is a desolating war, like the great American Rebellion, in which cities and immense tracts of improved and highly cultivated lands are laid waste,—growing crops and rich products of husbandry and the mechanic arts are destroyed—hundreds of thousands, aye, two millions of human souls are launched into eternity by hand to hand conflicts, or by engines of war and destruction; wives are made widows and children. fatherless; and, worse than all, young men are maimed or otherwise reduced by exposure and disease, to a state of *living death*, only to be ended after years of exeruciating physical and mental suffering.

Is there a compensation for all of this? Is this a lesser good, and is there a *positive good*, that will compensate?

Again, let us turn our attention to the waste places of earth, and behold the savage roaming over the wild waste—the lords, of the extended forests and plains; holding the soil from the invasions of the civilized and enlightened husbandman who would cause it to yield rich abundance for millions when hundreds only can eke out a scanty subsistence.

A terribly inclement winter, deep snows and intensely cold weather, deprive these savage lords of the few necessaries which he is wont to procure from day to day for his subsistence. He and his dependents fall victims to famine and frost—a whole tribe is cut off in a few week's time. Where is the compensation?

Again, look and behold another tribe, for some supposed offense prepare for war upon a neighboring tribe. The war dance is held, and under cover of night they sally forth, and in an unexpected and unprepared moment, another tribe is slaughtered, captured and carried into slavery, or tortured to death in retaliation for the supposed injury received, and to gratify the hate of the victors, and amuse their women and children.

Is this not an evil; a great and positive evil? And where is the compensation?

Again, we go forth, and in a rich and naturally fruitful and productive country behold a ravaging pestilence sweeping off in a single year, millions of human beings. Scarcely enough survive the devastations of the fell destroyer to bury the dead!
A terrible scourge—aye, an evil that makes the stoutest hearts quall.

Widow's and Orphan's Fund.

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

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

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

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

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

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

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

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

Joseph Ryder, Plymouth, Mass..... \$5.00 Candee, Volney, Iowa,.... 2 00 Chas. Hauton, St. Louis,..... 1.00 C. A. Pickford C. A. Pickford "Dr. Thos. W. Hambleton, McConnelsville, O. Geo. Bellenger, Butler, Ind..... 2.00 G. C Preston, " O. L. Nelson, " 1.00

Greeting.

NOVEMBER 18, 1871.

EDITOR RELIGIO-PHILOSOPHICAL JOURNAL: A long time has intervened since I last addressed you and your readers. And what startling changes have occurred during the interval! Hearts have throbbed quicker under stimulated emotions of love and hope; of sad, sad disappointments. Misfortune and death have overtaken many noble, yearning and faithful children of God. Earthquakes, tidalwaves, tornados, whirlpools, whirlwinds, lightning, fires and disease have devastated city, town, country and people. The great commercial centre of the North-West has been swept from the "face of the earth," so far as its business centre is concerned. Villages, towns and neighborhoods of various North-Western States, have suffered likewise. The 'Destroying Angel" has accomplished a mighty and heart-rending work during the last twenty-two months.

What heart moans; what tears of anguish and groans of agony have ascended to the angel spheres, and sympathetically vibrated angel consciousness amid all this devastation and heart-rending sorrow of human souls! And what a quickening of the "better nature;" the higher and nobler emotions of our soul has resulted therefrom; thus exemplifying the great and eternal law of compensation! While losses and suffering are immense, the compensations are incalculable! These great afflictions, indeed bring to the surface the underlying good of human nature; that good which shall, by the slow, tedious and painful processess of purification, through fire and suffering, rise uppermost in human purpose and action, and bring the golden era of golden love, sympathy, charity, tolerance and exact justice, which all desire and which will lift humanity upon a plane of millennial possibilities. No pardon or salvation; but purification through life experiences, in sunshine and cloud, in suffering and compensating consolation. And all this without special interference of God or devil; angel of light or angel of darkness; though often with interference of spirits of human individuality, both of good and bad impulses, as also of those embodied and disembodied-all finally assisting the work of progression; the purification of human emotions; the glorification of man, and, hence, of nature and God. What bright lessons may be drawn from these terrible experiences.

But you, Brother Jones, have suffered in the destruction of your Publishing House, and the necessary delay in publishing the good RELIGIO-PHILOSOPHICAL JOURNAL, and your readers have been compelled to forego their usual men-tal and Spiritual food, which its columns regularly and so ably and acceptably served up to them. But only a short time will intervene ere compensation will be recognized by allthe paper and its proprietor, by increased patronage and closer and warmer sympathies; the readers, by the improved typography and mat-ter which will adorn its folds, as well as compensating return-waves of confidence, good will and sympathies, which will pulsate the nobler and better emotions of each and all. Then, while we cannot rejoice because of the fire, we must feel a reverent thankfulness because of the compensating good which shall result therefrom.

Since my call at your office, ten days before the fire, I have attended two State Conventions of Spiritualists—that of Iowa, at Iowa Falls,

• In this city Mayor Mason issued a proclamation recommending that all the inhabitants observe the 28th ult., as a day of humiliation and prayer. Among other very proper reasons for this course, His Honor suggests that we should humiliate ourselves "for those past offenses 'against Almighty God to which these severe afflictions were doubtless intended to lead our mind."

Mayor Mason intimates in his proclamation, that we have committed grave offenses against Almighty God, but fails to state their nature or the circumstances under which they were enacted. He appears to have a complete conception of Deity, understands his nature, appreciates fully his desires, and consequently advises humiliation and prayer. Well may humanity inquire into the nature of this God, who, in 1835, applied the torch to the city of New York and caused six hundred and fortyeight houses to be burned; who, in 1666, caused London to burn with lurid flames, spreading devastation and ruin over four hundred and thirty-six acres; who, in 1851, sent torches from the infernal regions and almost entirely consumed San Francisco, causing a destruction of property amounting to \$4,000,000; who, in 1852, leveled to ashes the fair city of Sacramento; and who, still actuated with a fiendish, devilish, hateful, arrogant spirit, in this modern age of civilization applied the spark to the little town of Brussels, Pa., and before its destructive march. many houses were burned, and human life destroyed. Ah! this God whom Mayor Mason admires, shall we worship him, bend the knee to him, pay him homage, thank him for the ruin and devastation that he has caused, the homes he has rendered desolate, the hearts he has broken, the cry of anguish he has caused? Go with us to Peshtigo-God in his wrath destroyed it in one night, and twelve hundred people, it is said, were burned. Fearful calamity, heart-rending scene! "God is no respecter of persons." Before the march of his Fire Fiend, cities were laid in ruins. Listen! we hear a prayer! Yea, the Sherman House of Chicago stands before us surrounded with dense smoke and fire. See the angry flames enveloping it, caressing it with ten thousand fiendish serpents that seem to have come from a pandemonium. In one room in the west part of the building is an old man, bowing in prayer. All means of escape are cut off. His hairs are white with age, and with his head resting on his hand, he prays! But his prayers find no response-not even can he catch an echo therefrom from the world without! Pray, pray-but the flames approach him nearer, and the smoke mocks and derides him, as it sends its poisonous influence to his lungs, and he soon swoons and dies.

Pure, noble veteran in the cause of humanity, your prayers found no response in the corridors the sidewalks, and especially rebuild his of heaven! The next morning his charred churches. Poor Almighty God, sending your

rich through the abundance of her delicacies. How much she has glorified herself, and lived deliciously, so much sorrow and torment give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow.

* * * She shall be utterly burned with fire. * * * And the kings of the earth * * * shall bewail her, and lament for her when they shall see the

smoke of her burning. Standing afar off for fear of her torment and saying, Alas, alas, that great city, that mighty city! for in one hour is thy judgment come.

And the merchants of the earth shall weep, and mourn over her, for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious

stones, and of pearls and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all mannervessels of most precious wood, and of brass, and iron, and marble.

And saying, Alas, alas, that great city, that was clothed in purple and fine linen, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught. And every ship master, and all the company in ship, and sailors, and as many as trade by. sea, stood afar off.

And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and walling, saying, Alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour she is made desolate.

According to the proclamation of Mayor Mason, the above is paralleled in Chicago, and under the impulse thereof he sends forth to this city his recommendations for one day of humiliation and prayer. What does this signify? Did God cause this fire, which exceeded that of Moscow, Constantinople, or of London? —did he apply the torch thereto, direct the course of the wind, govern the pathway of the Fire Fiend? The New York Independent says in the following language:

Chicago-incomparable in her magie industry, enterprise and growth; unapproachable in her calamity!

Pen can not express the horror of that fearful Sunday night, that more fearful Monday; and even as we write on Tuesday the destruction is unstayed. Sunday morning Chicago was the fairest as she was the most audacious city on the continent. Built up from creamy quarries, lifted like a sudden exhalation, as if from the magic host of some mighty Mulciber, and solid, it seemed, and secure, except from the visitation of God, it has sunk down into the earth—wood, brick, stone and iron under his visitation in the most terrible fiery ruin that history recounts!

Yes, Chicago, the Queen of the Lakes, the receptacle for the golden grain of millions of farms, the grand center of a vast trade, and the happy homes of thousands whose enterprise scintillates all over the world, whose influence is felt in England, in Paris, in Italy,everywhere, on all the lakes and seas,-has been crippled,-but from these ashes, this debris, shall arise a New Chicago, grander in design, more brilliant in commercial pursuits. more audacious in building railroads, grain elevators, tunnels, parks, etc.,-until she shall stand forth, not only the Queen of the Lakes, but the Queen of the World! Clear the track -the shrill whistle is sounding, the Car of Enterprise is coming! Stately buildings are rising grandly from the ruins, and the time will be so short between Chicago in ruins, and Chicago rebuilt, that no one in the future will ever allude to it. But we do not believe with the Independent; that the Orthodox God destroyed it. If he did, we advise him to rebuild it at once, to repair the streets, the sidewalks, and especially rebuild his

The preachers of all evangelical denominations, be they Christians, Mahommedans, Buddhists, Brahmins, or the devotees of the savages' Great Spirit, affirm that it is the scourge of the Lord for the sins of the people, and strange as it may seem to the thinkers, the very few thinkers that the world affords even at the present day, *nine hundred and ninety-nine* out of every thousand of the human family believe it.

Such has been the preaching from almost every pulpit in America upon the subject of the great fire in Chicago!

There is no subject that needs light, that needs discussion, that needs ventilation at the hand of reason and common sense, more than that of socalled evil.

In this number of the RELIGIO-PHILOSOPHICAL JOURNAL we have only room to say that the subject and its cognate branches will be discussed at length in this paper. Believing that the great calamity in Chicago, the northwest; the recent wars in Europe, the famine in the East, the wholesale destruction of human life everywhere, is not only preparing the minds of the people for a more rational interpretation of so-called evils, but to devise scientific and philosophic means for their avoidance.

In connection with this subject we shall discuss the art of building,—the science of rain storms and droughts.

We shall show that all subjects that interest and are for the welfare of individuals, are in like manner of interest, and for the welfare of nations.

That public works, which are designed for the general good, should be at government expense, even as rivers and harbors are improved, and light houses are built for commercial purposes, as postal and revenue systems are instituted for business; social, and for governmental support.

We shall endeavor to show that the destruction of the most humble cot up to the house of commerce and palatial residence, is a public calamity, and should be borne by government to the utmost, farthing, even as the indebtedness of government is scrupulously paid; and to meet the expense of the destruction of property by the elements, or from unavoidable causes, sufficient revenue should be raised by a just taxation of all property, real, personal and mixed.

Scientific research would thereby be fostered by public appropriations, and millions upon millions of dollars saved from destruction, and all interests but those of preachers, doctors and lawyers, would be subserved, as a result.

Science can produce showers of rain at will. Showers of rain would not only subserve the agricultural interest, keep up the fountains that supply the rivers that float the commerce from the interior to the ocean, but they would quench the fires that have made such fearful ravages in the forests of the great northwest the present season, as well as the conflagration that destroyed the business center of Chicago.

But enough for this time. .These 'subjects, and many more, will enliven the columns of the Jour-NAL from week to week in the coming future.

The Bhagvat Geeta, and other Books.

The above-named valuable work will be republished by the Religio-Philosophical Publishing House, in a very short time-a splendid edition.

All of our works will be republished as soon as we can possibly get out the stereotype plates.

THE BANNER OF LIGHT is for sale at this office, 150 4th Avenue.

The New Physic Force.

Henry Ward Beecher is a profound man, a deep thinker, and a sensational preacher. In his paper, *The Church Union*, we read an article in reference to Spiritualism, in which the writer claimed that there is a new force in nature called physic (*fizick*) which produced the wonderful manifestations of table-lifting, rapping, etc., which are usually ascribed to spirits. We have heard the spiritual phenomena attributed to almost everything,—magnetism, electricity, od-force, etc., but never before noticed this new force to which the *Church Union* alludes, as connected therewith.

We have seen its peculiar power manifested in Hembold's Mandrake Pills, also beautifully illustrated by Ayer's Cathartic mixture, and we presume the author of that article on *physic force* had taken a dose as a preparatory measure to illuminate his mind on the philosophy of Spiritualism. This new theory of the *Church Union* may succeed in *moving* the bowels, but could not stir in the least a rickety old table.

The new force, to which The Church Union alludes, and which is put up in small boxes, has attracted a great deal of attention lately among scientific men. Prof. Crookes, of England, seems to be the principal luminary in this investigation, and aided by The Church Union. so ably edited by Henry Ward Beecher, the prospects are very favorable for having this new article put up in a concentrated form, and for sale in all our drug stores. With Horace Greeley's knowledge of agriculture, who, when asked the best way to raise strawberries, said he always preferred to raise them to his mouth, and Mr. Beecher's "physic" force, put up in small boxes. to produce spiritual manifestations. the time is not far distant when our country will be considered far ahead of Europe in science, and even so far ahead of itself that the millennium will be ushered in at once, with headquarters for religion at the Plymouth Church in Brooklyn, while agriculture will have for its standard bearer Mr. Greeley.

Mislaid.

A Quaker friend sent to this office while we were absent in New York, a letter containing fifteen dollars, with discretionary powers for its disposal. which letter has been mislaid. He will confer a favor by writing again, directing what to do with the money.

\$25.00-A Laconic Letter.

BRO. JONES:—Enclosed please find \$25.00 to apply on account of RELIGIO-PHILOSOPHICAL JOURNAL. E. B. WARD. Detroit, Mich., Oct. 25, 1871.

Take Notice!

"Does the Spirit Leave the Body During Natural Sleep or Trance?"

Mrs. M. J. Wilcoxson is the author of the article under the above head, on the 6th page. It is well worthy of a careful perusal.

A SMILE may be bright though the heart be sad, --just as the rainbow is beautiful in the air above while beneath is the moaning of the sea. the 6th. 7th and 8th of Oct. ult., and that of Minnesota, at Faribault, 27th, 28th and 29th of same month. At both were earnest, brave and good men and women, who dare stand up for the stripling youth, Modern Spiritualism; the purifier—not savior—of religious perceptions and purposes—the sifting of truth from error, and the herald of a Matural Religion upon earth. Warm hearts and smiling faces greeted me at both of these good conventions, as well as in the many places I have visited. No matter though an occasional scowl meet my approaches, these only serve to make the sunshine of the opposite more warming and appreciable. Thus comes in compensation again.

Ever will compensation fold her mantle of love around each heart, and with sympathy's purest gold burnish the crown of each actor's part. J. K. BALLÉY.

Eyota, Minn., Nov. 1st, 1871.

To Spiritual Associations.

Our well-known brother. D. P. Kayner M. D., Clairvoyant Physician, of St. Charles, Ill., is shaping his business to enable him to respond to calls to lecture during the coming winter.

Dr. K. is one of the ablest and deepest expounders of the Spiritual Philosophy, as the readers of the JOURNAL have been made aware by his contributions for this paper, and the article in this week's issue, on Clairvoyance, is undoubtedly one of the ablest articles on that subject ever published, not only in giving the only full and rational physiology of the "Organs of Vision," but also the true philosophy of soul-seeing, or seership. He has been regularly lecturing in St. Charles during the past summer, with constantly increasing interest in his lectures, which are ever new and drawn from the inspiration of the hour.

Societies desiring the services of a competent speaker should correspond with him at once, to enable him to arrange his routes for the winter.

Clairvoyant examinations of disease, with prescriptions adapted to the case, made and forwarded on receipt of a small lock of the patient's hair, and \$3.

Disappointed.

We confess to being a little disappointed at not hearing from a good many subscribers tothe JOURNAL, who are largely in arrears. We have served them faithfully from week to week, paying out each year at least \$2.75 clear cash to supply each with the JOURNAL, and now, when burnt out, we did think they would promptly remit. We say we are disappointed, and yet we have hopes that but a few days will elapse before all such as are referred to will respond with the "material aid" we so much need.

The Press.

Our thanks are especially due to our high-minded and worthy cotemporary, the *Banner of Light*. Brother Colby, its editor, will ever be held in grateful remembrance for the honorable and manly course he has taken to promote the interest of the BELIGIO-PHILOSOPHICAL JOURNAL in the hour of our calamity.

The secular press in various parts of the country are also deserving of our thanks for words of sympathy, among which, are the *Daily Tribune*, *Times*, *World* and *Sun*, of New York, and *The National Standard*, of Washington, D. C.

November 18, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL.

Items of Interest.

-Thomas Gales Forster lectures in Louisville, Ky., this month.

-The Society of Spiritualists of Kansas City, meet every Sunday evening in Good Templars' Hall, Cor. 8th and Main Sts. A call from speakers solicited. J. L. Morton. Moderator. Speakers and test mediums should write to him.

--Mrs. Mattie Hulett Parry is now entertaining the Spiritualists of Chicago with her angel-inspired eloquence. The hall should be crowded with attentive listeners.

-E. D. Babbitt, of Chicago, is now East. He is one of the ablest and spiciest writers in the ranks of Spiritualiem.

_J. D. Thomasson, of Bedford, Indiana, sends us a list of subscribers, with \$12.00

-Bro. J. N. Lee, M.D., of Columbus, Kansas, has our thanks for six dollars, two years advance renewal to aid us in our hour of need.

-S. A. McWilliam's address is wanted by Dr. Abba Lord Palmer, of New Boston, Ill. She was formerly of Richfield springs, N. Y., and moved to Anderson, Ind., last winter.

-Dark circles at a "dollar a head " have had their day; the abuses have excelled the uses.-J. M. Peebles, in the American Spiritualist.

Remarks :- So far as this city is concerned, dark circles are in great demand at a "dollar a head." Mrs. Maud Lord has been meeting with great success in Chicago, holding her dark circles, and the "abuses" have not "excelled the nees."

celled the uses." --The Golden Age has the following: "Our friend Gil-hert Haven's extra Methodist theology sometimes appears in a very ludierous light. For instance, he has just been saying that Chicago was burned on account of the city's sins, allading particularly to 'the Sabbath as a day of sin-ful pleasure,' and to 'the brothels.' Now every candid mind admits that in Chicago, as in all other cities, the Sabbath is a day of particularly sinful pleasure in broth-els. But it so happened that the Chicago fire consumed the most respectable dwellings, and strangely left un-scourged the district devoted to brothels. If Mr. Haven's premise is true, --namely, that the city was punished by God for its sin, --then its sin (in His eyees) was respecta-bility and not harlotry; for he seems to have saved the Rahabs, who were harlots, and to have smitten the clergy and their flocks."

-The celebrated analytical physician, Dumont C. Dake, M.D., has located his office for the winter at Rockford. III. We congratulate the people of that city on securing, even as a temporary resident, this genial, whole-souled gentleman and skillful healer. See his advertisement in another column.

-We shall publish an article next week from the pen of D. W. Hull, on "God in the Constitution."

-The Hebrews and Spiritualists of Titusville, have affiliated in the joint occupancy of the synagogue; the former on Saturdays, the latter on Sundays. Mrs. Cora L. V. Tappan, of New York City, authoress of "Hesperia, an epic of the past and future of America." opened the meetings of the Spiritualists one Sunday with a lecture npon the subject of "Ancient Religions," to an attentive and appreciative audience. This arrangement, it is understood, was approved and advised by Rabbi Wise, of Cincinnati, Ohio.

-A. E. Carpenter has returned from his lecturing tour in Maine, and is now prepared to answer calls to lecture anywhere in New England. Would like to make engagements for the fall and winter. Will speak in Cambridgeport, Mass., the first and second Sundays in December. Address care of Banner of Light, Boston, Mass.

-" The Temple," A. J. Davis' new work, is exciting much interest, and we already have sumerous orders for it. Shall be able in less than a week to fill all orders received and all that shall come in.

-Mrs. L. H. Perkins is now lecturing in Kansas City, Mo. She is doing a good work.

Philadelphia Department. BY..... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be ob-tained, at wholesale or retail, at 634 Race St., Philadelphia. الم المراحلة الم المراجع مع المراحلة المراجع المراجع المراجع المراجع ومراجع المراجع المراجع المراجع المراجع الم المراجع المراجع من المراجع المراجع المراجع المراجع المراجع ومناحج والمراجع والمراجع والمراجع المراجع المراجع الم

Statuvolence.

In our articles on this subject we have spoken mainly of the influence of the will on the physical body. A more important power may be obtained in the domain of mind and spirit for the increase of man's powers, the capacity for realizing true happiness, the formation of character, and the elevation of man to his true dignity.

We have seen that when this power is properly directed to all parts of the system, pain and disease are not only removed, but that strength which results from the equilibrium of all the forces is obtained.

Practice alone will enable any one to understand the great importance of these powers on the physical plane. For more than four months we have been able to keep away the pain from our poisoned hand, although at times it has been quite swollen, owing to the imperfect tissues that have been deposited during the past four years, and there have been all the symptoms of inflammation except pain. Every well-directed act of the will gives us strength, whilst all carelessness and indifference is followed by a corresponding loss. All training and gymnastic exercises are valuable, because they bring into action the will. We have compared the human system to a machine, a steam engine, for instance. A good engineer always loves his engine; he watches and cares for every part of it, and in proportion as he does this will it perform its mission in the best and safest manner,

Our physical organizations are more perfect and beautiful than anything which the ingenuity of man has devised. Let us then, emulate the example of the good engineer, and take all the care we can of these wonderfully and fearfully made bodies, not only in feeding them properly, but in exercising them in every way which they are capable, so that they shall grow to be more and more perfect. By this means we shall realize a higher degree of happiness than has ever been conceived of.

We desire to say a few words on the influence of

STATUVOLENCE ON THE MENTAL AND SPIRITUAL NA-TURES OF MAN.

Temptations have been compared to a bird flying through the air over our heads. We may not prevent them from flying there, but we can prevent them from lighting upon our heads and making their nests there. When the body is properly trained, we are in a much better condition to watch these flying thoughts that come around us, and keep them from entering our minds. To clothe a thought in expression, even to ourselves, gives it more power. We should never do this with any improper thought.

We have referred to the manifestations of the physical body during sleep as indicating the state of the physical when not under the restraint of the will. Hence our dreams may be entirely the result of physical conditions, and quite undesirable, except as warnings to us that we should endeavor to change these conditions so that in the sleeping. hours the physical may not depress the mental and spiritual natures, but act as it is designed, in the opposite direction. We know that sleep in many instances instead of being "tired Nature's sweet restorer," bringing balm to the weary one, does the

Watchman, What of the Night?

A vast tidal wave of feeling has swept across the great sea of humanity within the past month, which has been fraught with lessons of the most profound interest to all mankind, and especially to the philos opher and student who would look beneath the surface of things to see the grand causes that are operating there.

Our brethren on the other continent are using the term solidarity, a word coined by Kossuth, and objected to by many scholars, but we think it is a good one, and more expressive than our popular term, "the masses," because it means the unity of the race; the oneness of humanity everywhere.

We know that mankind are one, more essentially to day than ever before. The arteries of commerce have sent the life blood all over the globe, and the nerves of the telegraph have given us power to feel more keenly for each other.

There are no strangers on this globe! Not an island in the far-off seas but holds some throbbing human heart that beats in sympathy with all mankind. From the highest to the lowest, from the most cultivated and enlightened nations to the lowest and most ignorant, the bond of union flows and grows stronger. The external means to which we have referred,

commerce,-with its white wings, and its more reliable steam, and the glorious telegraph, with its flashing lightning, are not all; there is a power behind the throne greater than the throne. Spiritualism has revealed, and is revealing to us

the grand fact that over and around all nations there are bands of spirits, closely allied together in interests and destiny, and that these great national bands are not isolated as they were formerly when lands separated by a narrow frith abhorred each other. These national councils of spirits, great and small, mingle much more freely than do earth's children, and they are seeking to band the nations together and make us one brotherhood, by showing us that we have a common interest and a common

destiny. As the facilities for travel on earth have extend-ed the bonds of brotherhood, so, in spirit-life, where the freedom of travel is far greater, the opportunities to do this are correspondingly increas-ing, and in the more general mingling and inter-change of thoughts and feelings there are great ad-

vantages. In the recent wides-pread calamities, more terri-ble than anything of the kind that has ever fallen upon humanity, we have witnessed a more univers-al expression of sympathy and practical benevolence than has ever been manifested on this globe. Humanity, standing upon a higher plane, has taken a grander step, that will lead it to a diviner po-sition. The blessings conferred and the obligations sustained have bound together the human family more firmly and enduringly than ever before. Those agonizing heart-throes have sent a ripple over the great ocean of humanity which will carry healing and blessings to all nations. In the light of such a scene the littleness of selfishness, and the narrow-ness of bigotry are for the time lost sight of, and only the better nature of man speaks, and so he re-alizes a diviner condition than he had known in the past. A feeling has come to humanity that never can be lost; they may fall back apparently into the old ruts, but the divine draught that they have taken will never permit them to sink so deeply again. Every holy sympathy that is awakened, every divine impulse that sweeps over the human soul, awakens and draws out its native harmony, and lifts man into a higher condition.

It is not the giving of external goods, although the obligation rests upon all who can, to do this, but it is the feeling of kindly sympathy that really blesses both the giver and the receiver, and this, all may and do give whose souls are touched and moved with a divine impulse. Chicago will rise again, and in her resurrection

will have the blessings of the civilized world upon her, and millions of human heings, who may never have heard of this city, and who may not know a single inhabitant of it now, will feel a live interest in its welfare. Upon the citizens of this great me-tropolis rests an added responsibility, which they can only fulfill by remembering the words of the blessed Jesus: "Inasmuch as ye did it unto the Miscellaneous.

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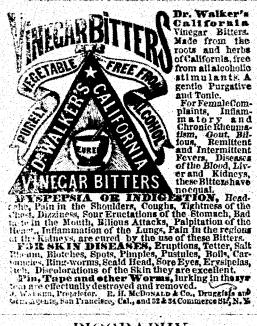
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-Mrs. S. E. Warner, whose post-office address is Cordova, Ill., has been lecturing with great success at Ithuca, N. Y.

-R. W. Flint, of New York, is an excellent medium for answering sealed letters. He is doing a good work for the cause of Spiritualism, and should be well patronized. Bend a stamped envelope to him for a circular, at 34 Clinton Place; New York City.

-Our indefatigable laborer and eloquent lecturer, D. W. Hull, gave us a fraternal call a short time ago. His head is full of facts in philosophy, phenomenal Spiritualism, and ancient history and theology, and he is doing a grand work for humanity. The substantial food that emanates from his mind would please a Chicago audience. and we hope at no distant day to see him engaged here.

-Our readers will do Well to notice the work advertised by Dr. Andrew Stone, of the Troy Lung and Hygienic Institute. It aims at developing a new and progressive system of practice, based upon the laws of vital magnetism and vital principles, and so plainly defined that all can adopt the practice at their homes with success and satisfaction.

-Dr. J. K. Bailey is working eastward through Wisconsin, entering that State at La Crosse. He desires engagements to speak on terms of reasonable compensation. He has delivered courses of lectures during this trip west, at Parkersburgh, Chester, Waverly, and, near Charles City, Iowa, and at Eyota, Minn., besides attending the State conventions of both those States. His lectures have given general satisfaction, and he is doing a good work. Address P. O. Box 394, La Porte, Ind.

-F. L. Cummings is lecturing in Minnesota, and doing a good work for the Harmonial Philosophy. He is considered an excellent test medium.

-Mrs. Susie M. Johnson is holding forth at Sturgis, Mich. Her ministrations were well received in Chicago, and we hope to have her here again soon.

-T. B. Taylor, A.M., M.D., proprietor of the Electro-Magnetic and Surgical Institute, at Butler, Mo., is now healing the sick and lecturing at Topeka, Kan., where he will remain several weeks.

-Mrs. A. E. Mossop, whose ministrations were so well received here, is now at Battle Creek, Mich.

-E. S. TAYLOR sends renewal of his subscription, but gives no P. O. address,

-"The Debatable Land." This last work of Hon. Robert Dale Owen will not be published until the 28th of this month, being delayed a few days in order that it may be issued on the same day in London and New York. It is pronounced a great work by Judge Edmonds, Dr. Grav. and other eminent gentlemen who have been favored with a perusal of the advance sheets. We shall have a large number of the first edition. Send in your orders.

-Mrs. Ballon is lecturing at Terre Haute, Indiana.

-At the conclusion of his engagement at Music Hall, Boston, in November, Prof. Denton will visit the western country, delivering twenty lectures at Minneapolis and St. Panl, Minn., during the month of December.

-J. T. Rouse, the blind medium, has passed to spiritlife. He leaves a wife in very destitute circumstances. Those who desire to assist her can address her at Casey, III.

-Of the escape of Toledo, Ohio, the Toledo Sun says: "It is a matter of amazement to reflecting, investigating people, that Toledo has excaped the ravages by fire that has produced such wide-spread desolation, and made the year 1871 memorable in the future history. Nearly one-half the wells and cisterns of our citizens exhausted of water, the same true of the fire reservoirs, the escape of our city is a marvel, and demands of every citizen an ex-national content of the fire reservoirs in the secape of our city is a marvel, and demands of every citizen an ex-main of the secape of the fire reservoirs. pecial Thanksgiving to a gracious providence that him-self and household goods have escaped. Compared with Toledo, Chicago, and the burnt towns and districts of the Michigan, Wisconsin, and Minnesota plains were thrice armed " armed

Remarks .- We are searching for this "gracious providence" so often alluded to, and hope to be able to unveil him to humanity within three months. The last we heard of him, he was burning Chicago, Peshtigo, and the forcets of Michigan, causing the death of at least three thousand human beings. In this city he burned the churches and saved the brothels, preferring the prostitutes to the ministers of the gospel. This "gracious providence" is an eccentric creature, and so idiotic that he don't know his own children-the church-members. If Abraham begat Isaac and Isaac begat Jacob, we desire to know who-God or the Devil-begat the divines of this city whose churches were not as much respected by the late fire as the low dens on Desplaines street.

reverse of this. Henry Ward Beecher says, "Sleep should come like a sponge, and wipe out all the sums that we had figured on the slate of life the day before, and give us a clean slate each morning,"

The statuvolent who has practiced well the art upon the physical, will find but little difficulty in directing the same energies toward the mental and spiritual powers. As every evil act comes from a deviation from the line of rectifude on the part of the mind, and as these deviations always have a beginning, as by-paths leading from the straight road of virtue and right, we must determine never to enter one of these. We must say to the bird of temptation, you may not even fly near my head. much less settle there and build your nest and raise your brood. Under these circumstances we shall realize the truth of the Scripture declaration: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord liath promised to those that love him." With every such triumph we shall grow stronger and mount higher.

It has not been so much for want of knowledge, as for this careful power of putting it into practice, that mankind have walked so much in darkness and in the shadow of evil, instead of the sunshine of purity and love. Let us then resolve to set our wills to work in the right direction and call upon God and the angels to help us in every department of our being. Let us seek for the kingdom of heaven in good physical health, in grand intellectual developments and, above all, in high moral and spiritual attainments which shall mark a new era in the world.

The religion of Spiritualism, as well as statuyolence, teaches us that we must work out our own salvation, not in "fear and trembling," but with strength and confidence, and the blessed knowledge that we are reaching new heights of wisdom and the states, 150 Fourth Ave., Chicago. goodness every day, and we thus truly and earnestly aspire after the sublime realities of the future. Angel hands, strengthened by their will-powers, will be extended to us, and thus the mighty works of human life, which are one and continuous throughout time and eternity, will go on glorious-

We have struck the key-notes of the grand oratorio of creation, and as we listen to their sweet music and fall into the line of harmony with these, beautiful indeed will be our lives. Clothed with a power such as mortals have never before known. we shall go forward conquering sin, lifting up the fallen, helping the weak and teaching God's children the better way, and ever learning more and more of the divine laws which rule in sweetest accord of harmony throughout the universe, and rising thus into this harmony, all the din and discord that has been in the world will fade away."

The will of man when understood, is the power that is to produce all this. Shall we not, then, teck to know more of this, and by culture and training bring it to the highest perfection?

> For every evil under the sun There is a remedy, or there's nove. If there is one, try to find it; If there is n't-never mind it.

BE true to yourself, and every thought will be an in-A comprehensive summary of Bishop Colenso's argu-ment proving that the Pentateuch is not historically true, and that it was composed by Samuel, Jeremiah, and oth-or prophets, from 11,000 to 624 years B. C. The substance of five volumes in 48 pages. Price 25 cents. AMERICAN NEWS CO., N. Y. with Wi Spn. spiration.

Ir the memory of an injury is cherished it is not forgiven.

Tuz superior man is dignified without pride; the mean man poss eses the pride, but is minus the dignity.

least of these ye did it unto me."

Passed to Spirit Life.

On the 12th of October, Elias II. Shaw, in the 42d year. of his age.

Bro. Shaw has been an active Spiritualist for many years; was connected with Lyceum No. 2. of Philadelphía, for several years.

He was attacked with small-pox, and passed away after a short illness. He died as he had lived, firm in the faith and knowl-

edge of spiritual intercourse, and he has left a blessed memory to us all.

H. T. Child, M.D.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per this for every line Exceeding twenty. Notices not exceeding twenty lines pub-lished gratuitously.]

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ing," and men can receive communications non-con-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods.

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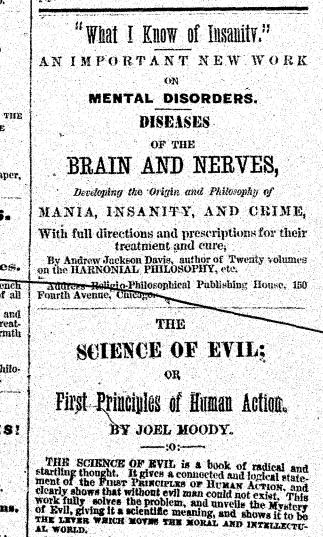
Mas. Romson while under spirit control, on receiving a lock of hair of a sick patient, will diamore the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for endicating the disease, and permanently curing the patient in all curable cases.

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Original Essays.

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By D. P. Kayner, M. D.

CLAIRVOYANCE.

The eyes are organs of "Special Sense," and are essential to the attainment of sight through what is termed the "visual ray," or in the wave of light reflected from an object upon the plane of eight.

The fact of the existence of a *spcical sense* implies also the fact of a sensorium, in which all the spacial senses are combined to form a general sense.

Thus, if there are five accredited senses, through which we gain a knowledge of things physical, there are so many avenues through which there is access to the mind, which really sees, hears, smells, tastes, and feels.

Confining our investigation to sight, we say the eye does not see.

Let us examine its structure and parts, and discover, if possible, the mode of its operations. It is in the form of a spherical globe, with two chambers, anterior and posterior, containing three humors, aqueous, chrystalline, and vitreous, and is composed of three membranes, sclerotic, choroid, and retina.

In its structure it resembles the *cumera obscu*ga, which, in reality, was copied from the mechanical structure of the human eye. This instrument, like the eye, has its lenses and its anterior and posterior chambers. Like it, also, its posterior chamber is darkened; and, in order to get a permanent impression, must contain the sensitive plate. Now, upon the back of the lining membrane of the posterior chamber of the eye, is a dark-colored secretion, which forms the darkened chamber. Over this is spread out the fibres of the optic nerve, forming the retina. This is the sensitized plate of the eye.

A circular band of muscles, the iris, forms the pupil, and contracts or dilates according to the intensity of the ray of light admitted through the cornea, or outer lens, and in this way the picture is toned down to be adapted to the condition of the sensitive plate, or retina.

We have said, the eye does not see. What, then, does it do? It makes, or receives, the forms of pictures.

Light moves in waves, and a ray of light from any object bears in its wavy undulations the photographic form of that object, ready to be impressed upon anything capable of receiving and retaining the impression.

In this way, when the focus of the lenses in the *camera* are properly adjusted, by shortening or lengthening the tube containing the outer lens, the waves of this "ray of light" are thrown upon the sensitized plate sufficiently concentrated and converged to form an exact picture of the object from which those rays of light are moving.

In the eve, the elf-operating nerves controll-ing the circular band of fibres referred to, take the place of the thumbscrew, lengthening tube, and operator, to a great extent, and by admitting less or more of the ray, adapt its effects to the condition of the sensitized plate-the retina -and a picture of the object is formed thereon. The ray of light has now done its work, The eye, as an optical instrument, has performed its functions. The subtle chemistry of light reflected from forms, or shadows of forms, has made the imprint of the solid particles of those forms with which its waves were laden, and reproduced them in miniature by its reactions upon the chemicals of the sensitized plate. In san pictures, produced by artificial means, the subtle chemical changes which follow the retentive formation of the picture, have been lost sight of, but in the organs of vision their wondrous powers have but just commenced. And here we begin to get an idea of the completeness of the instruments of the mind. through which it gains impressions from surrounding physical nature, and acts outwardly through its physical covering: For now we see the ray with its imaged object refracted by the lens and vircous humor of the eye, so as to form an extensive picture in the posterior darkened chamber, and its powerful waves broken up into innumerable little wavelets, and its shattered fragments throwing off or imparting to the magnetic molecules of the gray matter of the optic nerve their liberated magnetic elements, by which the picture formed is transmitted on and on, back along the optic track, back, into the interior of the brain, and inward and onward still, until it reaches the sensorium of the soul, and imprints upon it, through the magnetic soul waves thus set in motion, the impress of the object or picture formed in the organs of vision." We thus learn, that in order to get a vision of the exterior of an object, the "ray of light" and the "magnetic ray" are combined. But the physical eye sees not. It is the eye of the soul alone that gathers in the magnetic waves of the universe, and reads the objective lessons furnished there. The eye may be as perfect as ever, and when a paralysis of the optic nerve occurs, thus cutting off the mind's connection with the "optical instrument," and the picture waves cannot transmit their subtle magnetic chemistry along the "optic tract," there will be no physical sight. In telegraphy, if you put on the ground wire, all communications to offices beyond are cut off. So, in soul telegraphy along the wires of vision, amaurosis puts on the ground wire, furnishing us the positive evidence that though the eye to all appearance remains as perfect as ever, the sight depends upon other conditions than merely receiving and impinging upon the retina the waves of light. The physical eye, then, does not see. It is merely the picturecatching instrument of sight. We have also seen by the foregoing that the ray of light, as such, ceases when the picture is formed, and that the magnetic ray takes it up and carries it on and inward, until the mind receives the message telegraphed from its outer office. Now let us turn our mind to a contemplation of nature, and we will find that every object. from a planet through all forms down to a grain of sand, and to the molecules that form that little grain of sand, all emit or throw off a magnetic emanation corresponding to their individual states and conditions, which forms within and around the atmosphere we breathe a magnetic atmosphere, more rare and yet more positive than that composed of oxygen and nitrogen, more subtle in its activities, more penetrating in its forces, and farther reaching in its results. It is the medium of communication or interchange between molecule and molecule, of reciprocation between forms, of intercommunication betwen planets and systems of worlds. It is the soul atmosphere which infills all, the light which shines through all. Unlike the wave of light, which flows from and bears along the exterior form-particles of an object, this magnetic wave is the outgushing elements of the soul, and flows from the interior of all things, bearing the true individuality

of the interior soul of each to mingle and interchange with others, and to impress its selfhood upon them and in turn to receive their soul impress.

The human brain is a series of magnets through which the soul acts in its outer temple, and receives intelligence of physical things through the nerves which constitute the five senses. But there are other avenues to the soul than through the gateway of the senses. You commence to speak of a person of whom

you had not been before thinking, and often when you think them far away, and while talking of them, they come into your presence. Something made you think and speak of them besides the *five* senses.

Again, you think of an absent friend, and your thought becomes intensified. In a few days you receive a letter from them, bearing date of the time when they occupied so prominent a place in your mind. Which one of the five senses brought you into rapport with that friend, and caused the thoughts they were then penning to reach you and attract your thoughts to them.

These are simple illustrations of the action of the magnetic waves of thought which flow out from the human soul, to mingle with the emanations of some other soul, whither the attraction leads. In the first instance the person thinking of you so impresses or infills you with that thought as to cause you to speak of them, or else, the only other way you can account for it is, that the magnetic emanations, or individualized *aura* preceded them and reached you in advance of their coming into your presence. These are evidence of magnetic emotions, impressions or influence.

Now another class of phenomena present themselves. Without any previous thought or knowledge, a fact becomes apparent to you which may relate to something yet in the future. Through which one of the five senses does this knowledge of unknown and hitherto unthoughtof matters come? Or have we still another sense to add to the accredited five? We answer; INTUITION is the sixth.

We have reached to a point, now, when the magnetic soul waves outflowing from everything are beginning to be recognized by the individual soul, as it acts along the wires of thought independent of the five senses, or else, elevating them jointly to the plane of *Intuition* or *Inspiration*.

In this condition, the currents of the brain magnets, evidently, are jointly turned inward upon the soul, bearing in their undulations the reflections of shades that are gathering from combining magnetic conditions of events which form beforehand the picture of what is to be.

Thus, when the mind would act outwardly through the physical, the magnets of the brain are turned so as to act downwardly through the basilar, or physico-motor magnet, imparting to each one above, that is implicated in producing the action, the soul impetus or influence neces sary to excite them to action jointly with the basilar. But when the soul powers are to be put into operation to act upon the universal soul elements of being, this order is reversed. and the magnets are all turned so that their currents are thrown upon the superior or spiritual region of the brain, through which, when in a proper state for the induction of the current, the soul can communicate with, and receive impressions from, "the soul of things," without the aid of any of the accredited senses in the usual manner in which they commonly

In this state, the whole brain, that is essential to the transmission of the pictures formed by the instrument of sight in the ordinary mode of vision, becomes a sensitized plate, and catches the picture formed by the magnetic wave outflowing from the interior of a body or thing, and reads the interior condition thus revealed, unlimited by space or distance. This is CLAIRVOYANCE, SOUL SIGHT, or SPIRIT VISION, when the mind comes into direct rapport with the thing to be seen, through the tagnetic lines in the outflowing waves therefrom. Clairvoyance, then, is that exalted state of the powers of the brain whereby "the organ of the mind" is at once brought into rapport with the mind itself, without the intervention of the special senses, and thus acting in concert with the soul it reaches out, along the pathway of the universal soul, to gather in some grains of additional knowledge from the fields of the infinite. But though clairvoyance extends to the soul realm, it is limited by the capacitles of the soul, and the conditions of its surroundings. It is only the manifestation of an individualized atom or entity, acting out a part of its individuality. It is the operation of a finite being in an exalted mental or spiritual condition, yet incapable of gathering in but a single drop of the grand ocean of infinity. In other words, no one mind is capable of grasping, only in a very limited degree, infinitude. Each one is so constituted, that, if the true law of being was fully lived out, they would excel in some one direction; but none in all directions.

Written for the "Religio-Philosophical Journal." CLAIR VOYANCE.

Docs the Spirit leave the Body during natural Sleep or Trance?

Many writers on the Spiritual Philosophy contend that it does, and in the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 14th, we find this idea spoken of as a conclusive one; and the author, who is one of our most active and practical Spiritualists, may wonder that any one should question the assertion. But we have often felt this idea to be a very grave mistake-for we cannot find in our own earnest investigations of this subject any support whatever for the notion. We know that when the spirit leaves the body at the change called "death," the physical form immediately relapses into the condition of inanimate matter. We know that if the intimate relations of the spirit with the body are in any sense impaired, in any organ or part of the body, the result is disease; and to restore the normal, harmonious, and healthy relation of the spirit to its vitalized structure is the first work of the healer and physician. To keep the soul in close affinity and harmony with its fleshly tabernacle is the object of sleep, as well as of the daily nutriment provided for the waste of the physical machinery. The voluntary action must be temporarily withdrawn from the bodily structure, because its additional wear upon this complicated mechanism, if suffered to be continuous, would prove disastrous to the health of the individual. The involuntary action must, therefore, for this time of recuperation, be left free, and to its sole province of labor, while the voluntary retires behind the scenes. We are not disposed to dogmatize, but must be allowed to express our honest convictions on a subject of so much importance, as having become the result of long experience in these clairvoyant moods or spiritual states. And here we see that in the process of sleep, it seems the especial work of the spirit to build up the body, and at that time nature seeks to restore, by producing a perfect equilibrium between the two-therefore the notion seems most irrational and absurd, that the spirit can or does leave the body, at such times, and vis-it distant places. The "extension of a magnetic cord" to such distant places, even to other planets, this finely spun thread preserving the connection between the spirit and the body, is another most irrational idea to us. Knowing the laws by which the soul remains tenanted with flesh, we cannot harmonize such untenable propositions therewith.

But to explain these strange and interesting experiences, in which the soul appears to visit distant places, and roam about at pleasure during the hours of trance or sleep, is a very easy matter, and on grounds that are perfectly logical and capable of proof. Innumerable, almost, are the cases in which individuals have, in a lucid, clear state, seen events transpiring hundreds and thousands of miles away.

Such was the case of Swedenborg during the fire at Stockholm. Many individuals, not capable of this clear sightedness in the waking state, are more intensely quickened and illuminated in the sleep or trance state. At those times there is an extension or vivilication of the spiritual censes and perception. The spiritual sight knows no restrictions of material limitation or law. So with the spiritual hearing, and all other faculties of spiritual perceptionallowing always that the conditions are per fect. The ripened spirit does not need to leave its temporary connection with the body, and rush away like a comet into the depths of space, to gain a sight of Orion or take ifems of interest on the planet Jupiter, and certainly it does not need to sever this connection in order to visit the spirit-world-for, as a spirit, with all the potencies and possibilities of that immortal being or existence, it is not less in the spirit-world now, than if translated from the material temple it now illumines. Granting the intimate, harmonious relation which nature has assigned, as cementing the attraction or affinity between the spirit and the body, and thus preserving a healthy co-operation and balance between the two, this close relation still proves no obstruction to the free, unbounded sweep of all our spiritual senses. But we must conclude that the more perfect this rapport between soul and body, the more perfect will be the exhibition of our spiritual The spirit which is not trammeled senses. with the results of disease, which holds the organic structure in quiet, penceful subordina-tion during the hours of sleep, trance, or waking, does not lose aught of its inherent power by such connection-but on the other hand must be materially benefited thereby, or otherwise its condition would be a most unnatural and unfortunate one. Now, for every assistance outwrought from material science, we are indebted to the intelligence of the immortal part. Our physical eyes are limited in their vision to the material plane upon which we are cast, and for the relations we hold to this plane in our close contact with physical things, and when we wish to extend or change that vision and adapt it to our desires, we avail ourselves of the optic glass or microscope as a means of accomplishment. We bring to us the distant mountain, the passing pageant, the charming landscapeaye, the countless stars that gem the depths of the firmament which we had otherwise never seen ! We turn the telescope upon the silver satellite whose history has been wrapped in the long midnight gloom of the ages, and we learn that wondrous mechanism is reducing the distance, and bringing our shining attend ant so near as to promise to us some day a full view of her surface, We take the microscope in our hand, and lo ! a new world of wondrous imagery and beauty, and life, unfolds its tiny portals to us, and we gaze in rapture upon the mysterious realm which our unaided mortal eye had never seen, which our imagination had never conceived till thus revealed. It was some prompting spirit which invented the glass as an aid to our doubting, benighted senses. And that which the soul or spirit is able to prove by actual illustration-that by which it demonstrates its own inherent capacities, should satisfy us that these powers belong not to the dull, cold, inanimate glass, blit to the spirit itself. Thus, if a spirit can incorporate or embody in a material mechanism, the unfolded law of vision, we must see how perfect, how unlimited, how unbounded on every hand must be the truly ripe, unfolded vision of the unfettered spirit ! Space is no obstruction-time no delay Wherever the soul of the seer is conscious of an attraction, or is in strong rapport with other minds, there its senses will rush with more than the velocity of lightning. It may retain its vital, magnetic connection with the fleshly timepiece, it may even knit itself closer thereto, but as the light sweeps the heavens, so these fine spiritual rays of the soul, these immortal senses, defying the withs of limitation, will prove themselves as free as the light of eternity. Were the soul-nature liberated from the thralldom of superstition and false teachings, were it cultivated, even as we cultivate any rare, artistic gift, and were it harmoniously connected with a perfect body, oh I how glorious would become its revelations !

in the cradle of superstition and skepticism; we suffer the arms of old error to enfold us: we close our eyes to all but the material, and never know, till by some transition, the veil is lifted and the scales drop from our blind eyes what a grand, majestic realm of spirit-life and power we are floating in, as this little planet of ours rolls on in its orbit, and we push on in the development and refinement of our real life-the life of the individualized spirit. I sit here in my quiet room, a fine stereoscope, with its revolving set of copies, beside me-and in review there passes before me our far-famed Niagara; now dressed in summer robes, her scenery inspires me with all the delicious sense of that great rush and sound of cooling, limpid waters in a sultry day. I am, in spirit, there. am oblivious-lost to all around me. My mind, my spirit is en rapport with Niagara. am there—or rather Niagara has come to me. turn the wheel, and here is the same Niagara n winter dress. Everything is touched by the Frost King-all locked in the stern embrace of the yearly conquerer-all but that wondrous cataract, which has allowed the frost to hang its pendants, upon every possible point, and adorn her like an angel of purity in her fleecy white, but which eternally tells her story of freedom, her mighty sweep of power, to her millions of auditors who worship at the shrine of the grand and the beautiful.'

In our present babyhood of soul, we sleep

Now I am there-and the sense of cold, the presence of winter comes stealing over me. A ninute ago I was in that summer sense and state of feeling -now I am transported to zero. My room is still at a summer temperature, but gaze upon all these icebound scenes surrounding the Falls, and a creeping sense of that chilling, piercing atmosphere is upon me. Now if I continue this a longer time my spirits actually begin to sink, with this sudden change of temperature from blooming, fruitful, balmy summer, to the depths of cold, frosty, biting winter. I turn the wheel, and all the variety of its passing scenes, from the Yosemite to the barren steppes of Siberia-all the contrasts of life, "from grave to gay, from mirthful to severe," touches the springs of feeling, and carries my senses captive! O wondrous world of life ! The soul no longer blind in spirit, no longer deaf, no longer chained, is a elescope of itself-a microscope-a stereoscope! It needs no material glass-no material eye. If it can see two hundred miles, it can by cultivation and practice in this domain of its being, see two ihousand miles. And where then does the limit begin? In vain we may seek to define that line of separation! It cannot be found. On through the realms of terrestrial life, on to the grand, illimitable empires of the

Wm. B. Fahnestock to Henry T. Child, M. D.

infinite—on to the homes of the translated—

and on, on, with them forever!

DEAR FRIEND:—I regret exceedingly that we have had no opportunity of conversing upon those subjects which lately appeared in the RELIGIO-PHILOSOPHICAL JOURNAL from your pen.

The article upon "Healing Mediumship," I am forced to say, being founded upon the animal magnetic theory, is as devoid of truth as that imaginary fluid or force is of an existence in nature.

Because healing by the laying-on of hands is the oldest method of cure, or has been a universal custom of mankind in the earlier ages, is no proof that it is truly a remedy for

NOVEMBER 18, 1871.

Written for the Religio-Philosophical Journal. Reason the Culminating Flower.

We are sometimes told by persons professing religion, that human reason is profane, is not to be used where sacred things are concerned; but that is not the language of the Scriptures. "Come now and let us reason together, saith the Lord; though your sins he as searlet they shall be white as snow; though they be like crimson they shall be as wool." "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."

Of course, we all understand that reason and judgment are one and the same thing, when authoritatively or properly defined, and this sublime quality of the human mind, this crowning, culminating flower of soul attributes, is appealed to on almost every page of the sacred record. Sometimes the term reason, is used, and sometimes judgment; and why should not this quality of the mind he addressed and excrcised in all things? For when we cease to use it, then are we proper subjects for an asylum.

We cannot perform the smallest duties of our every day life without this beneficent gift of the all-loving Father; then what does the theologian mean, when he tells we must not use it in the realm of theological investigation? When we banish reason from our investigations and conclusions, on any subject, we send the judge from the bench, the helmsman from the wheel, the sentinel from his post; then the other faculties would not know which way to go, how far to go, nor when to stop. Anarchy and con-fusion night reign, even in the affectional and devotional departments, faculties that, judiciously governed and restrained, lead by pleasant paths, and green pastures, and sweetly inurnuring streams; but when reason holds no power over them, then they may become as the wild horse that runs upon the plain unbridled. Shall it be said that reason shall not be trusted, because it is not always correct in its deductions,-sometimes makes mistakes from the effects of finite limitations; if that objection be well laid, it would apply with an hundred fold more force to the other faculties. We know that judgment gathers strength by and through experience in action, and that is an excellent reason why it should be brought into use at every step.

It is an attribute of the mind that demands to be used, otherwise it leaves the lifeboat with an unpracticed helmsman to guide, and the individual is very likely to be drifted away down among the maelstroms of appetite and passion, to be turned round and round, as between the whirling vortex of Seylla and Charybdis, and sink amid the dark waves of human vice. If in all temporal things, even the most trivial, we need to use our reason, why should we not use it in considering those eternal interests, which in their magnitude and power overleap all mere earthly interests?

It is claimed to have been said by Lord Bacon, that "a potentate would not find much difficulty in ruling a nation, if he would only cut off all the large heads." And it seems to me that if a religious man can be persuaded to abdicate his reason, he is then almost a headless man, liable to be drifted, and used by the artful and designing for well nigh any purpose that may suit their interest or convenience.

Certain it is, that which is sensible, that which our better judgment would dictate should be done, as preparatory to the important change awaiting us, that should receive our prompt attention. Reason says, if we would take heaven along with us into a coming life, we must begin to create it in our own souls before we depart; reason says, in order to obtain that heavenly state of mind, we must cultivate

This constitutes diversity, and establishes the individuality of being, wherein each differs in some point from every other one.

But yet we are often told, "If clairvoyance is true, and you can see one thing, you can see everything." But how inconsistent and unreasonable is this idea. Can an individual see with the unaided eye beyond the "scope of vision?" Can one, with the aid of even Herschell's telescope, see the planets that are not in its range, or can they discover those worlds too remote from our earth for its powers? And can they, when by its wonderful powers they have discovered an unknown world, see its physical, social, and moral conditions, the climate, soil, vegetation, faces of animals, with its inhabitants and their occupations? If not, then why ask that the telescope of clairvoyant vision shall reveal all wonders, or assume that it reveals none.

But clairvoyance is a power that reaches out beyond those of the accredited senses, as the telescope reaches out or extends the ordinary powers of vision; unlike in different minds and organisms, and presenting as many grades of action as there are individuals, each capable of doing excellent labor in their particular field to which they are adapted, yet no one competent to do the work of all.

Do not, therefore, expect everything of any one mind, whether man, spirit, or angel, for infinite perfection belongs only to the Infinite Mind, the great ALL-MIND, or God. Do not ask too much for clairvoyance, or you will be doomed to disappointment; but if you get knowledge in any given direction, in advance of that attained by the ordinary modes of investigation, then, instead of blaspheming against the truth by demanding everything of the clairvoyant, thank, from your inmost soul, the Father of all, that so much light has, in the very nature of things, been permitted to come to you. In religion, in arts, and science, it has pio-

In religion, in arts, and science, it has pioneered the advance guard, and now is pointing that higher way that will lead mankind up the steeps of selfishness, ignorance and crucity, to that elevated condition of health, harmony and happiness.

Far out upon the spiritual sky we see the glinting rays of this aurora dawn, which the angels are rolling onward, and soon the fullorbed sun of reason will arise to shed the golden glory beams of peace and joy over all mankind. St. Charles, Ill., Oct. 26th, 1871. the relief of disease; and I think that the idea that "each organ in health generates more life force or vitality within itself than it requires," is as void of truth, as that it can be transmitted to others. That certain persons also have peculiar powers to cure certain diseases in preference to others, is an idea that originated in the imagination of magnetic operators, and only existed, and was a truth to them, because they believed magnetism to be the cause of it, and that it could not be otherwise. You must have had the same experience in the having-on of hands, that all others have met with, and that it is a most uncertain method of relief, you have acknowledged.

If it be true that animal magnetism has an existence in nature, and that it has the power of being transmitted from one person to another so as to effect cures, it ought certainly to do so; but I have yet to see or hear of the first cure that has truly been made by the laying on of hands, simply independent of faith or a belief upon the part of the patient that such a result would follow.

I wish, however, to be distinctly understood, that I do not deny that cures do sometimes take place after the laying-on of hands, but I differ most materially as to the cause of their having been effected; and the only way that a reasoning mind can account for the fact, is upon the principle of faith or a belief upon the part of the patient, that it will have the desired effect.

It is a fact, also, that cannot be contradicted, that if persons, whether sensitive or not, have no faith or belief that the laying-on of hands, or the bits of paper, water, or powders, said to have been magnetized and sent to them, have a curative power, I am constrained to say, they will have no beneficial effect, whatever; and the great mass of failures to cure in this way, will bear the out in this respect, and are too palpable to admit of a doubt.

This, of course, does not include regular prescriptions by spirits or physicians who have left the form, which, although they do not always have the desired effect, I know full well sometimes have acted like a specific, and being the result of knowledge in intelligent beings, and not of a supposed something that has no existence, I can understand why beneficial effects follow the former and not the latter, outside of faith or a belief upon the part of the patient. Clairvoyance may aid us in obtaining a true idea of the condition of the system; and spirits like men, may, when the patient is in a statuvolic or sensitive condition, impress their minds so as to relieve disease, but that they have any more power to do so than men, remains to be demonstrated and I am satisfied that we will have to fall back upon the principle, that whether the impression is made upon the patient's mind by spirits, or at the request of mortals, the determination or conviction that they will be well, must be made or experienced by the patient, or no good outside of the power to keep the affected parts in an insensible condition will be experienced. It, therefore, shows, that if we desire benefi-

It, therefore, shows, that if we desire beneficial results, spirits, like men, must understand the true nature of the condition, as well as how the end in view is most likely to be accomplished, or they, like men, will grope in the dark for results, which, it is impossible under existing circumstances, to effect. It is, therefore, evident, that the only way to effect permanent cures is through the mind of the subject; and it will make no difference, so far as the cure is concerned, whether the mind is impressed by spirits, directed by men, or is effected by the will, or a determination upon the part of subjects themselves, independent of either, so that the resolution is made, or the conviction established in the mind is all that is necessary.

Lancaster, Pa.

or cheerfulness, patience, kindness, justice, mercy, ea and tender compassion for the unfortunate and fe erring. We must live to the utmost extent of ," our powers the principles of the golden rule. ed W. C. W.

Bordentown, N. J., Oct. 30th, 1871.

From the Boston Investigator. A Sanctimonious Scoundrel.

The White Pine (Nevada) News of October 18 says: "He that dippeth his hand with me in the dish, the same shall betray me," The above quotation from Holy Writ, is applicable to an individual residing in this county, not far from Hamilton. This holy broth eaters arrived from Terre Haute, Indiana, cleven months ago, with an empty carpet-bag and depleted purse. With meek physiognomy, and optics turned heavenward, he discoursed on the frailties of human nature-dwelling particularly on the sinfulness of us mountain people. In a very short time, by dint of sanctimonious artifice, he wormed himself, serpent like, into the confidence of a respectable fam-He became an inmate of the house, and put his heavenly "barebones" under the family table-offering up grace while the soup was

cooling. In the family lives a young lady possessed of every virtue necessary for the happiness of any one man; The praying "hoosier" won her love, and last Sunday was appointed for the wedding to come off. Saturday evening letters were received by the uncle of the young lady, making inquiries about the "carpet-bagger."—The letters stated that he had two wives living in the States—one at Green Bay, Wisconsin, and the other at Terre Haute, Indiana. He deserted the last wife, taking all the available means he could lay his holy hands on leaving his wife with five children to support, and destitute of the necessaries of life. We should be most happy to publish the name of this oily hypocrite, but the friends of the family have asked us to refrain from doing so, at the present time.

Letter from New York.

BRO. JONES:-We have received your circular, setting forth the condition in which you are placed, and hasten to do what little we can to assist you. Herewith please find our statement. Mr. John Wait, a leading Spiritualist of this place, sends you \$2.00; B. J. Barter, also a strong believer, sends you \$3.00 for a copy of the RELIGIO-PHILOSOPHICAL JOURNAL one year; I send you \$3.00 for a renewal of my subscription, making in all \$8.00. I shall get a money order here and forward to Chicago Post Office, where you can draw it. We shall continue to get all the subscribers we can. For, how you have suffered by the terrible calamity that has befallen your city. But I need not preach courage and patience to one who has passed through what you have. Oh, that I could send you more, much more, that would cheer and give you courage. We are doubly thankful that our Sister Robinson has been spared the awful suffering that must have befallen her, had she been driven from her home by the fire demon. Now, Bro. Jones, everything that we can do for you in obtaining subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL, we shall do cheerfully. We feel it to be a duty we owe the Spirit World.

To our Bro. J. R. Francis, we feel that we owe a debt of gratitude which we can only pay by using our utmost endeavors to support the RELIGIO-PHILOSOPHICAL JOURNAL.

J. W. &. B. W. FOSTHR. Ballston Spa, N. Y., Oct., 1871.



NOVEMBER 18, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL.

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its of the first century appearing Witnesses One and All. CERPTEVING TO THE ···· : () : ····

-:01--to is broad. One-fourth of it is oc-to the Protestant Clergy, reviewing the religious world in connection allibility, plenary inspiration, mir-sets forth the successes and re-nitism and asks their explanation. Protestant theology or Christian-ground, for three hundred years, one. It discusses the effects on and spiritual growth of such doe-ement, Original Depravity, a Per-leth. It enquires whether religion It contrasts Calvinism, Luther-ristinality. Inspiration it regards inestimable gift of God and the gift for all ages, not confined to hurch : a gift pre-eminently ap-our religion. I the hock is to afford conclusive cal evidence, of inmortality. It have the same evidence on that ad. More than half the volume priof of this-matratives that will dible, at first sight, to many-yet evidence as strong as that which courts of law, the life and death the stroneest of all historical evi-INCOMPARABLE VIRTUES AND THE MAGIC POWERS OF THE MAGNETIC MEDICAL MESSENGERS FROM SPIRITS TO MEN,

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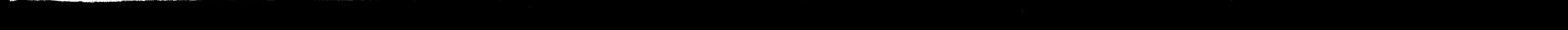
Neuralgia, P. 2,137; Dyspepsia, P. 2,974; Asthma, P. 2,215; Catarrh, P, 987; Chills and Fever, P & N, 2,418; Rheumatism, P. 1,378; Painful Menstruction, P. 1,497; Suppressed Menstruation, P, 934; Female Weaknessed, P, 1,561; Fever, P, 2,386; Amaurosis (Blindness), N, 63; Coughs and Colds, P. 1,739; Heart' Disease, P. 583; Diarrhæa, P. 1,114; Headache, P. 1,841; Dysentery, P. 1.246; Liver Complaint, P, 760; Paines and Aches. P, 881; Deafness, N, 83; Bronchitis, P, 325; Piles, P, 218; Cholle, P, 112; Worms, P, 380; Inflaminations, P, 971; Paralysis, N, 74; Acidity of the Stomach, P. 352; Euroche, P., 436; Toothache, P. 355; Flatulence, P. 265; Hysteria, P. 84; Diptheria, P, 88; Spermatorrhooa (Sominal Weakness), P. 1,481; Erysipelas, P. 932; Constipution, P. 386; Loss of Taste and Loss of Smell, N, 32; Nervousness, P, 472; St. Vitus' Dance, P, 23; Disease of the Prostrate Gland, P. 63; Sciatica, P. 32; Sleeplessness, P. 1.468; Tumors and Cancers, P, 28; Falling of Womb, P, 317: Involuntary Urination, N, 18; Influenza, P, 276: Damb Ague, P & N, 581; Scrofula and Scrofalous Sone Eyes, P. 875; Typhoid and Typhus Fever, N, 431; Kidney Disease, P, 571; Miscellancous Diseases, such as Fever Sores, P; Sore Eyes, P; Convulsions, P; Fits, P; Diabetes, P: Cholera, P; Cramps, P; Consumption, P; Croup, P; Discuss of the Skin, P; Gout, P; Insanity, P; Jaendice, P; Threatened Abortion, P; 'Quinsy, P, etc.-323.

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RELIGIO-PHILOSOPHICAL JOURNAL.

frontier Department.

ALTERNATION OF THE ALTERNATION OF A CONTRACT OF
BY WILSON.

A Wonderful Test at Des Moines,

Last night we were reading character and giving tests through the nervo-magnetic law of spirit control, in Spiritual Hall. After reading a skeptic very correctly, he asked, "Will you read a man of my selection?"

"Yes;" we replied.

"Then read this man on my left."

"We will, in good time."

After reading the life lines of several strangers, we stepped to the man pointed out, and asked him to lay the fingers of his right hand on the fingers of our right hand-not touching our hand with his thumb. This was done. The man was tall, spare, dark in face and hair, was nervous, billious, sanguine in temperament; his touch to us was cold and viscous. He was about thirty-three years of age, and outwardly appeared to be a man of medium understanding. The reading was as follows:

From 12 to 16 years of age, this man was under strong and powerful religious influences; at 17 there is a change,-he becomes a thinker. From then till now, he has been religious in the observance of truth, law, nature and science, valuing the speculations of men only as they are sustained by law and nature's truth. He cannot sit under the speaking of any powerful mind without being much affected by the argument and chergy of the speaker. He is more than an ordinary thinker; and while he is religious in his observance of nature and nature's law, he is skeptical in reference to human testimony. I find with him at 17 years of age, a man stout, thick set, full features, dark complexion, dark hair, about forty, or five and forty years old. He is a preacher of the Gospel, a pretentious man,-very positive, and a revivalist. The action of this man has much to do with his present status of thought and manhood. He was a bad man, and his actions had much to do with forming your present position in regard to religious matters. He was not an honest man, and did not believe what he taught. This all took place far from here. What do you know

of this; am I right or wrong? "Repeat what you have said, carefully," he

said. We did so. He answered, "In part you are right, in part you are wrong." "In what part are we wrong? "You have made me a Christian, while I

am an Infidel, and believe nothing, whatever, of a future existence."

"You are wrong, sir; I have not made a Christian of you, but a 'skeptic, in reference to human testimony,—religious only in the observation and worship of nature.""

"Then you are right, sir, so far as that part of my character is concerned. I am the son of a Baptist clergyman; and, as you said, 'I was under strong and marked religious influences from 12 to 16 years of age, and in my 17th year began to doubt and became an infidel,' but you are wrong in regard to the honesty of the man you described as a minister. I knew him. You have described well; but he was honest and earnest in all he taught, hence, you see, that you are wrong in your premises."

Resolved, That the New Testament sustains Modern Spiritualism. What Christian minister will fake it up. He must be a man of good moral character, and in charge of a congregation.

Mrs. A. H. Robitson, the Healing Medium.

The above-named, world-renowned mediumi continues to heal the sick, with thervelous resulfs, at her residence, 1484th avenue. Chronic and acute diseases alike yield to the remedies presented by her while under spirit control. Her advertisement will be found in another column, containing directions to those who write her for diagnosis and prescriptions.

The following are extracts from two letters picked up at random from a package of an hundred or more recently received from those he has treated, in different parts of the country. John A. Taylor, writing from Middletown, Connecticut, Oct. 19th, says: "Mrs. Robinson, my health has greatly improved. Your medicine has had a better effect upon me than any 'other that I have ever taken.'

Mrs. S. M. Pease, of Oberlin, Ohio, who has been tor many years troubled with asthma and severe chronic cankered sore mouth, eyes, nose, and bowels, in her letter of Oct. 16th, says, "It is now twelve days since I began following 'your prescription. I am much better. My eyes, nose and mouth are well, my head is free from pain, and there is much less soreness in 'my bowels that" when I commenced taking 'your medicine."

Spirit Likenesses.

Mr. and Mrs. Morell's, Brooklyn, N. Y., have furnished us with these different sizes of photographs of one of Anderson's likeness of the spirit of "Sunshine," a beautiful Indian girl-a guardian spirit who often entrances Mrs. Dr. Morelle.

Our sincere thanks are hereby tendered to our friends for the present. The loss of all of our spirit likenesses is more keedly felt than anything else destroyed by the late fire.

We have advice that the spirits have executed some fine likenesses for us at Bro. Petts' room in Harrisburg, Pa. We hope to receive them in time to make a further announcement in our next issue.

Letters of Inquiry.

We are receiving letters of inquiry in regard to letters which have been sent to us since the fire. We have no doubt but what all have come safely to hand, but it is almost impossible tes answer at present. As soon as we can get our regular mail list set up, which is a big job, the proper credits will appear apon each one's paper. As soon as we can get up our letter case our many letters will be asranged in alpha-

hetical order, so that we can promptly refer to letters received, and reply to inquiries. Until

STATE CONVENTIONS.

Wisconsin,

The Wisconsin State Spiritnalist Convention fiel at the village of Lowell, Dodge county, October 28th, and in the absence of the President, U. S. Hamilton, of Beloit, J. O. Barrett called the Convention to order. Wm. H. Greca, of Lowell, was elected President of the State Association for the coming year. Mrs. J. O. Barrett was elected Vice President, and D. S. Woodworth, of Oak Grove, Sceretary. A Committee on Resolutions was appointed by the Chair, consisting of J. O. Barrett, E. W. Stevens, and Dr. Samuel Underhill. D. S. Woodworth, P. P. Richerson, and Cor-delia Saunders were appointed a Committee on Pro-gramme. After some remarks by J. O. Barrett, State Missionary, the Convention adjourned until 2 oclock P. M.

SATURDAY AFTERNOON SESSION.

Convention called to order by the President. Singnig by Mr. and Mrs. Green, of Burnett. The Convention then spent a pleasant half hour in conference, in which E. W. Stevens, D. S. Woodworth, Wm. Hoges, and Dr. Underhill took part. The Convention then listened to a very able and eloquent address by J. O. Barrett, which will long be remembered by those who heard it. Bro. Barrett is just the man for the place he occupies as State Missionary. He is an able, eloquent man, and full of zeal in the good cause. The Convention elected an Executive Committee, consisting of Wm. A. Green, D. S. Woodworth, Mrs. J. O. Barrett, E. W. Stevens, Miss Cordelia Saunders, Mrs. Hoges, of Waterloo, and M. D. Benedict, of Lowell. Ad-jonrned until 6 p. M. jonraed until 6 p. M.

SATURDAY EVENING SESSION.

In the absence of the President, the Vice President oc-empied the chair, and called the meeting to order. The following resolutions were introduced and adopted:

ist. Resolved, That the glowing aspects of Modern Spiritualism impel us to thank God and take courage. 2nd. Resolved, That we are convinced the Spirit World is moving in a power or force upon the inhabitants of this globe, as at no former period of its history.

3rd. Resolved, That the real cause of this extra move-ment is the increased intelligence and more enlightened and liberal views of men on human rights, and State and National legislation, so that we may not be put to death as has been done in bygone days.

4th. Resolved, That we believe Spiritualism will estab-lish a most giorious state of society, and that Co-operative Labor, Womza's Rights, and the International Labor Or-ganization are all working for the emancipation of our race from king and priest, monopolies and poverty.

5th. Resolved, That the cause demands greater dovo-tion and freer sacrifices of time and money, as the harvest is ripe and more knor is required than in any previous period

6th. Resolved, That we must not forget the day of small raps of mighty import; but that circles should be held everywhere with aspiring souls to invite new mani-festations and develop new mediums.

7th. Resolved, That we anticipate such a re-organiza-tion of society as will provide homes and education for young and old.

8th. Resolved, That the abor-saving machinery proph-cries an era of light labor, an ample supply of all human wants, the triumph of justice, and reign of love your brother as you love yourself.

9th. Recoiled, That the demands of right-ons legisla-tion, the triumph of temperance, and the principles of eternal justice demand the enfranchisement of woman and her vote at the polls.

10th. Resolved, That in the successful of the children of our and we behold the surest source of spiritualization and development of the race; and to this end we recom-mend that the religion of the angels be early taught, and Children's Progressive Lyceume be organized and sus-tained at all feasible points.

11th. Resolved, That we will with renewed energy struggle to realize the thorough triamph of the indications of these Resolutions.

Mr. Renten, of Watertown, was called to the stand and gave a very interesting address on the science of Spisit-unlism. Mrs. Hoges, of Waterloo, delivered a very beau-tiful/lecture while under spirit control¹. She was followed by Dr. Underhill in some very able remarks on Spirit Magnetism.

Adjourned antil Sunday morning.

SUNDAY MORNING SESSACE

At 9 s'élick the Convention was called to order by E. W. Stesens, the President not being present. An hour's conference was opened by Bro. Renton, who was followed by Dr. Underhill and D. S. Woodworth. After which the President took the chair, and the Convertion listened to a beantiful song by the Lowell chair, led by Pro-Marker Marker and the Convertion listened to be an inspirational poem was read by Mrs. J. C. Barret. Mattie Hulett Parry was introduced to the Convention and delivered an able and eloquent address. Sister Parry is a rising star, and there are few in the constry who excel-her as a public specker.

her as a public specificr. A collection was taken up to defray the expenses of the meeting, after which are recess was taken und 116 o'clock. Immediately after the forenoon services the Executive

and then adjourned to meet at 9% o'clock, Sunday morning.

SUNDAY MORNING SESSION.

A conference of one hour, was agreed upon, and it was A conference of one hour, was agreed upon, and it was truly a feast to listen to so many whose souls were stirred by thoughts from the Summer Land, and we could truly say, "It is good for us to be here." Dr. J. K. Mailey, of Indiana, gave the morning lecture, on "Medium-rhip." It is a noble theme, and was well received. Bro. Baikey's manuer of speaking has improved since tast we saw him; and as he is constantly traveling and laboring in our cause, we hope warm friends will greet him every-where. After music and singing, we adjourned to meet at 2 o'clocks. F. M. at 2 o'clot's, P. M.

SUNDAY AFTERNOON SESSION.

The President promptly called us to order, and another heart-thrilling hour of conference floated away into the realms of the past. At its close II. H. Smith gave us his views of the Bible. His lecture was radical, yet he stuck so close to version, that not even his opposers could find fault with him. Adjourned.

SUNDAY EVENING SECTION.

Met at 7 o'clock, for the last session, to be spent in conference and speaking. The Hall was diled with a quiet, respectable andience, who came to listen and inquire, as they did in Paul's time—"Are these things so?" The first lecture of the evening was by Mrs. Induce, as they the in Fair's time—"Are these timings so?" The first lecture of the evening was by Mrs. Harriet E. Pope; the next, by J. L. Potter, State Agent, who gave the closing address, deep, logical, and thrilling. The Excentive Board met at different times as occasion demanded, to attend to the affairs of the Association. A motion before the Board that J. L. Potter be elected State Agent for the ensuing year. Corrido.

A motion before the Board that J. L. Potter be elected State Agent for the ensuing year. Carried. Motion that Mrs. Pope he paid \$15.00 for services 38 Secretary of Association. Carried. Motion that H. H. Smith, Isaac Pope, and Harriet E. Pope, act as State Missionaries, collecting their own salary. Carried.

Solary, Carried.
Our Agent gave the names of four hundred and twenty-five, as members of the Association, but upon carefulinquiry, it is thought that not more than one in five or six who are real Spiritualists are members.
The speakers in the State, who have received "Certificates of Fellowship" from the Association, authorizing, them to solemnize marriage according to the laws of the State, are: Mrs. M. H. Fuller, Mrs. M. J. Colborn, Wan. Wakefield, H. H. Smith, Issac Pope, and Harriet E. Pope, while there are a number of others, who lecture in the State, and are doing a good work.

Our cause is prospering; many are anxionaly inquiring of our philosophy, and there seems to be a deep-seated cameetness to know whether Spiritualism is true or not. The Convention unanimously voted their thanks to the people of Faribault for their kindness and respectful attention; also to the various Rallroads for their kindless, in granting return tickets free to so many of the Our Semi-Annual Convention is to be held in Minneap-

A music dealer in town generously loaned an organ for the use of the Convention, for which he has the thanks of The severa fires in the Northwest of Minnesota, and

The severa fires in the Northwest of Minnesota, and the scanty crops throughout the State, have, in a measure, crippled our resources; but Spiritualists are hopeful, and we are determined in Minnesota, to stand by the banner of Equal Rights and Progression. Dr. Builey and others plead earnestly for our spiritual papers, urging all to subscribe who did not take them, and especially the RELIGIO-PHILOSCHITEAL JOURNAL and Lyneux Eanner. The sufferens by the late fire in Chicago, have erlisted the synapshies of every one, and especially users the sufferent between the subscribe who the first first first the sufferent between the synapshies of every first finalist. sympathies of every one, and especially every Spiritualist; and we hope material and will be given them, as we are home sick to once more greet the staunch old Journan. ISAAC POPE, Pres.

HARRIET E. POPE. Sec.

. Iowa.

The town of Jowa Salls is situated on the bank of Iowa River, about one hundred and fifty miles west of Du-brune, on the northwestern extention of the Elinois Cen-trait R.R. It is very pleasantly situated, has beautiful gardens and orchards, interspersed with fine groves and pleasant walks, and contains about two thousand inhabit-ants. At this point the State Convention of Spiritualists for 1871 was held. A large and commodions half was pro-vided for the occasion, and many warm friends groeted us. Among the number we hold in grateful remembrance are Mr. and Mrs. Stevens, of the Union Hotel. Their us. Among the number we hold in grateful remembrance are Mr. and Mrs. Stevens, of the Union Hotel. Their doors were open to all who would come. Mr. and Mrs. Higgins extended their kinathospitality to twenty or thir-ty of the friends. Mr. and Mrs. Bump rented a house in town, that they might assist in caring for the friends. The convention was well represented from all parts of the State, and speakers and people seemed determined to have a good time. Our old plonger friend, Warren Chase, heid the andlence spell-board with this inspired elonguence. P. P. Good, with his stirring, energetie, mitter-of-fast ar-guments, J. K. Balley, with his siddge-hammer blows for the truth, made it the most interesting time ever held in the State.

s the State. Spiritualists seeking a horse in the West will do wall to settle at Iowa Fells. EDWIN CATE, See

Jew Advertisements.

NOVEMBER 18, 1871.

NEW AND REVISED EDITION.

Artificial Somnambulism.

BY WM. BAKER FAHARSTOCK, M.D.

The author of the above-named book is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind, as demenstrated by practical experiments during the last twenty ycars.

No work has ever been published which so thoroughly demonstrates many popular theories to be unformeded and fallacions, and at the same time gives a rational theory for phenomena manifested.

Dr. Fahnestock is a thorough heliever in spirit comnunion, and teaches in this work the modus operandi to a demonstration,

The following is a Table of Contents of this valuable work.

CHAP. 1. Historical Survey.—Mesmer not the discoverer of the state.—Ine theory of it.—Its examination by the French commissioners.—Their conclusions.—The author's remarks.

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CHAP, HI, Of the conditions necessary for the produc-tion of the commandulic state, with instructions how to enter it, etc. 1st, of the instructor, or "operator;" 2d, of the patient; 3d, instructions; 4th, of the sensa-tions experienced by those who enter this state; 5th, of their swaking.

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Interapentic agent.
 CHAP, KNV. Of the kinds of disease enred while in this state. 1st, Chorea, or St. Vitus' Dance; 2d, Epülepsy; 3d, Dyspepsia; 4th, Intermittent Fever; 5th, Fever; 6th, Case; 7th, Inflammatory Rheamatism; 8th, Chronic Rheumatism; 9th, Hysteria; 10th, Melanchdy fröm unrequifted love; 11th, Case; 12th, Case; 13th, Case; 14th, Contraction of the matrices of the fingers: 15th, Scariet Fever; 16th, Case; 7th, Case.

At once we felt an influence of a most marked and unpleasant character. We said. "Sir, we are right. Let us refresh your memory. There lived in your neighborhood when you were 16 years old, a girl of 18 years of age. She was very fair, almost a full blonde,—large blue eyes, full and very ex-pressive; her hair was a light brown tinted with auburn, long and flowing; her features were oval, regular and well defined. There was a playful vein of mirthfulness ever present in her face. She was full of life and was the life of the company she might be present in. She was good and confiding. I see her in company with the minister I have described. He took her away from your place and never brought her back. She is a spirit and is here with you to night, and gives me this history of herself, her wrongs of him that wronged her, and all I have said of you. What know you of this?"

Then turning to the audience, we said, "Genuemen and ladies: We rest our case here. On this statement we staild of fall, and the only witness under heaven we have to offer in corroboration of what we have said is this infidel. Is it true or false,-what say you, SIT?

For a moment a wild unrest of excitement thrilled the audience; men began to stand up. The Spiritualists were exceeding anxious. Our witness sat as immovable as a rock; his head downcast, his face resting on his right hand. We turned an anxious look toward our witness. There he sat, in silence. The excitement was becoming painful, when of a sudden there echoed down the hall.

"Stand up, man; let the audience see you. Speak, what know you of this-is it true? demanded Dr. Connelly, of this city.

Slowly our witness arose, turning to the au-dience said, "When 16, in my 17th year, I was living in Kentucky. When the speaker first described the minister, I had another man in view that answered his description in all things, save that he was an honest man and believed what he taught. Of course, this man I had in view does not answer to the man the speaker claims to see. I have now before me another man that fills the description to the letter. I know the girl Mr. W. has described well; I could not describe her better. She wen; I could not describe her better. She eloped with the minister described by the speaker. The minister came back in about a a month without her. The girl's father called on the minister demanding the whereabouts of the girl. The minister replied that 'she was well, and at her uncle's in Indiana.' The friends of the girl at once wrote to the uncle, making inquiry in regard to her. The uncle wrote by return mail that the girl was not at his house, nor had she been there. This aroused suspicion of foul play, and the neighbors demanded an explanation, the minister refusing to give it. In the meantime the young people, and relatives of the young woman, determined to search the minister. He getting wind of the affair shut himself up in his house, and when they came to search him he attacked them defeating them, cutting some in a terrible manner, and then fled the country. He was a bad man. The girl is dead. This man has given a correct history of the affair, and I know there is not a man in this place that knows anything of this affair save myself. It is true." And the audience were very much surprised.

I am he that liveth, and was dead; and, behold, I

am alive forevermore, amen.—Rev 1, 18.4 Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.--Heb.

BELOVED, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world.—Ist

John, 4, 1. And the spirits of the prophets are subject to the prophets.—1st Cor. 14, 6, 32. And thus are the secrets of his heart made man-ifest.—25th verse, same chapter.

then our friends will have to presume all is right, which is doubtless the case in ninety-nine cases out of a hundred.

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mean	ums	1n (Inc	1g0,

The following are among the leading mediums of Chicago:

Mrs. A. H. Robinson, the great healing and business medium, 148 4th avenue. The Baugs Children, 227 South Morgan street. Mrs. Lord, 251 1-2 Park avenue. Minnie Myers, 169 4th Avenue. Dr. McFadden, 186 West Washington street, the medium that The Republican did not drive out of the city, nor did the fire burn him out, but who has a large house, with many boarders, and a little more room for transients visiting the city. There are a great number of other mediums, whose business can be easily found by calling at this office, and whose names and places of business will be put in the Me-

dium Register as soon as ascertained.

Disappointment.

It is very unpleasant to be disappointed when we have just reason to expect a different result. Hence we have worked day and night to reinstate the JOURNAL. Our subscribers will find this number everway equal to the best ever issued. It is our intention to make every succeeding a little better than the best preceding number. Our object is to please and instruct patrons. In turn we hope not to be disappointed through the negligence of those who ought to remember that ready pay is all important just now.

The Prairie Farmer.

Our cotemporary, the Prairie Farmer, comes forth since the fire as fresh and clear as new type, new press, and clear white paper can make it. As to the character of the matter nothing need to be said. Its former high reputation as an agricultural paper, is a sufficient guarantee that no pains will be spared by its editors to make it in the future as it has been in the past, an every way desirable paper to the agriculturalists of the Northwest. Their Publishing House is now located at 676 Wabash Avenue, Chicago.

Lost Papers.

In case papers do not reach subscribers within reasonable time, the better way is to write to this office immediately for copies to supply the place of lost numbers. If delayed we may not be able to furnish them. When we have them we send them free, so as to make the volumns complete to each subscriber.

An Arabic proverb says: "Silence is often an answer."

Aye, and a grandly eloquent one. FEW, men are wise enough to prefer the blame that is

useful to the praise which is hurtful.

"Angels are but men in lighter habit clad."-Dr. Young in "Night Thoughts." An escaped lunstic afforded some merriment in Bridge-

port recently. He carried a set of handcuils and fetters, and claimed that he had been commissioned to catch and chain the Devil, and had come to Bridgeport for that purpose.

Committee 1364 and re-elected J. O. Barrett at Shite Mis-sionary for the ensuing year. SUNDAY AFTERNOON SESSION. President Green called the meeting to order. Dr Un-President Green called the meeting to order. Dr Un-derhill opened the hournessigned to conference, with some appropriate remarks on Spiritualism as compared with erceds. He was followed by Bro. Renton, and D. S. Wordworth. E. W. Stevens then entertained the large and ence for over an hour in a masterly effort giving a glowing and brantiful description of the religion of the maging. It was full of inspiration and two electrons

glowing and heantiful description of the religion of the angels. It was full of inspiration and trae eloquence. Mrs. Parry was called to the stand by many voices, and in a short, pathetic address of twenty minutes duration she seemed to electify the whefe andieace with the mag-netism of her own soul. She seemed, for the trae being, to rise above the sphere of the inhabitants of earth, and appeared more disc an angel of light than a denized of this lower sphere. As she closed, giving a description of the trae work of the Spiritalist, there was scarcely a dry eye in the house. On notion of Bro. Stevens, the Convention adjourned' a till evening.

u ntil evening.

SUNDAY EVENING SESSION.

President in the chair. A motion was made and carried th at the Missionary be instructed to report quarteriy. M. rs. Mary Hoges was then called to the stand and ad-M. cs. Mary Hoges was then called to the stand and ad-do essed the meeting while under spirit control, taking for he r subject, "Spirit Intercourse," giving some flae tests of spirit presence. Mrs. Parry then reads a beautiful poem and I followed with another of her soul-stirring addresses, on the subject of "Symbolism." The Convention, after thanking the people of Lowell for their generous hospitality, adjourned until 1872. On the whole, the meeting was a grand success.

WM. H. GREEN, Frits:

B . S. WOODWORTH, Sec. Minnesota.

The Fourth Annual Convention of the State Association of Spiritualists met at Faribault, Rice county, October 27th, 28th, and 29th. At 2% ofclock r. x., the Convention was called to order by President Bargs, who made quite a let gthy speech in explanation of our coming togetter, also on various points of our faillowerdy. The afternoon was spent in business and conference, in which many of the delegates took part. J. E. Potter gave a short sketch of h is labors since the June Convention, and specke en-cour agingly of our prospects, spiritrally and financially. Mrs. M. H. Fuller gave a number of tests. An old gentle-man, Father Pratt, who passed from earth-life in August, and e good his promise to return to our Convention, and was immediately recognized by a farge number in the andi ence, some of whom were not aware that he list field.

Committee of Arrangements was appointed to con-A Committee of Arrangements was appointed to com-duct the affairs of the Convention, select speakers, etc., F. VV. Hanseom, of Minneapolis, Mrs. F. C. Carpenter, of Farr nington, and Isaac Pope, of Morristown, were ap-pointed as said Committee. A fter a song and music by J. L. Potter, the Cozvention adjourned to meet at 7 o'clock p. m.

FRIDAT EVENING SESSION.

Niceting called to only at the appointed time; and all joir ed in a conference of half an hour, we themistened to a lecture by Isaac Pope, of Morristown. Motion that at 11 o'chick on Saturday an informat ballot be cast for President of the Association for the ensuing year. Castied. . Adjourned, with good feeling and renewed faith in our cause, to meet at 9% A. M., Saturday.

SATURDAT MORNING SESSION.

After transacting some business, a lecture was delivered by Mrs. M. H. Fuller, of Elk River. She spoke of the ne-cessity of an entire devotion to our cause, and of the good results that would follow if each one would live up to the highest light which Spiritaalism gives to each individual. An informal ballot for President gave the largest num-her of votes to Jesse H. Some, of Stillwater. Moved that the final vote and election of officers be left.

After a song from the good old Harp we adjourned.

SATERDAY AFTERNOON SESSION.

Called to order at two o'clock, when Jesse H. Soule withdrew his mame as a candidate for the Presidency. Upon ballotting, Isaac Pope, of Morristown, was elected. The following officers, were elected for the ensuing

76ar:
Ist Vice-Pros.—Mrs. Abbie Rowley, Farmington.
2nd "Mrs. Abbie Stapleton, Aurora.
3rd "Mrs. Sanford Niles, Rochester.
Treasurer—Sylvanus Jenkins, Farmington.
Cor. and Rec. Scoretury—Mrs. Harriet E. Pope, Morris-

con, and Rec. Secretary-Mis. Harter D. Fort, Methodown. Executive Board-E. H. Bangs, Matasto; F. W. Hans-comb, Minneapolis; Mrs. E. M. Welch, St. Paul; C. P. Collins, Northfield; and H. H. Smith, Osseo. We then listened to a lecture by H. H. Smith, on clairooyance, etc., etc. Bro. Smith has a theory of his own, in regard to mediumship and spirit control, and holds to it with a tenacity worthy of so important a while Adjourned

subject, Adjourned.

FATURDAT EVENING SESSION.

Met at 7 o'clock for evening session, and spent an hour in conference. J. L. Potter gave the lecture for the evening, after which we listened to a soul-stirring song,

LITERARY NOTICES.

Eclectic Magazine. E. R. Polton, Publisher, 103 Future Str. New York. Terms, 35100 per year; two copies, \$3,00; single copies, 45 cents.

These who think that investigations into the life of Shakspeare, and criticism upon his plays, are overworked and barren themes, would do well to read "Shaksheare and his Times." which forms fae leading article in the Edectic Magazine for November Among others we cartienlarly noticed such admirable articles as "Modern Geology and the Mosaie Account of Creation"; "Cathays with Notices of Travelers to that Country," an admira Jib and appreciative essay of William Wordsworth, and another on the "Character of Cleopatin." The number is embellished with a fine portrait of Beethoven.

The American Odd Fellow, for November. Published by the A.O.F. Association, Nov 96 Nassau St., N. E. \$2.50 a year.

The last issue of this popular magazine is most attractive and valuable. In its varied contents we notice several good stories and sketches; illustrated articles, on "The Great Morass of North America and Newport"; "Letters from under a Lamp-post"; "An Odd Fellow Abroad"; "Leaves from a Rover's Life-log"; "Scientific and curious Facts": "Humors of the Day"; "Ladies" Olio"; "Interesting Miscellany": Correspondence from all quarters, &c., &c.

Looking Beyond. A souvenir of love to the bereft of er-ery Home, by J. O. Barrett. Wm. White & Co., E09-ton, Publishers.

This book is the production of one of our most gifted minds, and will be read with unusual interest. The reader will find its pages glistening with a "sunny philosophy,"--"a balin for every wounded heart." He relates some startling incidents in connection with Spiritualism that cannot fail to be of intense interest.

The Journal of Speculative Philosophy. Published quar-terly in St. Louis, Mo.

It is intended as a vehicle for such translations, commentaries, and original articles, as will best promote the interests of speculative philosophy in all its departments. Advanced minds should subscribe for it. All subscribtions (within the United States)' should be addressed to the Editor, Wm. T. Harris, box 2398, St. Louis, Mo.

Is Spiritualism True? is another spicy pamphlet. By Prof. Denton. Issued by the Banner of Light office. It contains forty-three closely printed pages, and

answers the question proposed in a manner satisfactory to every reflective mind.

The Herald of Health, for November, contains a very valuable letter from P. T. Barnum to the Editor, on his health, habits, and the relation of amnsements to health. which it will well repay every thoughtful person, whether sick or well, to read. This number also has a splendid article on the management of children, by Mr. Abbott, which every parent should perase. The publishers offer each subscriber a premium of a book entitled " Physical' Perfection," with three hundred pages and one hundred engravings, or Webster's Pocket Dictionary, with eighteen thousand words, etc., providing they send 12 cents extra for postage; also, October, November, and December numbers of this year free. Try it a year. Price, \$2.00,-20 cents a number.

The Phrenological Journal, one of the few magazines which are published at the present day for the radical benefit of radical readers, is represented on our table by its November number. The contents should interest every live member of our community. The following are particularly interesting: "James McCosh, President of Princeton College"; "A Man among Men"; "Spiritual Presence"; "The Educated Man in American Society "; "Alex'r II. Stephens"; "Thoughts on Phrenology"; "The Tagals and Visayaus," etc., e.e. The publisher offers the last three numbers of 1871, free, as a premium to subscribers for 1872. Terms, \$3.00 a year. S. R. Wells, 399 Broadway, N. Y.

The Overland Monthly, for November, contains an article from the pen of Capt. C. M. Seammon, on the "Pacific Sea Coast View," which is replete with interest. Other articles: "Above all Price"; "The Lost Treasure of Montezuma;" "The Oregon Indians"; "Naximillian and the American Legion." These all abound with matter of interest to every one.

The Radical, for November, comes freighted with interest to every liberal thinker.

Price, \$1.60; postage 16 cents. $*_{0}*$ For eale, wholes are and retail, by the Religio-Philosophical Publiching House, 159 Fourth Ave., Chicago.

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