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

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M.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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Select Loetry.

WRITTEN AT MY MOTHER'S GRAVE.

BY GEORGE D. PRENTICE.

The trembling dew-drops fall Upon the shutting flowers like souls at rest; The stars shine gloriously, and all, Save me, is blest.

Mother, I love thy grave! The violet, with blossoms blue and mild, Waves o'er thy head—when shall it wave Above thy child?

Its bright leaves to the tempest bow;
Dear mother, 't is thy emblem—dust
Is on thy brow.

'T is a bright flower, yet must

And I could love to die,
To leave untasted life's dark, bitter streams,
By thee, as erst in childhood, lie,
And share thy dreams.

And must I linger here, To stain the plumage of my sinless years, And mourn the hopes to childhood dear With bitter tears?

Aye, must I linger here, A lonely branch upon a withered tree, Whose last frail leaf, untimely sere, Went down with thee? Oft from life's withered bower,

In still communion with the past I turn, And muse on thee, the only flower In memory's urn. And when the evening pale Bows like a mourner on the blue dim wave, I stray to hear the night winds wail

Around thy grave. Where is thy spirit flown?
I gaze above—thy look is imaged there;
I lister, and thy gentle tone
Is on the air.

Oh, come, while I may press
My brow upon thy grave, and in those mild
And thrilling tones of tenderness,

Bless, bless thy child! SPIRIT PICTURES.

The Mysterious Appearance of Strange

Likenesses.

[From Frank Leslie's Illustrated Newspaper.] At the close of a morning of most unsatisactory work, Edgar Ramsay put away his cammartist's eye and taste, and had chosen his ocapstion from the love of it. But there came ours of depression and weariness to him as well as to every other son of Adam, when he doubted whether he had been wise in choosing his present pursuit. His morning sitter had been a model of patience and good nature. No statue could have been more immovable, the lay was fine, the light perfect, and her drapery and fallen about her in the most graceful folds. Yet she had sat six times full-face, three-quarters, profile, and yet he could not conscientiously say that at any time he had produced a

"You know best," said the lady, in answer to his remarks, "whether it is a good likeness or not. One never knows how they look themselves, and one's friends are hardly better judges. Satisfy yourself, and you will satisfy

No sitter that he had ever had was more supremely indifferent to the advantages which isture had lavished upon her, but he could not atisfy himself, and he had been obliged to make another appointment, from which he feared the result would be equally disappointing. He could not quarrel with his materials: they were the best that could be procured, and he had just taken the picture of a young girl which seemed almost as if it must speak, so life-like was it, and yet this face refused to repro-duce itself. Truly there was much in his art hat he did not understand, though the beauty of his pictures and his intuitive knowledge of the most favorable position in which to place his sitters, so as to bring out their good points and conceal their bad ones, brought him fame and constant employment. Yet he felt inclined loday to give it all up because he was baffled by something which he could not compre-

To his recollection came a curious observation of an old artist, which he had treated once with contempt, thinking it an excuse for poor materials or bad work. "Different people," said he, "exert such a different influence on he materials, that one would almost think the manimate things had consciences, and were moved by likes and dislikes like creatures with buls. It appears almost as if they had pleasare in reproducing some faces, and brought out all their finest expressions and inward grace; while others have a contrary effect, and though we exert all the knowledge of which we are possessed, and try to bend the stubborn materials to our will, they defy us and refuse to paint for us the face before them, or produce it a such a manner that what should be a likebes is a caricature or a distortion. I have met a my own experience two such cases. They are rare, but you will often find sitters of whose patience you can not complain, who will not be easy to take, and who will cause you a world of trouble because they exert but in a slight degree this same unhappy influence. But if one of these untakable faces should become a sitter of yours, do not waste too much me upon it, let it go-whatever the cause hay be, you can not in the slightest degree con-trol it, and you may as well give up the at-tempt at once."

How Ramsay had laughed in his sleeve at

the old man. Nothing of that kind should ever happen to him. There was not a face in the wide world but he could copy it, if he had cally time. But to-day it seemed as if the arta's mysterious experience was about to become his also. Pahaw, he was tired from overwork, or such crotchets would have found no

Water too MALES

entertainment in his mind, and the best way to dispel them was to plunge into the throng that surged beneath the windows, where, if he did not keep his wits from wool-gathering, he would be run over, and served rightly for his stupidity. As he was about to leave the room, a boy put a note into his hand which read

"Will Mr. Ramsay please come this afternoon to Twenty-seventh street, and bring his instruments, to photograph a dead child, and greatly oblige "Cornelius Walker."

Of course he could not refuse; he must go at once. The new subject would drive out the old. At the appointed time he presented himself at the door, and was shown into a darkened room, where, upon a dark maroon couch, lay the loveliest child he had ever seen. In whatever form death had come, he had left no trace of grief or pain behind him; nothing but peace and beauty. The boy lay on his side, with his cheek resting on one hand, while from the other flowers were drooping, as if, overcome by sleep, he had sunk down with them still in his grasp, which had grown less firm as his slumbers became more profound. In front of the couch sat the father, apparently unable to withdraw his eyes from the lovely statue before him. He bowed to Mr. Ramsay, who stood a moment beside it, as if he too were fascinated by the spectacle. He then withdrew to a distant chair, and waited till Mr. Walker should speak to him.

"Sir," said the gentleman at last, "I have sent to you that you may give me a picture of this child. Some memories can carry with them the faces of dead friends forever, but mine can not, and I wish you to preserve for me that which I must so soon put away from

"I will do what I can," said Ramsey; but he spoke less confidently than he would have done on the preceding day. "At the best, Art can but give you a suggestion of that which is lost, not an accurate picture of it."

"Give me something at least by which to recall it. Do you know, sir, what it is to have a memory as treacherous as shifting sands, which keep no trace of yesterday for you? If you do, you must needs pity me. The mother of that child, my wife, died but a year ago. I loved her as my life. In our short wedded life we were never separated a day, and yet I can not recall a feature of her face—it has faded, faded quite away. I see her dress; I have that by me, and the jewels she wore, the books that she loved; but her eyes, her lips have vanished and left me forlorn. I think I shall go mad sometimes with the longing and striving to see what I

The unhappy man gazed earnestly at the great mirror before him, as if he hoped to see something in the shadowy depths that approached her.

"I was not so painfully aware of my infirmity while she lived. I knew that faces came and went in my mind like shadows in running water, but how could I feel it? I had her then. I often asked her to have her picture taken for me, but she had some superstition about it, and laughingly refused. She was not handsome enough, she said, for that, and what did I want of her picture and her too? What would I give for the faintest hint and gleam of her face? I would go to the very gates of death for but one glimpse of it! Can those we love be perfectly happy in heaven, if they know the longing of those on earth to see them once

For such a question Ramsay had no reply, and indeed none was expected—the mourner seemed rather as if he were thinking aloud than talking to a sympathetic listener. But he felt that if he did not pause soon he must interrupt him, for he knew by the situation of the room, and the time which the clock on the shelf showed him, that he must soon begin his task, or the light would not answer his purpose. Yet he could hardly bear to disturb the cool gray light which lay over the child, and which seemed best suited to its profound and dream-

"I am sorry to appear in haste," said he at last, "but I must soon commence, or the

"Ah yes, I know, I will go away. Take him as nearly as he lies as you can. I have seen him sleeping so, so many, many times; and yet I know he would fade out of my mind just as his mother did. Begin when you will." And

he rose and left the room. Ramsay approached the couch, and for a few moments studied the child. Then he opened the blinds, and turned the couch a little more toward the light, and partially shaded the window with the muslin curtains. Then he arranged his camera and plate. Looking, he saw the child lying as beautiful as a dream, with the light falling softly on the delicately-chiseled features, which were thrown in bold relief by the warm background. He dropped the curtain, waited, and then drew out the plate. He saw the couch, the simple nightdress, the bare feet, the dropping flowers, and the light curling hair, but over all floated a thin vail, as if a puff of mist or vapor had swept over and obscured it. The air of the room seemed perfectly clear; could a filmy smoke have swept into the window, spoiling what promised to be the most perfect picture he had ever taken, or was the dimness and obscureness in his own vision? No, it was clearly on the plate, for every other object was distinct enough. He tried again; he closed the window; he shrouded the camera with more particular care, and waited with a nervous feeling for the result. The picture was no better than before, excepting that the vapor, breath, or whatever it might be, had cleared away from the child's feet, which were distinctly visible, while over the head and upper part of the body it still remained more heavily than before

"I shall have time but for one more trial," muttered Ramsay, "and to-morrow I shall be able to do nothing. I think I am losing all my

He arranged the camera, and sat down and waited-perhaps he had been too impatient. It was the first picture he had ever taken under such circumstances—perhaps it might require a longer time for its completion than an ordinary one. When he drew it out at last, he was fully rewarded; perfect as a Greek statue lay the child. The mist must have lifted off its delicate features and had gathered like an aureole about its head, but that could be easily removed, and he felt proud and glad of the art which could keep so fresh in the mind of the childless father the face which he must so soon put away from him. He drew the blind to again, placed the couch in its former position and restored to the waxen fingers the violets which had dropped from them.

As he was about to leave the house, Mr.

Walker came toward him.

"Have you been successful?" he asked.
"I hope so," was the reply. "I have staid
till the light would no longer serve me. I will send the proofs as soon as they are finished."

Ramsay never watched the completion of a picture with such anxiety, not even the first that he finished by himself. When he first saw the perfect proof he uttered an exclamation of surprise. Floating above the child's head, bending over it, but not looking at it, was a female face of surpassing beauty, with eyes of a clear brightness like those of the child in the arms of the Sistine Madonna. The head and a slender portion of the neck were distinctly visible, and then the form faded away in a trailing cloud of mist. Had he, then, been with spirits, and not known it? Should he keep this picture to himself, or should he show it to Mr. Walker? From this he copied others without the radiant face; but in every picture which he took directly from the negative, from out the floating mist the same face appeared. When he had completed some pictures which satisfied him, he carried them himself to Mr.

He found the unhappy man sitting in the same place, with the couch drawn up in the same position, with a night-dress lying on it, as if he were trying to cheat himself into the belief that the child might still be in it. A withered violet or two lay near where the

empty sleeve had fallen.
"Oh, you have come again!" said he, when he recognized Ramsay. "Give it to me, no matter what you think—give it to me, if it is ever so little like him. Do you know that he is fading from me already—fading away just as she did? I have forgotten him when alive; I only remember how he looked when dead, and soon that will fade, too, and I shall have nothing but this, and this," and he touched the

night-dress and a shoe which lay beside it. Without a word, Ramsay handed him the pictures. He seized them, he kissed them with rapture, and the great tears rolled down his cheeks.

"It is he—my pretty boy," he cried—"dead—but I can keep him—this will not go from me. But why did I not have you before?-then I could have kept him with me alive always, and then I should have had his bright eyes and pretty smile-they never would have vanished quite away."

This mingling of grief and joy affected Ramsay powerfully. He held the envelope with the shadowy picture in it in his hand. Should he give or keep it? The man's nerves were unstrung by grief; how would this affect him? He could in no way account for the appearance of the head above the child; and it was the likeness of no one he had ever seen. Indeed, the whole had a transparent look, not as if the light shone upon it, but rather through it—soft and translucent, like an alabaster shade with a lamp behind. An impulse which

he could not control made him draw it out. "I have something here to show you. I can not account for it, and I do not pretend to understand or explain it. This was the picture that was taken the afternoon that you sent for

Mr. Walker put out his hand carelessly. He had hardly heard what was said; all his other senses were dull compared with that of sight. But when his eyes fell upon this, the other pictures dropped from his hands, and he grew whiter than the bust beneath which he sat.

"Man!" said he, "who are you that can bring back the dead again? It is the face that I have prayed morning and evening with bitter agony might be given back to me even for an hour: but it would never come."

He rose and grasped Ramsay's hand with a fierce eagerness. "Have you seen her? Did she appear to you? If she could—my Eugenia, why did you

not come to me?" "She has not appeared to me, Mr. Walker; but when I came to take the picture of your dead child, this face appeared on the plate beside him. I think heaven must have taken pity on your infirmity, and allowed her to make herself visible to you in the only way in which she could. See!—she does not look at the child below her-his spirit is with hers, but her eyes are turned to some distant ob-

"It is to me that she looks! Her eyes are seeking mine. I never, never shall lose her. I can always see her when I will." He threw open the closed blinds, and held the picture in the strongest light.

"If she could but speak to me! but I can see—I can see her!" Then turning to Ramsay, he said: "You never can know a joy till you have felt a grief like mine. I can never repay

"You are under no particular obligations to

nished the materials to be worked upon, and left the result undisturbed." "I thank you for that, then," said Mr. Walker; "but pure spirits only manifest them-

selves to those equally pure. Say nothing of this to any one but ourselves. Those who can not understand us will say we are fools, or doting; but I think it is the only thing that can keep me from going mad." He fixed his eyes upon the picture with a

gaze so eager and rapt that Ramsay began to entertain some doubts of his sanity. Indeed, the whole atmosphere of the house seemed unreal and mysterious, and he felt anxious to leave it.

"As I have no more pictures to show you, and as you are satisfied with those," said he rising, "I will take my leave."

"Stay but a moment," said Mr. Walker. "Come with me to the library, and let me pay you for your services."

Still keeping his eyes fixed upon the pictures as he walked to the library, and putting it down beside him, he drew out his hand-book and wrote a check for so large an amount that Ramsey hesitated to take it.

"It is too great a sum, Mr. Walker."
"Do not speak of it," he replied, with an impatient wave of the hand; yesterday I would have given all my fortune for what lies before me. No matter at what price the world would value it, to me it is priceless, and I am now your debtor."

Ramsay put up the check. The man could not be reasoned with, and must do as he chose. He knew there were two values for everything-one in the outside world, where men buy and sell, and another in the heart, where trifles are sometimes prized above rubies. He bowed and left him to the solitude which he seemed to desire so much.

For many days he thought constantly of his picture, and looked often at the copy which he had made for himself, but at last his business and other incidents swept it from his thoughts. Some months afterwards he was strolling with a friend through the street. He looked up at the house, which was closed and had an uninhabited aspect. His friend observed his glance, and said, carelessly, "A Mr. Cornelius Walker lived there last year—a very rich man—but he has gone crazy from the loss of his wife and child, and has been carried to an asylum."

When Ramsay returned to his room, he looked for the picture he had taken for him. The child was distinctly visible, but the face above it had grown dim and indistinct. He tried to prepare another, but the head would not come out again, though the child was represented with undeviating precision. He could not comprehend it. He had kept the negative with unusual care. Could it be that the picture which he had taken for the unhappy Mr. Walker was gradually fading away, and the loss of it had driven him to madness? The whole affair seemed to him so strange and mysterious, that he should have doubted whether it had ever happened, were it not for the generous sum which still remained to his credit in the bank, where he had deposited Mr. Walker's

PHOTOGRAPHIC GHOSTS.

Photographers are acquainted with three or four different ways in which secondary images may appear in photographs. In the first place, when a sensitive glass plate has served its turn as a negative—as many paper positives as may be needed having been taken from it—the film of collodion or other prepared surface is removed from it, and it may be used, for a wholly new photograph. But it is found that unless great care be used, some faint traces of the former picture still remain, and these may appear as a ghostly attendant upon the figure forming the second picture. One photographer in endeavoring to utilize an old plate which had fulfilled its duty as a negative, could not wholly erase the image. Wash or rub as he might, there was always a faint ghost of the person accompanying any subsequent photograph taken on the same plate.

Dr. Simpson relates that a friend of his received at Brussels a box of glass plates, quite new and highly polished, each wrapped in a piece of newspaper. A lady sat for her photograph, taken on one of these plates, and both the photographer and the lady were astonished to see that her likeness was covered with printed characters, easily to be read, the ghost of a political article in fact. In this case, antinic rays had done their work before the glass was exposed to the camera. By another mode of manipulation, a photographer may produce a ghost-like effect at will. A sitter is allowed to remain in the focus of the camera one half of the time necessary to produce a complete photograph; he slips quickly aside, and the furniture immediately behind him is then exposed to the action of the light. As a consequence a faint or imperfectly developed photograph of the man appears, transparent or translucent, for the furniture is visible, apparently through his body or head. With a little tact, a really sur-prising effect may be produced in this way. As a third variety, one negative may be placed in contact with another, and a particular kind of light allowed to pass through it for a time. There results a double picture on the lower negative. - London Photographers' Journal.

Items from Vermont.

Bro. Jones:—How can I express my thanks for your kindness in sending me the dear old Journal? I know you are a man that believes in casting your bread upon the waters. And here let me say that your kindness will never be lost, for I may yet have it in power to do something for you in return. We all felt as though we were living on the "shadowy side" t still remained more heavily than be me," said the artist, quietly. This was done without any aid or help from me. I only fur-

and the JOURNAL. We were all transported in a few minutes to the "sunny side" of life, as father commenced to read aloud the "Search after God." By the way, I want to say to Bro. Francis, that in searching, he had better look among the Green mountains of Vermont, as here are a great many caves and by-places. A short time ago the "praying band" gave us a visit. One of them, Mr. E. B., of Brandon, in his remarks, said: "We have come up here for the express purpose of holding up God be-fore the people of this town." I thought to myself it must be the same God that Abram saw-that was on his way to Sodom and Gomorrah, to see how many righteous he could find. Now I am inclined to think it is not the same God that visited the above place, for it is said he went up there on foot and alone. But to look over Leicester people he had to be brought up, and held up. Now, perhaps, this is the very fellow that Mr. Francis is searching after. From your child correspondent, Leicester, Vt. ADDIE L. P.

ADDIE L. PAINE. Manifestations at Moravia, N. Y.

[From the Moravia Weekly News.]

The spiritual manifestations taking place at Morris Keeler's, in Moravia, have, for the last week, been more wonderful than ever before. The cabinet door was opened by the spirits themselves, revealing the medium sitting in her chair within the cabinet. At the same time a large and powerful man, dressed in glittering white robes, presented himself at the cabinet door, partly advanced into the sitting room occupied by the persons holding the seance, among whom were Mr. and Mrs. Thompson, of Philadelphia. In the dark seance there was a sound as if water was thrown upon them. The spirits joined in singing, and would call for certain pieces. They asked for "John Brown's march," and seemed to be especially pleased when it was sung. After sitting half an hour the light was turned on and an Indian spirit presented himself, giving the name of Owasso, Dr. Slade's guide. He said he had come to talk with Mr. Chew, a gentleman pres-

Two brothers from Detroit were present. Their mother came, and were recognized by them. She talked very plainly to them about their family matters. Mr. Thomas Hazard, of Providence, was present, and received several tests. A gentleman from New York city recognized his wife and two sons. A lady from Buffalo saw her father and husband, whom she fully recognized. The resemblance of the father to the lady was noticed by all present. There were twenty-eight persons in the room. Several other faces were seen and recognized by those present.

An Indian spirit, named Hantah, appeared several times, and talked in broken English. At one she was dressed in red, at another, in white. Numerous hands were seen-as many as six or eight at a time. A gentleman recognized the hand of his wife, with the representation of a ring he had given her while in the form. Some of the faces were less distinct than others, and in some instances the voices were weak, while in others they were loud and

A lady was sitting in the dark seance. A little boy came and said, "Here is Edward, mother." After the light was turned on he appeared very plainly, and spoke to her in reply to various questions, related many incidents of his life, which were very comforting and satisfactory to her. The mother of a gentleman from Camden, appeared to him and was positively recognized by him and seen by all present. She spoke to him for about fifteen minutes in regard to her family, and gave numerous tests. A young gentleman connected with the Baptist Church saw the form of his sister who had recently died of consumption. She was very plainly recognized by all present. Stepping back a little she coughed two or three times, and, holding a white handkerchief to her mouth, showed the appearance of blood that she had raised. She repeated this several times, and the recognition was perfect. She said in a clear, though feeble voice, "I followed my body to the grave, and thought what a folly it was for my friends to weep for me; for I was so much better off." She also gave, her brother some good advice.

MR. EDITOR:—To-day I, in company with several of my friends, visited the house of Morris Keeler to witness some of the manifestations given by the 'spirits' at that place. After entering the 'spirit room' we formed a circle of eight persons: Mr. and Mrs. Keeler, Mr. and Mrs. Slocom and an adopted daughter of theirs, Mr. R. Livingston, of Genoa, Mrs. S. M. Wormer, of Moravia, and Mrs. Andrews, the medium. After sitting a very short time in the dark circle, a spirit came to Mrs. Slocom, and said, "Oh, ma!" Mrs. S. asked if it was Jennie, to which came no reply. She then asked, "Is it Johnnie?" and was an swered affirmatively on the piano. Mrs. S. then asked several questions, which were answered very readily. We saw many bright lights floating about the room. Then came a very loud voice saying to me, "M., you are all light would be a say in the rough sea." right; your bark is almost over the rough sea.
Go ahead and you will see better days." Mrs.
Slocom's little daughter came close to her, and
conversed in an audible voice. There was a
sound as of a bell tolling, and a bird fluttering
over us, then a voice said, "Strike a light."
We did so, and Mrs. Andrews took her seat in
the cabinet. After she was seated, and the
cabinet door fastened, the spirits opened the
door, and two children of Mrs. Slocom came, and
were recognized by her and her husband. Her were recognized by her and her husband. Her mother also came and stood in the door, and turned around and walked away. All present could, see her plainly. The spirits also sprinkled water in our faces while in the dark circle.

Original Essays.

Progressive Communities.

BY J. W. EVARTS.

The time for organic work has at length arrived. No sod shall be left unturned; no faithful servant shall be neglected by the appointed guides, and all bearers of the cross of the modern Christ—Spiritualism—shall find their bardens light. We, of spirit-life, have our work systematized, and our media shall be sustained and protected, at all hazards, through the immediate impending trials of our faith.

In the Religio-Philosophical Journal will appear the initial steps, under title of "Progressive Communities," of the future plan of human redemption. It will not at first be seen to be such, but the unceasing yearnings for spiritual affiliation will consummate the project, and fulfill this prophecy. The millenial dawn takes its date from the inauguration of unitary communities, where the intellect and the affections are harmoniously united on the same platform.

The intellect, has run rampant through the

unitary communities, where the intellect and the affections are harmoniously united on the same platform.

The intellect has run rampant through the ages, regardless of the intrinsic virtue of the love, and the harmonial soul may read the result. With woman suffrage will dawn the power of love's intuitional light; and the Philosophy of Life will take practical root in the fusion of love with intellect. And this is the first impetus to the supramundane design of "Progressive communities."

The workers in the New Dispensation will, as the years roll on, be silently drawn into the illuminated plane of social unity, where the lion (Intellect) will peaceably lay down with the lamb (Love); and where the possessions of each will not be bartered away to the ambition of either; but each stand shielded in its holy individual freedom.

Whoever inculcates a new truth involuntarily incurs the trial by faith; and the trial by faith of Spiritualism, and its concomitant associations, will yet develop stranger connections than its most zealous adherents willingly imagine. Who among you, brethren, will deny your master, Truth, ere the tocsin of alarm has sounded thrice?

We know there are but few, as yet, fully strived on that plane of life befitting to a prac-

has sounded thrice?

We know there are but few, as yet, fully arrived on that plane of life befitting to a practical "Progressive Community," and yet those few do live, and may, by an assimilation of ideas and purposes, exemplify the social unity of mankind, on the plan that we, the undersigned, reveal through the medium of the Re-LIGIO-PHILOSOPHICAL JOURNAL.

THOMAS PAINE. HEMANS. FOURIER. SIGOURNEY. FENELON. NORTON. WM. PENN CHARLOTTE CORDAY. GOETHE MARY STUART. MOZART. Rosseau. Jean. ANN LEE THERESA.

The above was written by impression, except the names, which were given mechanic ally, through my hand.

Having viewed for many years the fluctua-tions of community life, its rise and progress, its success and failures, its truths and errors, and its good and evil consequences, and hav-ing studied deeply its relation to the progres-sive destiny of mankind, and failed to deduce from the many experiments made, any success ful mode of operation, it has been my lot to have been raised, by successive degrees of mental illumination, into a condition of thought upon that subject, which brought me en rapport with intelligences who showed me the practical solution of the whole problem together with a vision of a complete model of a "progressive community" in practical work-

ing order.

I am deeply impressed with the importance of publishing to the world the results of this transmundane experience; and I herewith set

I will first present the vision, and then in a few chapters, illustrate the laws and regulations governing such a community, together with the objects reached and conditions resulting therefore.

CHAPTER I .- THE VISION

I first find myself on the highway, nearing a I first find myself on the highway, nearing a magnificent palace, and by my side one who was near and dear to me in earth-life. She said, "Come with me; I will show you our beautiful home." The mansion is on an eminence, with undulating slopes in every direction, with beautiful forest trees overshadowing a rich greensward, interspersed with walks and drives, and dotted here and there with choicest flowers of every description. All and drives, and dotted here and there with choicest flowers of every description. All around I beheld people, men, women, and children, some busy at occupations of their choice, some at sports, and others enjoying the pastime which their happy condition affords. We wend our way up a serpentine path, concreted of beautiful pebbles, to the entrance of the huge ediffee an impresse structure of the properties. the huge edifice, an immense structure of ma-As we approach, the door swings open, as

the huge edifice, an immense structure of masonry.

As we approach, the door swings open, as though our footsteps had moved some hidden spring, and seems to say, automically, "Welcome in!" As we enter, the form of a woman approaches us, bids us welcome, and directs us to deposit our surplus wardrobe in a side room near the entrance, after which we are ushered into the ante-room—a grand reception-room indeed, carpeted with Brussells of superb design, furnished with easy seats and sofas, tables on which are books, albums, magazines, and papers, and the walls decked with mirrors, paintings, and fine portraiture.

We are seated, and my guide makes known the object of my visit. One of the directors of the institution is called in, who leads us through the various apartments of the great edifice, and bids me note the architectural skill employed in its construction, which I will briefly describe.

Leaving the ante-room, we entered a parlor surpassing in beauty only as the ante-room surpassed the parlors of the finest earthy dwellings. From this we entered a library and reading-room in which were deposited the choicest productions of every age, and the tables lay heavy with recent publications, among which I observed reprints familiar to my eyes, and around them sat numerous people, men, women, and youth, eagerly satiating their hunger for knowledge. From the library there is an entrance to a large hall, which also has an entrance to a hall running through a wing of the main building, in which is sets of rooms for four families, and opposite the large hall one set of family rooms, and two rooms beautifully decorated for distinguished guests.

At the posterior of the main building is a dining-room fronting to the east, eighty feet ong, and twenty-four feet wide, commodious for the feasting of one hundred and fifty people, and, having a very solid foundation, is used for dancing.

The main building is three stories high, one wing and back extension, wo stories, with

ple, and, having a very solid foundation, is used for dancing.

The main building is three stories high, one wing and back extension, two stories, with halls running through the upper stories of both wings, and divided into sets of family rooms, with cross halls, in the main building on the

same floor, dividing it into rooms and sets of

same floor, dividing it into rooms and sets of rooms.

A heavy stairway runs from the large hall on the first floor up to the centre of the building on the second floor, and from thence to the third floor, and leading into a lecture and school-room eighty feet long and fifty feet wide, beautifully decorated with designs of art. From the lecture-room there is a spiral stairway leading to an observatory, where the science of astronomy is taught with the aid of a powerful telescope.

The interior of the family apartments are fornished and decorated by individual means, and in accordance with individual taste.

This is in brief a description of the interior of the palace. The exterior needs no other notice than that it bears the appearance of the highest order of earthly architecture.

From this building we pass around to the attachments concomitant to an earthly residence of similar construction. We first approach a barn and farmyard, the exterior surpassing in beauty of architecture many of the most palatial human residences of earth.

We enter. Scores of the most superb horses and cattle stand in their stalls; and the stalls are as clean as industry can make them, here

We enter. Scores of the mest superb horses and cattle stand in their stalls; and the stalls are as clean as industry can make them; here they remain through the heat of summer days, to enjoy an evening frolic daily as the sun recedes to the west, on pastures freshened by the falling dew. This barn is filled by the best of provender, and the playful, prancing steed indicates the manner in which it is dispensed to him.

to him.

Adjacent to the farmyard are numerous other buildings, for poultry, pigs, sheep, etc.

We next pass to the surroundings, where gardens of immense richness meet our view, and every manner of choice vegetables and fruits are brought by the hand of skill and industry to the highest state of perfection, and better fitted for the use of man. Beyond stretch vast orchards of apples, pears, peaches, quinces, etc., and large plantations of small fruits growing in luxuriance. Still farther in the distance are fields of golden grain, vast acreage of corn, potatoes, and the various field productions, and broad meadows tempting the lowing herds which graze beside them. The clatter of the sickle, the shining ploughshares, and the busy hands everywhere around betokand the busy hands everywhere around betok-en a bountiful harvest, to renew the comforts of this peaceful, healthful, progressive commuturn to our guide and ask an explanation

I turn to our guide and ask an explanation:
"Is this a veritable home in spirit-life?" He answers: "No, not of spirit-life; but a model home for earth life, in which spirits as well as mortals will dwell. This plan is perfected and ready for transmission from the spirit-land to the progressive inhabitants of earth, there to be put into practical operation. In this home all are shielded in their individuality, men and women alike. Each labors at his or her will. Every hour of labor is paid for in full.
"This is a joint stock association, and all men

This is a joint stock association, and all men In its a joint stock association, and all men and women are rulers over their own dollars. In financial matters all voting is done accord-ing to the dollars invested; but on other mat-ters voting is done by all above a certain age.

ters voting is done by all above a certain will error when to your earthly cares, and I will impress you to finish the full plan of this progressive community in succeeding chapters."

The next chapter will treat of the plan of

Centralia, Ill., Feb. 21st, 1872.

Creed vs. Reason.

BY J ---

There is not one; no not one well informed person, who has liberally and impartially in-vestigated the phenomena known as "Spirit-ual manifestations," that can honestly deny their existence as a fact, however much he may be disposed to condemn the theory that attrib-utes them to spirits of the dead. We say this be disposed to condemn the theory that attributes them to spirits of the dead. We say this
frankly, although we are not a Spiritualist.
Facts have multiplied upon facts, till no
one can consistently cry "humbug and collusion." Knockings, table tippings, trance speaking, involuntarily writing and hundreds of
other mysteries that daily transpire on both
continents, and challenge even the prodigies of
scientific lore for an explanation, must henceforth be admitted as facts per se.

To dispute the actual occurrence of the

forth be admitted as facts per se.

To dispute the actual occurrence of the phenomena alluded to, is simply to set prejudice against reason. It is an excellent way to demonstrate inconsistency; or for one to prove the fact that he has fallen into that condition of mental slavery, when "having eyes, he sees not; and having ears, he hears not:" for surely if one be warranted in receiving evidence, or in basing conclusions upon testimony, in any of the affairs of this world, he should feel safe in deciding that manifestations of an extraordinary type, do occur without the aid of decepnary type, do occur without the aid of decep-tion. Whether the phenomena occur through the agency of spirits, or of that imaginary monster, the devil, or whether they are simply the result of physical laws, is a question out-side of that of "humbug;" a question, too, which seems to trouble most sorely the heads of the very wigest men the very wisest men.

Let us consider it as settled, then, that raps Let us consider it as settled, then, that raps are produced by invisible agents; that tables, chairs, etc., do move without the application of physical force; that men and women do enter the clairvoyant state and speak from a knowledge that is not their own; and that many other transactions and appearances equally mysterious are present with us to day. ally mysterious are present with us to-day

equally mysterious are present with us to-day, defying scientifie researches, and confusing the savans of the whole world.

And now, with this "elephant" upon our shoulders, what course shall we pursue? We can not throw off the burden; and yet we feel its weight most seriously. We can not cast it from us, and yet we cry out to others to do that very thing. Ah! facts are weighty matters! Reason tells us to apply reason; but creed each time commands us to stick to creed. Yes, stick to creed. A yes, stick to creed. time commands us to stick to creed. Yes, stick to creed, and skut our eyes and our ears, and be led by the voice of the church! What does the church say? It goes back eighteen hundred years, and brings forward teachings that, if followed out in practice in all the affairs of men, would at once stop the wheel of progress, and set boundaries to the development of human intellect. From the pulpit, in the private family circle, upon the street corners, in periodicals and in books, it raises the cry, "Don't intestigate?" Ah! how the blind do seek to lead the blind! "Foo deemly steeped in the sewage of family circle, upon the street corners, in periodicals and in books, it raises the cry, "Don't investigate?" Ah! how the blind do seek to lead the blind! Too deeply steeped in the essence of oreed to rise a single jot above the surface, the pious "priest" would prevent others from even "taking a snift" of the fresh and wholesome air of REASON. He would nictate, and he would have the passive members of his flock blindly follow, thus making machines of themselves by using his brains instead of their own. Where, in the whole career of Christ upon earth, did that notable personage demand of his followers, "Don't investigate?" On the contrary, his advice was that they should "seek for truth." How can one seek for truth without investigating? Is it investigation for one to attribute every mystery in nature to the "devil?" Is it investigation to shut our ears to the voice of reason, for fear of being led, perchance, from the narrow path of a creed taught us in our childhood? But "our creed" is so very plain that we know that anything conflicting therewith must be false. Yes, and the Bible is so very plain that a child may understand it. So say the orthodox ministers

of that Holy Book; and in the next breath they tell us to read the Scriptures, and to pray for understanding. Why pray for understanding over a thing so plain that a child can comprehend it? But above all, if the Scriptures are so very plain, what a fool was Adam Clark to spend so many years of his precious life in writing his volume of explanations—his commentaries. The fact is, the Bible is a mystery—a great riddle; a riddle that can not be solved without investigation and a wholesome application of neason; reason unfettered by creed.

There is but one royal road to truth, and reason is the guide-board—investigation the vehicle. When the various denominations of Chrisians cry out against the investigation of "spiritual manifestations;" when they denounce those who attend spiritual lectures or sittings; when they vociferate from the pulpit that "the devil is among us, and is at the bottom of all the mystery," they are defacing the guide-board, and demolishing the very means by which truth is reached.

Let us pursue this matter a little further, and raise the curtain higher. We have got the "elephant" upon our shoulders, and we must either carry him, or we must get rid of him. That is, "spiritual manifestations" are a fact per se; and we must prove that they are not rightly named—that they are not produced throughthe agency of spirits, or we must bear the

carry him, or we must get rid of him. That is, "spiritual manifestations" are a fact per se; and we must prove that they are not rightly named—that they are not produced through the agency of spirits, or we must bear the weight of a fair probability that they are. Then let us say nothing about the devil; for, with sensible people, that will avail us nothing; but let us be just what Nature intended that we should be, instead of surrendering our brains to the control of others, let us go about the work of investigation, and for once let us rise above creed and infantile notions, and look at matters in the light of reason. If we are so opposed to the theory of "spiritual agency," let us "seek for truth" by searching out the evidence that shall prove to the world that Spiritualism is false. By so doing, according to "our creed," we may be the means of saving many a poor, deluded soul from purgatory, or something worse, and thus shall we be doing the work of Christ. It illy becomes us to act upon the part of iconoclasts, until we feel that we are able to set up a more plausible theory than that which we would demolish. We should patiently hold our peace until we believe that we are able to set up a more plausible theory than that which we would demolish. We should patiently hold our peace until we believe that we are able to convince intelligent Spiritualists that they are worshiping at the shrine of a "phantom," by informing them of a more probable cause of the phenomena which they claim as evidence of the truth of their doctrines. This is much the best course; for then shall we obviate the necessity experienced by trines. This is much the best course; for then shall we obviate the necessity experienced by very many in all ages of the world, of rejecting very many in all ages of the world, of rejecting long cherished notions, and being forced at last to admit that which we once fought ardently against. We pen this last sentence under the supposition that Spiritualism might possibly prove true; and if it is destined to that end, it is better that we be converted now than after having fought it for years. We ought to remember the opposers of Harvey, of Gallileo, of Fulton. They showed their weakness, compared with the minds they opposed; just as we are in danger of showing our weakness in time to come, should Spiritualism happen to be true. Oh, but we know our doctrine is true, and hence no danger of this kind exists. We know we can never believe any doctrine true, and hence no danger of this kind exists. We know we can never believe any doctrine but the one we now believe. Let us see. A short time ago, and you believed, or thought you believed in "A LAKE OF BURNING FIRE AND BRIMSTONE." Do you believe that now? Does pour minister preach it now after the fashion he was wont to a few years ago? Perchance you believed, also, in "INFANT DAMNATION." Do you believe in it now? Does your minister proclaim it from the pulpit, to the horror of mothers, as he was wont to do? No, say you, these things are not believed to such an extent as they were a few years ago; the fact is our doctrine is progressive. Progressive! Then the probability is that it is false in part, if not in whole; for to progress it must change, and truth can not change. Besides, the doctrine of an eternal hell fire was only lately the cornerstone of your church; you believed it unless you were hypocrites, with your whole power of faith. Now you are about to give up the point, and are gradually coming round to a position less opposed to the dictates of reason. Many of you are ready to acknowledge that the idea of burning brimstone is a great mistake; and many of you are even ashamed to own that you once adhered to a doctrine so ridiculous. Well, if you are mistaken in this point can you if you are mistaken in this point can you be certain that you are not mistaken in other points, or even in all points of the doctrine you profess? The fact is, you stand upon a slippery soil, dotted with pools of downright inconsistency, in which you are in the utmost danger of being mired.

The Mohammedan, the Mormon, and even the Pagan are as certain in their own minds that their religion is true as you can possibly be

Pagan are as certain in their own minds that their religion is true as you can possibly be that yours is true; and were you born and reared among either of those sects, you can not doubt that you would have been just what those around you were. You would have believed the doctrine because others believed it, and because it was, perchance, drilled into your very being during the period of your childhood. And this must be the case with thousands of all sects or denominations whose doctrine is not based upon tangible facts. They believe, or think they believe, from influences as far from reason as the heavens are from the earth. Therefore, common sense proclaims that none can be certain they are right so long

believe, or think they believe, from influences as far from reason as the heavens are from the earth. Therefore, common sense proclaims that none can be certain they are right, so long as the evidence is like a "mist in morning." Ah, and when the mist is dispelled by the bright rays of the sun, and the eye is permitted to penetrate beyond, and rest upon objects real, 'tis there we find TRUTH, against which the whole world can not persuade us.

We learn only by experience and investigation. We should not expect to know anything about astronomy, philosophy or chemistry, should we refuse to study those branches of science. We could not be what we are, whether Methodists, Presbyterians, or whatever we may be, had we closed our ears and refused to give the doctrine a hearing. No one could be a Republican or Democrat, did he refuse to read politics and to listen to political speeches. Without investigation we can not know whether a thing is good or bad. The voice of reason demands that we should investigate, to the extent of our abilities, all things that claim for themselves anything good. This is the bottom principle of all progress in knowledge of whatever description.

Why assert that a thing is evil before we have made ourselves acquainted with its qualities? Or why denounce a doctrine before giving it a fair hearing? We utterly refuse to read a book, or to listen to lectures upon a certain subject that conflicts with our set of notions of theology. We claim that the subject is evil; but how do we know that? What right have we to assume so much, when we are as ignorant of its philosophy as a cow is of the four moons of Jupiter? Upon what, we ask again, do we base our denunciation?

Now, friends, let us no longer be as foolish as in times past, but when Mr. A. or B. lectures on the subject of Spiritualism, let us walk up, like honest seekers after truth, and hear all he says—every word, from alpha to omega. Oh, don't shudder; it is the only fair way to dispose of this matter. Allow it to rest on its own merits, i

tively to Mr. A. or B., we will be benefitted just so far as the good goes, be it ever so little. If it is merely evil, then it it is very true that no good can result to any one from giving it a hearing, except that we may know thereafter what we did not know before; namely, what Spiritualism really is. "But we ought not to listen to so much falsehood," you exclaim. Ah! you fear that you may be convinced against your will! But there is no cause for such fear, if Spiritualism be what you claim; for nothing but the plainest kind of evidence can convince one against his own will. But in spite of all that can be said you think we ought not to give Spiritualism fair play, but that we ought to shut our doors against it on all and every occasion; and you are ready to attribute all its mysteries to the devil, simply because you do not comprehend them. Oh, consistency, thou art indeed a jewel!

Religion vs. Spiritualism.-No. 1.

BY J. R. BACKUS.

Much has been said about Spiritualism being both a science and a religion, or in other words, a "scientific religion." On this subject we propose to advance a few thoughts that are suggested to our mind.

In our opinions on this question, we shall probably differ widely from the prevalent idea among Spiritualists. We believe that Spiritualism is in no sense a religion. To our mind it would be just as appropriate to assert that the sciences of geology, chemistry, or astronomy, each constitutes within itself a distinct and individualized religion. The claim in either case seems to us to be equally absurd.

claim in either case seems to us to be equally absurd.

Religion to us is one thing, and Spiritualism another, differing as widely as the antipodes. But in this view we are not disposed to be dogmatical. Ipse dixits, we are glad to learn, are becoming exceedingly unfashionable and unpopular, especially among Spiritualists. We shall therefore undertake to show some reasons for the position we have assumed. Some, perhaps, may look upon such a discussion as altogether profitless and unnecessary, deeming it of little moment whether Spiritualism be accepted as a science or a religion, or both, as the effect of its facts upon humanity will be the same in either case.

But we are not of the number of those who can view this question with such stolid indif-

but we are not of the number of those who can view this question with such stolid indifference, but on the other hand, we believe this to be one of the vital questions of the hour, and imperatively demands the attention of every earnest searcher after truth, and lover of his race.

lover of his race.

It is a well-known fact, that the history of Religion in the past, has shown it to have been the deadly foe to science, laying its deadly and relentless hand of persecution upon the expounders of scientific truths in all ages.

But, says one, we admit that the church has combatted science at every step with bloody hands, contesting every inch of ground, and retiring only when forced by the irresistible march of advancing civilization, but that Religion ought not in justice, to be obliged to bear the weight of infamy justly belonging only to the church.

This at first view seems plausible enough, but let us look into it a little more minutely.

but let us look into it a little more minutely. Suppose, for example, that John Smith should fire your house and burn it down over your head, and you should apprehend the said John Smith, and upon his examination the spirit of

smith, and upon his examination the spirit of John, speaking through the material organization of Smith, should plead "not guilty," upon the ground that it was the material body of Smith that did the deed.

Now, as the body of Smith would have no power to act independent of the spirit, being only a mass of inert matter, just so the church would be impotent and powerless without being animated by its controlling spirit—religious controlling spirit ing animated by its controlling spirit-relig-

We assert then that science and religion are We assert then that science and religion are and ever have been inveterate enemies, having no affinity whatever with each other; they can in no possibility be made to coalesce. Wherever religion has held the controlling power in civil government, or in other words, where Church and State have been united, liberty has been trodden under foot by the iron heel of tyranny, and there is no lesson of history more plainly taught than this, that where religion abounds, freedom languishes.

freedom languishes.

In this country there exists a well-grounded sentiment, that the absolute exclusion of relig-

sentiment, that the absolute exclusion of relig-ion from participation in the affairs of the State, is essential to the enjoyment of the fullest freedom of conscience. But says the Religio-Spiritualist, "We know this is true of all other religions, but not of Spiritualism. All other religions are intolerant, but not so of ours."

intolerant, but not so of ours.

Now don't you know, good brother, that the adherents of all other religions would probably present the same claim, and at the same time, while each would be found to place an time, while each would be found to place an exceedingly high estimate on the liberality of their own particular "ism," would exhibit an entire want of confidence in the honesty of the same claim set up by other parties. Now from our standpoint, this general distrust of the political influence of religion, is truly a healthy symptom in the body politic, prognosticating the preservation of that inestimable boon,—"liberty of conscience."

If, as is claimed by some, Spiritualism is a religion, then it is as justly subject to the same distrust in which all other religions are held. Dress Spiritualism with the character of religion, and you erect at once an impassa-

of religion, and you erect at once an impassa-ble barrier in the way of its most complete usefulness.

or length, and you erect at once an impassable barrier in the way of its most complete usefulness.

Spiritualism, as we comprehend its mission, comes to us laden with the choicest blessings to humanity,—both temporal and spiritual, and to fulfill its whole mission, it must enter the councils of the nation, be heard in the halls of congress, shape the course of legislation, twine around the heart of the exectutive, and permeate the whole political atmosphere from center to circumference. But load it down with the incubus of religion, and you will never behold its fair face smiling benignantly upon you from the capitol, for let us not cherish the vain delusion that a free people will disregard all the lessons of history, by permitting any religion to gain ascendency in the government.

Let us be wise then in time—indignantly repelling the foul slander, that our glorious philosophy shall be stigmatized as a religion. No: let us part company with the heary-headed criminal, whose crimes against humanity have fouled the fair pages of history from the carliest dawn of human existence,—whose course through the ages that are gone, has been marked by a trail crimsoned with the blood of its victims. Part company?—yes: tear away from the foul carcass of this detested and purifying monster, and disenthralled, move on unfettered, triumphantly to those glorious attainments made possible for humanity through this last best gift of the angel world,—"the science of Spiritualism."

Terro Haute, Ind.

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Voices from the People

FAST HOMER, N. Y.—S. P. Hoag writes, wish the Journal could reach every hearth and in our land; if so, there would be less error in the minds of the masses.

FOSTER CENTER, R. I.—M. A. Walker with We feel glad to think the JOURNAL has again made its visit to our home, for we have been lonely an since this year came in, without it.

BOSTON, MASS.—J. M. Winslow writes.—I. JOURNAL is a much better paper than it was being the fire, and most of my trial subscribers like better than they do any other spiritual paper.

HARTFORD, MO.—Jas. C. Triplitt, Sr., wing.
I would further state, I have been treated by the
celebrated Doctor Castor, of Ottumwa, and how
am practicing upon the same principal, and selected
fail to give relief.

LANARK ARK.—E. Hall writes.—I am the searching after truth in the JOURNAL. I am that the no mediums travel through this county. The people through this part of the country and opposed to the cause of Spiritualism. I tell determined to investigate.

PINE GROVE, OHIO.—S. Daniels writes.—I as getting to be quite a mark of orthodox scome the pulpit in these parts, sowing the seeds of radical rebellion by circulating the Religio-Philosophical Journal, printed in that hot-bed when God saw fit to burn up for "its wickedness."

WORCESTER, MASS. G. S. LEE write.
Enough is as good as a feast generally, but it is
hard to get more than enough of the Journar ast
its contents; and I will guarantee that if the its
copies you are sending me weekly, were as
exactly alike, I would not trouble you to discotinue one of them.

ONEIDA, ILL.—B. 8, Wells writes.—There are quite a number of Spiritualists in this place, but like nearly all other localities, they are divided into two classes—E. V. Wilson calls them Conservatives, and Radicals or Free-lovers. Edit kinds attended the late lectures of Mrs. Len Craig in the Universalist church.

MENOMONEE, WIS.—Nelson Porter writes—Go on with the good fight, give the people more philosophy and less orthodoxy. Pull down lightorance, and superstition, and build up truli morality, and the universal liberty of manked and you will have the prayers and best wishes of many—and the dollars, too, I hope. TOPEKA, KANSAS.—Wm. F. Peck writes— Our cause is prospering finely in this place. Sons very powerful physical manifestations have laid taken place at a private circle in this city, at still more wonderful ones are promised by the "invisibles." On the first opportunity I will give you an account of some of the most remarkable.

WHITE OAK, TEXAS .- C. E. Cary writes .- No

WHITE OAR, TEXAS.—C. E. Cary writes—39 one can appreciate the Journal higher than I do and I have gathered many ideas from the "Sea After God," and "Calamities and Compensatio," and many other able pieces that give me ment food for thought. I hope you will advise a industrious, honest people, having a hard ting making a living to come to Texas.

COMPTON, P. Q.—L. P. Spafford writes.—I have taken the JOURNAL nearly four years, and the more I read it the better I like it. I take for papers,—I would rather stop all of the others that the JOURNAL. My orthodox friends think that am a "goner." I tell them that it would make any difference if there was not another person in the Dominion that believed as I do, I should be a shaped of my doctine. There are the not be ashamed of my doctrine. There are at that believe in Spiritualism, but dare not own it

that believe in Spiritualism, but dare not own.

CORTLANDVILLE, N. Y.—J. G. Gager with
I see I am a little behind time, as my subscriptin
for the past year expired the 5th of January is,
but hope you will excuse me when I tell you
have not been Searching After God, but after me,
who would be willing to pay for, and read th
JOURNAL, the best spiritual paper, as I think, the
field. The coming year I have succeeded
hobtaining three new subscribers,—and renew m
own six months. I will continue my Search, at
at the expiration of that, you may hear from m
again.

BOLTON, MO .- I. C. Planck writes .- It may be BOLTON, MO.—I. C. Planck writes.—It may bossible that some of your readers would like know how Spiritualism is getting along in Harisa county. About three years ago, some six persocommenced holding spiritual circles in the help borhood, and developed from one phase to anothe until last summer, when I was added to the circle soon aftewards, A. Kies came to be healed. He been sick for many months. The disease in terminated in something like chronic rheumatiss suffering the most acute pain.—right arm we suffering the most acute pain,—right arm va paralyzed, and his hand was straight and could m be closed, and had not been used for eight most He was magnetized by our healing medium, Thea Pardun, and was relieved immediately of all pair

Pardun, and was relieved immediately of all particles of the DeLAWARE, IND.—W. W. Willis writes.—The Journal comes to me regularly, and it is as ever welcome guest. I think our cause is gradual galining ground here in this hot bed of "chur anarchy." Some of the reverend gentry are seeing to be quite interested in the cause of Smitualism. One of them came to me the other duals and that he had always believed that spirits we around and about us, and he would like to convinced that they could communicate with the strength of the seeing like to the distribution of the seeing like to the distribution of the seeing like to the seeing like the s

LOS ANGELOS, CAL .- E. Moulton writes-LOS ANGELOS, CAL.—E. Moulton writes Herein you will find remittance for the renewal my subscription; also money for a few more when to take your paper according to advertise ment in your last issues, of one dollar and alloger annum. I also take the liberty of sending is specimens of spirit-photography as is now best done by an artist in Los Angelos. We are please to know the good cause is still prospering and that your glorious paper has lost nothing and the passing through the fire ordeal, and we hope in an early and humanity will still lend the assistence of the process of the process of the passing through the fire ordeal, and we hope in the passing through the fire ordeal, and we hope in the process of the passing through the fire ordeal, and we hope in the passing through the fire ordeal, and we hope in the passing through the fire ordeal, and we hope in the passing through the passing the passing throug angels and humanity will still lend the assisting

REPLY.-Many thanks, brother, your favors sa duly appreciated. The spirit-pictures shall be placed on exhibition in the reception rooms this Publishing House. - EB. JOURNAL.

STILES, IOWA.—F. M. Milliken writes—To Journal. comes a very welcome visitor to almost alone in this locality. Since I last wry on I have made astonishing development the state of the sta STILES, JOWA.-F. M. Milliken writes-Tel

laws of old that put such people to death a force to-day.

TROY, IND.—A. A. Avery writes.—I mas gratulate you, and thank you for the coundare taken in regard to victoria C. Woodhl presume that thousands of nymphs can be in the dens of infamy, whose ideas of matra about on the same plane with hers. And I cannot admit her or the American Associal Spiritualists, as my civil, political, or redirectors. But if an association of this kind be tolerated, I shall favor the calling of a convention with her claims fairly before the pand then if the Spiritualists of America are enough to pack her. I say let her ride. Bat old Hunker enough to support some person antecedents are a little more to my taste presidency of anything, than Mrs. Victoria C. Woodhull under the control of the presidency of anything, than Mrs. Victoria C. Woodhull of unlists might have went a long time with president, before Victoria C. Woodhul with president, before Victoria C. Woodhull with president, before Victoria C. Woodhul woodfiered herself if she had not seen promethere.

BEAR in mind that the RELIGIO-PHILOSOPHI JOURNAL is furnished to all new subscriber \$1,50 per year.

Multum in Parvo.

Res. A. S. Drane, A. Smith, Esq., Miss Nettie

Res. A. S. Drane, A. Smith, Esq., Miss Nettice Tool, Miss Minnie Mayllower and others:

Through the kindness of Bro. Jones, by allowing space in the columns of his excellent lowing the distribution of the following summary of facts, I am enabled to expedite my labor of responding separately to your questions on the same topics. If, however, the following does not prove satisfactory to each of you, I will kindly indulge farther questioning:

There are 66 books in the Bible, in its present version; 1,188 chapters; 31,185 verses; 74,672 words; 3,569,480 letters. The Old Test. The New Testament contains 27 books; 260 chapters; 7,950 verses; 183,253 words; 933,380 letters. The middle book of the Old Testament is Provers; the middle chapter is the 29th of Job; the middle verse is 2d Chronicles, 20th chapter and 12th verse. The middle book of the hapter in the Bible is 2d Chronicles, 20th chapter in the Bible is 2d Chronicles, 20th chapter in the Bible is 2d Chronicles, 20th chapter in the Bible is 2d Chronicles, 16. The pith chapter of 2d Kings, and Isalah, 37th are the same. The word "and" occurs in the Old Testament 35,643 times. The book of Genesis was written 850 years after the death of Moses. The two books of Chronicles are much older fragments of Jewish history than the book of Genesis. There are seven books lost from the Old Testament. The Apocryphal Old Testament contains 14 books; 183 chapters; 15,081 weres; 152,185 words. The Apocryphal New Testament contains 25 books; 198 chapters; (words and letters not yet computed). It contains some beautiful sentiments, and is profuse with so-called miracles and absurdities. There are over 24,000 errors in the Bible, and 163 self-contradictions, or Conflicting Affirmations, only a few of which I deem it expedient to

CONFLICTING AFFIRMATIONS,

only a few of which I deem it expedient to

only a few of which I deem to give at present:
"For I have seen God, face to face, and my life is preserved." Gen., xxxii, 30.
"No man hath seen God at any time." John,

i, 18.

"Then canst not see my face; for there shall no man see my face and live." Ex. xxxiii, 20.

"And the Lord spake to Moses, face to face, as a man speaketh to his friend." Ex. xxxiii, 11.

"Whom no man has seen or can see." 1 Tim.

vi, 16.
Whosoever hateth his brother is a murder-"I John iii, 15. "If any man come unto me and hate not his

father and mother, and wife and children, and bother and sister, yea, and his own life also, he can not be my disciple." Luke xiv, 26.
"And it was the third hour they crucified him." Mark xv, 25.
"About the sixth hour." John xix, 14-15.
"With God all things are possible." Mat. xix,

"With God all things are possible."

"But could not drive out the inhabitants of the valley, because they had chariots of iron.'
Judg. 1, 19.
"I am a jealous God, visiting the iniquities

"I am a jealous God, visiting the iniquities of the father upon the children." Cor. xx, 5. "The son shall not bear the iniquities of the ther." Ezek xviii, 20.
"For there is no man that sinneth not." 1 father."

Kings viii, 46.
"Whosoever is born of God doth not commit sin. * * * He can not sin." 1 John iii,

9-6. "The trumpet shall sound, and the dead shall

be raised." 1 Cor. xv, 52.

"He that goeth down to the grave shall come up no more." Job vii, 9.

"Man hath no pre-eminence over a beast;

* * * as the one dieth, so dieth the other.

* * * all go unto one place." Eccl. iii, 19-20.

"The earth also, and the works that abideth therein shall be burned up." 2 Peter iii, 10. "But the earth abideth forever." Eccl. i, 4. "There is no respect of persons with God."

"Jacob have I loved and Esau have I hated." Rom. ix, 13.
"The Lord is a man of war." Ex. xv, 3.

"The God of peace." Rom. xix, 33.
"His mercy endureth forever." 1 Chron.

"His mercy changes, and have mercy, yi, 34.
"I will not pity, nor spare, nor have mercy, but destroy." Jer. xiii, 14.
"Elijah went up by a whirlwind into heaven." 2 Kings ii, 11.
"No man hath ascended up into heaven." John iii, 13.

"Answer a fool according to his folly."

Prov. xxvi, 4.

"Answer not a fool according to his folly."

Prov. xxvi, 5.

The substance of the next two questions is, in brief as follows: First,

REPUBLICANISM

is the practical application of the Golden Rule,
"Whatsoever ye would that men should do to you, do ye even so to them," in all matters,
civil and political. The sentiment and keynote of its doctrine is that the object of governmant is to protect rights. That principle which reverently regards the equal rights of all,
aims to establish and maintain the same by the
power of the whole people, is the principle of
Republicanism; and, second,

SPERTUALISM

SPIRITUALISM

is that philosophy which underlies and over-tops all other philosophies—the philosophy of life, both here and hereafter. Its religion is universal justice and fraternal love. Its sci-ence is the application of the key of reason to the description of the second price of the second price of the great unity in diversity. the mysteries of the great unity in diversity, and which bridges by immutable facts the long dreaded, non-luminous space between this and the angel world, and ever exercising and inspiring us to the highest, holiest and grandest attainments possible.

Fraternally Yours,

T. S. GIVAN.

150 Fourth Ave., Chicago.

The New Departure. .

Bro. Jones:—I am not learned in school logic, and what I do know I have learned by experience. I have lived to see a number of Presidents step into office and out again; but I think I will not live long enough to see Victoria Woodhall elected President of the United States. The following are my reasons why she can not be elected:

1. She does not put on the contract of the United States.

She does not put on trowsers, or patronize

can not be elected:

1. She does not put on trousers, or patronize barber shops.

2. She is on the wrong side of the fence, and can not jump over to the right side.

3. The road she is now driving on does not go to Washington.

4. She cin't get votes enough to elect her President of the United States.

5. If she loses Wisconsin, she is a goner; she has better wo votes in the State; one is Rev.

—, and soother fellow; and their votes hang a on contingencies. If they can get warm elsewhere, with any reissecurity against cold in the future, Victoria may set them down as doubtful allies.

6. Methodists, Catholics and all other Christians will not vote for her because their brains are not large enough to see the point. All the rest are Spiritualists, and their brains are too large to see the point. Her

only chance, then, is with a middle party, whose brains are so organized that they can see small points two ways, and the American Association of Spiritualists, organized to establish governments, contain about all of them, say a few hundred, more or less. I know five women who say they will vote and fight for Victoria. One of these voters lives "up North." Last winter she killed a bear in a hand-to-hand fight. Number two is a widow, suing for a divorce, getting rid of one man so that she can get another. She says that in case of a revolution she dare not fight, but she will put her next man in front of the battle—all for freedom, provided she can be secured with a pension for life. The third one is like the second, and the fourth is like the third, and the fifth is like the fourth, third and second, only more so. I said to her' "Sister, would you really fight if Victoria succeeds in getting up a revolution?" "Yes, sir," was the quick and earnest reply. "Very well," I replied, "you will certainly get whipped." She looked at me squarely in the face, paused a moment for the storm to gather, then with mouth opened wide as though it might spill words, but it did not; her eyes first looked pity, then contempt; and lastly they seemed as plain as words, to say, "Darn you." I took the hint and ceased speaking, without further altercations.

My reflections were that about two or three such voters for social freedom, would keep one fellow, if not more, warm enough.

I am Fraternally,

FATHER PARTINGTON.

Serpent Coils-The New Departure.

BY DR. MARY E. WALKER.

Ever since the world became a habitable place, and the people engaged in activities, both sacred and profane histories have been records of warnings. The few have delved into cause, and with prophetic reason have treated of effects, while the masses have rushed headlong into troubles, sorrows and agonies; and then the grand in sympathy, the generous in soul, the inspired in action, have played the part of the Good Samaritan.

We repeat it, the masses have done thus; but to the masses this may seem like a sweeping assertion; while to the thinkers, to the close observers, to the learned in history, the sad fact is conned over and over, without having decided upon an immediate feasible plan for bettering such conditions; or, if a decision is reached, the wherewithall to facilitate important prompt action, has always been tardy in availability.

Lamentable as it is, the facts are before us Ever since the world became a habitable

tant prompt action, has always been tardy in availability.

Lamentable as it is, the facts are before us in all the terrible sternness of reality, that the daring bad are more successful in obtaining means to facilitate ends, than the high-toned and true, who can not stoop to all sorts of trickery to acquire means to further projects. The masses do not see the serpent coils beneath a gilded canopy. They love to look upon gilded objects, because they need what gold can purchase, and somehow they do not clearly see in what way, but they readily believe that it is to come. They expect to reap a harvest if they but follow, praise and wait the actual or implied promises of the gilder. They ask not; they think not how, for they do not reason enough to understand just how power or relief is to be obtained, but they blindly think that change must of necessity mean roses without thorns, and a profusion of them; gold without dross, and that in abundance; everything desirable to be realized to come at the bidding, and in unlimited measure.

Such are the understood inducements held out to the laboring classes, the temperance people and the Spiritualists, if they will but unite in de-

Such are the understood inducements and out to the laboring classes, the temperance people and the Spiritualists, if they will but unite in destroying the grand old Constitution of our clearheaded, logical fathers! Destroy it "peaceably if they can;" but by exciting those that are ignorant and excitable to revolutionary war, with all of a rabble's horrors, "if they must."

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CHICAGO, SATURDAY, MARCH, 30, 1872.

A SEARCH AFTER GOD.

Corruption among the Clergy-A Thrilling Scene-An Bligitimate Child in Church-The Christian Murderer -Is there No God?

(NUMBER LXXX.)

Did you, my dear reader, suppose that we intended to land all humanity on the bleak, damning, dismal shores of Atheism, there to plod along in mental and moral darkness? Have you for a moment thought, as we have quietly pursued our Search after God, that we intended to leave you on a vast desert waste, where no responsibility on your part exists? Did you suppose that we would conduct you on to a platform containing a code of belief allowing you to murder, steal, wrong your neighbor, slander, and be exonerated for the same-held blameless? Such a state of affairs would be truly lamentable, and the world would hold its advocates up to bitter execrations. No! our aim is a higher one than that. Our vision sees the bright blue sky, the serene atmosphere, the blooming flowers, the smiling countenances of bright angelic messengers, above the blighting and desolating influences that surrounds the darkest dyed criminal! Around him is an immoral stench, a pestilential atmosphere; within are putrid ulcers, impure blood poisoned by his licentious conduct; yet within him we see enough of the angel manifested, that will germinate by and by, and drive off the corrupt influences that surround him. But what sufferings await the criminal! There is no royal road to the higher spheres!

Pause, critic, before you condemn us! An Atheist are we? Does it injure Spiritualism to overthrow the mythical Gods of the ancients, the personal God of the Christians, the God with attributes common to humanity that some reformers worship? No! Those who have not followed our Search closely, seen its teachings, the lofty morality that permeates all its appeals to humanity, are illy prepared to judge of the good that has flowed there-

There is an eye that records acts, that does not see them; an ear that records sounds, that does not hear them; a hand that paints in burning letters the acts of life, yet can not move! Strange, bewildering conclusion! Be patient with us, and by and by, our mean-

ing will be clearly unfolded. The world abounds in sin. Licentiousness lifts its poisonous head in all our large cities. Intemperance corrupts the merals of our people; avarice prompts men to forget their obligations to those they serve. Several aldermen in Chicago have been arrested, tried, convicted, and sentenced to the penitentiary. Prominent officials in New York City, New Orleans, and other cities are under arrest for high crimes and misdemeanors. The world seems to be convulsed with the vast stream of corruption that flows around, burying beneath its slimy current those who venture near it. Crime has its ebbs and flows. To-day the world is in terrible throes in consequence of the poisonous atmosphere that the low and vile have generated. Should we exonerate them? Is there no God that sees this, that hears the plans concocted for plundering the people, and introducing an immoral miasma in our midst? How was it with that religious vagabond, Rev. Mr. Richards, of Connecticut, who acknowledged upon his trial, that he had taken undue familiarities with fifteen different members of his church? No God to notice that, to witness the licentious spectacle?

What a scene is this? In England, too, where the clergy are supposed to be more moral than here, the most heinous offences are committed. There was the Rev. Jackson,

his presence at the communion table had a pleasing, elevating influence. He was sanctimonious in the pulpit; his smiles "were angelic," and his voice had a solemn sound, that seemed to come direct from the throne of

THE FRUITS OF HIS CRIME, It was Saturday evening, and in a closely curtained attic room, neatly but plainly furnished, a mother and her daughter might have been seen in close consultation,

On the bed, sweetly sleeping, was a little child, scarcely a week old, and it was the subject of conversation.

Its mother, just blooming into womanhood, sits near it, apparently very much depressed. How pale she looks; how dejected, and a vein of sadness manifests itself in all she does. Her voice is tremulous with emotion; her eyes are veiled in sorrow, and the expression of her countenance how cheerless! The tears start from the fountains of her soul, and her moans and sighs and exclamations of sorrow would melt the hardest heart. Her paroxysms of grief would come with great violence, then pass away, leaving her camly resigned to her

"Mother, I am ruined. The world detests me. There, innocently sleeping, is my own illegitimate child."

"Daughter, yes, ruined! Respectable society now shuts its door against you. Those you once associated with will turn from you with not a single ray of sympathy emanating from their souls."

She then throws her arms around her daughter's neck, and they both mingle their sighs, and sorrow together; and as the tears fall, angels number them, for he who caused them shall yet suffer as they suffer!

A mother and a daughter folded in each other's arms, weeping, sighing, mour ing over the decrees of an unfeeling world, while near them innocently sleeping, was the source of sorrow! The hardest heart would melt, to witness the scene! Angels throw over them the veil of charity, while humanity point the finger of scorn at them.

"Mother, what shall I do?" the daughter piteously inquired.

"Your seducer has ignored you. Charged with being the cause of your crime, he has assumed brazen impudence, and denied it, and expects to crush you. To-morrow we will attend his church, and when he rises from his knees in prayer, walk up to the pulpit and charge him with being its father!"

"I will do it! He shall share my shame! Together we will sink in ignominy."

The child, the innocent object of so much sorrow, is to act an important part on the coming Sabbath.

That night the mother and daughter prayed to the angel world to sustain them through the trying ordeal which they were to pass.

The morrow came. Their souls were calmer than yesterday, and a settled firmness seemed to shine forth from the sad expression

that enveloped their features. The hour for "divine service" came. A large congregation had assembled. The Rev. Jacksen had read a chapter in the bible, uttered a fervent prayer, and was just rising from his knees, when a young woman walked up to the pulpit; then pausing, and with her keen, blue, sparkling eyes on the minister, she held forth her child, the "fruit of crime," and loudly proclaimed it the property of the "good" man in the pulpit! Her mother united with her in the accusation! What a scene! The "fruit of crime" in the arms of its mother, loved and caressed, in one of God's holy sanctuaries! And is there no God? When this generation shall have passed away, will this incident be forgotten, obliterated, and will this minister escape the wrong he has done? Beware, you who sin in secret; you who under the cover of darkness, seek secluded places to perpetrate your devilish deeds.

Do we talk in parables? Do we introduce a figure of speech, or do we announce a literal fact? Wait and see. You, Rev. Jackson, would bathe yourself in the blood of Christ to escape the penalty of your misdeeds. Poor woman!-innocent child, unwelcome visitant, brought forth under the cloak of sanctity, we pity you! There is an eye that records in burning letters the acts of life, yet can not see them! And even you, with your vestry cloak or pulpit garb on, can not avoid the effects of your transgressions. There is no escape! Ah, would you have us find a God that would relieve you of all obligations, allow you to sin and not suffer therefrom? Away with such a thought!

To show that our assertions are not pictures of the fancy, we give the following from the N. Y. Sunday World:

"It is to be regretted that the current demoralization of the age does not spare even the priest in the temple, and from all parts of the Christian world we hear sad reports of sin and folly in the pulpit. If the Church of Rome is no more free than its neighbors from such pitliul perversion of the most sacred office, it certainly manages to keep its defections more secluded from public knowledge. In England, the theatrical vagaries of ritualism, and the disestablishment of the Irish branch, seem to have precipitated the Established Church into the anarchy begun by the doughty Colenso, and now the English newspapers are only too often sensationalized with the legal records of clerical falls from grace. Some weeks ago we gave in these columns, under a quizzical heading, an account of a strange scene in the church of the Rev. J. Jackson, at Ledbury. While the vicar was holding forth on a Sunday, in his most eloquent style, a young woman, bearing an Infant in her arms, and followed by her mother, walked up the central aisle to the very base of the pulpit. There pausing, and holding aloft the babe, she loudly proclaimed it as the paternal property of the good man in the pulpit! Her mother as loudly affirmed the same, and there ensued a scene anything but worshipful.

In rehearsing the occurrence, we rather leaned to a suspicion of 'conspiracy,' and left our readers "It is to be regretted that the current demoral-

are committed. There was the Rev. Jackson, a clergyman residing there—his garments were supposed to be white; his character above reproach, his intentions always pure and upright! In an evil hour, when the very air appeared full of sadness, and the sounds of pattering feet on the sidewalk seemed to sound forth a funeral knell, he, too, fell—sinned. His conversions were considered genuine, and

find legal reports of cases glaringly headed:—
'Scrious Charge of Felony against a Clergyman;'
and 'Simony in the Church of England—Serious Charges against a Clergyman.' All of which shows that, as one of our religious exchanges said lately, 'the clergy themselves are largely to blame for the loss of their influence over the people."

The Rev. Hiram Meeker, of Granville, Washington county, N. Y., has been adjudged guilty of blasphemy, adultery, and fornication. Our mind sickens at the thought of the vast amount of evil that exists among the clergy. Why should it be otherwise? They can sin with impunity, commit the most high-handed murder, or perpetrate the most extensive frauds, still the blood of Jesus will suffice to wash the effects thereof away.

To-day, then, it might be well to inquire, why all this? Why do the clergy murder, steal, commit adultery, rape, fornication, and frauds of all kinds? Does not their God furnish an antidote therefor? Sitting on a high throne, surrounded by a host of angels, he pours the blood of Christ on the offences of mankind, and instantly they are washed away! The evil effects that are attributed to the ordox God, can be charged with equal truthfulness on all the Deities of ancient and modern times! The world is groaning under its heavy burdens, and the very air seems to be pestilential; and the sighs of the sorrowing and mourning mingle plaintively with the demoniac sounds of earthly demons.

But there is a God-if you chose to call it such-that exists, that gazes on the teeming millions of earth, and takes cognizance of each thought and deed. Pause, then, and consider this question well! Teach the world that each deed is recorded; that each active scene in life, whether good or bad, is reproduced in glowing colors; that no sin can be forgiven; that retributive justice must always exist, and you will do more to reform the world, than all the

clergy combined! There is a Christian, a monster, sitting quietly in his room-Edward Burt, of London, England-contemplating the perpetration of a heinous crime. The windows are closely curtained; the keyholes are filled with paper; a thick carpet is on the floor. He rises from his seat, and walks up and down the room. By a single deed of violence he can come in possession of a large estate. His little brother is calmly sleeping in an adjoining room, unconscious of impending fate. He opens a drawer, and takes therefrom a keen bladed knife. He examines it well. The point is sharp; the edge will cut like a razor; the handle is strong. He puts it in his bosom, opens the door of his brother's room, and ventures in. He is sleeping,-calmly sleeping-dreaming! How sweet is that slumber. The breathing is gentle, rendered strangely solemn by an occasional sigh! He says, "Ma, don't let him do it! Don't let him kill me!" His angel mother stood by his side. She bent over him, pressed her lips to those of her darling child, and the response came. The brother retreated! The deed was postponed! He went back to his room, and the cold, cold sweat stood upon his brow. He put the knife in the bereau, still determined to commit the fiendish act that very night. His little brother stood between him and fortune; he must be put out of the way! Finally, he ventured to the room again. He held a candle in his hand, and the light again fell on his brother's calm face. Again the soft words were uttered, "Don't let him kill me, ma! Don't! please don't !- protect me!" The angel mother was still there. She made her child, her darling child, lisp those words, and chide his intended murderer! But he retreats without accomplishing the deed, and for the present relinquishes his purpose. Finally, he succeeds in inducing him to go in bathing, and while there, with no mortal eyes gazing on him he com-

mitted his fiendish act! And no God to take notice of such deeds; no index that notes down such incidents; no books in which such crimes are recorded? We tell you, the room in which that murder was planned, the attempt to kill his brother while sleeping, the childish words he uttered in a dream, and the drowing scene, were indelibly transcribed,-painted in glowing colors, and he will have an opportunity of beholding it in the spirit world! Hide your crimes? Conceal your base acts? Secrete the fruits of licentiousness? There is a God, if you wish to call it such, that does not let a sparrow fall to the ground without his notice, and that holds all your acts up in all their hidcous deformities.

Pause then in your deeds of crime! Stop in your mad career! Commit no act that will stain your character, or darken your mind. There is an index that records all things. You may write your thoughts in books, and they be burned, yet there is another book, a duplicate thereof, preserved. Remember, then, that your acts are duplicated. The duplicated copy can never vanish or

TO BE CONTINUED.

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Mrs. Peck is also controlled by a great number of other spirits, and should be better known to the public.

Religionists are Stumbling-Blocks in the Way of All True Reforms.

In our last article upon the subject of the needs of the people and the duties of government, we, to some little extent, portrayed the great benefits to be derived from a general diffusion of knowledge.

We are fully conscious that but a small portion of the people now inhabiting the earth are capable of appreciating the Philosophy of Life. We look to our own beloved country, as the most liberal and the least priest-ridden, and as the first to adopt the measures necessary to carry into effect laws that shall require all to be educated. Yet it is not to be denied that Prussia has taken steps far in advance of the United States, or any other country, in the early education of her children; and yet not upon the plan that shall entirely exclude sectarian dictation and influence.

It will be remembered by the reader that we have taken the ground that all which appertains to what is, in common parlance, denominated religion, should be excluded from governmental institutions of learning; and that everything excepting religion should be taught in such schools.

It must be self-evident to every thinker, from observation, that religion, in its multitudinous forms, is the cause of all the stumbling-blocks that are placed in the way of a united effort, by all thinking people to the adoption of measures for the care, comfort, and education of every soul born under our government. We say, "under our government," because ours, in its fundamental principles, recognizes the self-evident truth that all mankind are born free and equal, and have an inalienable right to life, liberty, and the pursuit of happiness. Our government knows no castes in society; it knows no divine rights for any one individual, or class of individuals, to rule over others: it only knows that all men are free and equal. Yet it is not to be denied that the scourge of religion builds up sectarian walls between man and man. It arrays classes against classes. It seeks to impose religious dogmas by legal enactments. It impoverishes the people, with the object of individual aggrandizement, at the expense of their debasement, intellectually and pecuniarily.

But for the corrupting influence of religionists, the united voice of all intelligent men and women would be heard in an unmistakable tone, pronouncing in favor of the measures we have suggested as duties devolving upon governments.

There is now a fear influencing all people, to a greater or less extent, that if such measures were adopted, "our religion" would suffer, or that "our church" would not hold a controlling influence, or that some others would;hence, if we cannot rule we will ruin the project. Therefore, we say, strike directly at the first and fundamental principle of wrong; rule all religion out of governmental matters. Let religion stand upon its own sectarian organizations, independent of the government,-free to its devotees to do and act as they shall agree among themselves as religious organizations.

We do not propose to meddle or interfere with that venerable reliet of barbarism and ignorance in any manner whatever, except that as the sunlight fades out the most gaudy colors that tickle the fancy of the child, so may the sunlight of truth fade out the fanciful in religion, and instill in its place the truths, the re-

alities, of the Philosophy of Life. The careful readers of our articles upon this great subject, have noticed that we recognize the fundamental principles of the American government, as established upon true principles. The basis is well laid, and capable of being enlarged and added to as the wisdom of

the people shall see the need thereof. Under the declared constitution of our government all phases of religion are recognized as equal, and each severally or collectively are of no importance when weighed in the constitutional balance. All thrown into the scales upon one side changes not the balance. A higher inspiration never flashed upon mortals than that which moved the minds of the men who laid the foundation of this republic. The Thomas Paines of that day-thanks to infinite wisdom-still live, and will not suffer the retrogression of a union of Church and State.

While it is a fact that almost every State has, to a certain extent, departed from the fundamental principles of confederation, by the passage of certain sectarian laws, intended to be compulsory in maintaining certain religious tenets, the soil has been unfavorable to their growth, and they have generally remained a dead letter upon the statute books. As time rolls on, and the light of education prevails, such enactments are seldom resorted to, and never except in the most benighted communities. Sectarian officials only resort to such laws; and to those, at the present day, it is a warrant for their retirement to private life. But no thanks to sectarianism for the liberal sentiments that are abroad in the land. They are the result of that practical education which makes men independent. It is more particularly peculiar under the American government where every man is taught that he is a sovereign, rather that he has certain sovereign rights, civil and constitutional, which no man, however high in government, has a right to trample upon.

The man that is well fed, well clothed, and well educated, feels that he has rights of conscience, a right to think and to speak those thoughts fearlessly and without restraint. And why not? He is not a slave, who fears that he will not get his allowance of food,that he will not get clothes wherewith to clothe himself. He is not an ignoramus that can't think for himself. He is a true man, and acts like a man. Hence, he uses his influence for such measures as shall conduce to the protection of the life, comfort, education, and happiness of every human soul.

The doctrine of the union of Church and State is a relict of by-gone ages, of the most repuls- a single dime, or more.

ive character; and yet we find a class of attempting to foist such a sentiment upon Spiritualism, under the fulsome pretense that politics needs more religion mixed with it! H a sentiment is pernicious. The old world is a ways mixing politics and religion. They have a governmental religion - popes, cardinals bishops, and priests-drones in the hire public living off the earnings of the poor foolish des otees, who are ignorant as their beasts of beden. These unenlightened dupes of Church and State are appealed to whenever a riot is de sired by the cunning and crafty priesthood, a the only resort to drive off reformers and less down reforms.

The union of Church and State has been tocunning device resorted to, in all past ages, to bring heretics to the stake and lighted fagole The party in civil power always has resoned to the Church to sustain them in their nefari ous machinations to subvert the rights of individuals, and set the ignorant devotees to carry into execution demoniacal plots to harass non conformists, and to destroy life.

The union of Church and State has been the bane of the world; for by and through it suf. fering intolerable has abounded, in every land but this, through ages innumerable.

The cry always has been, and is now, that our civil government needs more religion! The more uninformed religious devotees believe and heed the cry. Who are they who to-day are crying out to "put God in the constitution" of the United States? It is the willy priesthood. It is the political shysters, who would get promotion from religionists to off. cial position. It is the most bigoted, the most illiterate, the most depraved, of all the people who compose the body politic.

That class would, if they had the ascendency in power, unite Church and State as firmly as the American Association of Spiritualists and their candidate for the presidency, in their most ecstatic moments, dream of and pray for.

Questions and Answers.

BARDSTOWN, N. J., March 11, 1872.-1 Modern Spiritualism necessarily antagonistic to Christianity? So far as my knowledge extends, it may not be true that all the believen in Modern Spiritualism are infidels.

Can we conceive a higher rule of life than the moral law, which requires us to love our Creator with all our hearts, and our neighbor as ourselves?

If the moral law (and this implies its divine authority) is a perfect rule of life, do we need-should we desire, communications from disembodied human spirits? - Orthodox In-

REPLY TO QUESTION No. 1.-Modern Spirit ualism recognizes the immortality of the homan soul as a demonstrated fact. The change called death is the laying aside a physical-retaining the spiritual body; the identical person remaining intellectually and morally the same, its sphere for development being enlarged and improved by the change. After such change it has the power of communion, under fatorable conditions, with friends yet upon this material plain of life.

So far as Christianity recognizes the facts above stated, there is no antagonism. When it denies such well established facts, there is

The demonstrated facts of Modern Spiritualism are infidel to the theoretical fallacies of

In answer to your second question, we have to reply, recognizing what you idealize as "our Creator," that which comprehends all that we can conceive of, and that in which all exist and have their individualized being, emphatically, no. We can conceive of no "higher rule of life."

In answer to your third question, allow us to suggest that you do parenthetically interpose authoritatively a dictum that "moral law" is of divine origin, which may not be accepted by all, and needs proof. That which is a moral law to some intelligent people is not so rec-

ognized by others. But to your question, "Do we need-should we desire communications from disembodied human spirits?" That depends upon the stage of development of each and every individual. Each has his or her own sphere of "needs" and

"desires." Blinded by ignorance, the devotee of Catholicism receives the dogmas of the church as infallible, without inquiring as to the real truth. He is satisfied with the ipse dixit of his priestthat the church attends to all matters of spirit communion, and settles all matters of faith, so that he will not need nor "desire communications from disembodied human spirits." On the contrary intelligent, social, progressive men and women love communion with disembodied human spirits, not only to gratify their social natures, as they loved communion with them while they were in this life, but also for the more noble purpose of getting knowledge, to an actual demonstration, first, that manis immortal; secondly as to the nature of the next sphere of existence-its topography, its geography, its laws, customs, manners, and the habits of its people, etc., etc. The class of mind last referred to do "need" and "desire" communion with spirit friends, as food for their social-for their intellectual and moral notures. That class includes all who are not two stupid to think for themselves.

BRO. JOSEPH BAKER'S health remains unimproved-no prospect of its ever being any bet ter. Those who wish to do a good thing in a small way, will send him a dime, or more Address him at Janesville, Wis.

The same may be said of Bro. Austin Kank Address him at Stockholm, N. v. These dime contributions, which no one feels to be burthensome, are making those worthy, invalid brothers very comfortable this long hard winter, and they express much gratitude to

We really hope all of our readers who have not already done so, will hasten to send each

Spiritualism in England.

(Frem the Medfum and Daybreak.) Morse was entranced by a spirit-Tien Sien Tie-and answered questions, Why do the dying never weep, although

The operation of dying has no relation, ofar as its sympathics are concerned, with the external conditions that are around. The at and operation in and through which the departing is suffering, is related but slightly to the external condition and the emotions which take possession of spectators; hence, the desating spirit does not take cognizance of the setward sympathies of weeping friends. Seeag no reason for fear of the grave, it is not need they will indulge in such emotion. again, the mind being distracted by the last asge of its earthly career, there is no power prive vent to natural emotions, and, therefore, we cannot expect external signs of grief ander such circumstances.

Has a dog, with more intelligence than

o Has a dog, which and did of, any future existence? This question was asked at the office of the Malium, February 2d, of Tien Sien-Tie. The riadred questions asked here, from Theodore Parker, who acts as guide to Mr. Jones, the late secretary of the Birmingham Psychologcal Society, who says that when a monkey, or any other animal of a lower order than man, "the body returns to the dust, and the pirit, which ever lives, returns to the sea of which, although unconscious, is animate, and afterward withdraws from this sea of spirit in atoms, for a further development of conscious existence." Being an inquirer into the phenomena and facts of Spiritualism, my desire is to know the truth in all its bearings. As there appears to be a contradiction between the foregoing statements of the two pirit guides, shall I be out of place in asking you to kindly cause the question to be again put to Tien Sien-Tie, as to whether he still adheres to his "No," or whether he can give some further explanation on the subject as to whether there is a spiritual and ever-existent part, or essence, belonging to the lower order of animals, as I observe not a few Spiritualists are, as regards spirit progress, altogether on the side of Darwin, although, to my mind, he looks more at the physical side of the question, by looking upon the same atom, or spiritual monad, as developing independently and edividually from the lowest order of animal to man himself. I wish to know, if there be s "sea of spirit," whether all animal spirits are therein deposited, and are from thence to be drawn as spirit-essence, for further development in a higher order of being; or whether these atoms, or spiritual monads, live independently of each other, as individual congious spirit atoms, waiting for a suitable physical organism wherein to deposit themselves for a further and higher order of spirit-progression.-D. Taylor, Birmingham. A. In his remarks on this letter, the con-

trolling spirit indicated that animals do not schieve the plane of immortality because of their inability to develop the spiritual organism necessary for individual life after the physical body has been parted with. The spiritual or psychical element of their nature is dissipated at death through the surrounding regions of spiritual forces, while the body is decomposed, and becomes associated with terrestrial forces. The spirit proceeded to discuss the career of spirits through the lower forms of being, stating that it was necessary for the spirstual principle to come in contact with existence in all its grades, that it might, through association with matter, achieve development of its innate powers, and thus be able to manifest reason, the means of which were to be found in man alone.

ANN WOODERSON.

The medium was controlled slowly and qui-He assumed the attitude of a female, and turning roung to the left, spoke in a low voice, and said: "I only wish to say that I agree with the

line of conduct pursued. This will be sufficient.-Ann Wooderson.

Q. Do you refer to the message sent to-day? A. Yes.

Has it taken effect? A. Yes.

This short communication referred to incidents of which the medium did not know anything. The controlling spirit was Mrs. Burns' mother. After the seance she communicated by writing through another medium, and corroborated the fact that she had controlled Mr. Morse. She stated that not having controlled in the trance before, and the surroundings not being very favorable, the task was not a pleasant one, and was not performed very effect-

IISTORICAL SKETCHES OF SEANCES IN LONDON.

In presenting your readers with a few sketches of several old established seances in the metropolis, I am actuated by the desire to afford them some idea of the methods and instrumentalities whereby the facts and printiples of spirit-communion are propagated in this great city.

It may be necessary that I should occasionally conbine the duties of the critic and historian. I trust those who are gratified by a record of their doings will accept my criticisms in the spirit in which they are given.

The subject of the present article is a seance held at the house of Mrs. Maine, 231 Bethnal Green-road, every Tuesday evening, which has been in existence for a period extending over nine years, and to which the inhabitants of the brighter land have ministered through some of our best mediums. Mrs. Maine, who is herself far advanced along the path of mortal life, is a noble and devoted advocate of radical and progressive reforms, and her kind, generous, and sympathetic heart has ever constituted her a liberal patron of the oppressed and sorrowful, but even as pure gold is only attained by the fierce action of the fire, so these noble qualities have been born of doubt

For many years an earnest laborer in the Temperance cause, in connection with which the is well and favorably known in the East End of London, she first had her attention called to the subject of Spiritualism rather more than nine years since. Being desirous of obtaining some practical demonstration of the reality of spirit-communion, she paid a visit to Mrs. Mary Marshall, and there obtained the following somewhat remarkable test.

It was customary at Mrs. Marshall's seances. names upon pieces of glass covered with whitewash, and held under the table by one of the sitters and the medium for that purpose. In accordance with this custom, Mrs. Maine selected a piece of prepared glass, and held it under the table, and when it was examined, on its surface was found traced the name of Mrs. Maine's father-"Samuel Gildersleve." On a second experiment "John Wesley" was found written. Mrs. Maine had been the recipient of a vision a few days previous, when John Wesley (I have no doubt he will pardon the omission of the "Rev.") announced to her that he was her guide. Mrs. Maine came to a realization of the importance of the subject, and her house became the seat of several weekday seances and three distinct ones on Sunday!

Items of Interest.

-Mrs. Wilcoxson is still at Kansas City, Mo. -Read Hudson Tuttle's "Arcans of Spiritualism." -Our New Zealand friends have our thanks for late

-A large increase in the demand for Thomas Paine's writings is noticeable throughout the country.

-O. L. Sutliffe is lecturing to large and appreciative audiences at Albany, N. Y. -Lucia H. Cowles is doing some good service in Ohio.

She is a semi-trance and inspirational speaker, -Brother White, of Gem, Oregon, will accept thanks

for his exertions to circulate the JOURNAL. -S. W. Huston's letter, with \$8.00 inclosed, is at hand. Please give your postoffice address, which you failed to

-If you want to read a very original book, and one of much thought and re-earch, procure "The Science of Evil," by Joel Moody.

-Springfield, Mass., following in the steps recently taken by two Western municipalities, has elected a woman to be its city physician,

-We are now well supplied with "Bible in the Balance," a valuable work for all desiring to be well informed ;-and who does not?

-Dr. J. K. Balley gave us a call one day last week. He was looking as cheerful and happy as usual, and is doing a good work.

-"Debatable Land" is in unabated demand, and the call for Mr. Owen's "Footfalls" has greatly increased of late, though first published several years ago.

-The Bible is being translated into fourteen East Indian dialects. Each translation, as usual, will be produc--The Methodists report 100,000 conversions among the

freedmen. Wonder if their sins have been made "as white as snow." If so, what a contrast to the color of -Bishop Simpson says: "I am alive to the danger of

frivolity, but there are greater dangers in the young man's path; I would rather see my son too fond of the ball-room than too shy of it." -A Bridgeport minister advised his Sunday school not

to attend a lecture on Bible lands, because the lecturer was a Frenchman. The fool-killer evidently had n't been around there for a year or so. -"The Voices," by W. S. Barlow, have been heard by thousands. For a small sum any one can always have

them in their company. They are doing more good than the voices of a thousand "ministers of the gospel." -In our country there are over 60,000 ministers-one for every 600 of the population. In Japan and China, there is one for every 4,000,000. The reason why this

country has the most criminals is evident. -An Orthodox Christian, by the name of Marguardt, residing at Dayton, Ohio, accused his wife of being a witch, and stated that God said he must kill her and their

two children. He did so. -Brother N. Kinney writes from Waverly, N. Y., speaking in very complimentary terms of the services of Mrs. Massop there. She is really a most excellent lady, and her lectures and tests are eminently calculated to do

-Mr. Spurgeon graphically describes a certain class of stately clergymen who carry their lambs not in their arms, but with the tongs. Some of the clergymen of this country are distinguished for hugging certain lambs

-In the church of the Rev. E. E. Hale (Unitarian), in Boston, there is a vesper service every afternoon at 5 o'clock. It is mostly musical. We presume it is as satisfactory to God as anything else; if it is n't, why don't

-Mrs. E. A. Blair, spirit artist, painted pictures before an audience of four hundred and fifty people in Newport, Me., March 3d, while blindfolded. A beautiful symbolical painting of hers, executed in the same way can be seen at the office of the Religio-Philosophical Jour-NAL, by any one who is pleased to call.

-The American Baptist Home Mission Society is en gaged in raising a permanent fund of half a million dollars, to aid in the erection of meeting-houses in newer portions of the country; and in those meeting-houses devils will be cast out of one class, to enter another. Oh, what a very wicked world this is!

-The editor of the Western Catholic, who is charged with being the priest who declared in the State of Missouri that he wished for the day when he could ride to his bridle-bits in Protestant blood, replies that he is not a priest, has never been in the State of Missouri, never had a horse, and never could ride on horseback. This is evidently considered a full denial of the charge.

-The Faculty of Franklin College, a Baptist institution in Franklin, Ind , have resigned, and the college has been shut. It had been in operation twenty-nine years, but has never been well supported. Of late its expenditures have amounted to \$3,000 a year more than its receipts. God is undoubtedly neglecting his business, so far as that college is concerned. He is a very powerful being, and we can't see why he don't look after his own

-A correspondent of one of the religious papers finds ground for merriment in the statements of some persons concerning the number of miles they have traveled, and and the number of words they have spoken "for Christ," and likens it to the jubilations of a hen. "Cut-cut cutca-da-cut! I have dropped another egg! Come and see it! It makes forly three eggs I have dropped this year! Cut-cut-cut-ca da-cut! O you miserable hens that don't lay eggs, look at me and be ashamed of yourselves. Forty three eggs! Cut-cut-cut! Cut-cut-cut ca-da cut.

-Mr. F. S. Cox, of Milford, Mass., manufacturer and importer of needles and needle-cases, is doing a large and rapidly increasing business, extending over the whole country, and, so far as we know, his goods give perfect satisfaction. He deals in nothing but first-class goods, and puts them up in the most tasty and unique styles, making one of the most attractive lines for agents and dealers to handle that is placed on the market. Even those who only wish to buy for their own use cannot do better than correspond with Mr. Cox. See his advertisement in another column.

-There exists in Belgium a society called the "Libre-Pensee," whose avowed object it is to uproot religion from modern society. It has just published its annual report, and from that document the world is informed that the members consider their cause to be making satisfactory progress. They say that the number of civil funerals-ttat is, funerals without religious rites-was last year double that of the year previous; and of the persons "civilly" interred one-half were women. Civil marriages, too, they say, are becoming the rule. The free Thinkers declare that no compromise is any longer possible between the old ideas and the new; men must be for the Church or against it.

-Under the date of February 21st, Brother Kent states that he has received, since his previous report, from various parties (names too numerous to give), \$33.02. This amount was received in about eight days. In concluding at that time, for the spirits to write their | his report he says: "Much over thirty years ago while I was a Congregationalist minister, Mrs. Kent and myself were the recipients of a 'surprise party,' but the one you and your readers are treating us to is sure to put that in the shade. That was for services freely rendered-in no true sense a charity. This is attended by many who only know me as a helpless brother. I am sure none of your readers doubt our gratitude. I repeat our thanks, not only for the money, but for the many good letters we get. I regret that I am unable to answer them as they deserve. I find myself short of tracts and not able to furnish them as I did." Total amount received under the ten cent proposition, inaugurated at the suggestion of the editor of the Journal up to this time, \$104.37. Those friends who feel able and willing to still further aid the worthy objects of charity, will address Austin Kent at Stockholm, N. Y.; Joseph Baker, Janes-

Zhiladelphia 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.

A Child's Rebuke.

In a very admirable collection of poems, edited by John G. Whittier, entitled "Child-Life," we find the following, which is touchingly beautiful as illustrating the keen sense of justice of the child, and the deep lesson which it impresses on the mother. It is entitled-

"BENNY."

"I had told him, Christmas morning,

As he sat upon my knee, Holding fast his little stockings, Stuffed as full as full could be

And attentive, listning to me, With a face demure and mild, That old Santa Claus, who filled them, Did not love a naughty child.

"But we'll be good, won't we, Moder?"

And from off my lap he slid, Digging deep among the goodles In his crimson stockings hid. While I turned me to my table,

Where a tempting goblet stood, With a dainty drink brimmed over, Sent me by a neighbor good.

"But the kitten, there before me, With his white paw, nothing loth, Sat by way of entertainment, Slapping off the shining froth;

And in not the gentlest humor At the loss of such a treat, I confess, I rather rudely
Thrust him out into the street.

"Then how Benny's blue eyes kindled! Gathering up the precious store, He had busily been pouring In his tiny pinafore.

With a generous look that shamed me, Sprang he from the carpet bright, Showing by his mien indignant, All a baby's sense of right.

"Come back, Harvey,' called he loudly, As he held his apron white, 'You sall have my candy wabbit!' But the door was fastened tight, So he stood, abashed and silent, In the center of the floor, With defeated look alternate Bent on me and on the door.

"Then, as by some sudden impulse, Quickly ran he to the fire, And while eagerly his bright eyes Watched the flames go higher and higher, In a brave clear key, he shouted, Like some lordly little elf,

Make my moder 'have herself!' "'I will be a good girl, Benny,' Said I, feeling the reproof; And straightway recalled poor Harvey Mewing on the gallery roof.

Soon the anger was forgotten;

'Santa Kaus, come down de chimney,

Laughter chased away the frown, And they gambolled 'neath the live oaks Till the dusky night came down. "In my dim, fire-lighted chamber, Harvey purred beneath my chair,

And my playworn boy beside me, Knelt to say his evening prayer: God bless fader, God bless moder, God bless sister'-then a pause, And the sweet young lips devoutly Murmured: 'God bless Santa Kaus.'

"He is sleeping: brown and silken Lie the lashes, long and meek, Like caressing, clinging shadows On his plump and peachy cheek; And I bend above him, weeping Thankful tears, O Undefiled! For a woman's crown of glory, For the blessing of a child."

..... How to Settle Little Things.

In this day of agitation, when radicalism is everywhere stirring up the stagnant waters of conservatism, it becomes quite important to know how to settle vexed questions, and there are few lessons more simple than this: The only way is, to do right.

When Christ, on a certain occasion, declared that he "came not to bring peace, but a sword" to set people against each other, he had in view the rottenness and corruption which existe! in the world, and he knew that the preaching of the truth would cause agitation. How beautiful was his declaration, "Blessed are the peacemakers," but peace, lasting and permanent, can only follow in the train of purity. Mankind are slow to learn

Many subjects have been before the world, disturbing the equanimity of mankind, until the key to their solution has been discovered, and men have done right, and they have no longer troubled

To-day, intemperance, war, capital punishment, the social questions, and woman's position, are forever rising up and troubling those who are not ready to do right; and it is well that these questions can only be settled in one way. Any effort short of the highest right, leaves them still before the world. The attempt to ignore these questions is perfectly futile, they have the floor and they will be heard and will be settled only when justice

This is true of individuals and of communities. We shall be thus troubled until we do right; questions will arise to perplex us, and, in the future when we shall have crossed the river, we shall still find that the settlement of all questions rests upon the proposition that we do right according to our best understanding of what that is, As progressive beings, we know that our standard of right cannot be fixed, but if we do the best we know, we are always on the high road to knowledge and to happinese.

Let us ever keep in remembrance the fact, that we are individually reponsible, and that if we can maintain our individual integrity, we shall have but little trouble about others. It is true, that our sympathies should flow out towards all mankind, and we are conscious of the wrongs that are in the world and must suffer on account of these; but for this suffering, as well as for all other, there is compensation, and the crown of our happiness is to be found in the fact that all things are working together for good, and that out of all the discord and confusion which abound in the world, will come order and harmony.

Learn all You Can.

Never omit an opportunity to learn all you can. Sir Walter Scott said that even in a stage-coach he always found somebody who could tell him something he did not know. Conversation is frequently more useful than books for purposes of knowledge. It is, therefore, a mistake to be morose and silent among persons whom you think ignorant, for a little sociability on your part will draw them out, and they will be able to teach you something, no matter how ordinary their employment. Indeed, some of the most sagacious remarks are made by

persons of this description, respecting their par-ticular pursuit. Hugh Miller, the Scotch geologist, owes not a little of his fame to observations made when he was journeyman stone-mason, and working in a quarry. Socrates well said that there was but one good, which is knowledge, and one evil, which is ignorance. Every grain of sand goes to make a heap. A gold digger takes the smallest nuggets, and is not fool enough to throw them away, because he hopes to find a huge lump some time. So in acquiring knowledge, we should never despise an opportunity, however unpromising. If there is a moment's leisure, spend it over a good or instructive talking with the first one you meet.

Baker and Kent.

The following sums have been sent to this office during the past week, instead of directly to them as they should be. Friends will please send directly to Austin Kent, Stockholm, N.Y., and Joseph Baker, Janesville, Wis.: Amount previously acknowledged\$14.56 H. B. Eastman, St. Catherines, Mo.....\$1.00

A friend, San Antonia, Tex..... John Cleminson, El Monte, Cal. 2.00

Notice of Meeting.

BRO. JONES:-Will you do the Spiritualists of Terre Haute, Ind., the favor of calling the attention, through the columns of the RE-LIGIO-PHILOSOPHICAL JOURNE, to the fact that they will celebrate the twenty-fourth anniversary of Medern Spiritualism, on the 31st inst., with Hon. R. D. Owen, of this State, as speaker for the evening discussion. Subject: The Position of Spiritualism as an element of True Religion." It is expected that Mrs. A. L. Ballou will address the society on the same day, at 11 o'clock, A. M.

JAMES Hook, Sec. Terre Haute, Ind.

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Medium's Column.

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Mrs. Roberso while under spirit control, on receiving a lock of bar of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in sew, rather than to gratify idle curiosity, the better pretice is to send along with a lock of hair, a brief statemat of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will withcost clay return a most potent prescription and remedy

statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will withting the disease, and permanently curing the foreradicating the disease, and permanently curing the patent in all curable cases, out when her spirit guides are brought en rapport with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application. It should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical excet that is produced, that science takes cognizance of.

One prescription is used y sufficient, but in case the One prescription is used y sufficient, but in case the patient is not permanently cured by one prescription, patient is not permanently cured by one prescription, but the application for a cound, or more if required, should the application for a days after the last, each time stating any change that may be apparent in the symptoms of the disease of any one who calls upon her at her noses ice. The facility with which the spirits controlling residence in the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

Terms:—Diagnosis and first prescription, \$3.00; each make one of the case the patient of the case the patient of the

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

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Notes from Ohio.

BRO. JONES:-On the 13th uit. I received the following letter, directed to "Mr. Bailey. (Spiritualist), Alliance, O.:

Mn. BAILEY:-The presiding spirit of the MR. BALLEY:—The presiding spirit of the land holding control of spiritual seances at my house, has directed Mrs. Ewing and my-relf to take our physical medium, R. M. Shernan, and visit your place. I was told to address "Mr. Balley, (Spiritualist)." I have no knowledge of you or any other person in your

Yours truly,

Cardington, O. T. M. EWING.

P. S. Perhaps I should have stated further that the presiding spirit told us that a spirit calling herself Sarah, about thirty-three years in the form, came with the request that we, in company with our spirit band, go to Alliance, where we were assured a cordial reception and good results await us. T. M. E.

I replied to the letter, and on the 19th Bros. Ewing and Sherman arrived in our place. In the evening, some twenty of the friends met at the house of Bro. J. R. Haynes, for a private seince, when the medium became entranced. He passed around among us until he came to Bro. Clem. Rockhill, a perfect strang r to him, and said, "You are the boy I am looking for;" then laying his hand upon him said, "Your wife Sarah directed us to

Sister Sarah Rockhill was one of our most earnest workers and took great delight in winessing physical manifestations; she passed to spirit life some four months since. Many excellent tests were given, after which the medium was tied, both hands and feet, firmly (the former behind), then placed in a tack, which was securely tied over the top of lis head. In that condition he was scated within the abinet. The manipulations—such as playing pon musical instruments, speaking through the trumpet-were very fine indead. Spit hands of different sizes were shown manytimes, and persons in the room

were allowed grasp them.

Bres. Ewig and Sherman were with us eight days, ad during that time some two hundred tests ere given, and I have yet to learn if any othem are incorrect,

Thirty-two ere admitted into the cabinet with the meam; were addressed by their spirit friends and caressed by their hands. All of them, bh believers and skeptics, pronounced the mifestations genuine, and beyond human prer.

One of the nther was the "Buckeye Broad axe" (Henry Chce), Ohio's champion temperance lecturer, id a M. E. preacher, whose name and famuave spread throughout the land. While ine cabinet, a little voice ad-

"Papa, your tle Frankie is here," and af-ter he came out, id, "Papa, tell mamma for sister and me, vive, and are happy. We are always with u.'

No wonder thehe old man's voice faltered and tears bedew his cheek. I afterwards asked him if thereas money enough in the universe to buy oim his recollections of that hour, and he ve emphatically answered, "No, sir: nor anying else."

At another priv. seance at the house of Bro. Haines, the nifestations were remarkable, and very satictory. Bro. Clem. Rockhill was present, a Sarah (his wife) caressed and kissed him repedly,—speaking to him words of love. Shlso kissed several ladies, patting them with hands. To Mrs. Bailey, with whom she won terms of intimacy, she assumed quite tayful mood, pulling her nose and ears, and aking her dress. I was sitting beside my wi and she gave my beard such a pull, that I dd almost "see stars." Time and space withoth you and me, will not admit of a descrion of one-twentieth of the manifestations attests given while here.

They have done a nle work whle with us, convinced the unbelief, confirmed the wavering, strengthened t feeble, and made the strong more vigorouand filled hem with glory enough for theme. We couldn't hold much more just w. They have endeared themselves to a with whom; hey have

come in contact. Spiritualists in otherlaces will to well to prevail upon them to sourn with tlem for a

We have received few lines from 3ro, Ewing since his return lme. On the way he met Broad-axe at Crestli, and says of hin-"Bro. Chance is quittenthusiastic on te

subject, and is willing hisame should be usl in verification of the fact, hat spirits can ar do manifest their presencend power."

nice dickens, and popular opinion) sake; then when to tide sweeps them along, and they find thetselves at last in goodcompany, will they shout "See how we apples swim!"

Thus has it ever been in al reforms; how we pity suc. a compound of wind and foam, A. BAILEY.

Mr. Jones: Dear Sir:—I thought I would venture to write a fer lines for your generous columns, although a sanger to you. There are quite a number of ciritualists here, and are counted amongst the est class of the city. Although they are doing nating in a manner towards forwarding the work all seem to feel kindly to the glorids cause, and thank God are of sectarian chals; but a kind have been here about three months, and about have been here about three months, and about the middle of January a lady, a stranger, called to see me as a medium. The spirit controlling said his name was William Black, and that he Archibald Black was in Australia, and that he streagh the could control him to write to them was place. Columbus, Ohio. This man was The place and dear relative to the lady. She said before men was described correctly, and that he are many as all sage, and she nor any of the sheat was described correctly, and that he all sage, anything of his whereabouts from She left and I be a sheat who up to the present time. She left and I be a sheat was a Parker, called here a sheat brother in law and was a Parker, called here as not told men awhat makes Mrs. Scott had recent all from maintained the family, and a few manes of the postmante natching place, requesting the postmante natching place, requesting the problem of the problem of the city paper, and to priblish the particle place, requesting the land of the problem of the problem of the city paper, and by so doing he is the description of the did not be should b a peacand dear relative to the lady. She said

pany the application to meure a re-

Balaam's Ass Excelled.

Bro. Jones: Seeing an article in a late number of the Journal, from the pen of Robert Dale Owen, on "Animal mediumship," I inclose for your readers the following little incident dent, which I have every reason to believe is true. I give it as I received it and helped to act it, regardless of the believers or disbeliev-

In some of the early years of my writing mediumship, I removed from my then residence to a brother's, creating a little stir among the people on that subject. Among these there was a family by the name of M'Comas.

The wife, naturally spiritually minded and mediumistic, intuitively believed, or wanted to, but her husband opposed it; not bitterly, but passively, upon the supposition that it opposed the Bible.

Thus matters went on a few days, when one night she awoke under a powerful control to write. I visited them, and her oldest daughter also became a medium like her mother. We sat in circles occasionally, with but little improvement to either, and they were never able to write a legible hand.

Mr. M'Comas began to think favorably of it, until he found his wife and daughter could not write, and then he gave it up as a delusion, whilst they were firm believers.

About this time I rode over there one evening. My horse was lariated out, and the sun was drawing to its decline, warning us that short twilight would soon bring the night. Mrs. M. busied herself in preparing supper, stopping occasionally to talk to me on the, to her, absorbing topic—Spiritualism. I noticed that as supper was about ready, she looked steadily out of the door, as if something of interest was drawing her attention, and to my look of inquiry she replied, "I am looking to see what John is doing" (Mr. M'Comas), adding: "I am afraid there is something the matter with his horse."

He had gone, early in the morning, to a little town some four miles distant, and from the high "divide" his house was on, we could see across to another, some two miles distant, perhaps, and, indeed, he could be seen pretty much all the way from his home. We sat down to supper, but she seemed uneasy, and continued to look out several times, saying that she saw him dismount, go around the horse, look at its head, and then remount, ride a little ways, and repeat it.

We had finished supper when "John" came in. He was excited, and yet reticent. His wife asked, "John, what is the matter,—is the horse sick?-but that would not excite you so; what is it?" and many other questions of like import, without receiving an answer-renewing her questioning, until it was evident that she was also alarmed, and a general uneasiness was taking possession of us all. We could not well define his singular manner, which he seeing, said to us, with an unfeigned tremor in

"You would not believe it; nobody would believe it!"

I felt impressed that it was a spirit manifestation, and joined his wife in urging him to tell it. After telling me I would not believe it, he asked Miss Lydia:

"What is it called, where a person throws his voice to another? Can horses have that

power, of making a voice like a man?"
"Ventriloquism?" I replied.
"Yes, that's it," he answered.

I took the clue to the matter as he gave it in this, and shaped my questions accordingly. "Has your horse been doing anything unu-

"I can't tell you; you would n't believe it; you would think I was deranged," he persist-

His wife joined me in urging him to tell what his horse had been doing. She exhausted her logic, and I assured him it was possible it was a spirit manifesting itself through his horse, by bringing to his memory the Bible fact of a spirit rebuking Balaam through the mediumship of his ass, telling him there was nothing very wonderful in it-nothing but what I and thousands of others could believe.

Then he told us that, as he rode along, his horse—a very poor white pony—suddenly stopped, and turning its eyes on him, they were like the eyes of a man; and it spoke, and rebuked him for keeping it tied up all day without food.

He was proverbial for being a hard horse-

master. Said he: "I got down, and went all around it, and looked in all directions over the open prairie, but could see no human being; then mounted again, trying to persuade myself it was a delusion, but I had ridden but a few steps before it was repeated. Again I tried to find the cause, knowing I could believe my own eyes and ears, and again mounted, only to have the thing repeated three or four times."

do manifest their presencend power."

"What did it say?" I asked.

"I could n't tell you, and you would n't benward and upward, and ith its irresistible lieve if I could. It had a strangely sounding force will soon sweep awaythe worthless Or-voice, not just like a man's, but similar, only tholox trash that is tryingto dam (damn) its more uncarthly. I knew it was a man's; becoure, all for their Jesus' (i. i bread and butter, ides, its eyes looked at me like a man's eyes, aly larger and more earnest. I know I am a

rd horse-master, but I did n't think of abus-

my horse to-day. I was compelled to stay

is wife then reminded him of a little pressin usiness to be attended to that night, a ml and a half distant, and he arose to go, say, he would walk, as he had but the one hor, o ride, and I would not abuse that any mor I proffered him the use of mine, and he to it, saying: "Indeed, Miss Lydia, I won buse it; I will not ride it out of a walk, nor h it in any way. I will never abuse a

Whor his vife was ever able to induce him tol the words the horse said to him, or whether really lid use words to convey its ideas, I ver learned; but it convinced him of the tra of Spirtualism beyond a question.

Lancast Texas.

piy.

Letter (Inquiry to E. V. Wilson.

LYDIA H. BAKER.

E. V. Wion: Der Sir:—In your department of the eligio allosophical Journal of February th and th, appeared very interesting accounts of Unifestations, in your presence, of aeged spir power, through the mediamship of Dr. Slad For some time I have noticed in the colum of the New York qualities of Dr. Blade, but he mediamistic qualities of Dr. Blade, but he always received them with some chadow of the laways received them with some chadow of the until your fidence in you, upon readin Having confidence in you, upon readin the testimony than the evidence of my own ison sooner comes the Sun containing articles. Now Slade with being an impostor, and charging statements are so similar to yours; me of the the calling by Slade of the visitor instance to spirits in attendance, that I am pitention quandary whether his ejaculations in a presence were, or not, for the purpose your in deception. The old gentleman's mask ding according to the Sun's account, stands as ich, father for all when need an elderly spiriadaccording to the Sun's account, stands as ich, father for all who need an elderly spiritd-

pear to you full-bearded, when during your knowledge of him in the flesh he did not suffer his beard to grow; and now that (if the statement of the Sun be true) it appears Slade had a mask representing an elderly gentleman. I am forced to ask, Was Wilson deceived? and have but this to add. have but this to add:

If Slade be, indeed, an impostor, it is not right that the weight of your name and influence stand in his favor, as it will, should your articles not be reconsidered. If he be, indeed, what your statements claim for him, then justice to him and the cause demands that some notice be taken of the Sun's manifesto, which, owing to its extended circulation, has, doubt less, reached hundreds who are, like myself. readers of the JOURNAL, and searchers after

Hoping that justice may be done, and impostors neither go unwhipped of justice, nor worthy mediums allowed to rest under the ban of undeserved censure, I shall look eagerly in the columns of the Journal for some response A FRIEND.

Letter from New Jersey.

BROTHER JONES:-God and his ministering spirits blessed you twice for the moral courage. decision of character and general perseverence in bringing again-and then again, the RELIGIO PHILOSOPHICAL JOURNAL before the public richly filled with the heaven-descending truths and principles of Spiritualism. Once you bravely rescued it from the hands of thieves and robbers, and then again from the curling flames and rolling smoke of the fire fiend, and gave it to the reading world of mankind with new and more glorious revelations of life and progress. Thus you have been a guardian angel to the JOURNAL and a friendly spirit to humanity. Brethren and sisters, come let us rally to a generous support of this most worthy paper, which is laboring for us and with us to establish on the earth among the children of men a rational, practical religion. We have guardian angels and ministering spirits who would in-struct us when in doubt, and warn us when in danger. The blessed JOURNAL is one of them; let us all bid it welcome; encourage and circulate it in every family, so that the gospel of the spirit may ride in triumph through the world's wide domain. People long hostile to its spreading power are now unbarring their gates and hailing the spiritual messenger. Suffering millions are lifting up their voices for this heavenly boon. They invite; they im-plore; yes, they plead that the old Hebrew God, and the Christian Jesus, may be kept out of the Constitution of the United States, so that humanity may live, move and have a free, happy, progressive life, untrammelled with religious bigotry and wrong. Ruling priests have been permitted to decide what kind of religion the people should have long enough. And the church shall no longer constitute the judgment seat where moral slavery is condemned or approved, turned over to God or to the devil, as the vain chimer may think best will serve him.

Everything in theology, as it is presented, even by our most popular ministers, conspires to blind and disquiet the human mind, until man feels himself forced to bend like an ox under the yoke at the bidding of the driver. Without the least utility for mankind, the ministry has studied to render death terrible. Dark pictures of woe are too often presented, with images of wrath, whose blazing billows of fire and flame roll through the bosom of God to torment and destroy his helpless children, and to make this work more effectual they would place the whole ambiguous system of theology into our Constitution. Then we should be doubly yoked with religion and politics made fast, for sure "every knee must bow, and every tongue confess, for I am a jealous

Our departed friends, the ministering spirits of heaven, who bring us glad tidings of life, and teach us that there are higher truths and greater blessings to be attained, would be no longer permitted to lift up the trembling soul and point to the ever-rising paths of progress. Our hearts could no longer be warned and strengthened with words of hope and cheer. The fountain of life, whose streams go forth to cleanse, purify and refine the corrupt and gross, would be damned up at once. The ministering spirit of love, whose sweet voice is now heard within the sanctuary of all reformers, and whose labors are to remove the cold incrustations of selfishness, would be hush-

ed to rest. My dear friends, can we, who have labored, and sacrificed, and suffered in the cause of human redemption; who have toiled amid the discouragements of the early days and years of Spiritualism; who have borne the heat and burden of the past and present; who see clearly the dawning glory of the future, allow the dark mantle of an incomprehensible theology, ridiculous fables, impenetrable mysteries and strange infatuations of blinded and misguided minds, to be thrown over us? We think we hear you all say, nay. Well, then, watch, pray and labor, for this is a time of commingling hopes and fears, demanding both earthly and heav-enly wisdom. Dr. H. P. FAIRFIELD. Ancora, N. Y.

Notes from Pennsylvania.

Bro. Jones:-You will probably recollect that last summer I gave you and your readers a short history of the rise and progress of our so-clety called "The Mixtown Society of Free-Thinkers," and I now will post you a little in relation to our progress.

When I wrote to you before we were making preparations for an unusual demonstration in the form of a grove meeting, to be held near the Beach school house (so called) in Mixtown. No pains were spared to make the meeting as interesting and instructive as possible. It will be a long time before I shall forget the efforts that were put forth, and the sac-rifices that were made by the ladies of Mixtown, to prepare a sumptuous dinner for all who might favor us with their presence. And no less were the efforts made and the interest manifested by the men to make the meeting a grand success. Bro. Litchfield, of Ellicottville, N. Y., and Sister E. N. Palmer, of Big Flats, N. Y., were present as speakers. The weather was fine, and every one present seemed to manifest a deep interest in the soul-stirring eloquence and the deep and penetrating logic, as well as the sound and indisputable arguments which emanated from immortal life, and were transmitted to us through the physical organ-isms of those truly devoted friends of human-

There were impressions made upon the minds of that quiet and intelligent audience which time can never obliterate. Such a glorious time made our ordinary meetings look, to some, rather small; but nevertheless we con-

tinue to keep them up.

About the middle of October last we were treated to a visit from our much-respected Brother in the cause of reform, H. Butler, of Wellsboro, Pa., who is an old veteran in the cause of Spiritualism, and who has made, perhaps, as many sacrifices to promote the good cause as any man living. He staid with us about three weeks, giving tests of spirit presence, which gave us a new start and encouraged us to make still greater efforts to help in emancion, that your father's spirit should ap of sectorian bigotry. Before Bro. Butler, left

same of the most sequelous remarks are under the with the

us, Bro. Litchfield and his noble and devoted companion came among us, by special invitation, to spend a week with the friends here and at Westfield. Bro. Litchfield lectured four times in Mixtown and twice in Westfield during his stay at that time, which gave the best of satisfaction, and did much towards awakening an interest in our great and glorious philos-

ophy.

On the 11th of December we met for the purpose of electing officers for the next three months, and we recognized the right of woman to hold office by electing Mrs. Emily Rushmore President, and other women to hold some of the other offices. Arrangements have been made for a discussion to be held at Westfield (exact time not agreed on yet), between a Rev. Mr. Taylor, of this vicinity, an Adventist, and Mr. B. F. Underwood, of Boston. Question, "Is the Bible the Word of God?" Mr. Taylor takes the affirmative.

Mixtown, Pa. M. H. ABBEY.

Letter from J. M. Stackhouse,

Bro. Jones:-It seems to me that it is about time that all this tweddle about "Victoria" should be dried up. I have yet to learn that each Spiritualist in the United States, is responsible for the doctrines and beliefs of each or every other Spiritualist, especially upon subjects having no relation whatever, either to the phenomena or philosophy of Spiritalism. And this is equally true, even though the enunciator of the doctrine or opinion be President or Presidentess of the National Con-

vention, or any other convention.

Suppose that all the Spiritualists who differ with Tuttle, Child, Mrs. Wilcoxson, Wilson, the Hulls, or anybody else, should rush into print with a disclaimer every time either of them should write or say anything, you would have to print a daily sheet as large as the State of Illinois, merely for communications. Then suppose every Christian who does not believe in the state of the same and the same as the state of the same as the sam believe in free-love, should print a disclaimer every time a preacher practices it, the religious papers would be in the ssme predicament, and we would have nothing but free-love, freelove, in every paper, and the doctrine would be so extensively advertised, that every one

would want to try a little of it.

The Spiritualists are no more responsible for Victoria, than are the Christians for the Oneida Community or the harlot that Christ could find no sin in; or than the Republican party for Governor Morton's social practices; and if the world does not know it, it is time they were finding it out. If they try the shoe on us, we can very easily retaliate.

We have no time to spend in crimination. If we succeed in establishing the inalienable right of all men and women to believe as they please-subject to the law of the State and the United States, we will have done a good work; but if we fritter away our time trying to choke down and ostracise those who differ from us, we are no better than the Christians.

I do not indorse Mrs. Woodhull in many things, neither do I indorse this immaculate virtue which is constantly shaking its skirts for fear they have rubbed against a publican.

There are a great many Spiritualists who believe as Victoria does, and there are a great many Christians who practice what she is accused of preaching. These have a right to be represented among the prominent persons of the world, and 1 do not know where they could get an abler representative than Victo-

I would refer her opposers to the little speech that Christ made when the multitude wanted to stone the harlot.

I do most sincerely hope that Spiritualists will study phrenology, by which they will learn that all persons can not believe alike upon any subject, and they will recognize the individuality and independence of each man and woman, by which they will learn that no one is responsible for another's conduct or belief. Whenever this is the case, we will have less shaking of skirts when something is said

that somebody does not like.

If we let Mrs. Victoria C. Woodhull alone, her ideas will return whence they came, whether of God (?) or the devil (?); but if every Spiritual paper in the United States is to be turned into an advertising sheet for her and her paper, we must not be disappointed if we find her hereafter assuming a more prominent position than heretofore.

Rensselaer, Ind.

Spiritualism in New York.

DEAR EDITOR:-The Spiritualists and friends of free thought and liberal ideas, have organized a society in this village under the name of The Waverly Progressive Association, and have elected the following named officers: O. H. P. Kinney, President; W. P. Stone, Vice-President; N. Kinney, Secretary; S. H. Howell, Treasurer.

We have a good hall secured, over which we

We have a good hall secured, over which we have exclusive control, and have engaged Mrs. Massop, of Ohio, to speak to us during the month of March. We intend to keep our platform warm, by the dissemination of truth, so long as our facilities and ability will permit. We desire to communicate with liberal speakers, who are laboring in the fields of progress, and give them a reception to our rostrum whenever we can.

Our cause is on the advance in this vicinity, as evinced by the hostility of old orthodoxy, if by no other sign. When that institution shows its hatred (as nothing else can), you may be sure that

hatred (as nothing else can), you may be sure that new truths are interesting the people in its midst. We are not without the means of growth and progress among ourselves. We are developing a progress among ourselves. We are developing a good medium for physical manifestations, by the name of L. H. Howell, who, for the short time he has been in the field, is hardly excelled. While seated in the cabinet, hands and arms are freely and profusely shown, and we have the promise of the showing of forms and faces, and speaking with audible voices, in a short time, if we will but do our part, to make the proper conditions. Speaking by the spirits with the aid of the trumpet, has already been attained. We have also a good clairvoyant doctor by the name of M. B. Weaver, who was developed in our midst, and is located here. He has been devoting his time to healing for over a year, and we doubt if there is a spiritual for over a year, and we doubt if there is a spiritual doctor in the country who has met with better success in so short a time. He has two controls,—
one for magnetic and the other for medicinal
treatment, and they are both noted for ability and
reliability,—and the medium is well adapted to
spirits of such character. In this fact we have
reason to rejoice. If there is one ailment to
which he is better adapted than another, it is
propably internal tumor, he having removed no propably internal tumor, he having removed no less than four already, without surgical operation. But his skill and success is by no means confined to this disease.

So you see, dear editor, that we have reason to congratulate ourselves on the progress and spread of our cause. The truth being mighty, will prevail. I really believe that we have less to fear, from the I really believe that we have less to fear, from the opposition of our enemies, than we have from the dissensions, disaffections, and jealousies of our friends. I think I see manifested among our eading advocates of Spiritualism, signs of jealousy jand fear of unpopularity, in some of the strictures and criticisms of late on the course and ideas of Mrs. Woodhull, the President of the American Association of Spiritualists. I cannot but think that, if less powder was burned in this cross-firing and apparent personalities in our ranks, we would do much better service for the truth. For my own part I heartily wish that we had no less noble, bold, and able advocates of great truths and reforms among our leaders, than Victoria C. Woodhull. Harmony and oneness of purpose should be our alm; individuality and freedom of opinion, and expression of ideas, our untrammelled privilege. Yours, for the truth's sake.

of sectarian bigotry. Before Bro. Butter left | Waverly, N. Y., Feb. 20, 1873.

Anderson Indiana.

DEAR JOURNAL:—A few words from this city may be of interest to your readers, since we have something of interest to relate. At this city we find an active society—Spiritualists and Liberalists—that has been doing much good for many morable meetings are held regularly on Sunday, and we no speaker is present the members of the society find a source of interest in themselves. Mrs. A. if Colby has lectured here frequently the past winter B. F. Underwood gave a course of lectures before the society. Besides these we have been with the friends several times to lecture and assist the exceedingly promising lyceum we find here.

For some two weeks past we have been preparation that the celebration of the Lyceum's First An versary, which occasion transpired last events.

versary, which occasion transpired last event. The season was one of much interest. The cises consisted of such doings as are commo our public exhibitions of the lyceum. The dren acquitted themselves in a most credit manner. The audience was well pleased being the first public demonstration by the lye

This lyceum has grown in one year, from small number of children and very few adults, to thriving, prosperous, interesting lyceum. The membership, both old and young numbers about sixty or seventy, and beside this many speciator attend each Sunday.

In the lyceums of our country we see the brighten hopes of our cause. Every society should him such an institution for the children as well as to the grown-up boys and girls. It is a lamentation feature of our cause that so few of our lecture.

feature of our cause that so few of our lecture will take the trouble, or have the qualifications was assist in building up lyceums. Words said a behalf of Spiritualism fall quite frequently to barren ground and fail to bring forth great good deeds performed in the interests of the children never fail to bear rich fruits and bring forth gooden harvest. Did parents lecturers golden harvest. Did parents, lecturers, and those who hold the purse-strings realize this, we would have more lyceums, would advance the interests humanity far more rapidly and surely than now. In our last letter from Jay County, Indiana, you

In our last letter from Jay County, Indiana, your compositor made us say some queer things by his errors. In saying "These people have worked their way through the woods," your types make us say "Twenty-five people," etc. Now there are more than twenty-five people in Jay County that have got out of the woods, in more senses that one. There are hundreds in that county who have made their complete exit from the woods of orthodoxy, and now enjoy the freedom of the green fields of reason and common sense.

When the fair days of spring open upon us are

When the fair days of spring open upon us we hope to have a union meeting or picnic of the societies and lyceums of this part of the State We think that efforts of this kind would be preductive of good in every part of our country, when a few organizations could meet and enjoy the strength and goodly feeling that comes from uniscof hearts and hands.

We never knew a greater interest in Spiritualian than now in this part of Indiana. The demand for good lecturers and good mediums.

ELI F. BROWN

Letter from Wm. Juddson.

DEAR JOURNAL :- I have been a seeker ste truth and spirit communion, and for years, have tried every way to obtain a test. A short time ago, business called me to New York, and there! went on a tour for visiting mediums, but got as proofs, no test,—not even from J. V. Mansfield, et

the great medium—Slade.

While in New York, I learned the mother of
Rose and Lilly, the twin sisters, one a spirit, the
other on earth, but whose history is well known to all the Spiritualists, was a resident of Newark, X J., and in poor circumstances.

Always having a great desire to see Rose, I a once set out for their residence, which with but little difficulty I found, and to my delight, I received from that child a test, the one I had sought is before in very before in vain. Finding Mrs. Waterman an interesting lady, I remarked that I never had received a test.

She said, "Perhaps you may get one here," and called Rose saying to her, "Do you see any spirits with this gentleman?" "Yes, ma; don't you?"
"Yes, darling; but tell what you see."

"I see a lady, O! so pretty, with blue eyes and black hair, and such a pretty baby in her arms and it reaches out its arms and says, 'Papa' to the gentleman."

Mrs. Waterman said that the lady's name is Phebe, and the babe is Willie. They were my will and babe. No money can ever pay for the light I received there in one hour—such a heaven this woman and child revealed to me. May all who seek after truth visit her, and those who cannot visit her, write. She answered a letter for me sealed in three envelopes, and all sealed togethe. I would swear that they had never been opened, and every word was just like my wife. She gar me tests that I know no other person could; and now I know that my appear of the country of the coun now, I know that my angel friends are with me and care for me, though I do not see them.

----Letter from Dr. C. C. Peet.

S. S. JONES-Dear Sir: When you first started your paper I was living at Anamosa, in Iowa and I used my influence to extend its circulation by sending you quite a number of subscribers from that section. When it became transmogrified into the Spiritual Republic, I became so thoroughly disgusted with it, that I thought I would never aid it more. Since it has resumed its first besutful robes, and baptismal christening, I have kept my eye upon it, and occasionally have had the pleasure of perusing a copy. I love the universifreedom that glows in independent grandeur upon its pages, and as a faithful exponent of the principles and philosophy of our glorious faith, I endorse it, and henceforth you may number as amongst those who will aid in extending its circulation.

My time is taken up principally in treating the sick, not by a system of medication evolved from a scientific standpoint of ancient or modern quack ery, but by a gift and power that sets in motion the main springs of life, as it liberates the captive to disease, from the embrace of death and send them on the road of progress rejoicing. I find plenty to do through this section. I have given between twenty-five and thirty thousand trest-ments in this State within the past two years and a half. Being aided by our friends from over the river, many are healed without my seeing then I merely request my guiding spirits to go and relieve the party afflicted, and it is done at once.

North Manchester, Ind. REPLY :- Many thanks, dear brother. The angel world is ever true to those who are true to their fellow-men. We feel, from past experiences, great strength, well knowing wise angels will inspire us to deeds of righteousness .- ED. JOURNAL.

Fascination.

BROTHER JONES :- In a former article, published some months ago in the JOURNAL, I stated that I some months ago in the Journal, I stated that did not admit that there was such a power as "fascination" in any person, animal or snake and that all such exhibitions resulted from a power in the brain of the subject, the animal or the bladete, that reaches out (even independent of the own consciousness), and observe, feel or least their surroundings; and that fear, faith, belief care, anxiety, or education, or give an outward show of what has been called a "spear" or charms fear, auxiety, and even joy, sometimes produce effects which may be mistaken for sympathy, and persons as well as animals, etc., have been known persons as well as animals, etc., have been known to die from the sudden excess of either, producted apoplexy by a rush of blood to the head, and consequently instantaneous death. This was the cause of the squirrel's death, which was erroneously attributed to sympathy.

attributed to sympathy.

The rest of the correspondents' objections to my views, were answered by my article upon "Animal Magnetism, namely, The Power of the WM. B. FAHNESTOCK

Lancaster, Pa.

-In the red pages of the English law, there is no set der story than that of the poor girl, condemned to deal for shop-lifting, to the extent of sixty shillings, or shop \$15, whose execution was postponed for six months. 15 til her child should be born, and who on the scale suckled it, gave it, with a last kiss, to an attendent, and lay aloeping and satisfied, and went to her miserable death.

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Chapter XXIV.—The Preacher.

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Chapter XXXV.—The Queen Chapter XXXVI.—A Scene in Spirit-Land.
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Chapter LII .- The Disobedient Son. Chapter LIV.—Cardinal Richelieu.
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HIGHLY IMPORTANT.

"They are creating a great excitement here. It can truly be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days, I shoved up my sleeve to see how my arm looked, and to my utter astonishment, the scales would cleave off casily, and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs that were tied up with Phicgm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that my vest. I can now hold it in any position. My legs quite easy. By overdoing, last fail, I brought on a Pain about the Heart. It would beat a few beats and then stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from overstraining one eye, and a blow on the other, I became room. Now I can read the large words in your circular; it took only two boxes of Negatives. On Thursday, I called on Mr. Bowles who had been slek about two years; and his wife was sick from taking Calome! Her limbs were swelled to her body; she could not do anything, or go about the house. I could not pervall on him to use the Powders. On my way there I met Mr. Woodard who is acquainted with the Powders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles's that night, and after much persnasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in and said he had good news for me; namely that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piaza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain and she slept like a pig. He said he never saw two persons so clated in his life. Please send me six dozen more boxes."—(A. H. Knight Leftersen Milks M. H. When Positive an said she took one of Spence's Positive Powders the night before; it eased all her pain and she slept like a pig. He said he never saw two persons so elated in his life. Please send me six dozen more boxes."—(A. H. Knight, Jefferson Mills, N. H.) "The Positive and Negative Powders do all they are recommended to do. They cured me of Dyspepsia, and there has not been any return of it for over a year. They cured one of my family of the Ague in three days. No amount of money could tempt me to do without them. I have used them in my family for two years."—(Mrs. Benjamin Kinyon, Bristol, Ind.) "I was Blind, and nearly helpless with the Rheumatism, and the Positive and Negative Powders restored me to perfect sight and health."—(S. S. Baker, Jr., Blacks and Whites, Va.) "I have been introducing your Positive and Negative I owders in this neighborhood, and I must say, with astonishing effect. One old man had Heart Disease very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for 20 years; and now he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 3 dozen boxes, C.O.D."—(P. N. Morrell, Pilot Grove, Iowa.) "My daughter had the Cholera Morbus in Boston, and was confined to her bed two weeks before telegraphing to me. Boston, and was confined to her bed two weeks before telegraphing to me. I went to her and commenced giving her the Positive Powders, and in two days she was up and dressed. Her three children had first the Scarlet Fever, then the Chicken Pox. I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—(Mrs. Louise Snowman, Castine, Me.) "I have received great benefit from your Positive and Negative Powders in past years by being cared of Rheumatism and Erystnelas. by being cured of Rheumatism and Erysipelas. I have used two or three boxes of those last received, for Neuralgia in my head, which have had the desired effect, as I am now quite free from that painful disease."

(H. Gorton, Marion, Ohio.) "The Positive and Negative Powders work like a charm. I was called to see a sick child two weeks ago, who had been suffering five weeks with Inflammation of the Brain. The doctors had given up all hopes of its recovery. No medicine would relieve it, and it cried night and day unicine would relieve it, and it cried night and day until they sent for me. and in twenty minutes after it had taken the first dose of Positive Powder, it was sleeping easy, and it has been gaining ever since, and I think will get well."—(Mary E. Verrel, Penn Run, Pa.) "Your Positive Powders cured my wife of Falling of the Womb, and she is as well as ever. I myself had Chills and Fever, which I broke with the Positive and Negative Powders."—(John H. Jenkins Osage Mission, Kansas.) "Four years ago I used about half a box of your Positive Powders which took all the Dysmen. of your Positive Powders which took all the Dyspepsia out of me, root and branch, and left no sympton of it, till now, owing to a wrong and careless mode of living, it has set in again. Inclosed find \$5 00, for which send me Positive Powders. I shall neve be without them again as long as I live. They have proved their positive virtue in every case in which we have tried them."—(John O. Reedberg, Hartland, Wis.) "I take great pains to introduce the Powders instead of my own Quite a number have called on me of late with heavy Colds and Coughs. I gave them the Positive Powders, and told them to take up one box, and if that did not cure them, I would give them a dollar's worth of my best medicine. But no one has come for any other medicine. I will write for more soon."—(Dr. T. Bond, Pennfield, Pa.") "My danghter was taken with Typhoid Fever immediately after I received the last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Negative Powders and did not employ a doctor. But she is now well and able to walk out."—(Sarah B. Chapin, Menomonee, Wis.) "The Positive and Negative Powders came all right. I have used them considerable since I came here, and they always give the desired relief. In one case the Negatives saved the life of a man who had Congestion of the Brain, and whom we thought to be dying. I would not be without them on any condition."—(Sarah E. Upton, Marshall, Minn.) "Here is another case cured by the Positive Powders. worth of my best medicine. But no one has come for "Mere is another case cured by the Positive Powders N. N. Reese had Inflammation of the Windpipe for three years. The doctors said medicine could not reach it. He tried one box, and is cured."—(D. W. Hard, River Styx, Ohio.) "I must tell you of another case in which your Positive Powders made a cure. My next door neighbor had a little boy not quite two years old, who was strangely affected by passing from the bowels large and frequent Discharges of Blood, and it run on for some time, although she had consulted two physicians. I told her I would give her several Positive Powders, and if they seemed to help him, I would spare her a box, although I had but two. They helped him so much that she came and got the box, and she did not give him more than one third of it before he was permanently cured."—(Sarah E. Grissom, Smithville, N. C. I have a little girl four years old that had the Croup, so that she could scarcely breathe. I gave her the Positive Powders, she dropped to sleep in an hour, and that was the last of the croup."—(Mary Stooddley, North Hamden, N. Y.) "One old lady has had a Cancer of fourteen years standing cured by one box of Positive Powders. Send me a dozen boxes."—(J. W. Whitley, Bonaparte, Iowa.) helped him so much that she came and got the box, and

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E. V. WILSON. BY.....

our Eastern Tour--- No. 9.

Tuesday, January 38th, we left for Fairview and Harrisburg, Pa., where we gave three lectures, closing, February 1st. At Fairview we had a small audience, it being a place where Spiritualism is but little known and less understood. During our lecture, we gave nine tests, of which we mention the following as worthy of attention:

To a man we gave the following test: We see you at seventeen, with two others, in a drowning condition, describing it, the place and the parties

"How do you get this?" he asked.

"Your sister, a spirit, gives it to us." "You are right, and this is the second time you have given me this same communication. The first time two years ago, and to-night."

A man challenged us to read him with a "You can't do it!" "Come and touch our hand with your fingers," we replied.

He did so.

We then gave him a detailed account of his life, history, and his character, and the audience, with one voice, declared the reading correct.

We were somewhat troubled during our meeting, with the spirit of one gallon of whisky that had control of one of our audience; but we are not disposed to find fault. Both the man and the whisky were true to themselves, and acted under

Wednesday, January 30th, we lectured in Barr's hall, Harrisburg, to an intelligent audience. We gave eighteen tests, twelve of which were identified on the spot; three subsequently.

To Davy Couch: There came seven spirits,three sisters, one brother, and "sweetheart," the grandfather and his mother, all of whom were fully described, and they mentioned many traits and incidents in the old man's life He is the last of his tribe, and will soon go home to those he

To Mr. Pott's came his wife and brother, who were so fully described that they were at once fully identified.

To a stranger: At seventeen years of age, you take great responsibilities, losing for others as well as yourself. At twenty, you make another remarkable charge, affecting your whole life. Nine years ago the 28th day of next June, and continuing to the afternoon of the 5th of September, you are in continual excitement and danger, but on the 3d of July, at six o'clock A.M., you are in the very jaws of death. I get this statement from one who was a soldier, and who was with you most of the time. He was killed at the battle of Gettysburg. The man answered, "You are correct in every particular; it is very remarkable!"

To a lady we gave a very remarkable diagnosis of her allments. This reading was in every feature, considered one of the best we had ever given in the city of Harrisburg.

Then came a spirit and stood by a man and related to us his character, as well as the incidents in his life, and then turning to us, told us just what the man had said of us and Spiritualism that afternoon, as well as the number of persons who were present. The man arose and declared it all correct, and was very much surprised.

Thursday, February 1st, we held a seance at three o'clock, and lectured at half past seven P.M. We gave, during the day, fifty-two tests, fourteen of which were not fully identified. Our evening was seriously disturbed by a man professing love for, and belief in, Jesus Christ, and the Bible as the Word of God. He frequently interrupted us during our lecture,-we continually treating him kindly. At last his abuse became unbearable. Dr. Barr, the owner of the hall, had frequently called him to order; told him to be still or leave the hall. He declared that he had paid his money (which, by the way, was false, for certain parties paid his fee for him), and should stay as long as he pleased, and say what he pleased. At this, Dr. Barr went for him and started him for the door. He resenting and threatening the doctor with blows and such pleasant words out of Christian teachings as these: "You are all a set of G-d d-m thieves! You hounds of hell! you have rob'd me of my money (fifteen cents fee at the door), and now undertake to put me out of doors! You sons of hell!" At this point two or three of his friends came to his rescue, and there was a clinch. We hurried to the scene of action, and it was soon over. But this we will say,-Br. Barr is not easily lifted off his

We here present our readers with two articles, elipped from that excellent daily, The Evening Mercury, Harrisburg, Friday, Feb. 1st and 2d.

These articles speak for themselves: "SPIRITS OF THE DEPARTED 'INTERVIEWED."

"Mr. E. V. Wilson, the great test medium, lectured in Barr's hall last evening to a large audience. The lecture was very generally pro-nounced superior, in delivery and argument, to any previous one on the same subject in Harrisburg. any previous one on the same subject in Harrisburg. His manner and address were such as to command the closest attention of his auditors. He held them, as it were, spell-bound for an hour and fifteen minutes. The tendency of his argument was rather convincing than otherwise. During his lecture he gave the details of a very interesting visit he had made to Dr. Slade's, in New York. How he went there hoping to see and have an interview with the spirits of several of his relatives who perished in the great Wisconsin fires last fall, but to his delight and great surprise his father, who had passed away or died thirty years ago, entered the room where they were assembled and gave his name and the name of the lecturer, E. V. Wilson, in full, which names were unknown to gave his name and the name of the lecturer, E. V. Wilson, in full, which names were unknown to any one present, and held a long converse with them. At the close of the lecture Mr. Wilson gave several tests of the presence of spirits. To one gentleman present he gave seven, testifying to the presence of his two sisters, one brother, one that had been a 'sweetheart' in early life, his mother and father and a sister that died lately, describing these persons, whom he had never seen nor heard of in the flesh, so accurately that the gentleman at once recognized them. To another person he described his wife, his brother and aunt, with whom he had been a great favorite. To another, three important events in his life. To another, a lady, her descendants. In all he gave eighteen tests, thirteen of which were fully identified. Mr. Wilson gave another seance at three o'clock this afternoon, and lectures and gives tests again this evening in Barr's hall."

"At Barr's hall last night, in response to a respectful invitation from the lecturer, Mr. E. V. Wilson, to ministers of the gospel or others in his addence to reply to his arguments, hy way of refutation, some person in the audience—whom Mr. Barr seriously thinks of prosecuting—arose and indulged in the most violent and abusive language denunciatory of the speaker and his lecture, and for awhile created great consternation in the audience by his violent manner. In the efforts of Mr. Barr and others to caim him down efforts of Mr. Barr and others to caim him down an altercation ensued. He evidently came with an altercation ensued. He evidently came with the intention of creating a disturbance, backed up by several burly confederates. It is about time the core, Problems and theresting.

The Burning of Chicage; a poem by Thomas Clark. Intensely thrilling and interesting.

Passed to Spirit Life.

Mrs. C. H. Smith, of Canton, Ill., a devoted Spiritual-list, passed to the spirit-world, the 29th of February last.

NOTICE.

Any book or treatise published in the Runato-Pinto-sornical particles with the price and enteresting.

Notice of cavity in the most violent and abusive part in the mort violent and enteresting.

The Burning of Chicage; a poem by Thomas Clark. Intensely thrilling and interesting.

The Burning o

in Spiritualism in their assemblage are entitled to the same respect that any other assembled body is. They meet under their 'own vine and fig tree,' and if their opinions and belief are objectionable, persons have the same privilege that they have regarding other objectionable bodies, that of staying away. They should be made to understand this and govern themselves accordingly.'

The Potts Brothers are still giving evidence of spirit power. Dr. Child, however, has given to our readers several fine accounts of the doings of the brothers, Tom and Andrew.

Friday, February 2d, we were very unwell; not able to leave our room until two o'clock P.M., and then, weak and sick, we left for the old and conservative town of York, Pa., where but few lectures have been given. We lectured at night, expecting only a score of hearers, and had full five hundred. Our meeting was again disturbed by a crazy man, whose course was universally deprecated by all present. We gave several fine tests-all of which were fully accepted. Our audience were so well pleased that we were reengaged to give two more lectures on the next Thursday and Friday evenings, Feb. 8th and 9th, which we accepted.

Br. Jacob Kuehn, (pronounced Keen), secretary and managing officer of the city of York gas works, is the head and front of every spiritual movement in old York. There are others who are now his helpers-among whom are his father, Mr. Brown, and several young men of sterling worth and ability. One of those pleasing little incidents occurred at the pleasant home of Jacob Kuehn that always cheers the wanderer. Nellie, a sweet little girl met us at the foot of the stairs as we came down from our room, putting out her little hands, saying, "You will be my uncle and I will be your good little girl. May I kiss you?"

The little darling; we took her up and held her close to our soul,—all the time thinking of our own dear little ones so far away in the West.

"Yes, darling, just about your own age; and we have a bright-eyed little boy also,—our Lois and

"Have you a little girl?" she asked.

"Well," she said, "My name is Nellie, and my little brother has gone to heaven," and then her little head rested against our shoulder, and we heard an ominous rattle in her lungs, that foreboded her no good. We turned to the mother, calling her attention to the fact. She observed that she had noticed the rattling since Nellie had had the scarlet fever. On the Monday following, February 5th, in the afternoon, little Nellie left her happy earth-home for one in the Summer Land ; and a little before she died, she called her mother Mrs. Kuehn was her aunt-in fact, Nellie's mother being also in the spirit land), to her saying, "Ma, don't cry for me, for I am not going to be alone. Brother Herbert and my ma are with me, and they are going to take me with them this evening;" and then her eyes would follow these immortals around the room, while a smile of heavenly joy rested on her little face. Later, she left, saying, "Mother, do not weep for Nellie, for I am not alone."

Blessed thought, not alone in death! The dear ones who have preceded us, are ever near-taking us by the hand and lifting us up out of the valley of darkness, into the home of life and light. O spirits! O eternity! Cheered by the sweet influence of angel friends,-may all of us realize, as did this little girl, child Nellie, that death has no terror to the true soul, and the God-loving man.

Saturday, February 3d, also the 4th, 5th, 10th 11th and 12th, we lectured in Baltimore to good audiences on Sunday evenings, and small audiences on week-day evenings. The First Society of Spiritualists is really the only society now in Baltimore. At the head of this society, stands our friend and brother, Wash. A. Danskin, Esq.,—a man and scholar, true to Spiritualism, and all that pertains thereto. His work in Baltimore has been a herculean one, never halting, never turning aside,with an eye single to the interests of the cause he loved so well-he has toiled on, and what has he gained? Enmity, contempt, abuse, and desertion! Those who should have stood by him, have been the first to desert him. What has he lost by his defence of Spiritualism? A princely home and property by the thousands, and is to-day comparatively a poor man to what he was twenty years ago. Faithfully by his side, firm as the rock, stands his charming wife, companion, and helper indeed, a true medium and one of superior worth. May God and the angels bless, and ever be near these faithful workers in the cause of Spiritualism. There are some sweet singers in this society, under the lead of Bro. Jones, who is a medium of superior ability, and we predict, that ere long, our Bro. Jones will fill a place in the front ranks of our speakers. May the day be hastened, when he shall take his place among us. The Second Society of Spiritualists, we consider a dead letter, and is, in reality no more, having merged into the Young People's Society (?), which has merged into a society of wranglers. Many of their best men and women have left, and some of them will return to their old love, the First Society of Spiritualists some have already done so.

The Crucible, a Spiritual paper, published in Baltimore, a small four-page sheet, one-quarter the size of the RELIGIO-PHILOSOPHICAL JOURNAL, for a long time devoted to the interest of Bro. Moses Hull, at last suspended for want of means to carry it on. Bro. Moses Hull stepped out and Bro. Davis, A. B., is called to the editorial chair. Bro. Davis is an honest, good man, and feels the weight of the burden he has assumed. We like him, and hope he will succeed, but fear that, like everything else that has come in contact with the Crucible, has been crucified. In fact the Crucible and its management, has been the death warrant of the Second society of Spiritualsts, as well as all who have taken any interest in it. We hope for better things under the management of Bro. A. B. Davis, but have no faith in the resurrection of the

TO BE CONTINUED.

Spirit Likenesses.

We are indebted to some one for four very good spirit likenesses-photographs. One of them is that of the late Archbishop Hughes, of New York. We are under obligations to the donor, and shall be much obliged to him for an explanatory letter, telling the name of the artist, and whom they severally purport

On the back of one, is the statement: "The position (alluding to the position of the spirit likeness) herein given, was promised beforehand, and is a correct likeness of the boy's sister" (alluding to the boy's likeness in the pho-

We are also indebted to Mrs. S. A. R. Waterman, 67 Mulberry St., Newark, N. J., for photographs of Rosa and Lilly; one as she is in spirit life, and the other yet in mortal life. Lilly, the little spirit, is most beautiful. Rosa is a pensize looking little girl, a splendid medium. Both are yet children-twin sisters. Don't fail to inclose one dollar to the poor mother, and get their photographs. The mother is a fine medium. Her surroundings are such, that her greatest want is bread to sustain life-secondly, the other necessaries of life, A poor, honest woman-a mother, is

OKOLONO, MISS.-Bro. E. D. Hull writes, saying in substance, that he has sent, and knows of others sending several sealed letters to R. W. Flint, to be answered by spirit friends. Some came back with responses; others, when test questions were asked, were unanswered. Sealed letters returned all right -seals untouched. Others, purporting to be addressed to spirits in the next sphere, were also answered; all of which convinces him that they were answered by the medium fraudulently reading the letters clairvoyantly, -hence, deceiving the public.

We doubt it. Our opinion is, that a familiar spirit-meaning a spirit who can control the medium's hand to write in most cases, reads the letter, and answers the questions as adroitly as it can. In some cases, the spirit addressed may be present, and give the answer, and give tests-not often, so far as our observation

It may be a fraud on the part of the spirit. If it is, there is a result of a power worth investigating. Even if it be naught but clairvoyance on the part of the medium, it is a subject that should enlist the attention of the savans of the age. We can't see wherein the medium is blameworthy, whatever view of the case we take, so long as the sealed letter was not tampered with. It is a slight "calamity," through which much wisdom may be outwrought. A compensation awaits the investigation.

In the Journal of Dec. 30th, 1871, may be found a most remarkable communication from M. P. Rosecrans, of Clear Lake, Iowa, containing several very remarkable tests given through Mr. Flint. Our associate editor, Mr. Francis, has sent him several sealed letters, and he assures us that the answers were satisfactory.

Statuvolism or Artificial Somnam-

We are pleased to announce the publication of the second revised edition of Dr. Fahnestock's great work, which has been delayed several months, in order to render it as perfect as possible.

Upon the first publication of "Artificial Somnambulism," a new interest was created in this highly important subject, out of which there has grown a large amount of agitation and discussion, resulting in good to all investigators. All who feel an interest in the subject, and who have not read the earlier editions of this invaluable work, will now hasten to avail themselves of this the latest edition of the learned author's popular works.

See advertisement.

The Place is Filled.

To the many young men who wrote in reply to the advertisement for a boy, we will say, we regret our inability to give them all places. We have filed their letters away, and if in our power to aid them in getting situations at any time, will do so with pleasure, by giving applicants their several addresses.

DR. DAKE WILL VISIT JOLIET Wednesday, March 27th, and can be consulted during the day, at the National Hotel; and monthly thereafter.

-The Spring River Fountain, published at Mt. Vernon, Mo., speaks as follows of Mrs. M. J. Wilcoxson: "A series of discourses have been delivered by Mrs. Wilcoxson, at the court-house, commencing on Monday, and continuing on Tuesday and Wednesday nights. The subjects discoursed upon by the speaker were such as might be given her by the audience. Her plan was to call upon the audience for such questions as might occur to the minds of different ones, and that the questions be written upon slips of paper and presented to her. Sufficient time being given to prepare and present those questions, or subjects, as the case might be, she at once began to speak, usually occupying from one hour and a half to two hours, giving, so far as we know, universal satisfaction in her explanations, manner of address, fluency of s peech, power of discernment, and potency of reasoning, which fastens conviction upon every intelligent mind, no matter how fixed and determined the prejudices against the new ideas she presented. She possesses a theological, scientific, and historical knowledge that must command respect."

······ LITERARY NOTICES.

Scribner's, for April. A half dozen illustrated articles, an unusual number of short stories, several brilliant essays and sketches, two or three papers of special interest to scholars, and some excellent poems, make the April number of Scribner's not only attractive, but really valuable. The success of this magazine has been equal to the expectations of the publishers.

The Galaxy, for April, opens with a sketch of the great novelist, Charles Reade, by Justin McCarthy, whose previous characterizations of living men and women of distinction have been so marked a feature of his magazine. "The French at Home," by Albert Rhodes, is a spirited analysis of French character, and displays a thor ough knowledge of his subject. "Lincoln and Johnson" is another of the Hon. Gideon Welles' contributions to the history of the momentous events of the war, and the years immediately succeeding it. This paper deals specially with Lincoln's and Johnson's plan of reconstruction, and for the resumption of national authority. This number of the Galaxy is unusually attractive.

The Spiritual Magazine, and Freelight, for March, both published by James Burns, London, contain a vast amount of information of interest to every Spiritualist.

Paine's Age of Thought; or, Ripples upon the Sea of Life,-as given by Thomas Paine through the mediumship of Miss Sarah A. Ramsdell. This is a poem purporting to e manate from one of America's greatest patriots and reformers-the author of "The Age of Reason." Whether it did or did not, we leave the reader to judge.

The Early Social Life of Man. An extract from an unpublished work on "Man in Geology; or, the Antiqui-ty, Art, and Social Life of Pre-Historic Man." By Dyer D. Lum. This pamphlet is thoroughly condensed, and is replete with new ideas. It will be read with intense interest by the student. Wm. White & Co., Publishers:

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