





Arts and Sciences.

BY..... Y. A. CARR, M. D.

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

Comparative Theology—Continued.

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The Hindoo account of creation, of Adima and Heva, of their endowments, connubial felicity, their restive desires, their transgression, their forgiveness and promise of reincarnation, was at the time of its transfer from India to Egypt, familiar alike to "Paria" and "Priest." Being models of strength, beauty and organic perfection, and standing next to the angels in position and power, they, as man and woman, as male and female, as spirit and matter, were, as thus adjusted in the all-wise ordination of things, functionally mated and called equal. Having accepted them as the earth-plane representatives of the father sun, and mother earth, the father wisdom, and mother love, and knowing the incarnation of the positive father sun, is constantly impregnating the mother earth, and that the father wisdom is constantly impregnating the mother love, we have no doubt, but these positive centers combined, are constantly impregnating their representative manhood and womanhood on their mediatorial plane, and there should, as an ultimate, be a resource of central eliminating good, sufficient to saturate and purify all transitory, uncrystallized, receptive reservoirs of bad. In other words, it is a universal law of nature, that positives always control and rule over negatives, positives being centralized radiators, and negatives circumferential reflectors, one ever fixed in its standpoint, and the other revolving round and obedient to the laws of cohesion, affinity, repulsion, attraction of gravitation, and ever demanding the relative obedience of negatives. Since all law, condition and relation is positive or negative, according to the amount of the positive life force, or God power (so to speak), it contains, and since all law, condition and relation takes a corresponding position in the material and spiritual, according to the relative amount of this interior force contained, it may not be amiss before proceeding to the de- generating tendencies, leading to the necessi- ties of the Hindoo flood, reincarnation, etc., to look to the relative estimates of Hindoo and Hebrew motherhood, from which much of the subject matter of these necessarily limited arti- cles has sprung.

There is in the type impressing function of a truly self-conscious dignity, of wisely- directed motherhood, a sweep of prestige and power, as yet little understood. A functional sweep and power, which, under a wisely chosen and directed impress, during gestation, can do more in correct ante-natal impress and foundation, to favorably impress, mould and reform man and woman kind, than all other observances, rules and regulations that can be brought to bear upon the premises.

Just as the impressing motherhood is, so will the offspring be, and it is to these estimates, we, as scientists, are to look, when analyzing the offspring of any grade of motherhood, whether it be that of an epoch, era, age, na- tion, generation, or that of an individual woman.

All the truly inspirational conceptions and reachings of the primitive Vedas were pure and beautiful, because the impressing and im- pressed were in the near relation of fresh par- entage and childhood, while yet the morning stars sang together. As an evidence, look at and compare the then estimates of woman, with the succeeding estimates of after ages, na- tions and generations. "MAN [says primi- tively inspired Hindooism] is incomplete with- out woman, and the man who does not marry at the age of virility, should be stigmatized as infamous. He who despises woman, despises his mother. Who is cursed by woman, is cursed by God."

"The tears of woman call down fire of Heaven on those who make them flow. Evil to him who laughs at woman's suffering. God should laugh at his prayers."

"The songs of women are sweet in the ears of the Lord. Men should not, if they wish to be heard, sing in the presence of God without women."

"Women should be protected with tenderness, and gratified with gifts by all who wish for length of days."

"It was in answer to the prayer of woman that the Creator pardoned man—cursed be he who forgets it."

"A virtuous woman needs no purification, for she is never defiled even by contact with impurity."

"There is no crime more odious than to per- secute woman, and take advantage of her weakness."

"The woman watches over the house, and the protecting divinities (Devas) of the domestic hearth, are happy in her presence."

"Woman should be for man the soothing of labor, and consolation of misfortune."

"Woman should be shielded with fostering solicitude by their fathers, their brothers, their husbands, and the brothers of their husbands, if they hope for great prosperity."

"Whenever women live in affliction the family becomes extinct, but when they are re- spected, loved, and surrounded with tenderness, the family increases and prospers in every way."

"When women are honored, the divinities are content, but when they are not honored all undertakings fail."

"In the household where the husband is content with his wife, and the wife with her husband, happiness is insured forever."

"The virtuous woman should have but one husband, and the right-minded man should have but one wife."

Such was the original estimate of woman, yet as man became removed from the fresh, parental impressing center, this pure primi- tive estimate has continued to sink degree by degree, into the almost affectionless empiry- cism of legal lechery; and woman—powerless, choiceless woman, in a great measure has become a commercial creature of degenerate man's lordly convenience and passion.

While the Vedas taught that woman was "the soul of humanity," and while they held that woman, the daughter, wife and mother, held the family by the hearts tenderest, pure- st and most sacred ties, and that inspiring and impressing the family with her self-ennob- ling virtues, she in moralizing society ruled the virtual destiny of nations—all was primitive peace and harmony. Is such the character of the Hebrew and still more modern Bible-woman, in order not to offend every intelligent, earnest, honest mind is left to answer for itself. Though self-sufficiency may ignore, science can not deny, the paramount impress of woman, in all the ages, nations and genera- tions of the past, the present, and to come.

As a general rule the motherhood of a home- less tribe of wandering Paria and time-serv- ing slaves, led out of Egypt by a power-hun- ting tribe of Levitical Jacobites, half instructed, perverse, lecherous, blood-thirsty law- givers, could not be expected to give birth but to those, who generally regarded womanhood as the venal serf of concubinage, and to a fatherhood that felt no moral conjunction, in

sending its own offspring in deserts to starve, and selling the innocent womanhood of its own daughters, for mere messes of pottage, of which many instances are on record, too ven- al and humiliating to speak of, such as the cases of Abraham, Lot and others.

The Mosaic record makes no mention of the immortality of the soul. Moses was enraged against the chief officers of his army, and ordered to slay all the males and wives of a conquered enemy and rape their virgins. See Numbers, chapter 31.

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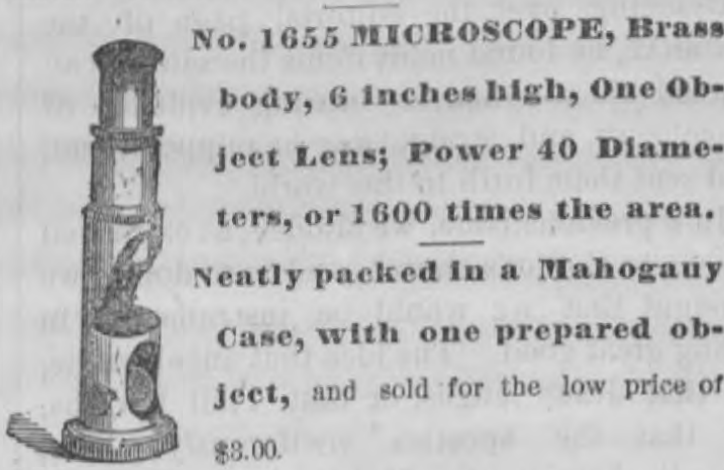
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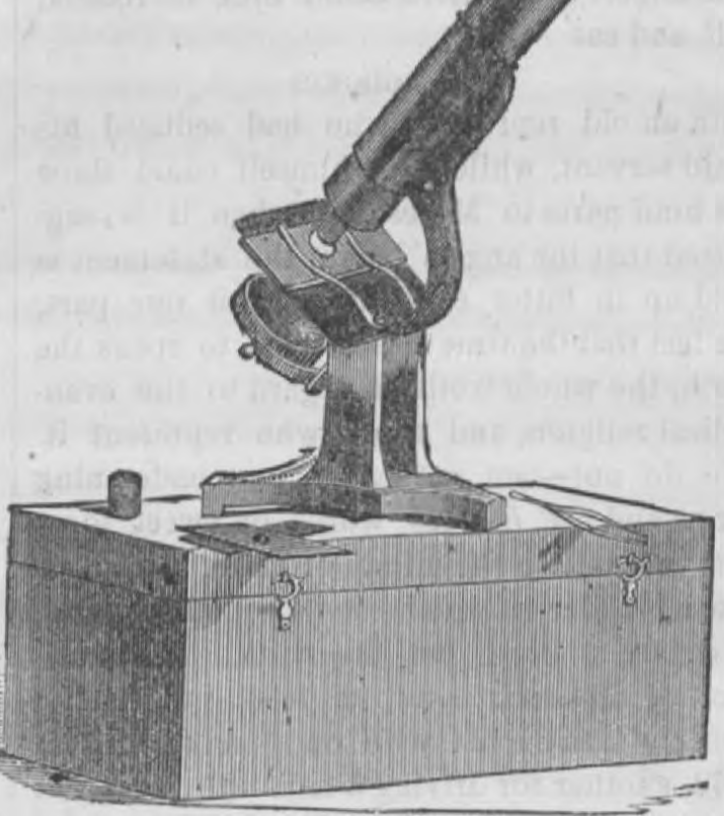
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This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened and the angels of God are ascending and descending," and men can receive communications from spirit-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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S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, Associate Editor.

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CHICAGO, SATURDAY, AUGUST 31, 1872.

"A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell At."

SPIRITUALISM AND INFIDELITY.

The class of people who call themselves Spiritualists are rapidly earning another name, that of Infidels and Blasphemers. The doctrines they profess do not consist simply of principles founded upon the discoveries of mediums and the appearance of spirits, but in a direct disbelief in the inspiration of the Bible and the existence of God.

We have before us a journal published in Chicago, called Religio-Philosophical, which claims to be a Spiritualist organ, and which avows the most shocking blasphemy. We cull at random some paragraphs, which will show its purport. In speaking of church edifices in Chicago, it says: "True Christianity would be beautifully illustrated if the Rev. Robert Laird Collier's congregation would fit out their magnificent church with berths, the same as an ocean steamer, and let those who are in indigent circumstances have the use of the same free of charge until able to meet the storm of life successfully."

In another article on religion it says: "We say it boldly, and defy contradiction, that ministers of the gospel, as a class, are the meanest, vilest, most damnable, and brutal! No crime too dark for them to commit; no sin too self-polluting to intimidate them. The very air whippers their devilishness, and going off on the breeze, they die out in demoniac echoes."

And again in the same article it has this paragraph. "But religion is as cruel to day as it was when it seized Peter Gabriola, and who refusing to comply with demands made upon him, his persecutors hung several bags of gunpowder about his body, and setting fire to them, blew him up. It inspires humanity to the perpetration of horrible deeds—incited Calvin to burn Servetus; and Paul IV to sign the death-warrant of Cranmer, and the Presbyterian Kirk to cast the women and children of the soldiers of Charles I into the river Avon. Place Infidels, Atheists, in charge of reformatory schools, houses of refuge, etc., and the young would be properly trained."

These are doctrines which are abhorrent in their nature. The cloak of Spiritualism is here for a moment thrown aside, and we see the aims and teachings of their faith.

We do not object to a fair exposition of the doctrines of Spiritualism. The subject is one which demands investigation, and should be done thoroughly. This is right and proper. But we do not find it necessary for the Spiritualist expounders to rail against religion, and in lieu of scientific inquiry turn to blasphemy.—Springfield (Ohio) Advertiser.

As we stated in last week's issue, it was customary to publish religious books with startling titles, one of which is given at the head of this article. Since the day of Cromwell, however, times have changed somewhat, and now Christians who read the above title, will not even "smell" of the "Nosegay" of facts that follow, but will denounce them as destitute of that "perfumery" which can please their olfactory organs.

It is really amusing to see the efforts put forth by those who believe in the existence of a God who sits on a seven by nine throne, and around whom angels with wide-spread wings beat the hazy air, and with golden harps play any tune, from "Pop Goes the Weasel," down to that good old Methodist hymn designated by learned savans as "Old Hundred." If the editor who gave the JOURNAL the above gratuitous advertising, had confined himself to the truth, he would have merited our commendation, but as he coupled therewith a MALICIOUS FALSEHOOD, we feel like censuring him somewhat.

In his declaration that Spiritualists have

"no great principles of good," he should have remembered the fate of Ananias, who for telling a falsehood no blacker or more damnable, was struck instantly dead. Probably the blow which is to strike down the sapient editor of the Advertiser, is held in abeyance for awhile, and it is highly probable that it will fall upon him when least expected.

Glancing over the editorial page of the JOURNAL, he found many items therein that attracted his attention, as bearing evidence of blasphemy, and straightway he clipped them, and sent them forth to the world.

In a previous issue, we alluded, as expressed above, to Collier's church, and in so doing, we thought that we would be instrumental in doing great good. The idea that angels smile, or that Jesus laughs, or that Paul hurrahs, or that the apostles vociferously cheer, sounds harshly to Christian ears; but for ourself, we would not think it improper or undignified for any of the saints to express their joy in the way above indicated, when some beneficent act was done that would alleviate the sorrows or hardships of humanity. The angels of the Lord could dine on roasted calf and eat

CORN DODGERS

with an old reprobate who had seduced his maid servant, while God himself could show his hind parts to Moses, but when it is suggested that the angels laugh, the statement is held up in bitter execration. For our part, we feel that the time has arrived to speak the truth, the whole truth, in regard to the evangelical religion, and those who represent it. We do not—can not write in condemning terms and use honeyed words, or sweet ideas that will fall on the minds of those aimed at, like a bladder on water—that's not our mission. We state nothing but the truth. The Puritans of Massachusetts in 1630, punished a man for kissing his wife on Sunday, and in 1873, another for driving a nail into the front of his house on the same day of the week. The same spirit that actuated the clergy to persecute those who were opposed to them in the past, exists to-day—the want of power only holds them in abeyance. The light is constantly breaking in upon the world from the Supernal Spheres, and it is generating a fire that will eventually succeed in burning up every vestige of superstition that old theology has generated.

Look at the acts of the so called Christians in the past. Ten thousand persons

WERE BURNED

at Como, Italy, in 1816. During a period of thirty-nine years, seventeen thousand were burned by them in Scotland. They burned John Rogers, Latimer, Ridley and Tyndale; they hung Mary Dyer on Boston Commons, and have in this enlightened age tried to enact laws making it a crime for mediums to heal the sick. In Minnesota, Ohio, Wisconsin, Illinois and Iowa, they tried to close the portals through which the angels are looking on toiling, suffering humanity, and make it a crime for them to shower down on the sick their healing magnetism, and had it not been for the vigorous efforts of the

RELIGIO-PHILOSOPHICAL JOURNAL, the hand of oppression would in some of those States be successful. Knowing what Christians have done in the past, knowing what they are doing to-day, we feel the time is past for using honeyed words! While we are willing to accord to all religious bodies the inalienable right to worship as they see fit, we ask the same for Spiritualists; and while we shall freely criticize the past and present status of the church, and shall condemn its efforts to subsidize the constitution and reins of government, we shall do so in a spirit of kindness, and if our ideas are pointed, and our method of expression like a two-edged sword, the effect will only be the worse for that on which they are aimed.

That the churches to day are hostile to progress, and would enact laws to subsidize the constitution and reins of government, is self-evident, judging from the tone of the papers that represent their interest. They are enacting to see that freedom in religious matters exists, and that under its benign influence, works on Spiritualism and Infidelity are being published, and sown broadcast over the land for the enlightenment of the people. The New Castle (Eng.) Daily Chronicle, animated by the same hateful spirit that actuated the construction of the rack, gibbet, and instruments of torture, in the days of the early religious persecutions, wants laws enacted to

DESTROY THE FREEDOM

of men's conscience. It says, "That in walking through the market on Saturday, I was very much astonished to see so prominently exposed to view a large assortment of all kinds of works on Infidelity and Skepticism. Those of Paine, Voltaire, etc., as also numerous tracts and pamphlets by all the leading Secularists, and—as they call themselves—Freethinkers of the present day. . . . Is there no means of putting a stop to this sowing broadcast of such doctrines? If not, surely it is time we had some legislation on the subject, as it appears to me that such works are quite as reprehensible as, if not more so than, indecent publications."

The views entertained by the Chronicle, would be endorsed by nine-tenths of the church organizations of this country. We stated a sad truth in the Journal of Aug. 10th. when we said, "Religion is as cruel to-day as it was when it seized Peter Gabriola, and who refusing to comply with demands made upon him, his persecutors hung several bags of gunpowder about his body, and setting fire to them, blew him up. It inspires humanity to the perpetration of horrible deeds—incited Calvin to burn Servetus; and Paul IV to sign the death-warrant of Cranmer, and the Presbyterian Kirk to cast the women and children of the soldiers of Charles I into the river Avon."

To sustain our assertion in this respect, we would refer our readers to the report of the do-

ings of the House of Refuge, on Randall's Island, N. Y. Conducted by Christians, those who bowed in holy reverence to God, invoking his presence by entreaties made in tremulous accents, seemingly they would have been actuated by humane motives! But the acts of cruelty there, the

INHUMAN METHOD

of torture meted out to those who "raised their eyes" from the Bible during religious exercises, finds parallel cases in the cruelty of professed Christians during the last 1800 years. Those who could not submit to the galling restraint of their Christian teachers in minute respects, were chastised on the bare back with whips soaked in oil over night, to render them more pliable and cutting!

The minister in Vermont, who whipped his little boy until his back was black and blue, and not heeding his piteous cries and entreaty, continued the torture until he died from the effects of it, is quite sufficient to substantiate the fact that the same spirit lurks in the veins of the churches that distinguished the Christians when they imprisoned Abner Kneeland, and caused the death of thousands on Bartholomew's day.

The purity of Spiritualists, their honesty, integrity and true manhood, is sustained by all the penitentiaries in the United States. In the Western Penitentiary in Pennsylvania, there is not a single Spiritualist, Atheist, or Infidel. Spiritualists believing, yea, knowing, that the eyes of angels are constantly upon them, watching every thought, and witnessing every deed, have an incentive in their loving presence and watchful care, to lead lives of honesty and integrity, and do not make suitable candidates for our prisons. The statistics of crime in the United States sustain us in the conclusion that Spiritualists are the most moral, honest, and law-abiding citizens. Knowing that they are constantly surrounded by those who were dear to them on earth, they feel that their life must be characterized by such acts as will receive their hearty commendation.

Our penitentiaries and the statistics of crime show conclusively, that the editor of the Advertiser told a wilful and malicious falsehood in his statement that Spiritualists have

"NO GREAT PRINCIPLES OF GOOD."

Had they none, would not the statistics of crime, and the inmates of penitentiaries reveal the startling fact?

The literature of Spiritualism inculcates a pure and lofty morality; it penetrates deep into the labyrinths of nature, and solves those intricate problems that have baffled the Scientists of all past ages. With such thinkers as Hudson Tuttle, to delve deep into the "Arcana of Nature," and Andrew Jackson Davis, to solve the abstruse problems that relate to growth and development, and William Denton, to explain the geological structure of the earth, and many others in their peculiar speciality, Spiritualism has accumulated a literature, though of only a few years' growth, far superior to that emanating from the Christian Church!

While the Catholic Church disposes of its indulgences to sin, the other churches are not a particle superior in essential qualities, inculcating an idea equally as odious, revolting and devilish, that man may sin, act the part of a fiend, and if he only repent just one minute before he dies, he can go direct to heaven—thus affording a license to commit crime! How many families have been broken up by some insidious divine, who believes that death-bed repentance is a sure antidote for his depravity, resulting in perfectly cleansing him from all impurity. It has been estimated that it would require a paper as large as the Police Gazette, of New York, to correctly illustrate and describe an account of the criminal offenses of ministers of the Gospel, that occur each week!

A correspondent of the Louisville Courier-Journal, writing from Argyle, N. Y., speaks as follows of the

REV. ROBERTSON'S DEFECTION,

an account of which was given in the JOURNAL a short time ago:

"Throughout his whole life he has been distinguished and known as a hypocritical pretender to piety and religion, particularly by those most intimately acquainted with him, well calculated, however, to deceive old deacons and deaconesses, assuming in the pulpit the piety of a saint, but conducting himself out of it with the license and abandon of a Don Juan. Frivolity, jesting, drunkenness, if not licentiousness, have been his prevailing and besetting sins. His first ministerial settlement was in this County and State; and rumor has it that, when installed in his first charge, he was compelled to steady himself by holding on to the railing of the altar. After remaining for a year or two at this, his first charge, he was called to the City of Troy, in this State; but, before going, a committee of gentlemen from the Troy congregation, not known to him, as they supposed, took seats in his church at some evening service, with a view to test his talents as a sermonizer, and to report to their congregation the result. But they had not come unheralded, and Robertson, it is said, surpassed himself on this occasion so much that the enthusiasm of his own congregation was heightened in the same proportion as the Troy congregation was stimulated by the committee's report, and the sequel of the matter was that Mr. R. left his county congregation for the city; but rumor says again, that the reverend gentleman, upon the occasion of preaching before the said committee, and when passing out of the church, whispered to one of his irreverent hearers 'that he hoped the d—d fools were now satisfied.'"

This case of ministerial defection is only one out of many thousand that might be quoted! While Spiritualism is not without its blemishes, its imperfections, still, when placed beside the character of the various churches, it assumes the brilliancy of the diamond, and the glorious effulgence of the noon-day sun!

Spiritualism is founded on nature; Christianity on superstition and error; the former has endured throughout all time, the latter only about 1800 years. The Bible of the Christians abounds in contradictory statements and obscene language; and if the lives of its leading characters should be imitated by humanity

to-day, the world would become a charnel house a million times more corrupt than the celebrated Augean Stables, for it sustains adultery in one who was "after God's own heart."

Ministers of the gospel, accustomed to read the Bible, and contemplate its corrupting teachings, are familiar with the conduct of David toward Bathsheba! It not only sanctions adultery in the case of David, but it also gives indubitable evidence of badly shattered morals, when, in unmistakable language, it endorses war, polygamy, slavery, swindling, murder, deceit, stealing, etc.

For further particulars in verification of our statement, see D. W. Hull's article in No. 20 of the JOURNAL.

We presume the Editor of the Springfield Advertiser is a Christian. No one would so falsify or misrepresent Spiritualism who for a moment entertained the idea that he would be compelled to suffer therefor, instead of shifting it off on some innocent Nazarene. Believing thus, he can vilify Spiritualists, tell falsehoods in reference to them, and denounce them in bitter terms, and still not suffer, the Saviour assuming the sins and atoning therefor—it is not surprising that he shows an utter disregard for the truth, or that religionists in general are so wild, foolish and extravagant in their assertions.

GOD DESTROYING CHURCHES.

As an example what the orthodox God do in time did in Ohio, and in fact is constantly doing the same in various parts of the country, we would state that the lightning struck a church being built at Eaton. It struck one of the large bellposts and proceeded downward, making a hole in the two-foot brick wall some six feet in diameter. It followed the iron and tore it loose in a very unscrupulous manner, and where its passage was forced upon the brick wall the bricks and mortar were greatly crushed and broken. The church was injured to the amount of several hundred dollars.

Immediately after this accident, we believe the members,

UNWILLING TO TRUST

their God any longer, erected lightning rods, thus giving the lie to their religious doctrines! How high an estimate should be placed on a God who will aim his thunderbolts at his own chosen children's house of worship. What is a system of Religion worth that has such a God at its head. Just think of the monstrous absurdities of the Bible! Think of making a woman out of a six ounce rib, a solid bone. Think of making a better half out of the poorer whole? Think of God giving a narcotizing substance to Adam prior to cutting out the rib! Then glance at Moses who had 23,000 people cruelly butchered! His own reprobate brother made the golden calf they worshiped, and instead of killing him, he promoted him to the high priesthood! Notwithstanding Moses depravity, he remains in good standing with God. This God who made woman out of a six ounce rib, in order to facilitate cruel butchery, stops the sun, and to promote licentiousness, orders the old and young of a certain tribe to be killed, but the vagins must be reserved for the especial use of the victors. David not only commits adultery, but causes the death of babes and puts to death Johnathan's son. Could we not with a great degree of truthfulness declare that those who endorse the Bible, have no great principles of good, and is it not true that the very charges so well displayed in the columns of the Advertiser against Spiritualism, are false, yet when applied to orthodoxy, become true!

As an illustration of

CHRISTIAN PIETY,

we would state that a saloon-keeper at Keokuk, Ia., was recently arrested for selling beer on Sunday. When tried, he explained that he was a Seventh-Day Baptist, while his wife belonged to the Dutch Reformed Church. He kept Saturday holy, and she sold beer thereon. She kept Sunday holy, and he sold beer thereon. We are not told what success this ingenious plea had. Many volumes have been written on the advantages of having differing sects in the Christian Church; but their authors would scarcely count such a case of combined piety and profit as one of those benefits.

But while an endless diversity of opinion exists among the clergy of all denominations, it is really amusing, and causes our exuberant spirits to rise wonderfully, to know that a minister living near Cincinnati has been preaching against lightning rods and insurance companies. He says the one is defying God, and the other is a refusal to trust Providence.

This minister is of the right stamp, and is the only one that we know who implicitly trusts God. As a general thing wealthy congregations, fearing his lightning and his thunderbolts, erect lightning rods to protect church property, and also get the same insured. We admire that Christian who innocently reposes his trust and confidence in God, and who rejects lightning rods and insurance, and retires to bed at night humming within his own mind, "Rock me to sleep heavenly Father." Such confidence and trust in God shines forth beautifully, but it is unreliable, and "trust in God but keep your powder dry" is the last resort, and is equivalent to relying wholly on one's self. If this enlightened minister had lost a home in Chicago last October, he would trust Providence in the way he indicates, as little as he would home insurance companies. As for defying God, does he regard a retreat to the coal cellar, or the immersing of one's self beneath feather beds,—methods dear to the feminine mind during a storm,—as a defiance to Deity? They, like the rods, are resorted to in order to escape death. To be consistent, our preachers should never carry an umbrella, because it keeps off God's rain, nor should he wear clothes, since they make the body cooler or warmer than it would be if left entirely to God's care. The principle would lead to a thousand other absurdities.

Mrs. Mary J. Hollis.

Some weeks ago Mrs. Mary J. Hollis, that well known spiritual medium of Louisville, visited Cincinnati, and, it is reported, produced in her seances and private circles the most wonderful manifestations of spiritual development ever witnessed in this section of the country. The Cincinnati Commercial at the time devoted no less than seven columns to giving a full and accurate description of "what was heard and seen and felt" in these seances.

The Louisville Courier-Journal of late date states that Mrs. Hollis returned to that city a few weeks ago, and in two or three private circles held recently, several gentlemen and ladies assert positively that they witnessed the same manifestations in Louisville as were reported in the Cincinnati papers. They say that Gen. Washington appeared in propria persona, was recognized by the audience as being exactly like the pictures with which everybody is familiar. Other faces appeared at the same time and were recognized.

Mrs. Hollis also visited Nashville, where she made many warm personal friends and a host of converts. Since her return from the Rock City, she has received from her friends of that place a magnificent present, the free-will offering of their regard and affection. The present consists of a large and massive silver pitcher, two goblets, a handsome bowl and a beautiful waiter, all of the same rich and costly material. The pitcher is surmounted by an elaborately wrought representation of a crane, and on its side are inscribed these words: "A testimonial of admiration and respect in which Mrs. Mary J. Hollis is held by her Nashville friends."

Another present scarcely less costly and magnificent she has just received from her Cincinnati friends. This consists of a massive gold chain and locket, the latter alone costing over thirty dollars.

These are testimonials of social qualities and mediumistic powers rarely found in other ladies.

Direct Spirit-Drawing as Witnessed by Lavater.

Lavater, says Eliphas Levi in his curious Histoire de la Magie, was much addicted to evoking spirits, and had two which constantly served him. He also, he tells us, was one of a magnetic circle where the state of trance was produced through the use of the Harmonica. A kind of idiot was then made use of as a writing-medium for spirits. One of these spirits gave himself out to be a cabalistic Jew who died before the birth of our Savior, and gave forth revelations much in the style of those given through the somnabules of Cabagnet. His spirit once said that he would give them his portrait. At this request, papers, colors and pencils were placed for the spirit behind a screen. The shadow of a little hand was shown upon the screen, and a slight movement was heard upon the paper. When the noise ceased, everybody ran to see what had been drawn, and a coarsely painted portrait was found representing an old rabbi clothed in black, with a white ruff falling upon his shoulders, and black skull cap upon the summit of his head—a somewhat peculiar costume for a person born before the time of Jesus Christ. Besides, the painting was blotted and incorrect, and greatly resembled the drawing of some child who had amused himself with coloring with his eyes shut.

The St. Charles Meeting.

The meeting at St. Charles came off agreeable to announcement, on the 16th, 17th, and 18th of August, and a good affair it was!

St. Charles is noted for her good meetings, and this one more than met the expectations of the people. The gathering was very large—many going from one to two hundred miles to attend it.

The weather was very favorable for an outdoor gathering. Most of the time, during the days, it was cloudy, and the evenings were charming.

The speakers were numerous, so that the time was well improved with a great variety of sentiment.

Every soul was replete with enthusiasm and admiration for the good work being accomplished. There was more than one thousand persons present at the meeting, and none seemed to regret the exertions they had made to be present.

About next December, it is expected, another similar meeting will be held in some town in the Northern part of Illinois. Precise time and place is not yet determined upon.

A brief report is expected from the Secretary, for publication. It has not been received.

Private Circular Letters Made Public.

The faithful, of the New Departure type, are being warned by private letter, to be on hand at the ensuing Boston meeting of the American Association of Spiritualists. Of course, the intention is to secure enough of the type referred to, to indorse the Woodhull "New Departure" farce, and carry the impression to the world, that it is really the voice of the Spiritualists of America.

New York, August 1, 1872.

MY DEAR SIR:—The solution of the great and grave issues to be considered by the American Association of Spiritualists, at its coming annual convention, requires your presence, experience and wisdom.

Let no obstacle that it is possible to overcome, prevent your contribution. Your sister for the great human family,

VICTORIA C. WOODHULL, President.

Mrs. T. C. Barlow has been lecturing at Wattstown, Michigan, to good houses.

Mrs. M. A. Wheelock writes to us speak in high terms of the mediumship of Mrs. M. J. Caleson.

That's right, Brother Fayette,—report the incidents, conversation of the spirits, etc., at the seances in Oswego, N. Y.

Lorenzo Myers, of Ithica, N. Y., has our thanks for sending us that "Badly bedeviled Boatman."

EVERYBODY should read the JOURNAL. Only \$1.50 a year to new subscribers before the 1st of January, 1873.

Dr. Wm. Herring, Magnetic and Clairvoyant physician, gave us a call one day last week. He is a splendid medium, and is doing a good work, at Milwaukee, Wisconsin.

Brother A. E. Doty spoke at Cedarville, N. Y., August 11th. Is to speak at Fairfield, August 25th; Jerusalem, September 1st; Georgetown, September 8th; Edmestow Centre, September 25th; Cedarville September 22d.

Dr. E. B. Wheelock and lady are now at their home, Pleasanton, Kan. They expect to move northward within eight or ten days visiting Lawrence and adjacent towns. The Doctor is represented as a good speaker, and his lady an excellent medical clairvoyant.

Mrs. M. J. Wilcoxson will return to her Western field of labor the 1st of September, and friends desiring monthly engagements will address her at once, for the route from Chicago to Kansas City and Denver, care RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, 150 Fourth Avenue, Chicago, Ill.

D. W. Hull and Eld. L. Shortridge are to have a discussion at Moments, Ill., commencing September 3d. Propositions:

- 1. "The book called the Holy Bible is the only divinely inspired volume in this world."
2. "The New Testament is our only safe guide from earth to heaven."

Eld. L. Shortridge affirms, and D. W. Hull denies.

That "Mysterious Man," Charles H. Read, held a seance at Manteno, Ill., on Thursday evening last. He is making Chicago his headquarters for the present. Friends residing at towns in the vicinity, can now engage his services by addressing him in care of this office. He will shortly appear at Elgin, Aurora, Joliet and Lockport. Go and see this wonderful medium.

Mrs. Addie L. Ballou is not to lecture at Hillsboro, Ohio, during September, as announced in our last issue. She lectures at Battle Creek, Michigan, during September, and at Hillsboro during October. Her address for September, will be Augusta, Mich., and for October, Hillsboro, Ohio. She will probably spend the fall and winter lecturing in the South and West, having received calls from there. Address her as above.

J. H. Harter, of Auburn, N. Y., addressed the Spiritualists of Phoenix, N. Y., on Sunday last, in the beautiful grove which is finely fitted up for out door meetings. The audience was large and attentive, and highly pleased with the speaker, who addressed the assembly on the importance of making intellectual, moral and spiritual progression. An old Methodist brother present, contributed not only of his money, but said "great good will come from this meeting." The Spiritualists in Phoenix are wide awake and in earnest. May the Lord bless them.

Exchanges.

We are constantly asked to exchange with papers all over the country, and although nine-tenths of our exchanges are useless to us, we never refuse to exchange, on the condition that each paper shall notice the JOURNAL twice a year, editorially, criticising it as they may see fit. Some of our friends have sent copies to their home papers, suggesting an exchange. To this we do not object, but wish it understood that we do not seek exchanges, and must receive compensation, by editorial notices.

Dead Beats.

Occasionally a good honest brother or sister reports that certain persons who have taken the paper for a long time on credit, are dead beats.

We are much obliged to them for such information. We can't afford to send the paper from year to year to such persons at a cash outlay of \$3 each per year. When such dead beats become numerous it is nearly death to any publisher to carry the burden.

Now, notwithstanding dead beats are quite well known to their neighbors, yet they are better known to themselves; hence we appeal to all such to arouse sufficient integrity to write and inform us of the fact that they really are such, and consequently don't mean to pay for the JOURNAL. It is true that it will cost a half sheet of paper, an envelope and a three cent postage stamp, but inasmuch as most of that class owe us from three to eighteen dollars each, they may think it but fair to balance the account as so trifling an expense of about three and a half cents. It is said "there is honor among thieves."

N. B.—This item is not intended for any one unless he feels himself to be a veritable "dead beat."

Lyle Station, Minnesota.

DEAR JOURNAL.—I thought to inform you some time ago concerning the organization of a Progressive Lyceum in this vicinity, but have not had an opportunity. The time at last seems to present itself, so I will endeavor to give you some idea of our trials in starting a Lyceum. The friends here have worked earnestly in the cause of progression, but have never been able to effect an organization for

the improvement of the minds of the young. We have finally succeeded, and feel to rejoice in our success so far. The Lyceum began in April 20 or 25 members, and now numbers upwards of 50,—showing conclusively that our organization is not a "fizzle," as some of the lovers of it is not a "fizzle," as some of the also demostriately hinted it would be, and progressive. The fact that our religion is in a manner in which we are entirely ignorant of the not one of us having seen a Lyceum except through spirit vision, we found no small undertaking; but by the knowledge gained from the Lyceum Guide and the assistance of the angels, we have made sufficient progress to feel assured we shall be amply compensated for all our labor. There is a Church Sunday School held in the same house, and many of its members, despite the secret efforts and open sneers of confessed followers of Christ, have forsaken the old dry husks of theology and entered our ranks with a zeal that shows that they had much rather be fed upon the true bread of life.

The cause is progressing finely in this and surrounding vicinities. Brother C. A. Skinner, of Brownsdale, visited us last Saturday and Sunday. Saturday evening a circle was held at the house of Brother E. Sprague, where some very fine manifestations took place. After sitting a short time in the circle, at the request of two Indian spirits, Washtenong and Zishguawana, the light was turned down that they might make "moons" for us, whereupon several beautiful crescents, representing the various phases of the new moon, were produced upon the table, and made visible to all present. At their request again the light was extinguished, and the room made utterly dark, when the full light and glory of the spirit world seemed to burst upon us. The room was made so light at times that persons could be seen in every part of it, and soft caressing hands of loved ones who had passed on before were felt by many present.

Many spirits were seen and recognized by nearly every one in the room. Flowers of the most beautiful shape and color were brought in the form of wreaths and placed upon the brows of several mediums present. Spirit lights were seen, and several fleecy clouds floated through the room in which after a short time a spirit form would appear. The most beautiful manifestation consisted of a great variety of flowers, which were heaped upon the table until they seemed to reach nearly to the ceiling. This last feature was a symbol of harmony, and this element seemed to pervade everything.

On Sunday the Lyceum gave place to Bro. S., who, by the assistance of the angels, gave us a fine discourse,—after which an inspirational invocation was given through the mediumship of G. P. Colby. Brother S. spoke in a manner that did credit to his mediumistic powers, and to the glorious cause for which he labors. Long may he live guarded and guided by the angels to aid in dispelling the dark clouds of superstition and error from our land.

Fraternally thine, GEORGE P. COLBY, Secretary.

Items from D. W. Hull.

The following items I clip from the Olive Branch, a severely religious paper, published in Kansas city:

SWITCHED OFF.—A Sabbath school Teacher needs to be upon his guard against being turned away from the direct line of the work before him, by some irreverent or curious question which is started by some member of the class. To avoid such diversions, the Teacher should have his lessons clearly before his own mind, and then strive resolutely to bring it before the mind of each pupil.

No matter how interesting the topic suggested may be in itself, if it be not appropriate to the subject in hand, let it be passed by, or laid aside for consideration at some future time. If the teacher fail to keep his eye open, some active restless spirit, impatient of close attention, or unwilling to have a direct appeal made to his conscience, will be ready to switch him off the track by starting a question which will afford some fun, or lead away the minds of teacher and pupils to the discussion of a subject of no real practical value.

That's it; see that not a thought shall penetrate juvenile brains except those prepared by evangelical hirelings!

What shows up the cowardice of the clergy better than language like the above. Don't allow any impious questions, which means don't stop to investigate any scientific or moral truths. If you do, some vigilant whiteheaded urchin, will make the whole class, teacher and all, in a spite of all the machinery set to work the other way, infidels. Our's is God's eternal truth, but Jehovah himself is not able to defend it against the attacks of one of these children of nature. The best way to hush this subject up, is to rebuke the intelligent authors of such questions, or at least treat them with merited contempt. Did the Bible writer accidentally stumble on the truth when he said, "One shall chase a thousand, and two put ten thousand to flight?" Or did he foresee that even Sabbath schools would breed infidelity?

The following is from the same paper: AN EXAMPLE FOR RAILROADS.—A traveler on the Louisville and Nashville Railroad noticing some wire racks on the side of the car, each of which contained books, found that they were beautifully bound New Testaments, inscribed on the card. "These books are for free reading here: they are the property of the Company, and must not be taken from the train." Every copy was freely examined and read!

Which I would amend by also proposing that a copy of the Koran, Vedas, Shaster, Bible of the Ages, etc., be placed there.

Andrew J. Davis' books would be a great deal more welcome to the travelers, and do an infinite amount more of good. It would be just as consistent in Spiritualists, to demand the latter work, of infidels to ask for a copy of the Age of Reason, or Scientists to ask that a copy Lyell's Geology, Darwin's Origin of Species Huxley's Lay Sermons, Lubbock's Prehistoric Times, as for religionists to ask them to furnish the travelers with the reading of the "Word of God"; better the latter; for every man knows that so far as science has demonstrated the truth of what he is reading, there can be no mistake, whereas he has to take everything in the Bible on faith. It is the same old game we all played at when we were children.

"There is one argument in favor of Christianity which I could never reason away," said a young man who tried to be an infidel, and could not, "and that was the consistent, godly conduct of my own father."

To which any bystander might have replied: "There is one argument against Christianity which I could never reason away, and that is the inconsistent, ungodly walk of a majority of those who call themselves Christians. These men and women are fathers and mothers in your own neighborhood, and are asking us all to become Christians, which means a profession of something which grants an indulgence to its possessors to do that which would make humanity blush."

If to be Christian means to follow the example given by those who monopolize that title, I too must look in another direction. And if to be a Christian means to be good, I will try to be good without making confederates of a set of hypocrites.

Philadelphia Department.

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

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

Retrospection.

The last twenty-five years have been rich—more rich than any former period of equal duration, in all that is calculated to elevate and improve humanity. All the discoveries in science and art, in philosophy and religion, have tended with wonderful unanimity toward the spiritual unfoldment of the race.

The grand discovery of the correlation and conservation of the forces, leading to the still more important one of the existence of a universal ether, the pabulum in which all the planets revolving in space, are bathed, and from which they derive their motions, their life and everything that pertains to them, was a striking fact in connection with the doctrine necessarily involved in the theory of Modern Spiritualism which teaches that there is a spirit-world, material in its character, around and between the planets, for the reception of those spirits who are constantly passing away from the gross material forms.

Spiritualism has proved that the spirits are composed of refined material, and the world to which they go is also a substantial reality.

Twenty-four years ago, slight and apparently insignificant sounds were heard in Central New York, which began first to agitate single individuals, then the neighborhood, the State, the Nation, until the entire civilized world has heard the echoing notes of these sounds, so simple and yet embodying intelligence of the highest and most lasting importance to the welfare of the entire race of man.

As when upon the surface of some quiet lake, even of vast dimensions, a ripple is made, its ever-widening circles roll on in beautiful undulations, to the uttermost shores, so was this ripple upon the ocean of mind, which is now moving over the entire field of humanity upon our globe, and which no power can arrest until it shall have reached all mankind everywhere.

Christianity, with its hundreds of sects, and its millions of enthusiastic devotees, has failed to bring mankind together into near relations and to remove the evils of isolation and enmity, but there is hope that the religion of Spiritualism, starting from these manifestations to which we have referred, adapted as they are to meet all the conditions of humanity, will yet evolve a philosophy that will meet the demands of all classes, and that in its ultimate results, there may be realized a practical and effectual means for the harmonization of the race, and a more complete consciousness of the Fatherhood of God and the brotherhood of man.

Such, we believe, is the result which must flow from this great soul-awakening religion and philosophy, dissolving the iron bands of sectarianism, and the cold and unfriendly relations that too often exist between nations, so that in the language of Cowper—

"Lands separated by a narrow frith abhor each other."

Every movement of the tidal wave of Spiritualism, while it brings the spirit-world nearer to humanity, also brings man nearer to his fellow man. This religion and philosophy claims as its rightful property all that is spiritual in all the systems of the past and the present, and it would add to the lustre of these the strength of knowledge and positive demonstration.

How glorious it is to live in an age in which there is so much to call out the faculties of the human mind, and especially to unfold the spiritual nature. Already millions of earth's inhabitants have realized the close proximity of the spirit-world, as well as the enduring affection and love of the dwellers thereof, which, while it awakens in every responsive mind a return of the same affection, establishes a beautiful and enduring bond of union between the dwellers of this mundane sphere. The object of this grand movement which characterizes our age, is not alone to reveal the presence of the spirits and establish the fact of continued existence, but also to open to the human mind vast fields of investigation upon which it may enter with more freedom than it has ever before been able to. The past with its rich treasures, the present with its abundance of facts, illuminated as they are by the light of the inner world, and the future, so dim and uncertain to man's unaided vision, is radiant with hope and light to us.

The recipients of such knowledge meet upon common ground, and hence, among the millions of Spiritualists, there is a bond of fraternity, a unity in diversity, which, while it gives to each individual the largest freedom, still retains a unity of interest and feeling, such as has never before existed.

There have been eight annual sessions of the National Association,—few in numbers, yet, in some degree representatives of Spiritualism in the various sections of our country. The American Association has never claimed to be an authoritative body. Its members realize that they are responsible for their acts and utterances. Having attended all except the first, which was a mass-meeting at Chicago, we are satisfied that there has been a progression with each year, and that the institution, without assuming any authority or dictatorship over any, is doing a work; and while those whose only knowledge of it is from hearsay, may pronounce it "a failure" and inform the world that "it is dead," it will move, steadily on, and continue to do its work.

We hope to see a World's Convention before long, in which the advanced minds of the age will meet in fraternal relations, and consult as to the welfare and progress of this great cause. There is room for all these conventions, State, National and World's, and they may and will do their work encouraging, and not in the least interfering with local societies nor individual labor, which is, after all, the main part of the great work.

In spirit-life these conventions are meeting from time to time, and though there may be Spiritualists who think such meetings useless, they may rest assured that so long as the spirits find advantages to result from such meetings in their homes, there will be those who will be interested in the continuance of these meetings here.

It is by association there as here that we become familiar with the conditions of our fellow-beings, meeting upon the broad ground of spirituality, with an enlarged and comprehensive knowledge of the vast concourse of the heavenly host, whose visits are no longer "few and far between," but whose intercourse, communion and guardianship is rapidly becoming the common experience of mankind, and with better conceptions of human rights and human destiny, there goes forth an

influence over the world which must carry peace and harmony to millions of souls.

Those who have realized in calmness and serenity the beautiful repose that comes to the soul, with the knowledge that life is a continuous stream, unbroken by death, and ever moving on into higher and holier conditions, and that all our affections, which seem so often to be rudely torn asunder in this life, are to be united again and be as enduring as life and immortality.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to the higher life, from Lotts Creek, Humboldt county, Iowa, July 3rd, 1872, WILLIS D., eldest son of Theo. J. and Roxa Smith aged 13 years, 3 months, and 15 days.

Although 'tis hard to part with the earth-form of our lovely and affectionate boy, yet we have the consoling faith that his spirit is still with us. THEO. J. SMITH.

Passed on earth-life, September 1st, 1871, G. MITCHEL MAYES, son of Wm. B. and Sarah Ellen Mayes, aged 7 years, 7 months, and 10 days.

Our bud of promise broken here, Transplanted to a brighter sphere, Doth in immortal beauty bloom; There is no death—we but pass on. C. H. D.

Passed on to spirit-life, CHARLES PERKPILE, in the 17th year of his age, from the residence of his father, Black River, Ohio, August 3rd, of typhoid fever.

He was deeply interested in Spiritualism, which supported him in his last fearful sickness, and is the staff of comfort to his friends. The Methodist church was kindly tendered, and filled with a sympathizing audience. The funeral discourse was delivered by Hudson Tuttle.

Called to spirit-life, from Amsterdam, N. Y., August 6th, Sister ELIZA HEWETT, aged 70 years.

Another of our friends has tested the merits of our faith, and the capacity it possesses to bridge the chasm between the two worlds. Her former sentiments were similar to those held by the Friends. But through the mediumship of her son a few years ago, she became a Spiritualist, and was sustained in her last somewhat lengthy illness, by this, the sweetest of all human beliefs. A. E. DOTY.

Called to spirit-life, from Cold Brook, Herkimer county, New York, August 5th, BRO. A. TENNER, aged 50 years.

This worker and fearless defender of our faith, had so endeared himself to those even who slander and vilify our cause, that the tear of grief could not be restrained. His truthfulness, his candor, his keen intelligence, his frank, prompt, and sturdy adherence to every good cause, his noble manhood, his rare honor and square dealing as a business man, gave him a creditable standing and wide influence. A. E. DOTY.

Passed to the spirit-home, Thursday, August 1st, at half-past three o'clock, P. M., MEZEKIAH CAMP, of Cuyahoga Falls, aged 75 years and six months.

He leaves a wife and son, H. B. Camp, an adopted daughter, Ella, and many who knew and loved him, to mourn the bereavement. Distinguished for his charity toward all men, he has been a father to the fatherless, and a bold advocate of equal rights of both sexes. He disapproved all vices between men, and between God and man. SAMUEL UNDERHILL, M. D.

Passed to spirit-life, on the morning of August 9th, 1872, from Phoenix, New York, Mrs. CATHERINE MACKAY, wife of Capt. C. Mackey, aged 47 years and 36 days.

Though a member of the Congregational church, Mrs. MACKAY was a believer in universal salvation, and before her departure from earth, she had frequent visits from her father and children, who had been dwellers in spirit-life for several years. She was a noble and true woman in all the relations of life.

Her funeral was attended on the 10th inst., at the Methodist church, in Phoenix, by a large concourse of people, to whom a spiritual sermon was preached by Rev. J. H. Harter, of Auburn, New York. H.

Passed on to spirit-life, from Ringwood, Ill., SOLOMON MOREY, aged 68 years.

BRO. MOREY was a firm Spiritualist, a real worker, ever at his post, and beloved by all who knew him. We shall miss him and his counsel, for he was one we could rely on.

He is greatly missed in the family circle,—the home of his companion and children; and while tears dim the eyes, faith looks beyond, where it beholds loving angels leading him onward and upward in the spirit-life. In accordance with the wishes of the bereaved family the writer performed the religious services the Sabbath following. May angels guard and watch over them, and Heaven's richest blessings rest upon all who mourn. R. H. WINSLOW.

Passed into the higher life, from Kansas City, July 28th, 1872, MR. NICHOLAS BURKELLEY, aged 66 years and nearly three months.

FATHER BURKELLEY, up to the year 1855, had been a Materialist. He had vainly inquired of the church for its evidences of immortality, but had received no answer that would settle his doubts. In the year 1855, he embraced an opportunity to investigate the teachings of Spiritualism and the evidence of the return of the spirit. Here he received an answer to his life-long question: "Is there life beyond the grave?" and ever after, he became an ardent supporter of the doctrine of immortality as demonstrated through the phenomena of the nineteenth century. As he neared the gates of death, he felt no terror nor uncertainties. He had investigated the spirit-land and he knew that he should be happy in the hereafter. D. W. HULL.

Ninth National Meeting.

The American Association of Spiritualists to the Spiritualists of the World.

The Ninth Annual Meeting of the American Association of Spiritualists will be held in John A. Andrew Hall, Boston, Mass., commencing on Tuesday, the 10th day of September, 1872, at 10 o'clock in the morning, and continuing three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent is invited to send one delegate for each working Association within its limits, and the District of Columbia two delegates.

Each active local society, and Progressive Lyceum of any State, Territory or Province, which has no general Association, is invited to send one delegate for each fractional fifty members, to attend said Annual Meeting, and participate in the business that shall come before it. VICTORIA C. WOODHULL, President.

HENRY T. CHILD, M. D., 634 Race St., Philadelphia, Secretary.

N. B.—The Board of Trustees will meet at 645 Washington St., room 27, Boston, Tuesday, the 10th of September, at 8 o'clock, A. M.

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Our Correspondence.

JOHN BROWN SMITH is open for engagements to give a course of Independent Lectures. Subscriptions will be received for the JOURNAL. Permanent address, 812 North Tenth street, Philadelphia, Pa.

PHILADELPHIA CIRCLE OF LIGHT.

W. L. Jack, M. D.—Prof. Hare—The Zouave Jacob—Ogretta—Wetomka—Walter Welsh—Cotton Mather—David Paul Brown—Rev. Adams—Prophecies, and curious Psychological Experiments.

[From John Brown Smith, Our Travelling Correspondent.]

Uniting activity, in thousands of the avenues of progress, seems to be a characteristic of those who have entered on the glorious life hereafter. They do not forget those left behind in this "vale of tears," but ever are contriving and devising new agencies for the uplifting of the loving friends left for a short period behind.

For the disseminating of "Light" from the bright shores of the Summer-land, a band of scientific minds have projected the establishment of a Circle of Light in this city, at no distant day, for the diffusion of scientific truths, as well as keeping an open door for the thousands of spirits who desire to communicate with earth friends. They say that this is necessary in order to assist in breaking up the rotten condition of the churches.

W. L. Jack, M. D., No. 52, North Thirteenth St., has an organism which they found to be peculiarly adapted to this noble purpose. He is about 33 years of age, dark hair and complexion, a very large brain of fine texture, dark beard and features, very expressive of candor, truth and honesty; his body is of medium height, slight build, not weighing over 120 lbs., and not sufficient for the size of the brain. He opened his present rooms in January, 1872, and has not advertised heretofore. Most of his business has come from Orthodox churches. Even some of their ministers patronize him. Some of these seekers for light come under the cover of darkness, for fear of what the outside world will say. He presents some very remarkable phases of mediumship, which we will endeavor as briefly as possible to delineate:

He is a good clairvoyant to diagnose disease, or for test business sittings; can tell the time of day by looking at his hand; he is also a healing medium. He is remarkably susceptible to control while in the trance condition; in fact, spirits will apparently control him in succession, almost as easily as mortals can open an ordinary door and speak through the opening. A very satisfactory phase of his mediumship is the raising of red letters on his body. Sometimes a half dozen names will appear simultaneously in raised letters, and continue for five or ten minutes if not recognized. Ogretta, an Indian woman, and her husband, Wetomka, are invariably with him as his guides. The reason that Indians are invariably used for the development of mediums, is because they have both sound bodies and minds. Physical disease or insanity is seldom found among them, hence they are far better qualified for the primary institution in all that pertains to the rudiments of nature. It is rather humiliating to the Orthodox Christian to have to be thus taught the rudiments of nature's christianity by the red heathen; but so say the spirits through this medium. He has at one time been taken away into the spirit world for four hours, while his body remained in a trance. His guides contemplate soon to take him away for twenty-four hours, on a trip to the Summer-land, to initiate him in reference to his future action about this Circle of Light. At least they inform me to that effect through his organism while entranced. Mr. Zouave Jacob, of Paris, is also one of his guides. I presume that is because he is of French extraction, and it is intended to accomplish a work through him in reference to the French part of our population.

I made a series of very interesting experiments, which illustrate the splendid mediumistic qualities of Dr. Jack. I have never known that I possessed any special psychological powers, and have never attempted to psychologize any person at any previous time. While in Dr. J.'s rooms recently, something said to me "Psychologize him," and I asked him if he had ever been psychologized. He replied that he had not, but also added, that "Brown Williams, the celebrated operator tried, but failed." With his permission I sat down, grasping both his hands in mine, and looking him direct in the eyes for less than two minutes, when I observed a twitching of the eyelashes. I then requested him to close his eyes, at the same time informing him he could not open them. He asserted that he could open them, but all his effort failed, as my control was complete. I then, with his eyes open, would take control of his tongue, arms, limbs, or body, and cause him to do or see anything I said. I would repeat a few lines of poetry, which he would repeat after me, word for word, and then I would awaken him, and converse with him, but he remembered nothing he did. I would request him to repeat from memory the same lines of poetry which I again put him in the psychologic condition, which he would do correctly, thus showing that he could remember things he did previously in that condition. I have experimented with him several times, and find now that by simply looking at him, and saying to him to do something desired, and simultaneously exerting my will power, his countenance will change expression, and he will in a few seconds pass into the state and do what I requested. What is surprising to me, is the ease and facility with which I can cause him to pass into the psychologic state, and then instantly back to his normal condition.

It would seem to be a demonstration that the laws of spirit control are psychological, because his guides would take possession of him and give me a communication, and I immediately when they were through, regain control of him, but I could do nothing while they had him entranced. Thus the guides on the other side of the "river," and myself on this side, would alternately control the same medium. I repeated some of these experiments in the presence of John A. Warner, of the steamer on the Delaware which bears his name; also at another time I repeated part of them in the presence of my wife. Now I come to the strange part of these experiments, which I will give as nearly as possible in the language of Professor Hare, who broke up my control and entranced him, the medium, and gave a communication in substance as follows:

"You perceive what a sensitive organism the medium has; a finely organized brain, it is so perfect in all parts, and so easily controlled. We intend to establish a Circle of Light, where not only this city, but the whole world may hear from the thousands of spirits who stand ready to communicate through a wide open door. We shall send forth new ideas and scientific truths through this organism, such as the world has not known. My friend, as I perceive that you are not actuated by curiosity in these experiments, and that we have been trying you, and find that you will not abuse the power you possess over the medium. I will be candid with you, and inform you that I, through your organism, psychologized the

medium for the purpose of experiments. We desire him to abandon his business for a short time, and go into the country, in order to prepare for the work before him this winter. I used to be in the old University in this city, and because of my experiments, and the book I published, they abused me more, and caused me to suffer more than this medium has."

David Paul Brown, an eminent criminal lawyer of this city, within twenty-four hours of his death, gave a communication to me through the medium. I knew him only by reputation, and the medium had not seen the morning papers in which his death was announced. He had been in practice for fifty-five years at the bar in this city. He said: "I desire to make a confession that the education, name and reputation I had among lawyers is of no account here. The sums of money I gave to the churches, which so carefully exclude air, sunlight and all elements of life, while their occupants recline on the velvet cushions of occupation, is of no service to me now! I had thus desired to lay up some little 'treasure for myself in Heaven, but—behold! the churches are rotten to the core, and instead of being the house of the living, they belong to the dead God. We desire to establish this as the beginning of a circle of light, such as I see you have in an eastern city. I would have persecuted the Spiritualists when in the body, but I am forced to come here and make this confession, and thus learn of the very light I despised. Friend Brewster and others gone before prepared the way so that I could return so soon. I see that at a future time you will have a great fire, and a scourge of the past winter, but I will not divulge anything more specific, as Orthodoxy would say that you Spiritualists predicted the one, and then took measures for its fulfillment, and perhaps try to imprison somebody for publishing information tending to create a panic. The spirit-world has determined to break up the rottenness of the churches in this city. I died in Girard street, and am so glad to be recognized."

Cotton Mather then entranced the medium, and said that he used to live, long since, in Massachusetts. He wore long, royal, flowing robes of ermine, with knee breeches and buckles. He continued: "I have no Rev. to my name now. I desire to make confession that I was the cause of numerous persons being sent out of this world. I have learned the better way through suffering. The church was responsible for such a condition of things." Rev. Adams, formerly pastor Presbyterian church, corner Broad and Green streets, then said that he had been a Presbyterian minister in this city, and had knowledge of this great truth and light, but for fear of public opinion, he had failed to acknowledge it, but had to suffer for it, and get down and learn the simple truths of nature from the very source he despised; that the whole church is rotten, and must be rebuilt on simplicity, and knowledge in the hearts of the people.

Walter Welsh said: "Tell my mother that I remembered what she said about taking care of myself, and did take care of myself. I was killed instantly by the cars, and suffered no pain. Tell her that which is dear to her heart, she will receive before many months, and perhaps before many days."

An account of Walters's death was published in the RELIGIO-PHILOSOPHICAL JOURNAL some time during the past winter or spring. He was in the employ of the St. Paul & Sioux City Railroad, and was killed at St. Paul. My wife and myself attended many circles at the house of his parents in St. Paul. He was overjoyed to meet us here, and we can give the assurance to Mr. and Mrs. Welsh that their son Walter still lives.

Philadelphia, Pa.

Wayside Chips.

DEAR JOURNAL.—My promises are not forgotten, though long deferred. But with me—medium as I am—almost wholly dependent upon the sources of inspiration—both visible and invisible—which prompt thought and impels its record or utterance, I do not incline to write, unless incidents and experiences are of a nature to inspire favorable comment or arouse, to me, seemingly needed criticism. And although there is much met with which, in my judgment, needs severe "airings," I am disposed not to speak (on paper) unless I can speak upon the side of the favorable, the beautiful, and the good, except when (in that poor judgment) important principles, justice and the best good of all interests concerned, demand that the facts shall be ventilated.

Under the latter kind of inspiration, as I am well aware, I too often speak, for the good of that popularity and sympathy which makes the "yoke easy and the burden light"—the way to popular success, an open roadway of easy travel. Nevertheless, I shall not lower my standard of independent and true manhood for the sake of that success which is popular, but shall continue to prefer what is, to me, true success: Faithfulness to my own sense of right and duty—the approval of my own conscience and judgment.

In pursuing this, or any course, I expect to take the consequence of all error, as well as to reap the golden harvest of wise choice, and the illumined fruition of a positive manhood, purity and self-poise. I will not have the negative "salvation" of a "regeneration" (?) through another's merits or sufferings.

DULLNESS.

In pursuing my journey eastward from Sturgis, Mich., I have made calls at many places. In a majority of localities visited, I have found an extensive Spiritualistic "dullness" prevailing. "Such woful excuses as some people make"—"too numerous to mention." I have everywhere, however, found welcome greetings and warm wishes for my success, and the rapid spread of the cause. Why not more of the practical means for the culmination of that success which is everywhere desired? Only by practical effort, energy and sacrifice can it be attained. These requisites must be shared by all; not alone by the advocates who sacrifice the comforts of home, business rewards and financial thrift.

Let us have more of practical work mingled with the truly needed wishes and sympathy, friends, when the Car of Truth will move more rapidly and efficiently, and not creep upon its axles because of distressed dryness.

But I have also met noble and generous souls whose parting shake, of hands lined with "greenback" or "scrip" which did not stick to the proffered hand, accompanied by the "God bless you; go bravely forward and nobly dare and do for the right and truth." Much better pleased, however, would be the earnest worker, with facilities for "expounding the gospel" of our truth to the people with living remuneration for honest endeavor thereunto. Yet none the less grateful to those generous donors, because we desire to earn all we receive, in this financially profitless labor of love and duty.

MORAVIA.

I tarried over a Sunday at this so-called Mecca. Mrs. Andrews had established her seances at her own domicile, having recently purchased a large, fine mansion, at a cost of \$4,500. I attended two seances. At the first, very good phenomena, obtained in the dark sitting—such as have been so often described.

No "cabinet" manifestations. At my second seance with Mrs. Andrews, little occurred during the dark part of the sitting; while the cabinet seance resulted in the appearance of two—perhaps three—faces; pretty plainly—features distinct—but not identified by sight.

During the distinctly visible appearance of one of these faces, a voice, apparently from the cabinet, articulated the words: "Don't you know me, mother?" the face turning in the direction of a lady who, after several questions, as to identity, concluded her son, "in the spirit-land," had thus materialized and spoken to her. Other words were spoken, and a warning admonition given the mother.

These manifestations fell very far short of conclusive, or even satisfactory evidence of the claim made for them. But the "new quarters"—the seance room and the cabinet, were comparatively new to the phenomena. If hundreds of "close observers" have not been woefully self-deceived, these phenomena are genuine—what is claimed for them, notwithstanding I did not see it—did not find "conditions" such as to afford me the necessary evidence to enable me to say: "I know whereof I testify."

But it occurs to me, perhaps, too critical mind, that for the purpose of a more complete and satisfactory "demonstration" of this phenomena of so-called materialization, there should be absolute test conditions, upon the part of the medium, as well as all other surroundings. A medium shut in a cabinet, entirely unhampered—free to do according to her own volition; or to do the will of a spirit who may control her in the phases of mental phenomena; also to operate through the phases of physical phenomena, may (and I assume that in the case of Mrs. Andrews, is) entirely honest, yet the conditions are not such as thoroughly scientific investigation demands; not such as insure absolute scientific demonstration on the one issue, of the temporary materialization of so-called disembodied man, unless, indeed, the manifestation is such as to preclude the possibility of any other solution; such as to preclude the possibility of mistaken perception, consciousness and conclusion, upon the part of witnessing observers.

I think it due to Spiritualism, which is more sacred and important than the right of any—medium or others—to make money out of its phenomenal exhibition, that such conditions as are compatible both with the requirements of the "disembodied" chemists who present, and the "embodied" witnesses who observe, shall prevail in these seances, that thereby unquestionable demonstration of this fact be insured; else let not such broad claims and so much "free advertising" be indulged in for a business which is evidently financially lucrative, and not so spiritually compensative as many suppose.

Let no one suppose that these reflections and suggestions are alone based upon the experience derived from the two seances above mentioned. I have visited this Mecca at seven different times, and have attended some seven seances. But my position herein is based upon the published statements of witnesses, the unpublished statements of many other witnesses whom I have met, together with my own observations at the various sittings it has been my fortune to enjoy.

I am very well aware that I am treading upon dangerous, and what many deem sacred ground; that all superficial and interested devotees of the phenomena will cry out: "Traitor, traducer," and apply sundry and numerous adjectives to me, because of this, as I believe, just and necessary criticism and suggestion. But, conscious that only a desire for the best good of all parties and interests concerned, and that above all other considerations, truth shall prevail, I care but little for the opinions of blind enthusiasts, or the anathemas of gushing champions of this or that medium, this or that phase of phenomena. I feel assured that candid, unprejudiced, thinking and discriminative minds will appreciate my motive and effort. Above all, I know that I shall have the approval of my own sense of duty and right, and that of the noble guides who have impelled and inspired me to write the commentary.

Happily, Spiritualism does not depend upon any one phase of phenomena; not upon any one medium in a given phase. And in the phase of so-called materialization we have at least one medium who is not required to be removed from the sight or touch of investigators. The conditions which obtain with the seances of Dr. Henry Slade, in this phase of manifestations, as described by the witnesses thereof, are decidedly the best for scientific and therefore for satisfactory investigation, of this most intensely interesting and important phase of Spiritualistic phenomena, that has come under my notice. Let us have conditions which preclude the possibility of deception or mistake, as to the fact of materialization, and no one will care whether interested parties may keep two or five—more or less boarding houses. Then, mediums, Spiritualists, Spiritualism and all will be free from that suspicion—just or unjust censure, which will ever prevail while such loose conditions are maintained.

I attended one seance at the residence of Mr. and Mrs. Booth, in Moravia, at which Mr. B. was the medium. Under similar conditions as those of Mrs. Andrews, hands were shown at the cabinet, and an indistinctly formed face.

I lectured in the vicinity of Tickville, five miles from Moravia—meeting held in a barn—to a small but appreciative audience, on Sunday, July 14th ult.

TRAVEL ON.

Touching at Auburn, Syracuse and Baldwinsville, Oswego county, N. Y., where I spoke on Sunday, 21st ult., in conjunction with Warren Wilson, a well-known speaker in this region. Bro. W. is an excellent speaker, and one whom I feel perfectly safe to recommend to the friends, wherever his services may be desired or sought.

Copious showers just preceding and during our two meetings at Fulton, much interfered with the attendance, but the fair audiences as to numbers, and the close attention given the speaking, attest the interest in the subject of Spiritualism among the people; and my observation leads to the conclusion that this interest is latent in nearly all sections and neighborhoods, only waiting for the magic touch of well-attested phenomena and the friction of philosophical explanation and rational application, that the fires of a natural religion, or of the Philosophy of Life, shall burn brightly throughout the land.

WATERTOWN.

Arriving in this beautiful city on the 25th of July, I found that the ground here had been well cultivated, both by the means of the phenomenal and philosophical phases. E. V. Wilson had been here last winter, and Mrs. Laura Cuppy Smith during a portion of the month of June. Each did a good work, according to the testimony of the friends of the cause here.

On Sunday, 28th ult., I spoke at Tylerville, ten miles distant from Watertown. Our meeting was held in a nice new church, owned jointly by Methodist and Universalist societies; and, strange to say, the Spiritualists obtained the church for their meeting on the "Methodists' day" to control the building. "The world does move."

The first Sunday in the present month the good friends of our cause in Watertown held meetings in a fine grove, about two miles distant

from the center of "town," I delivered two lectures in this beautiful grove, to good and attentive audiences. All gave warm testimony of happy satisfaction with the speaker and his efforts. I speak next Sunday, 11th inst., in town of Ray—Wilson's neighborhood—about ten miles from this city.

NOTES.

Mrs. Emma Hardinge Britton is to speak in this city the last two Sundays of this month.

Harry Bastian has been doing much good work in the field of "physical manifestations" and "materializations," here this summer. If the half is true that is claimed for him by those who have attended his seances, he is one of the most remarkable mediums in those particular phases, now before the public. I understand he is now at Adams, in this county. I would like very much to see a "materialized" spirit whom I could recognize, Harry. May I soon have an opportunity?

Mrs. E. A. Blair, of Massachusetts, the wonderful flower painter, has also recently done a grand work for Spiritualism in this city and vicinity. Her gift is truly wonderful, and most useful in establishing proof of spirit presence and communion or interchange with mortals. The bouquets, wreaths and other combinations of flower language, are ever representative of family relationships, position of the several individuals thereof, both in spirit and earth life. And often the name of the individual is written upon his or her representative flower. When last heard from, she was at Port Huron, Mich. Address care of James H. White.

Dr. W. I. Vescelius, the celebrated healer, has been doing a good work in this vicinity in his line, as I am informed. Being out of town at present, I have not met him.

Mrs. E. G. Dodge, of Oswego, N. Y., clairvoyant physician, was practicing here in July. She expects to make regular visits, I am told. J. K. BAILEY.

Watertown, N. Y., Aug. 6, 1872.

Voices from the People.

GALESBURG, ILL.—Dr. Field writes.—Why I like the JOURNAL is, because Bro. S. S. Jones is frank and outspoken in the defense of truth.

BIRDSBORO, PA.—John B. Holman, M. D., writes.—I am still prosecuting the study of the science of life, and as a means, I find the JOURNAL indispensable.

FOREST CITY, IOWA.—L. Stillson writes.—I claim to be the inventor of that "indicator slip" to show the true account of each subscriber. It was used first at Centerville, Michigan, in 1857.

CHESTOP, KAN.—Elijah Justice writes.—The JOURNAL is the best paper I read. It is full of life—straightforward, outspoken in all things, and is what I like to hear.

MANCHESTER, IOWA.—P. Horton writes.—It seems to me that every number of your valuable paper is still better than the preceding one. Go on and do good, and still work for humanity. May bright angels attend you.

VOLO, ILL.—Robert Walker writes.—I feel somewhat elated with my visit to McHenry last Sunday, to hear Bro. Winslow, on the transit of a brother. Furthermore, every Tuesday afternoon the JOURNAL comes laden with the treasures of heaven.

WEST LIBERTY, OHIO.—I. C. Taylor writes.—The JOURNAL is a welcome visitor. I consider it the best paper published in the United States, and when it fails to come at the expected time, it is like the absence of an intimate friend.

HILLSBORO, OHIO.—C. B. Moore writes.—Send me a copy of "Spiritual Harp," abridged. We must have a little singing mixed up with Mrs. Ballou's gospel, during September. Hillsboro has got to be stirred, and she is the big little one who can do it. Our Orthodox friends, "the Lamb-washed," begin to sense a change.

BOURBON, IND.—S. F. Gordon writes.—The termination of the "Search After God" in my last JOURNAL is grand beyond description; to me it is the best chapter out; but they were all good, interesting, and instructive, and to me more reasonable than any other production I ever had the privilege of perusing.

EUREKA, CAL.—Mrs. B. A. Chamberlain writes. A woman of middle age, to take charge of a small, pleasant family,—would engage one for a term of years—a Spiritualist, and one desiring a home in California, would be preferred. Address immediately, Mrs. B. A. Chamberlain, Rohnerville, Humboldt Co., Cal.

JAMESTOWN, TENN.—L. Bush gives his opinions of God as follows: He must be all in all, as his attributes will not allow of his being anything else. He is body, spirit, and soul. What is the body? It is mortality. What is the soul? It is wisdom. What is the spirit? It is life. And I must confess that Bro. Francis' "Search After God" has thrown more light on the subject of Deity than all the writings extant. It has de-throned the mythical God and the Devil, and has wound up with greater familiarity with the subject than was hoped for or expected.

WINCHESTER, IND.—J. K. Martin writes.—There are quite a number of Spiritualists here, but no organized society. Our good Sister Amelia Colby lives here, and gives us a refreshing flow of inspiration occasionally. We also had the pleasure of hearing Leo Miller deliver two lectures recently, which were very good, and gave general satisfaction, even to the few church members who were present, until he told them at the close of his first lecture that he was a Spiritualist. He has also been lecturing with a visit of the veritable humberg von Vleck himself, and had a thorough exposition, which resulted in some good for Spiritualism.

WAUKEGAN, ILL.—Sada Bailey writes.—In my article of August 10th, entitled "The Relations of Humanity," (a letter addressed to H. T. Child,) the following sentence "And man conscious of his nature, too," etc., please, read "And man conscious of his virtue, too," etc. I do not make this correction because the sense is imperfect, but for the reason that, as we have ever read much of "female virtue," I for one, have a curiosity to see how that adjective works in print when applied to the male gender of humanity—"virtuous men." Ah, if virtuous men were demanded by society as much as virtuous women, "the world would be the better for it!"

FREMONT, OHIO.—B. J. Hall writes.—On the first of May last, we organized ourselves into a circle of nine persons at the house of Bro. Gill. Mrs. Gill is a rapping, writing and speaking medium. At every sitting we have had good demonstrations, seeing shadows both dark and light. A Doctor Bissel is the leader of the band, and conducts the circle. The band has increased its number to nineteen. Last evening we had a communication from a little French girl. She said she lost her life in that big fire in Chicago. A building fell down on her and killed her. Her mother had no other children. She says her name was Hattie Bomazero; her mother's was Fanny; said she wanted to talk to her mother, she could tell her things she would like to know.

LOS ANGELES, CAL.—John Mayer writes.—Allow me to say that I mean all that is good, and there is much, in the salutation, "Dear Journalist"—the principles that it inculcates are very dear to all who have a desire to know something of the "Beyond the River." As for knowing where from, and how I came, God's great natural law teaches me that. No doubt there are many true and beautiful lessons taught by Darwin; but what I wish most to know is, where am I going when the chemical laws shall dissolve this clayey tenement of De Witt C. Franklin? I admire the truths set forth and heralded throughout the world by the JOURNAL. All hail mighty truths from the angel-world, and the powers delegated by which I can converse and communicate with my dear little "May," who says, "papa, I come."

ESTHERVILLE, IOWA.—M. B. Chappell writes. I have borrowed your paper just as long as my conscience will permit, especially when you still offer to send it to new subscribers at half price.

Go on for you, you will now have pleasant dreams, and your example, in making a cost-emitance, if followed by all other borrowers, and more especially by those subscribers who for years have received our paper on credit, will give financial strength, which is now very much needed.

There are those who refresh themselves at our table year in and year out and have not once thought of the anxiety we have to endure in devising ways and means to supply them with these weekly spiritual rations! Great God, men, wake up and be honest to yourselves and just to the printers!—[Ed. JOURNAL]

CLINTON, MO.—S. E. Price writes.—Your valuable paper, the JOURNAL, is being read by a number of our citizens, and has awakened considerable anxiety on the part of some of its readers to hear a lecture delivered by some exponent of the philosophy, who is well posted on the subject, and also to witness some of the marvelous phenomena that we read of in your paper and also in the Banner of Light. This is a very dark corner of the earth, and I think a medium for physical movements or a good test medium would awaken quite an excitement among us, and would also add to our list of subscribers. If you could induce some good lecturer who could give us some good tests to come this way and spend an evening or two with us, we have no doubt, that he would be remunerated for his trouble, and the believers in the Spiritual Philosophy greatly increased.

Will lecturers and good test mediums respond to the call, and oblige many seekers after the truth?—[Ed. JOURNAL]

PIQUA, OHIO, Geo. Kates writes.—Perhaps a word in regard to Spiritualism and its prospect in Piqua, may not be unacceptable to you. I came to reside here but little more than a year ago, at which time I could find but two or three Spiritualists in the town, all of whom were recent converts through the instrumentality of the RELIGIO-PHILOSOPHICAL JOURNAL. Now we have four or five times that number, while intelligent inquirers are multiplying, and several mediums, of fair promise, are developing in several important phases of mediumship. Among our numbers we have some fine musical talents, with good material in preparation for the formation of a lyceum, which I hope to see established at no very distant day. The soil here, so far as Spiritualism is concerned, is "virgin," having never been broken by any of our sturdy pioneers, nor sown with pernicious seeds by unworthy advocates of our philosophy, as has been too often the case in other localities.

EVANSVILLE, IND.—Allen C. Hallock writes. I owe you an apology for not writing sooner, but as I was so seriously disappointed on the 10th of July, for then the Barnes' Will trial was again postponed until November. The fabled Mills of the Gods in grinding so exceeding slow, always grind exceedingly fine; so we may hope that the Mill of the Law, will in proper time, grind out the truth and the facts in the case. We can afford to wait. Public opinion is becoming more favorable to the will. Many who at first thought some of the provisions of it were too restrictive and too exclusive for the best good of young children, and who deem early piety of a sectarian nature of more consequence than good, wholesome, common-sense and proper culture in their physical and mental unfoldments, with ideas and knowledge that will enable them to be self-reliable and self-sustaining, now begin to think and talk that it may be a good thing, and as Mr. Barnes so devised and wrote his own will, it ought to be established and carried out. What is now most needed, is money to carry on the present and other suits of law that are certain to be instituted, for this heaven-born enterprise that is to bless the many little helpless ones with homes and a liberal education, shall and must be carried out. The angel-world may project, but the work must be accomplished by human means.

W. S. W. writes.—In the JOURNAL of July 27th, I notice the letter of W. J. Atkinson, M. D., on the subject of "Water Witching," and am interested because the forked stick will work very readily in my hands; but why it works I could never divine. I have thus frequently traced veins of water to their out-flow, but never tried it for minerals. I hope the Doctor, and all others having the peculiar power and opportunity, will push the investigation which he suggests, for it is possible that this strong occult force may be utilized to add somewhat to the advancement of science, if the Farleys and other wise scientists can be induced to examine it, and possibly somebody of less note, may be able to test it. But Dr. Atkinson makes one statement, which he will readily see, needs a clear and definite explanation, to facilitate tests and investigation. Speaking of those in whose hands the stick will work, he says that in passing over a vein of water underground, the stick will instantly turn down. This I know to be true. But he backtracks and will turn down again, which indicates the distance to dig down, to find the vein." Will he explain how this will indicate, whether it is twenty or four hundred feet down? I shall look for the explanation with great anxiety.

WESTFIELD, N. Y.—J. Tinney writes.—Allow us a few words in explanation. It is evident from friend Carr's reply to our question he did not understand our meaning, as we aim at higher game than he gives us credit for. If the principles upon which our theory is based are correct, it is as sure to revolutionize the opinions of the world as time is to continue. If wrong, we submit that Spiritualists, as an act of charity, should be being, should point out our errors. In our statement, "that positive currents flow from negative sources and vice versa," our ideas were not confined to the reciprocal relations of copper and zinc, but applied to the elementary forces of which they are a compound, and from which all forms, whether worlds or their outgrowth, derive their existence and sustenance. As in previous efforts we have failed to make ourselves understood, that spirit and matter are different conditions of the same thing, whose relations are reciprocal instead of different things or distinct entities, perhaps the following statement may be more lucid. We assume as a fact that can not be controverted, that the visible and invisible constitute all there is, and that between these two conditions, there is a constant interchange, each taking the place of the other and becoming what the other was, and that this rule is universal in its application, thus making one of all, although ever existing in two conditions, and from which all forms of matter, on which all existence is based. As it is impossible to speculate upon derived conditions, or to erect a superstructure when our base is insufficient to sustain it, we again invite Spiritualists, one and all, to point out our errors.

RICHMOND, IND.—K. Graves writes.—I am pleased to learn that Dr. White and Dr. Mahon have spread their sails with a determination to launch out on the broad ocean of truth. As I have some personal knowledge of both of them, I have no hesitation in saying, they are both live men and keep the fires of spiritual truth always burning upon the altar of their souls. They are practical workers, and "by their fruits ye can know them." I have received so many complimentary letters relative to my labors during my four months' lecturing tour last winter in the States of Illinois, Iowa, Missouri, Kansas and Nebraska, that I have determined to enter the field as a permanent speaker, if health will permit. A disease, reacting on my brain and nervous system, has several times in the past, interrupted my speaking labors, and during the last season, requires me to leave the field. I know not why this should be so, as I have naturally a good constitution, good lungs, and a good, strong voice, and physical and mental systems that can endure much labor. I never grow weary while speaking. Why then, amongst the hundred of great healers, clairvoyants and spiritual doctors, can't I find one who can reach my case? I would cheerfully pay the fee whenever I feel for a successful treatment. And if any person, in my case, will please make it known to me by letter, in the meantime having again rallied and re-adjusted my vital forces, I am ready for another winter's campaign. And as my labors heretofore have been entirely restricted to the West, and principally within the States of Ohio and Indiana, I should now prefer going East as far as Pennsylvania or New York, or else to spend the winter in Illinois, Michigan and Wisconsin. My terms will be very reasonable and easily complied with.

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention. Astrological Origin of Jehovah God. D. W. Hull. 12 5

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RAILROAD TIME-TABLE. Arrival and Departure of Trains.

Table with columns for Train Name, Direction, and Time. Includes sections for Chicago, Burlington and Quincy, Milwaukee Division, Chicago and Alton, and Chicago, Rock Island & Pacific.

New Advertisements. The New Wonder!

Advertisement for 'The New Wonder! NATURE'S HAIR RESTORATIVE!' featuring a portrait of a woman and text describing the product's benefits for hair loss.

Advertisement for 'A New Scientific Work SAFENA' by Arthur Merton, focusing on mental constitution.

Advertisement for 'FOUR LECTURES BY THOMAS GALES FORSTER' on 'Blasphemy' and 'Who are the Blasphemers?'.

Advertisement for 'FOOTFALLS' by Robert Dale Owen, a boundary of another world with narrative illustrations.

Advertisement for 'OLD THEOLOGY' by Rev. T. B. Taylor, M.D., featuring 'Upside Down' and 'Right Side Up'.

Advertisement for 'SCIENCE OF EVIL; OR First Principles of Human Action' by Joel Moody, discussing the science of evil.

New Advertisements. GREAT CHANCE FOR AGENTS!

Advertisement for 'VOICE OF PRAYER' by W. S. Barlow, a poem by the author of 'The Voices'.

Advertisement for 'J. W. BLISS, REAL ESTATE AGENT, Notary Public & Conveyancer, Peru, Neb.' with details on services and contact information.

Advertisement for 'NEEDLES AND NEEDLE CASES' by B. B. Hazard, featuring 'Needles' and 'Needle Cases'.

Advertisement for 'Philosophy of Creation, CRITICISM ON THE THEOLOGICAL IDEA OF DEITY' by B. M. Craven.

Advertisement for 'WARREN CHASE & CO., 614 NORTH FIFTH STREET, ST. LOUIS, MO.' listing various goods and services.

Advertisement for 'HERMAN SNOW, 315 KEARNEY ST., (up stairs) SAN FRANCISCO, CAL.' for 'RELIGIO-PHILOSOPHICAL JOURNAL'.

Advertisement for 'Mrs. Robinson's Tobacco Antidote' by Herman Snow, claiming to cure tobacco addiction.

Advertisement for 'Mrs. Robinson's Tobacco Antidote' by Herman Snow, detailing the benefits of the antidote.

Advertisement for 'Mrs. Robinson's Tobacco Antidote' by Herman Snow, providing contact information and pricing.

New Advertisements. NITRO-GLYCERINE MAGAZINES; THREE BY THE SAME AUTHOR. SELF CONTRADICTIONS OF THE BIBLE. 144 propositions proved pro and con.

Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Notes from the West—Number Three.

Friday, May 10th, 1872, we reached Keokuk, Iowa, to fill an engagement for three lectures. Keokuk, the Gate City, is an important railroad point, as well as steamboat landing, situated on the Mississippi river about two hundred miles south of west from Chicago, and forty-three miles by railroad below Burlington. It is a fine town, full of enterprise and progress. We like Keokuk, and predict a great future for this fair city of the West.

We spoke to fair audiences while there, giving many fine tests, of which the following are a sample of all.

Number One. The spirit of a man and little girl came to a lady and was fully described and identified.

Number Two. A sister came to her brother, speaking words of cheer from her home in the Summer-land. The sister being fully described was at once identified.

Number Three. This test we gave was not identified, at which the skeptical portion of our audience laughed; but there was never a laugh when startling tests were given. Is it not strange that Christians will preach a future existence, and sneer at any testimony pointing to a future life,—not coming from the pulpit of the church of their Christ and him crucified?

The fourth test was to Mr. B. "Sir, sixteen years ago we find you sinking as if into cold water or snow. You are suffocating as from snow, or your head being held in snow and water, and it is in the winter time."

The answer was—"It is true, sir, to the letter, in date and cause."

The fifth test came to Judge M. "Sir, we see a man approach you," (fully describing him.) "You will be called on in a very short time to defend a case. The parties are a man, woman and child; an estate will be at stake. This suit will soon be in hand, and down for trial in September."

Judge M. replied: "I know of such a suit soon to come off, and expect to be retained by the parties."

Subsequently the Judge met us and said: "Friend W., your prophecy has come to pass since you made it. A man, answering to your description, called on us and put the very suit you named into my hands, and I am going to take hold of it."

Friday, May 17th, we were preparing for our Wheaton Convention to be held over Sunday the 19th.

Monday, May 20th, our convention is over and has been a grand success and well reported by our Secretary, Bro. Howard, and we shall, in all human probability, convene our association in St. Charles, next.

At Marion, Iowa, May 27th, we concluded a three-days' meeting. It is a beautiful inland town. We had good audiences, and gave many fine tests, and found many warm friends. There are but few here who declare themselves to be Spiritualists. There are many very liberal Christians(?) here, and have a fine church and good congregations. Amongst those who are workers, we found Mrs. House to be a fine medium, with good clairvoyant power. Bros. Mitchell, House, Noble and others came well up to time as workers and helpers.

May 30th, we spoke in Burlington, Iowa, to a full house, giving some fine tests. A few Spiritualists are striving to establish a society in this fine western city. We spoke three times, but were cut short by change of railroad time. We shall yet go to Burlington and stir up the Soul-Sleepers one of these days. Bros. Forbs, Webster, Giles and others are striving to open the way for a society and lyceum. May they succeed.

Monday, June 2d, we have just closed a course of four lectures in Fort Madison, Iowa. This place is on the west bank of the Mississippi, twenty-four miles above Keokuk, and nineteen miles below Burlington, by way of the Burlington and Keokuk railroad, and presents to the vision of the traveler one of the loveliest places for a home on the banks of the "Great Father of Rivers." We found many tried and true Spiritualists here,—more by far than we expected. Bro. Hazen Wilson took the lead and responsibility of our coming, as did Bro. Miller, of Keokuk; Judge Veze also helping, as did many others. We gave many very fine tests in Fort Madison, and especially fine ones to Judge Veze. Our work in Fort Madison proved a success, creating thought, developing truth, and ennobling man. Many of the friends accompanied us to the depot, bidding us God speed on parting,—a pay to us very precious. May angels of God continue to minister to our friends in Fort Madison.

Dallas City, Ill., June 7th, 8th and 9th, we lectured in this little town to full houses. We found the interest marked and progressive. The true workers in Dallas are Bros. Porter, Weaver and Asa Moon, and their good wives. We had a good time here, and gave many fine tests. Mrs. Weaver possesses fine mediumistic powers; is a writing, seer, and speaking medium, and yet this woman can not write a word from education. Mrs. Weaver possesses a "spiritual gift" that would be very dangerous to the church if it could be imparted to its members. At various times and in sundry places, money in coin and paper in various sums has been brought her by her controlling spirit,—the aggregate amounting to some thirty dollars. There seems to be a peculiarity in this money matter; it comes just in the nick of time when wanted by the family to meet their necessities. The evidence in their case is so complete that to deny it would be to deny our senses.

While in Dallas, we made the acquaintance of Dr. Pekill and lady, of Pontoosock, two miles below Dallas City.

On Sunday evening, the 9th, when closing up the accounts current of our meeting, there was due from Bro. W. four dollars. Bro. W. saying, "I have not the money with me."

Turning to Dr. Pekill he asked him to lend him the money. Dr. Pekill replied: "I have not the money with me, but have it at home in my desk, if we could only get it."

Now, the Doctor has a familiar spirit, by the name of "Peter," who is one of his helpers. Instantly Peter gave the Doctor to understand that he was present and would help him out of the

matter. The Doctor turned to the friends saying, "Wait a little and we will see what can be done." DOCTOR PEKILL.—"Peter, can you get me four dollars out of my desk in my house in Pontoosock?"

PETER.—"I will try." The Doctor turning to the friends present, said: "Come, let us go into the house."

All started for the house. We were all at the house of Asa Moon. It is a one-story frame house, with one large front room, a second or rear room, then a shed or slight building attached for summer work. On passing through the shed into the rear room there was present Mr. Weaver, Dr. Pekill, Asa Moon, Mrs. Moon, her two daughters and others. Dr. Pekill said: "Peter is here."

Asa Moon saw a small package of paper in the air over Dr. Pekill's head. Dr. P. felt it hit the hat-brim. A lady saw it in the air, falling to the floor. Mr. Moon and his daughter saw it on the floor. One of the parties present picked it up and found two two-dollar bills; Peter, the spirit, informing Pekill that he (the spirit) had been to the Doctor's house in Pontoosock, and taken the money from his desk, in order to loan it to Weaver. Dr. Pekill stated: "I had these bills in my desk at home, and if not there when I go home to-morrow, then Mr. W., will this money be as a loan from me, and return it, and if my two two-dollar bills are at home as when I left home, then the money is not mine, and Bro. W. will not pay it back to me." This statement was made public before a full house the same evening.

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THE following are letters and extracts from letters addressed to Prof. Payton Spence, M. D., by practicing physicians in various parts of the United States, giving their personal knowledge and experience of the merits of the Positive and Negative Powders:

Your Positive and Negative Powders are truly an invaluable medicine, and one of the greatest blessings to humanity. I must and can truly say that after about 30 years' practice in medicine, I have never found a compound which is their equal. One year ago last March, I was afflicted with the Liver Complaint. After using one box of the Positive Powders I was well. Last March I was attacked with what I called the Gravel, being at the time very bilious and in constant pain; but by the use of your Powders I was soon free from pain and was as well as and as hearty a man as ever. Last April my wife began to fail in health, and soon became badly afflicted with Rheumatic pains in the hips, back and loins, her appetite failed, and she began to show signs of rapid dissolution. But now she is changed; she is well and has a good appetite; and we know that it was the Positive Powders which produced the change. Within the last year I have five patients who would have gone to their long home if I had not given them your Powders. About one year ago there were, in this place, two nursing babes that had, for a long time, been afflicted with Whooping Cough, and were given up to die. I was called to see them. I gave them the Positive Powders, and they both got well, and are hearty children now.

Dr. T. BOND, Penfield, Pa. Enclosed I send you \$15.00 for more of your Positive and Negative Powders. They are the best medicine I ever used in all cases of Female Weakness, Threatened Abortion and Child-Birth. I would recommend them to every physician; and there is no family who ought to have them. You can use my name if you wish.

Dr. J. C. HOWES, Volney, Iowa. You no doubt remember the history which I gave you of my wife's Aethna. She suffered almost death until I got your Powders. She took one box, and the Powders which gave her new life, and now she is in better health than she has been for ten years. I have tried them in other cases and find them a success.

T. J. KIRKWOOD, M. D., Pleasantville, Iowa. Your Powders do my Catarrh more good than all other medicine I ever used. The first box did me more benefit than all the medicines I have used for 5 years, and I have tried everything recommended by all the schools of medicine.

Dr. J. HOOPER, Winneconne, Wis. I can not do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for Leucorrhoea (Child-birth). I have had one very severe case of Threatened Abortion (Miscarriage), which three Positive Powders arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but it was strange to see how quickly she yielded to the magic influence of your valuable Powders. I have had two cases of Bilious Remitting Fever in which I used the Powders, and in 24 hours they were cured; also two cases of Chills and Fever, which were cured by the Powders in 3 days.

Dr. J. CHANE, Attica, Ind. One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. F. Claffin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuritis. They also cured a lady of Painful Menstruation, when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

Dr. J. WILLIAMS, Practical Midwife, East Braintree, Vermont. I take pleasure in recommending your Positive and Negative Powder to the public.

J. A. AVERILL, M. D., Springvale, Iowa. I have a case of Catarrh, Bronchial tubes affected and left lung collapsed, not filling with air. I have given two boxes of the Positive Powders, and the lung now fills two-thirds of the way down. I myself have been afflicted with Rheumatism and Heart Disease for three years, during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

Dr. A. J. CONY, Great Bend, Pa. I think there is no medicine in the world like the Positive and Negative Powder. My husband had the Kidney Disease so bad that we thought he could not live. He could not eat a bit of meat, or anything of the kind. But after the first powder which he took, he began to improve, and now he eats what he chooses, and calls himself well.

Mrs. DR. GARISON, Newton, N. J. In Ague and Chills I consider them unequalled.

J. P. WAY, M. D., Bement, Ill. I must be honest and say that the Positive and Negative Powders can not be equalled by any physician's prescriptions. Send me a box of your Positive and Negative Powders. Dr. R. H. LEVILL, Johnston, N. C. Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have been using them for Costiveness, Acidity of the Stomach, Irregular Appetite, high colored urine, and many other ailments of the bowels, and I can truly say that I have been very much benefited. I have prescribed them in other cases, and I have some patients who can't live without them, as nothing else has ever benefited them.

C. D. R. KUNK, M. D., Fern Springs, Miss. I have cured the following cases, and many others too numerous to mention with your Positive and Negative Powders: a young lady of St. Vitus' Dance, of near 6 years' standing, and given up by all other doctors, cured by 6 boxes of the Positive; a lady of General Prostration, nervous system. She had tried every thing. One box of the Negative cured her. She is now in better health than she has been for 5 years; a lady of Chronic Diphtheria. Two boxes of the Positive cured her, after the doctors had made her worse with iodine and such things; a boy of Scarlatina, a woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours; a woman who had the Feet and Aque all spring and summer—cured with one box of Positive and Negative Powders, after having tried almost every other remedy; a man of Delirium Tremens. He is now a Good Templar; a woman of Spasms of the Stomach from which she had suffered 5 or 6 years. The spasms were so bad that whenever she had one, her friends would despair of ever seeing her come to again.

Dr. J. M. DAVIS, Winona, Minn. I was called to see Mrs. Rufus Weston, whom I found laboring under a fearful attack of Puerperal Convulsions, which followed the birth of a dead child. The convulsions were terrible. No one thought that she could live, as every one was more or less terrified that she was going one. Finally she had one that we called her dead—no pulse could be felt, and everything indicated death. She rallied, however, but was much exhausted; and her friends did not think it possible for her to live through another. As soon as she could swallow, I commenced giving the Positive Powders, and from that time forth she had no more convulsions. She is now well, and believes that the Positive Powder saved her life, and believes that she owes her recovery to it.

Dr. F. DWIGHT, Stafford, Conn. In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Bilious, Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them in the treatment of Chronic Diseases, such as Rheumatism, Gout, Gravel, etc. In fact there is hardly a disease in the whole catalogue but what I have cured by the administration of the Positive and Negative Powders. I have also proved the eminent recommendation to be made of the Positive Powders (according to Rule the 10th) to be magical in its effects on all kinds of Sores and Erysipelas.

Dr. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass. I am a physician, and an now seventy years of age. The symptoms of my Dyspepsia first appeared when I was 11 or 12 years of age, soon after I had recovered from an attack of Scarlet Fever. When I was 22 years old, the Dyspepsia set in in good earnest, and continued altogether 58 or 59 years, until your Positive P. waders put a veto on it. I have no had a chronic inflammation of the Pancreatic Gland, which I had been treating with a vegetable irritating plaster on my back. This kept it under control; but the disease never appeared to be well until since I commenced taking the Positive Powders. The Catarrh of the Pityriatic membrane which I mentioned in a former letter, is well. The Catarrh of the right bronchial tube is better. The enlargement and inflammation of the Prostate Gland began some years ago; but it never became serious until three years ago, when an over-excitation aggravated the disease so that I had to give up business, and was unable to ride except in a very easy carriage, until since I have taken your Powders. As a result of the disease, I suffered much from difficult and painful urination. Since taking the Positive Powders, the enlargement of the Prostate Gland is reduced one-half, and my urination is comparatively easy, and free from pain. Besides the above special effects of the Powders, my general health is now better than it has been for 45 years.

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