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

VOLUME XII.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. CHICAGO, APRIL 6, 1872.

| \$3.00 A YEAR, IN ADVANCE; | SINGLE COPIES EIGHT CENTS. |

NUMBER 3

Select Loetry.

LEONA.

BY JAMES G. CLARK.

Leona, the hour draws nigh,
The hour we've waited so long,
For the angel to open a door through the sky,
That my spirit may break from its prison and try
Its voice in an infinite song.

Just now as the slumbers of night
Came o'er me with peace-giving breath,
The cartain half lifted revealed to my sight
Those windows which look on the kingdom of light,
That borders the river of death.

And a vision fell solemn and sweet,
Bringing gleams of a morning-lit land;
I saw the white shore where the still waters beat,
And I heard the low lull as they broke at their feet
Who walked on the beautiful strand.

And I wondered why spirits could cling
To their clay with a struggle and sigh,
When life's purple autumn is better than spring,
And the soul flies away like a sparrow, to sing
In a climate where leaves never die.

Leona, come close to my bed,
And lay your dear hand on my brow;
The same touch that thrilled me in days that are fled,
And raised the lost roses of youth from the dead,
Can brighten the brief moments now.

We have loved from the cold world apart
And your trust was too generous and true
For their hate to o'erflow; when the slanderer's dart
Was rankling deep in my desolate heart,
I was dearer than ever to you.

I thank the Great Father for this,
That our love is not lavished in vain;
Each germ in the future will blossom to bliss,
And the forms that we love and the lips that we kiss
Never shrink at the shadow of pain.

By the light of this faith am I taught
That my labor is only begun; [fought
In the strength of this hope have I struggled and
with the legions of wrong, till my armor has caught
The gleam of Eternity's sun.

Leona, look forth and behold,
From headland, hillside, and deep,
The day-king surrenders his banners of gold,
And twilight advances through woodland and wold,
And the dews are beginning to weep.

The moon's silver hair lies uncurled

Down the broad-breasted mountains away;

Ere sunset's red glories shall again be unfurled
On the walls of the west, o'er the plains of the world,

I shall rise in a limitless day.

Of come not in tears to my tomb,

Nor plant with frail flowers the sod;
There is rest among roses too sweet for its gloom,
And life where the lilies eternally bloom
In the balm-breathing gardens of God.

Yet deeply those memories burn
Which bind me to you and to earth,
And I sometimes have thought that my being would
In the bowers of its beautiful home, to return

In the bowers of its beautiful home, to return
And visit the home of its birth.

'Twould even be pleasant to stay,
And walk by your side to the last;
But the land-breeze of Heaven is beginning to play—

Life shadows are meeting Eternity's day,
And its tumult is hushed in the past.

Leona, good bye, should the grief
That is gathering now, ever be
Too dark for your faith, you will long for relief,
And remember the journey, though lonesome, is brief
Over lowland and river to me.

A LECTURE ON ANDREW JACKSON DAVIS AND SPIRITUALISM.

Preached by Rev. W. E. Copeland, Uni-

tarian Minister of Emporia, Kansas.

[Reported for the Journal.]

No course of lectures on the great religious movements of Christendom, would be complete without a consideration of that religious development called American Spiritualism; or, as Davis has termed it, "The Harmonial philosophy." No one of the sectarian leaders is more remarkable than Andrew Jackson Davis. Spiritualists will deny that Davis is their leader. No embodied being is a leader; many have been used as instruments by disembodied spiris, yet to the outside observer it becomes apparent that Davis has impressed upon Spirittalism the peculiar ideas and phraseology of the Harmonial Philosophy. So far as this relgion is orderly and definite, it is through the labors of Davis. He passed his early life in poverty and surrounded by ignorance. He had hone of these advantages which other religious leaders enjoyed. From early youth he was frequently in that passive state peculiar to all clairvoyants. His mind was inactive and sluggish. In his normal condition he was ignorant, ordinarily beneath the average in mental ability; in the clairvoyant condition all was changed. He was by some power illuminated; his vision pierced beyond the matter by which we are surrounded; his English, though pecular, is good; his mind is active, and he towers above all the minds about him. We may laugh at his philosophy; we may deny his vision, and yet that philosophy has not only become the religion of millions, but has influenced largely all Christendom.

all Christendom.

Davis, like Swedenborg, tells us what he has seen and heard. He does not imagine, but records his actual experience. He had no education; could scarcely read and write when he began his truly remarkable career. His father was, during the early part of Davis' life, a drunken cobbler; his mother, a hard-working, suffering woman, often fell into those peculiar spiritual states, which her son all his life exhibited. His father thought the boy an imbecile, hot worth his salt. The mother shielded him from the drunkard's violence, and had faith in his future.

At an early age he was mesmerized, and rived from the sick, giving exact descriptions of their disease, and with remarkable accuracy indicating the remedy. During this period he heard voices not belonging to mortals, and saw strange but faithful rived from the faithful

inspiring visions. He not only examined patients present, but those at a distance, describing their surroundings and then the patients

Another peculiar development was added to the medical practice, under the mesmeric power of the Rev. Wm. Fishbough, of Poughkeepsie, New York. Davis, in the clairvoyant state, delivered the course of lectures published under the title of "The Univercelum." When we remember that the young man could not speak a grammatical sentence, much less write one, this book is one of the wonders of the world. Treating of creation, phsyical science, mental science and theology, a treatise is prepared in many important points agreeing with the most advanced thought upon these subjects. I do not say too much when I assert that, considering the source from whence it came—a sickly, ignorant boy—the Univercelum is the most remarkable book ever written. If a man has ever been inspired, Davis was. Not one theory contained in the Univercelum or "Great Harmonia," could have been originated by the young man in his normal state. If experience is worth anything it would teach us that Davis was assisted by some power outside of himself; nor were any of his companions better prepared than himself.

Davis was soon enabled to enter this clair-voyont state independent of any mesmerizer. Other books in rapid succession followed the Univercelum, all marked by their advanced thought, a plainness of speech upon subjects usually neglected, and a keenness of insight unusual even in the best educated. In the clairvoyant state Davis saw plainly the interior of the body, read the thoughts of those present, clearly described localities and individuals at a distance, and finally, like Swedenborg, saw the angels and the spirit, world.

borg, saw the angels and the spirit-world.

In his latter book Davis describes the spirit-land with the minuteness formerly applied to the earth. He does not speculate, but simply relates what he saw and heard. I have no hesitation in declaring that A. J. Davis is the most remarkable man of modern times—however much we may differ with his conclusions, or laugh at his descriptions. We can not but wonder at the power which enabled an ignorant boy to propound a system of philosophy at once simple and comprehensive, which no thinker carefully prepared for his work by lifelong study, has excelled.

In many particulars I would amend the Harmonial Philosophy. From some conclusions I would dissent. Much trash is mingled with profoundest wisdom, but the series of books written by Davis contain a compendium of theology and morality, which, made a part of one's life, can not well fail to make of the disciple a genuine Christian.

As regards physical science, Davis in general taught Darwinism before Darwin wrote a word. In phsycology he approaches Herbert Spencer. In theology he is a liberal Christian of the advanced school. Without study he has become an educated man, and now lectures in the natural state as much as he formerly did in the abnormal condition. The Harmonial Philosophy, which he substitutes for religion, consists in a knowledge of the laws of God, and an obedience thereto. On all questions of reform he is on the right side. Practical morality is the remedy for all evils, and this he applies to all departments of life, approaching boldly the sexual relations, defining their laws and demanding obedience.

Some have insisted that he was merely an instrument in the hands of some great thinker; but among his friends and associates, we look in vain for said thinker. None of his friends agreed with him. He shocked their prejudices. Some laughed; some sneered; all objected, and yet he calmly preaches the Harmonial Philosophy. No one at the time accepted his views in their entirety. To-day millions are his disciples. No one can study his character, his life and his works, without confessing that they have a problem which they are unable to solve. The Orthodox talk much of the devil, and reject Davis' system as heretical; but it none the less deserves our careful consideration

It is not my purpose to consider at length the Harmonial Philosophy. Read the Religio-Philosophical Journal; listen to the Spiritual lectures, and you can learn what it is.

We find all about us, in town and country, in the church and out of it, Spiritualists; or, men and women who believe that the spirits of the departed communicate to us who are living on the earth. This is simply a fact which we may accept or reject; but these Spiritualists claim to have a new religion. We may accept the fact and remain Christians; accept the philosophy, and we must go outside the

This wonderful reformation, revival or whatever you choose to term it, is worthy the careful study of scientist, philosopher or theologian. Whether the fact of spirit communion be true or false, here are millions of Spiritualists, who claim that the miracles of the New Testament are repeated to-day. Reject them now, and you must reject the New Testament record. Indeed, in the admitted facts of Spiritualism, I find the strongest argument for the authenticity of the gospel narrative. I find in them the best weapons to defend the miracles of the gospels from the attacks of those who deny them. The churches, when they reject the facts of Spiritualism, are throwing away the very means ordained of God to firmly establish the truth of the New Testament. But I wish to consider, rather, Spiritualism as a religion and Davis' connection therewith. The faithful will tell you that their religion is derived from the teachings of spirits through mediums. This is partly true; hundreds have thus formed their philosophy; and yet, tracing the progress of this wondrous movement, we find its origin in the Harmonial Philosophy of Davis.

I have for years watched Spiritualism, read its books and heard its lectures, and I can find but little which Davis did not teach before a medium spoke, and that little is only an amplification of some points in the Harmonial Philosophy. Davis is the father of the religion called Spiritualism. His lectures are the fountains from whence flow the water of life, with which our Spiritual brethren sate their thirst.

We are more interested in considering the religious part of Davis' works, and these are mainly a repetition of Unitarianism, differing in some points, but in the main agreeing. On the whole, so far as theology is concerned, Unitarianism and Spiritualism are one. The same unity of God, and humanity of Jesus, continued inspiration, human divinity, eternal progression, certain punishment—implicit obedience is taught by each. Yet Davis knew nothing of Unitarianism, and his Universalist friends soon parted company with him. I do not hesitate to say that the world owes as large a debt for religious light to Andrew Jackson Davis, as to Luther, Wesley or Channing. To use the language of the Quakers, he has borne persistent testimony against the evil of war, of intemperance, of profanity, of prostitution, legal and illegal; of slavery, whether civil or religious. He has written extensively on the importance of a careful selection, after close study of each other's nature, of husband and wife. He has raised a loud protest against legal prostitution. He has written plainly and reasonably concerning marriage and maternity. He has fearlessly investigated those evils of society which others have shrunk from, and has plainly indicated the remedy. I know of no teacher or reformer who has said so much that is true and philosophical on the subject of social science. His writings have been read far and wide, and have exercised a deservedly great influence on the religious life of America—contemned by men of science—persecuted by theologians. No reformer of modern times has done more to advance the moral life of the community. A radical he undoubtedly is, but unlike many of the other radicals, he constructs as well as destroys. His style is peculiar, not easily understood, bombastic and puerile, yet the thought is most valuable, and many popular writers and preachers owe more than they would confess to A. J. Davis. Certain is it that no living American has exercised so potent an influence on the religious thought of his country. He has many followers, even among those who scorn his preiensions. I do not deny that absurdity and error is found in his books, but truth and sound reason is there too, and no one can read the Great Harmonia without benefit.

without benefit.

The other reformations which we have considered, have either been popular movements, or more frequently the work of some master

American Spiritualism, the religion of millions, alone looks to an ignorant, sickly, common-place boy, as its parent and inspirer. Andrew Jackson Davis stands to-day among the wonderful phenomena of this new reformation as the most wonderful. I am not ashamed to confess that he has taught me many things, while I do not rank myself among his followers. I should be faithless to my position, did I not place him among the leaders of religious thought; did I not assign to Spiritualism a place among the religious systems. Like the other denominations about as Spiritualism has crystallized into a sect, perhaps as bigoted as any other. It has confirmed the faith of hundreds of skeptics in the immortality of the soul; is the most effective cure of materialism. It has directed the attention of the people to social science; it has revealed many laws of God neg-lected by others; it has insisted on personal righteousness, and yet it is, in some respects, a superstition as degrading as Romanism. For an infallible pope it has an infallible medium. Davis has never claimed for himself supernatural powers, though to him and other mediums such powers have been attributed by the mul-

Spiritualism as a religious system is deserving of more attention than has yet been bestowed upon it; both as containing much truth and as being the faith of thousands of good men and women. While I deplore the creed theories—the exploded hypotheses of the past restated as new truths, the extravagancies of many Spiritualists, the superstition of others, I can not but admit its important contributions to the theology of the church of the future. When Spiritualism lays aside its superstitious reverence for mediums, its fanaticism, its extravagant pretensions and submits its theories and revelations to the crucial test of reason and common sense; when it is content to take its place among other views of truth, as one among many, and not the only one—then in the study of comparative theology it will take a high position. When Christians cease to treat Spiritualists as pretenders, and Davis as a false prophet, the movement and its father will be ranked among the chosen agents of God for the perfection of humanity. In forming the theology, the religion of the church of the fu-ture, Davis and Spiritualism have an important part to play. Let me say again, that suffi-cient attention has not been given to a religious movement, which numbers more adherents than even Methodism; which, in many respects, has showed admirable adaptation to the genius of the American people; which is progressive and receptive of new truth. But its doom is sure, unless it presents to the people some well digested system of truth; unless the wild vagaries of its teachers are superseded by severe thought; unless it has something to depend upon, other than the temporary enthusiasm of its

As regards the basis of Spiritualism that individual spirits speak through human organisms, so far as I am concerned, I can only say not proven. As regards the claim of the Harmonial Philosophy to a place among the relig-

ions of the world, and Davis to a place among religious teachers, I can only say, that to no system of modern times, to no sect leader do I more gladly assign a place as a system and teacher of true religion. Spiritualism, with all its absurdities and vagaries, is doing more than all the sects put together to establish a rational religion, and to confirm a true morality and a correct science of society. While rejecting the claims of media to possession by disembodied spirits, while deploring their many extravagances, I honor their courage in fearlessly discussing the most vital questions of the day. applaud their attempts to reform a corrupt church in society. I can not forget how, single-handed, amid laughter and contempt, they have probed the festering sores of the body politic, and prescribed a remedy. I can not forget Emma Hardinge, T. G. Forster, William Den-ton and Lizzie Doten, while I grieve at their hostility to Christianity. I do not wonder, as I recall the bitter hatred and malignant lies of Christian preachers, and am willing to ex-cuse many of those attacks directed rather against the form than the spirit of Christianity. And I can see that because of those at tacks, false forms and erroneous doctrines are crumbling, and I can, with certain expectation, look forward to a union between Spirit-ualists and Christians on the common ground of a rational Chistianity or true religion, when the wonders of Spiritualism, with those of an older time shall receive a correct scientific solution, when the perturbed waters shall settle, the froth and scum blown away by God's spirit and the true Christ once more seen and formed within us, shall lead all sects and religions to a common union, and the true church shall be reared on enduring foundations.

To secure this much wished-for result, I call upon Christians to lay aside their bigotry, prejudice and superstition, and use their reason, acknowledging the truth by whomsoever revealed; and I call upon Spiritualists in studying Christianity, to look to the spirit rather than to the letter, and no longer cherish a sectarianism almost as narrow as that shown by some Christian sects.

Spiritualism in England.

MANIFESTATIONS IN HYDE PARK HOTEL.

Mrs. Berry has a suite of apartments in the above hotel, and has had a cabinet constructed for the purpose of obtaining spirit manifestations in her own rooms. This cabinet is just sufficiently large for two persons to be seated in, and is inclosed by two gates, secured by a slip bolt, and a stout iron bar fastened by a padlock, of which at these seances Mrs. Berry keeps the key. Between these gates and a pair of outer doors is a space of seventeen inches, and in each of these doors is an aperture six inches in diameter, with a curtain inside to shut out the light. Candles are placed for the

In the evening to which we are about to refer, not only full-formed hands but baby hands were thus shown. Articles placed in a cabinet, or taken by the occult agency from the rooms, or from outside the house, whence is sometimes wholly unknown, are thrown out or handed to those present.

light to fall full upon these apertures, through

which, when the spirits have drawn aside the

curtain, hands are shown.

But a manifestation of a still more remarkable kind occurred on the evening of Wednesday, January 24th. The mediums, Messrs. Herne and Williams, were in the cabinet, which was bolted, barred, and padlocked, as described. After other manifestation had occurred of the kind indicated, the mediums were thrown through the doors, or, as Mrs. Berry expressed it to us, came rolling out; the gates, it was found on examination, remaining fastened and the iron bar undisturbed, the key of the padlock still in Mrs. Berry's pocket. On entering the adjoining room, the heavy couch, with other articles of furniture, were found turned over on the floor, without injury to them, and so noiselessly that the movements had not been heard.

On the following Wednesday evening the spirits showed their power by smashing the cabinet. The seat was torn down, the gates knocked to pieces, the iron bar was bent nearly double, and the hinge which fastened it to the gate broken across. How these things were done, like many other things, is a mys-

We give the account as we had it from the lips of Mrs. Berry, and from the Rev. G. C. D., a Clergyman of the Church of England, who witnessed these things. We have seen the wreck of the cabinet and the bent iron bar and broken hinge. We think it would have been impossible for the mediums to have bent the bar as we saw it, even had they been free and outside the cabinet, instead of prisoners locked up within it.

ked up within it.

A LADY CARRIED AWAY BY SPIRITS.

On Saturday, February 17th, I went to the rooms of Messrs. Herne and Williams, 61 Lamb's Conduit-street. Eight persons were present. Having taken our seats, Mr. Williams closed the folding-doors, leaving the gas burning brightly in the front room. He locked the doors, and handed the key to a lady who was present, and took his seat.

Two minutes had not elapsed before I felt the passage of some drapery overhead, and directly afterward all exclaimed that some person was on the table, and various conjectures were made as to who it could be. A Light was obtained, when I, who was nearest to her face, recognized her as Miss Lottie Fowler. She was in a deep trance. The pulse, however, which I felt immediately, was full, but rapid and fluttering, as a person's under the influence of great excitement. Afterward this subsided, and became gradually weak and

feeble, but rapid, as in an extreme state of exhaustion.

During her trance, she was frequently influenced by a spirit, "Annie," who spoke distinctly in her own characteristic way, and endeavored to describe the manner in

which she was brought. She stated that her medium would sleep and remain in the trance condition until half-past eight, but that we were to continue sitting, and wait for further manifestations.

Miss Fowler when she awoke from her trance became greatly excited—would not credit what had happened. When she was

trance became greatly excited—would not credit what had happened. When she was come sufficiently to herself, she gave the same account which the spirit "Annie" had previously given—to the effect that she had left her home in Keppel Street, Russell Square, at seven o, clock, proceeded to the corner of Tottenham Court Road, and there entered an omnibus going up Oxford Street, as she was on her way to Mrs. Gregory's. She felt sick, but that was all she could call to memory; she knew nothing more after that until her return to consciousness in our midst.

During her entrancement the spirit stated that Messrs. Herne and Williams were about to have a new development of mediumship, and that they would each have a name written on their hands during the evening. When a light was obtained, each had a name written on the skin of the hand and arm in blood-red letters. The next morning Mr. Williams called to see me, and whilst we were conversing about the matter, the name of a dear friend of mine in spirit land gradually appeared on the back of his hand.

MESMERISM AND SPIRITUALISM.

An experiment of a very instructive character took place lately at the circle held by the military at York. They have a lady medium, who is so very negative, or sensitive, that a mesmerist who visits the circle declares her to be a first class subject for magnetic experi-ments. The spirit of a deceased mesmerist also visits the circle, and controls the medium to produce very beautiful mesmeric phenomena. This occurs in the absence of the mesmerist in the flesh, as well as in his presence. On one evening, lately, Captain -, the mesmerist, was present, and witnessing the experiments of the spirit-mesmerist, he desired to be allowed to try his power on the circle. It was granted, and he commenced to exercise his power, which caused a lady present to leave the circle and follow him away from the table. The spirit-mesmerist was still present, in control of the young lady, his medium, and caused her to dart away from the table, immediately relieving the lady from the influence of Captain -.... She then placed herself in an antagonistic attitude to the Captain, as if in defiance of his mesmeric power. This is a most interesting case. Here we have a young lady, by temperament the very opposite of a mesmerist, when under influence become a powerful operator, and, without instruction in the subject, exhibit all the knowledge of an experienced mesmerist. When a powerful mesmerist is confronted by this entranced girl, it is found that she is more powerful than he is, and can thwart his influence over his subjects. It is often said that the trance is simply "mesmerism." If so, then who is the mesmerist in this case, so powerful as to turn a negative subject into a positive operator? In many instances we have known circles entirely ignorant of mesmerism have the most striking experiments produced by mediums under control, thus showing that a mesmerist was present, though not in the form. Here, then, is an instance in which matters unknown to the circle have been communicated through the faculty of mediumship.

Josephine S. Griffing.

IN MEMORIAM.

"Green be the sod above thee,
Friend of my early days;
To know thee was to love thee,
To name thee was to praise."

In my girlhood years, when my whole soul seemed one outburst of enthusiasm for the cause of reform, with what sweet emotion I was wont to gaze upon the angelic face of Josephine Griffing, and pray to grow into a loving womanhood, so pure, so true, and so faithful, and to become, like her, an earnest laborer in all humanitarian work.

Beautiful soul! in fond memory I behold thee now, as in the days of long ago, walking in the charms of thy womanly dignity—every movement so full of grace, every manner so full of gentleness, every look so full of love, every word so full of kindness, every act embalmed in the holy spirit of charity.

balmed in the holy spirit of charity.

To my young heart it was even a blessed joy to meet thee. Even now thy warm kiss seems fresh upon my lips, and the magnetic thrill of thy fond embrace seems lingering round my form. The gentle music of thy voice is sounding in mine ears like the tender cadence of a sacred song; for how precious to those whose aspirations yearn to live a true life are the words of encouragement breathed from loving souls like thine. What a contrast between such a friend and those who are cold and distant! In what a paradise of joy could we live, to be surrounded by such congenial

we live, to be surrounded by such congenial associations as the beauty of thy soul attracted.

The furrows upon thy brow, and the lines of care upon thy face told too plainly that thy heart had passed through the trying ordeals of affliction. God bless thy orphan children, and bid them feel that to their sainted mother the change is welcome and joyous.

change is welcome and joyous.

Blessed spirit, I pray to live in such an atmosphere of truth that thy pure spirit can approach me, and breathe thy loving influence o'er my soul.

Sada Balley.

Laporte, Ind.

Original Essays.

Magnetism and Statuvolence.

BY W. H. HOAG.

In Vol. 11, No. 19, of the JOURNAL, Wm. B. Pahnestock, on Statuvolence, etc., said: "Statuvolence is a condition from the will of the subject, and is a state in which cures are most easily and positively effected.

And why are cures most easily and positively effected wien in the magnetic state which he chooses, for reasons best known to himself, to call by the name of statuvolence-a meaningless term when applied to the magnetic condi-tion? Simply because the patient is in a passive state, and an equilibrium is established which relieves him, or her, of all pain; but if the equalization is not continued, the pain or disease returns, as nature abhors a vacuum; consequently the sick person can not supply the demand that nature requires to keep it in a healthy state.

Before proceeding any further, I will in-quire into the cause of a derangement of the system. It is a well established fact that all bodies, both animate and inanimate, contain more or less caloric, and without this agent no living substance could exist; consequently, from a lack of this vital force (caloric) the human system becomes diseased.

To illustrate more clearly, I will give you the condition of the human system when laboring under a plus or a minus condition.

The laws that govern nature are uniform; there is no clashing among them; were there any, the universe of material systems would exhibit one terrific scene of anarchy and chaos. The proposition that like causes produce like effects is self-evident. The chemical changes are all wrought by the direct agency of electricity. The further elucidation of the identity of caloric and electricity will be referred to in its appropriate place. We shall there collocate, we think, such a formidable array of additional facts as must convince the most skeptical. But enough has been said, we presume to prove that caloric, which is the cause of the germination of all seeds, and the principle which viviifies the embryo of the egg, is electricity, and produces these effects by the known chemical influences of that agent. With the single remark that, if the subject be closely scrutinized, it will be apparent to every one that the reproduction and continuation of every species of animals, as well as vegetables, is owing to an electric cause, we pass on to the consideration of its preserving and healing

Having shown that caloric, or electricity, is the generating agent of mere animal life, we shall now endeavor to show that it is a more essential agent in the continuance of that life, and in the preservation of health, than men have, at a superficial glance, been apt to imag-

Health, I consider to be the equilibrium of the electrical condition of the human system; for instance, the more perfect that equilibrium, the more perfect the health, as before

Disease, on the contrary, is either a plus or a minus condition of the whole system, or an unequal electrical state of the same, making one part plus and the other minus, thereby causing obstructions to and stagnation of the nervo-vital fluid. We will, for a moment, examine into the condition of the human system when minus, and ascertain whether the facts in the case will sustain our theory. What are the phenomena, for instance, attending the distressing complaint of diarrhœa, cholera morbus, or Asiatic cholera?

The system is in a deeply minus condition: the surface is cold; the blood scarcely circulates in the veins, leaving the extremities in a chilled condition; the skin assumes a bluish cast; no perspiration starts from the pores, but if there be any moisture, it is a cold, clammy suffusion, the same as dew. Having left the surface and extremities, the vital current rushes with tremendous pressure upon the heart and main internal arteries; the delicate membranous coating of the stomach and alimentary canal become turgid and inflamed and, in some cases, raw, ulcerated and suffused with blood; the breathing is labored, as though the lethargies of a night-mare pressed upon the vital apparatus; the breath becomes hot and scalding, and death makes rapid and giant strides upon the debilitated constitution.

Now, I ask, in this minus condition of the system, can a person, by an act of his own will, throw himself into the magnetic, or (as Dr. Fahnestock will have it) statuvolic, condition, and supply his own system with the vital fluid necessary to restore and produce an equilibrium?

We answer emphatically, no;-if nothing else would prevent, the debilitated condition of the person would do it. We deny that any person by the will-power alone, can, without the will of an operator, throw himself into that condition. The Doctor acknowledges this on page 72 of his work on Somnambulism-or its

equivalent:
"It is better to have an operator, or else they might not remember anything that trans-

Now, this would be correct if he would go a little further, and say it was actually necessary to have an operator to instruct, and when the subject had made himself perfectly passive, then let the operator take the hands of the subject, or otherwise manipulate him, so as to throw the magnetic current in the right direction, and the subject soon falls into the magnetic sleep. Why? Simply because the instant the operator takes the hands of the subject, the nervo-vital fluid commences to flow from the former to the latter, by an act of the will-power. This displaces the nerve fluid of the subject, or, if there is a lack, he, the operator, supplies that want with his own vital forces, which causes the subject to become subservient to his will, or dependent on

him for even life itself. This is why easy subjects, after being once magnetized, are so readily operated upon with-out contact of those who have once magnetized them or those of like temperament. Their influence has never been fully withdrawn. The nervo-vital fluid has left its impress on the mind of the subject, and it takes a great effort to throw it off, a great many being unable to do it at all, and even when the operator is far away. Some few are so susceptible that the simple act of thinking of the operator has thrown them into the magnetic state; for this reason Dr. Fahnestock came to this wonderful conclusion, that there is a new force in nature, or else all the wise heads in bygone days have made a grand mistake, and have been guilty of the enormous crime of teaching

mankind a false theory. That there is a law governing or controlling this healing influence is self-evident. Mind acts upon mind, and mind governs matter, but not in the way that Dr. Fahnestock tells you, that is, that a sick person can heal him-self. That they can assist is self-evident, so far as a desire is concerned, but cannot accomplish it alone, for they have not the power so to do. The patient must always be in a negative state to be acted upon successfully; and if in a passive or negative condition, where is the positive mind to act upon the subject, and throw him into the magnetic state, or

Now, if I can effect a person magnetically when conditions are favorable, which I most assuredly can, there is a law by which I do it. and this law is mind acting upon mind and matter; for instance, I take the hand of a person, or place my hands upon the head or any part of the pody, first instructing him to become passive, and then fix my mind powerfully upon him, willing him to enter the magnetic sleep, and by so doing I direct the current of magnetism (nerve fluid) in the right channel, to cause the subject to fall into the desired state, or, in other words, I displace his, and establish my own vital fluid, in so much that he is under my control and direction; and now, if I have expelled an unhealthy fluid, and established a healthy fluid in its place, I have done what nature most desires-secured an equilibrium; and have given to that sick person what the woman received when she but touched the garment of the great healer-vital strength, which is electricity chemically refined, which supplies and supports all ani-mate nature; the all-permeating and life-giving principle, which we inhale at every breath, and the lungs chemically prepare it for the nerves. Prepare what? A fluid for the nervous system. And from what? From electricity, as I have before told you. This is the nervo vital fluid, manufactured from electricity by the lungs, and carried to every part of the human structure by the nerves. This is what we impart to the subject when control-ling, magnetizing, or healing. We again quote from the Doctor's article:

"Science takes nothing for granted, and it is customary, in scientific investigation to direct all efforts to develop the cause of phenomena, and to demonstrate their qualities." All of which we have done, we think, to the entire satisfaction of all candid minds.

Again we quote: "Have magnetic operators, or those who assert that cures have been made by animal magnetism, done this, or have they seen, heard,

tasted, smelt, or feit that mysterious fluid?" I will proceed to answer this, so far as it can be done by experience and demonstrated facts. In the first place, I will state that I can feel, taste, see, and hear that mysterious fluid. Have felt it by a shock, seen and heard it by the livid sparks and snapping sound produced by the galvanic current operating upon the battery; tasted it by placing two metals in the mouth, one of zinc and the other of silver; and again, I can feel its effects when operated upon by a strong magnetic healer-a light tremor, like a slight current from a galvanic battery; can see it clairvoyantly, as it passes from the operator to the patient, and taste it by magnetizing a tumbler of water.

These are facts, some of which I know by experience, and the rest I have demonstrated so clearly that the most skeptical minds could no longer resist the truth of the phenomena.

I will now close with these remarks. The Doctor well understands these facts, as herein set forth, for they are obvious to the most skeptical minds, and can be demonstrated beyond a reasonable doubt; but I am well aware that he will take exceptions thereto, because they conflict with his views, that he has labored so effectually to establish, and which, if correct, will be a lasting benefit to humanity, by making every one his own, or her own, healer; thereby doing away with all grades and shades of quacks, and quack medicines, besides a great saving of life and treasure. I wish the Doctor all the success that his wonderful discovery merits, and hope he may succeed in establishing his theory of self control and self-

Joliet, Ill.

God in the Science of Human Life.

BY JOHN BROWN SMITH.

The tendencies of the times foreshadow the scientific religion of the immediate future, with its vast diversity of thought, culminating in all the scientific and reformatory movements of the century. Science demands that terms and definitions shall be used to convey a definite idea of basic facts and principles.

It is only necessary to touch a few of the many fundamental principles of nature, in order to throw sufficient light upon this mystery, so that the reason, common sense, intuition and instinct of the senses of man will respond and place the God of science on a firm footing, which shall dispel the incomprehensible mythological Gods of the sectarian dogmatic creeds of the centuries.

Jesus announced the fundamental germinal ideas of this God of science, when he taught that "the son of man was in the beginning with God," and that he "was God," and also further announced that "all things were made by him;" and again without him was not anything made that was made;" still further he saith "in him was life, and the life was the light of men."

To determine whether these doctrines taught by Jesus are true, and if true, whether they have been developed into the full grown proportions of their legitimate ultimates, are questions which can only be solved by the applica-tion of tests from the whole nature of man. Any teachings of him, or any other person, which will not stand the test of these modes of thorough investigation and analysis, must be set aside at some period of human development.

The usual method of analysis pursued by those who endeavor to investigate the philosophy of the God-head, has been to reason from the material creations of the physical world, as manifested in its innumerable diversities and ramifications everywhere, back to the First Cause; but it must be apparent that this reasoning from effects back to causes, where there is such a stupendous infinity of effects, can not be done in a brief analysis; therefore I will reverse the logic, and start with the embryo ideas as taught by Jesus.

We are informed that this First Cause was 'omnipresent;" hence it, of necessity, must fill all space. It was spirit, consequently spirit filled all space. The direct logical deductions from these assertions are, that there was not room in space for anything outside of this world of spirit; as spirit thus occupies all space, it must have a tangible, real existence. The First Cause had life in it, consequently no life could exist outside of it, because there was not room. Again, "without him was nothing made that was made," which gives the basis for the direct conclusion that all spirit which contains all life, was present, and had a voice in everything that was made.

These deductions follow as a natural corol-lary, when the embryotic ideas of Jesus are carried out and developed in the light of the science of this century. It was impossible for him to have brought out the idea in the fullest sense of its intrinsic grandeur, because of the rudimental state of science and free thought when he lived. All life existed in the form of individualized spirit, before the great chemical laboratory of motion or spirit organized physical matter.

The infinite conglomeration of individualized spirit (called God) existed of necessity, without creation, from the eternity of the past, and

will exist through the eternity of the past, and will exist through the eternity of the future.

Every individualized atom of spirit has the same inherent and inalienable natural rights, such as life, liberty and the pursuit of happi

ness, with Infinitude for the beginnings and the ultimates of evolution.

Spirit may be defined as motion, power, inelligence and purity-these elements being inherent principles in its constitution.

These inherent principles determine with unchangeableness the necessity of continuous evolution through the infinite diversity of every phase or condition of existence, between finite matter and infinite spirit; thus every individualized spirit is compelled by the very constitution of its nature, to gravitate through all the conditions of existence as naturally as the mixture of two chemical elements will form a third with apparently different characteristics.

This evolution of spirit commences its existence as the basis of worlds, when the first simple gaseous elements are combined, and as the formation progresses, new elements are added which form new combinations, such as water, minerals, rocks, granite, earth, etc. Then the addition of new elements brings out plant life in all its different forms, and still other new elements bring out animal life in its primal cell structure. Still the adding process continues until sufficient elements are united to have man upon the earth.

Thus it is seen that the evolution of spirit through every condition of development from the first simple gaseous combinations, to the minerals and solid matter of the earth, and then beginning in the simple single cell of plant and animal life, and ending to-day in the beauties of both vegetable and animal kingdoms, and we get but a very faint glimmering of the actualities and possibilities of every in-dividualized spirit in space.

The principle of conservation of force or spirit, is identical with re-incarnation, and is explained in a philosophical manner by this definition of the God of science. I will give a practical illustration of this idea, thus: Suppose that a boundless body of water is before us, which we will call organized matter, plant and animal life. Again suppose that an infinite water-wheel, which has inherent in its constitution eternal motion, intelligence and purity, which will cause it to evolve or revolve in such manner that part of its circumference shall be underneath the water, and part above it, which we will call a spirit. The spirit, in its eternal evolution through matter, has placed upon its circumference in rapid succession an infinite number of buckets, ranging in capacity from the smallest conceivable size up through all grades, to very large buckets; these buckets represent the different phases or conditions of spirit as worked out in its evolution through physical matter. The smaller buckets represent the primal organization of worlds, and a larger size the plant life, and the still larger size animal life. These may properly be called re-incarnation buckets.

This principle explains why the idiot, or mental or spiritual imbecile, although they may have a vigorous physical body, can not manifest mental or spiritual power, viz.: be-cause their bucket of physical brain was not constructed so that the spirit could give forth its full power.

The brain formation and conformation of the physical structure, determine to what extent the spirit can progress; as the highest or-der of intellect of a Daniel Webster, can not be manifested by his spirit through the brain of an owl or a monkey.

This God of science explains on correct principles why all species and races die out and become extinct physically, viz.: when in the evolution of the centuries the spirit gradually overcomes the preponderance of the physical, a finer texture of body and brain takes precedence, and that reproductive power of species which gives the most astonishing prolixity in the lower orders of organized life, wanes, and the classes of animals or races of man becomes extinct, to be replaced by a higher order of animals adapted to the advanced condition of

The objections of men of science to the creed ideas of God are met, because the origin of spirit is clearly explained as far as this life and the future are concerned.

The deductions from these definitions of God place all life and spirit exactly upon the same plane in reference to natural rights; but while the tiger by the very constitution of his physical organization has a right to kill and destroy other animals, because their mental organizations are dormant in the region of the benevolent sympathies which shudder at such destruction; but man and some of the higher order of animals ought not to ever kill, because they have a brain organized so that laws inherent in its very constitution permit the higher benevolent action of the spirit to become active; therefore the natural laws which determine the dormancy of any set of the faculties of the brain, also determines the moral responsibility of any class or species of animals. It may be objected that man and the higher animals would become subject to the destructive organizations of the lower animals, and become extinct; but we answer, that man, by his superior intellect, can study out the laws of reproduction of species, and in this way cause any race of animals to become extinct, if his happiness demands it, without taking life. All the higher order of animals have a natural means of protection, which is more or less ef-

What is called evil in this life is a necessary part of the great law of self-development, which, by the inherent constitution of nature, demands agitation of thought whenever spirit evolves through the conditions of physical life. It calls out and strengthens the noblest impulses of humanity, and develops the benevolent faculties by the suffering we meet every day of life.

In this brief analysis of the God of the science of life, we have applied the severest scrutiny, and find that it can be sustained by all the tests required by the light of the science

of this century. The philosophy of such a God speaks against all war and Divine Right of government; it levels all humanity up as well as all life beneath them, while theologicical divinity is leveled down to its proper place in nature. This God does not need to be bolstered up by creeds and constitutions, because his constitution runs through every atom of matter. He is benevolent and generous enough to change places with every atom of matter, plant or animal, and give them a seat in the universal congress of spirit, while he returns to work as a mud-sill in the slimy dirt of the ages. Such benevolence and love has never been exhibited by the man-made Gods of creed.

505 S. Ninth St., Philadelphia.

THERE is an important lesson in the comment made by a murderer who was recently hanged, upon the instruction and care bestowed upon him by missionaries and ministers during his last days of life: "If I had received as much attention before being put into prison as I have since, I should never have been here." To prevent is better than to cure evil.

A RESPECTABLE deacon of Boston, who partook of laughing gas at a public exhibition, while under the influence, shouted, "Keno! sixty-six! that's my game!" to the dignified disgust of Beacon street.

-A religious weekly thinks Rev. Mr. Talmadge made one omission in his list of the "Abominations of Modern occlety," viz: "his own vicious and sensational style of omposition." Poor fellow! he forgot himself and abominated against abominations.

"Let the Readers of the Journal Decide."

BY DR. J. K. BAILEY.

"And may we both be able to find better employment for our energies and pens in the future."—D. P. Kayner, M. D.

The above quotation, from the closing paragraph of the *unjust* and irritative comments by Bro. Kayner, published in the Religio-Philosophical Journal of the 9th instant, upon my, perhaps, unfortunate statement of what I still believe to be true, as set forth in my essay: "Spirit Communication-Laws of Mind," are hereby heartly endorsed; and I fain would have escaped the necessity of such use of my "energies and pen," as his charges of misrepresentation imperatively thrusts upon

After "my case is stated," perhaps "the public" can more intelligently and impartially decide the true merits of a very small dispute, which my good and able Brother Kayner should have been above introducing to "the public;" for I certainly said nothing in that essay which warrants the suspicion that he was charged with "extracting" ideas from my "discourse, delivered in Joliet," as he assumes. If, however, I have, in any sense, placed Bro. Kayner in a false light before the readers of the JOURNAL, I am as sorry for it as I am innocent of such intent. But I see no ground for such sensitiveness upon his part; nor has he interpreted my statements aright, as is clearly indicated by his own misstatements of their wording and im-

He says: "In the first place, my lecture at Joliet was not on the 'Organs of Vision,' as stated by him" (myself). I have not so stated. Instead, I said: "Brother Kayner gave the physiology of the 'Organs of Vision." Will he deny so doing? I nowhere pretended to state the "subject," or name of his lecture. In the same sentence, Dr. K. affirms that: In the same sentence, Dr. K. affirms that: "What Dr. Bailey claims as his own in that convention, was then and there given through my organism to him and the audience." While I pronounce this last quoted assertion absolutely false, I believe Dr. K. has entirely misconceived the scope and intent of the claim I did make in the aforesaid essay. Before making so disgraceful a charge upon a brother, he should first be sure that the "claim" upon which it be founded, is real, and not the mere suspicion of his apparently very sensitive ego-

What I had reference to in my statement, which seems to have so roiled the vanity and ego of Bro. K., was: that he inculcated philosophy upon "the laws of spirit communion" in his essay, published in the JOURNAL, Nov. 18th, 1871, which was not included in his aforesaid lecture at Joliet, but which I did crudely indicate in a lecture delivered before that convention. And I now assert-my recollection is clear, as to the facts; for I was closely watching Bro. K. in that lecture, in the hope that he would redeem the promise he started out with: that he would elucidate and make plain the law of clairvoyance, especially for the benefit of B. F. Underwood; which pledge, Mr. Underwood, myself and other listeners failed to see accomplished—that a large proportion of the theory and illustrations presented in that portion of said essay by Bro. Kayner, following the sixteenth paragraph thereof, was not indicated in his lecture at Joliet.

Will Dr. Kayner now endorse the theory of the law of clairvoyance presented in my essay, which has so disturbed his vanity? Will he claim that there is no difference between his theory of clairvoyance, and the one so poorly portrayed in my essay? Will he affirm that he presents in his essay, no idea or illustration not involved in his Joliet lecture? I believe he will not; for I know that such an affirmation would not be true. And I also know that I did give, in a very imperfect manner, the substance of that portion of the philosophy of clairvoy-ance, which is so admirably presented in his essay, and which was not contained in his lecture at Joliet.

Another misrepresentation of Dr. Kayner's disputative article, is in the implication that I have asserted claims not legitimate, as to the subject and matter of my "discourse," which he recollects I did give at the Joliet convention, but: "His (my) subject was not 'Clairvoyance;" quoting the word clairvoyance, and indirectly asserting that I have claimed that to be the subject of my lecture at Joliet, he would have "the readers of the Journal and the public" believe that I have thereby misrepresented. But in this, as also in reference to the subject of his own lecture, Dr. Kayner is the offender. I nowhere, in the obnoxious essay pretend to indicate the subject of his or my own lecture at Joliet. My discourse embraced a wide scope of evidence and argument, with the hope of convincing Mr. Underwood in particular, and all skeptics in that assembly in general, that the fundamental ideas of Spiritualismimmortality and spirit communication-are truths; ever existing facts. And in the effort to so convince, I did state what I believe to be the law of clairvoyance; when, upon resuming my seat, Mrs. Wilcoxson arose and disavowed that theory. Will Bro. K. deny this fact?

Bro. Kayner's insinuation about my "wish," as being the father of my (his) thought," is but the effervescence of a wounded vanity, that has blinded his judgment as to the facts, and also as to the puerility of his complaint, in this matter; and hence, has caused him to think he discovers what has no existence. Under such a state of mind, what but misrepresentation can be expected?

I did not, and do not now intend insinuating that Dr. Kayner obtained his idea of the law of clairvoyance and spirit communication from me at Joliet, or elsewhere, as he seems to desire the readers of the JOURNAL to believe. I am well aware, as "the readers of the JOURNAL and the public" can easily perceive, that Bro. Kayner is a much more eloquent, able, comprehensive and scholarly writer and speaker than myself. This is my sad misfortune (no matter why it is so -I am painfully conscious of my lack of culture and talent-I discovered my want of ability, when only sixteen years old-have oft wept bitter tears over this knowledge), and it is "sheer cruelty" in any, to publicly fling such fact in my face! But I also reassert, that the substance of the philosophy of the laws of mind, spirit communication and clairvoyance, which I presented in the obnoxious essay, was given to me through my intuitive perceptions or in-spirational mediumship several years ago; and that I had presented the same to public audi-ences long before I saw or heard of D. P. Kay-ner, M. D. Onite likely have a sleep hundreds ner, M. D. Quite likely he, as also hundreds of others, may have obtained similar ideas, through like means.

"Let the readers of the JOURNAL" read both statements and both essays anew, and decide for themselves, who has misrepresented—who pre-sented the largest indication of "bombast and fulsome egotism," in this foolish controversy; who necessarily caused the infliction of it, upon the JOURNAL and its readers.

La Porte, Ind.

-A new denomination has been started in New England, claiming, as a distinguishing tenet, the immortality of all winged creatures, as well as of human beings. Its number of converts is very small, and will, in the future, become beautifully less. Deliver us from a paradise where musquitos, bats, owls, flying-fish, and crows exist. BEAR in mind that the RELIGIO-PHILOSOPHICAL OURNAL is furnished to all new subscribers for

Voices from the Leople.

EGOTA, MINN.—G. M. Willis writes.—Being a subscriber to your puper, I cannot but feel to work for the advancement of its truths, by aiding all I can to extend its circulation.

KANSAS CITY, MO.—Thomas Brown writes.—Mr. Robert G. Eccles has just completed his engagement as lecturer with the First Spirituallat Society of this city to the entire and perfect satisfaction of all.

ORCHARD, IOWA.—Almon Andrews writes.—
I wish Bro. Francis would hurry up and find that
God, before he burns up any more towns. I do not
think he ought to be allowed to go at large.
When your Search comes out in book form, I win
have one of the best books that ever was written

HANOVER, MICH.—M. E. Taylor writes.—I think the Journal grows better and better every week. Its reasonings are clear, logical, and to the point; bold, fearles, and manly, it throws open the portals of science, in all their divine beauty, and invites the familyhood of earth to walk in and enjoy the rich forcet. enjoy the rich feast.

VERDI, KANSAS.—A. M. Beam writes.—Enclosed find remittance, for which forward the Religio-Philosphical Journal to the names annexed. I have obtained them as new recruits in our grand army. The Campbellites have been holding high earnival in this section, to appears (no doubt), their angry God.

PINE BLUFF, ARK .- J. Merrill writes .- I have the pleasure of sending you the names of seven new subscribers to the Religio-Philosophical JOURNAL, under the new arrangement of \$1.50, May God and the angels bless you and the one that has enabled you to furnish the JOURNAL, so that the poor can receive the gospel.

WAVERLY, N. Y.—N. Kinney writes.—Spiritualism is on its high-heeled boots in Waverly about these days. Mrs. Massop has held forth here two Sundays and one week day evening, and the interest is great and still on the increase. We had a hall prepared that we had supposed sufficient for us, but we have had to move into a larger one, Mrs. Massop is indeed an eloquent and effective

KIRKSVILLE, MO.-A. H. John writes.-Whilst I am writing, I wish you to say to E. V. Wilson, that a great many friends have desired me to invite him here (at Kirkville), to lecture, etc. I think he will be properly remunerated for his trip. It is quite a village, containing 2,000 inhabitants. The State Normal School is located here, and besides, Spiritualism can boast of a good deal of wealth and talent.

SOUTH ADAMS, MASS .- J. M. Carter writes .-A few evenings ago while exercising with Planchette, my little boy, who passed away when six months of age, came and wrote his name. After this, he made signs through Planchette for counting, thus: - - . I asked him to explain what he wanted. He then wrote: "Father, I will be a sign of the wrote of the wanted." designate your age." He then commenced "dot-ing" five at a time as above described, till he had given my age correctly.

COUNCIL BLUFFS, IOWA.-M. Wicks writes, Spiritualism keeps time with the march of human progress here in Council Bluffs. In its onward career it brings forth now and then a curse, and then a wail from old theology. We are having a lecture occasionally that stirs up the old Pharisaica ideas of bygone ages. We are holding circles all over town, which have developed some good healing mediums, among which are Mrs. A. J. Bump and Miss Frances Palmerly. Both are splended healers, and are helping poor humanity, without fee or reward, so far as money is concerned.

PLEASANT GROVE, MINN .- J. D. Bostwick writes.-I shall ever hold you in grateful remembrance for your kindness in sending me the JOURNAL so long without a remittance. Spiritualism is stirring up the old fogy ideas of theology in the village of Pleasant Grove, and almost everyone is investigating in their own way. I have heard it reported that one of the Campbellite brethren has en visited by his wife from the evergreen shor We have not had a medium here, and therefore it is more convincing to skeptics. A few evenings since, there was a circle held at Dr. I. C. Bardwells. and Mrs. Duncan, and Mrs. Owens, (who are being developed), saw a spirit-hand.

KNOX, IND .- D. R. Williams writes .- There is no church edifice in this town. The two small societies, Methodist and Christians, occupy semioccasionally the court house and the public school-house, which seem to be free to all societies or lecturers. There is a good opening here for a good lecturer, to make "stars in the crown of his rejoicing." Now Bro. Jones, if you find a stray lecturer that would like to "go for" the star, just send him or her down in this benighted part of Indiana, seventy-one miles from Chicago to Hamlet Station, on the Pittsburgh & Ft. Wayne Railroad. Knox, the county seat of Stark County, seven miles west, -and we will entertain them to the best

COSHOCTON, OHIO .- Jos. S. Burr writes .- If we had a good test medium among us a little while, it would surely give you patronage, and convince many. This part of the State is nearly unbroken soil in Spiritualism, but none anywhere more prolific if cultivated. Send us laborers—workers. A few of us will do our best to sustain them. A few weeks ago I requested you to say that my house was open and free to all working Spiritualists, passing on this Pan-Handle road; you did so slightly, but represented me as living in Coshocton. It is West Lafayette, six miles east of Coshocton, on the Pittsburg & St. Louis Railroad, (called Pan-Handle Railroad.)

HOOPESTON, ILL.-J. W. Galloway writes.-see those who are not content with effects and I see those who are not content with effects and causes, and are in search of the principle or grand source of all effects and causes, called God. Among these I find our good Bro. Francis, who has been exploring far and wide, high and low, in "search" of the great problem of Almighty Power. Truthfully diligently and faithfully has he investigated, and still does not seem to be satisfied that he has found the object of his "search." And why? Is it not because it is impossible for all power to exist in a circumscribed form? Has not our worthy brother often held up to the eye of reason, sources brother often held up to the eye of reason, sources of power, of accumulation or growth, and destruc-tion or dissolution, and Infinity or God.

BLANDINVILLE, ILL.-Wm. B. Land writes. The Journal is a welcome visitor to our fireside We would be lost without it. I have been a read er of its glorious pages for three years, and will say, that their teachings and lists of spiritual manifestation, have done more to convince me of the truth of immortality, than all the twenty years of my connection with the church. I hope you may live long to battle with superstition and bigory. Ive long to battle with superstition and nigoty. I expect to take the Journal as long as I live, and while I am reading it, I sincerely hope that Bro. J. R. Francis, in his long journey in Search after God, will find him. Of course, I can not expect for a moment that I will be able to see him at the same time Bro. Francis does. After he is once found, the rush will be so great to see him, that many will be compelled to stand back until the curiosity of the most eager is satisfied. But our turn will come some time. Go on, Brother Francis, I hope you will succeed.

PEOTONE, ILL.-F. W. Calkins writes.-The cause is doing well in this section of God's vine-yard. If Bro. Francis finds God, he will have an existence in man,—in the body alone, for he is the highest intelligence (disembodied man), and all matter is subject to his control. And why not he control it? Does not man, by constructing various machines and producing various changes with the soil, control matter to a certain extent? We helped embodied man controlling various condibehold embodied man controlling various conditions of matter, of which he has learned the nature and does it not follow, that man—spirit, that has lived untold numbers of years, can, and does, control more, if not all, conditions of matter? Matter in some form always existed, and mind the same. They are continually progressing, matter continually assuming different forms, as mind progresses. Matter could not form itself into a tree until mind, through a certain process, formed the until mind, through a certain process, formed the requisite conditions, no more than a grain of come can produce a stalk without mind producing the conditions. If God does exist, we fail to see his works. If man is a progressive being, and is continually progressing, he must eventually overlake God, if he exists, as he never changes.

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

Ballooning among Reformers.

CENTIFIC-SERIAL NUMBER TWENTY-TWO.

In view of the confusion resulting to the faeral reader, from the inconsiderate use frew words and phrases, it seems the writer hould endeavor to render himself as plain as

one of the chief troubles among reformers, is the general proclivity of all freed from the senseless assume of preconceived opinion or purpose, to fly off, as if on a ballooning purvey of the recent premises. Though reessed from our localized cocoon we should all remember we are still of the earth, and pecessarily have its aims and ends to meet, and serve as rational creatures.

As a gereral thing, the more we are mystifed ourselves, the more we, who assume to tesch, mystify others. I pen these thoughts more in a prudential than complaining spirit. Though we are at most but sarcasms upon our pompous pretensions, we, all things considered, have great reason to be thankful that we, s the time favored heirs of immortality,

are no worse than we are.

If we have a plain, easy, natural truth, we are ever ready to express it in the most ready, spt, and unpretending, as well as unguarded manner. If, however, we have some fanciful assume to introduce for effect's sake, we dress according to the requirements of fashion, and introduce it according to the demands of prevailing custom, and thence become the speculating guardians on our young ward's estste, and as a sensitive mother, defend the deformities of our offspring, with a spirit worthy of a much better cause.

Some of our writers of innovative originality, are often found wandering among such tangents unexplained. I hope and feel that I am a true reformer, and as such, feel called upon to meet the world before whom I stand ss a reformative scientist, with a demand on my own fraternal friends for truth and pru-

I have been treating the subject of elementary condition, as revealed and demonstrated by natural laws, and some of our friends on balloon hobbies, call fire, caloric, earth, air, water, etc., etc., elements. This is contrary to all the information of the age in point, and must be rejected by the comparative reader

Admit everything ballooning innovators may claim, yet a decent respect for the general intelligence of our readers, demands of us an explicit definition of all the unusual terms

referring to our supposed position.

Again; it is said that electricity is cold, frozen and lifeless, and in our more especial case, begins to freeze about thirty-five or forty miles beneath the surface of the earth, and really forms a frozen nucleus of the same. Irrespective of any individual conception of facts, I may be permitted to say, that as the chemical and electrical philosopher understands the demonstrations in the premises, light, heat, and magnetism are all the offspring of electro-conjunctive action, neither of which are elements, and yet, all of which combined, is the triune force that, in obedience as relations to their electrical progenitor, virtually move and control all with which we have to do. Hence, taking this view of the premises, we can not accept the reckless dec-Isration, that electricity (as we and the rational world understand it) is a dead, frozen negative in the congealed center of a mere speck of the universe, when it is known to be the prime mover of all with which we have to do, According to the best understood observations, analysis, classifications, and best deductions, electricity is recognized as the permeating life of all entity, which on being elimi-nated from any one grade of polar condition, passes through what we term, for convenience

This sensorium commune is to the dual range of the ponderable and imponderable unity in diversity, on our terrestrial plane, as the flame to the gas, odor to the flower, or individualized aura to any or all grades of existence, or as magnetism to the magnet.

sake, the atmospheric reservoir to all sur-

rounding conditions; but which might be sug-

gestively termed the magnetic sensorium com-

mune, made up of the general motion sequent

upon the electrical interchange of polar con-

As to the temperature of electricity, it may be passed through wires of the highest and lowest temperature, without influencing or being influenced in either direction.

Though there may be an "aura," an "empyria," it is not sufficient to parade them out in alvance of what the observant world terms electricity, without explaining something of their nature, character, or functions. But of this anon, as occasion may demand.

Though light, heat, and magnetism, may so far operate as polar alteratives as to cause the acidental evolution of electric currents, yet they are in the main, but the magnetic phases of condition, evolved by what we, for want of a more appropriate name or phrase, call electricity in motion, as between polar extremes. In a recent colloquy with an observant thinker, the following questions were propounded, and answers given:

Q. What is "empyria?" A The word empyrean was used by the Greeks to convey the idea of the highest beaven, where the purest fire was supposed to

Q. Well, why not accept it as positive to all other conditions, electricity included? A. Simply because electricity in motion, produces fire of the purest kind.

Q Do you regard electricity as supremely positive to all other ranges of condition? A. Yes, to all ranges of condition within the reach of the legitimate analysis of human comprehension as far as the premises have been explained; there may be higher ranges of conditions in the, to us, beyond unknown, about which analytic chemistry, however courteous, does not propose to speculate.

Q. Is there such a thing as "aura," and if

there is, what is known, and what are your views respecting it?

A. There is no doubt as to the aura, or almospheric surrounding of all individualized forms; the existence of which, has been amply proven by Baron Von Reichenbach's wonder in researches, which evidences are recorded in his remarkable work on Dynamics. It is hown this aura gives forth its reflex, in the hase of different colors, according to the naure of the substance, and sometimes the form of the substance eliminating it. I should call an insulating barrier, sustaing individualy, applying in the same ratio infinitesimally, to the interstitial dynamic atoms of all ranges of conditions, the inner being typical, and productive of the outer form.

Q Was the Baron a Spiritualist, and if so, eriments have taken a direction as fanciful offsprings, responding to his

should have had more faith in his statements; on the converse, however, he was most bitterly opposed to Spiritualism, and instituted his researches, to make mesmerism, biology, electro-anthropology, electricity, magnetism, physiology, and company, disprove Spiritualism. He found that two out of five persons, properly cultivated and arranged, could see the aura of the general range of magnets, crystals, etc.; that cataleptic persons were particularly endowed in this respect, and that many blind persons of this description, could see and follow the aura of nearly all substances, no matter where nor how noiselessly moved, as well as most cataleptic persons. His observations directed to the harmonizing of Orthodoxy with the divine revelations of nature, as in the case of the ill-fated "Hugh

Miller," proved too much for him.

Q. Do I understand you to deny the statement, that earth, air, water, light, heat, and magnetism are elements?

A. Of course. Elements are grades of condition, that can not be decomposed. The earth is a virtual compound of all elements that can be decomposed. Air is a mechanical compound of oxygen and nitrogen, and can be decomposed. Water is a compound of oxygen and hydrogen, and can be decomposed; and as to light, heat, and magnetism, they are the virtual eliminations of polar electric ac-tion, 'that' should be called inter-electro-responsive correlations.

Q. Which of these relations (as you present it) are to be received as among the leading forces receiving electric motion or polar condition as their parental and all-powerful

A. All of them co-operate in another form.

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BROTHER JONES :- R. M. Sherman, the celebrated medium for physical manifestations, from Cardington, is in town in company with his cousin, Mrs. T. M. Ewing, giving a limited number of parlor seances for the benefit of his friends, who have not before had the opportunity of witnessing such wonderful and convincing manifestations as are wonderful and convincing manifestations as are given through his mediumship. He has given several sittings at my house, to a limited number of persons, who were the recipients of the most convincing proofs of the presence of their spiritfriends, by actually talking with them, receiving kisses, and feeling the pressure of their hands. Musical instruments were played upon and circulated around the room, which took place while the medium was incased in a sack as well as out of it and securely tied to a chair. These seances are given for the good of the cause and not for the purpose of making money, although many realizing the necessity, made voluntary contributions, which were very acceptable. The intention of Mr. Sherman is not to travel to make exhibitions of spiritual manifestations abroad, but simply to inform the public that manifestations of an extraordinary character are given at Cardingto 1, Ohlo, where he has a cabinet from which, I am assured, the faces of spirits are shown to those in the room, similar to the manifestations at Moravia. They would be glad to entertain at the house of Mr. T. M. Ewing (whose whole soul is engaged in the work), at a moderate charge, all who may wish to visit Cardington to witness these manifestations. The manifestations were so satisfactory to us here (convincing members of my family, who have not heretofore fully accepted the truth of Spiritualism), that I take the greatest pleasure in publishing to the world, that the angels have this family at Cardington in particular charge.

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CHICAGO, SATURDAY, APRIL 6, 1872.

A SEARCH AFTER GOD.

The Effects of a Belief in a Mythical God Resulting in Acts of Licentiousness-Origin of Belief in the Divinity of Jesus.

(NUMBER LXXXI.)

Those who commit some rash act, or perpetrate a premeditated crime, are often inclined to not only wish for forgiveness, but they expect it. Those who worship a God who sent his only begotten son into the world to shed his blood to propitiate the sins of mankind, believe that though they be as scarlet, they shall be made as white as snow. Entertaining such absurd notions in regard to the ministration of justice, they commit the most horrid deeds that the human mind can imagine, believing that the blood of Jesus will wash the effects thereof away, and leave them unspotted before all the world. Among the clergy and church members, this idea prevails to an alarming extent, and, of course, the result is, the most heinous crimes are committed. We will enumerate a few of the clergy and church members who have sinned, expecting the blood of Christ to cleanse them from the impurities of the same. We do this, as one step in our Search, believing these crimes to be, to a very great extent, the legitimate fruits of a belief in the existence of a God, who sent his only begotten son to atone for the sins of the world, and while we do it in no unkindly spirit to those who have erred, we believe the result will do good. We glean the following from our exchanges:

Henry Morgan, a young Baptist minister, stole theological books.

The Belfast (Me.) Journal gives an account of the Rev. Garland, whom the Grand Jury found five indictments againts, for sodomy.

At Windsor, Brown Co., N. Y., a couple named Stow, had a child about eighteen months old, which, through some unaccountable eccentricity, would not tell its name when asked. A Nazarite preacher named Blakely, declared that the child was possessed of the devil, and should be whipped in order to drive out the evil spirit. The child's father, who is also a Nazarite, lashed his unfortunate offspring in a horrible manner, inflicting severe cuts and bruises. The monster was arrested.

The Albany Knickerbocker gives an account of a minister's wife who stole a comb, while making a few purchases at a store.

The Rev. Dr. Huston, of Baltimore, late pastor of the Episcopal Church there, has been arrested on charge of seducing several children connected with the Sabbath school.

Rev. H. Foster seduced a servant girl at Circleville, Ohio, and was compelled to marry

Rev. Kirby, of Chambersburgh, Ohio, has been fined \$200 and sent to jail for thirty days, for committing adultery.

The Rev. A. A. Durgin, of Council Bluffs, Iowa, absconded, taking with him the horse, overcoat, and pants, belonging to one of his

Rev. John Selby Watson, aged sixty five years, murdered his own wife, literally smashing her skull in pieces.

The Rev. B. J. Powell, a Baptist minister residing in Kansas, committed suicide, though he had been constantly preaching that no suicide could enter the kingdom of heaven.

Rev. H. D. Nobles committed suicide by cutting his throat with a razor.

Rev. J. D. Black was found guilty of a breach of promise of marriage, and the presbytery administered a rebuke.

The Rev. John R. Smith fled from Maine to Canada, with a large amount of money belonging to those he had been dealing with.

Rev. J. R. Peter, who was studying for the ministry, at Lebanon, Ill., was arrested for stealing \$2,200.

Suit was brought against the Rev. H. M. Wilson, to recover \$3,000, which it is claimed he was not entitled to.

Rev. Issac B. Smith was indicted in this State, for drowning his wife.

The Rev. F. Whitcomb, of Springfield, Beligio-Philosophical Journal Mass., was arrested for obtaining money under false pretences. Rev. Fisher, of Monticello, Indiana, was

charged with ruining the daughter of a brother Rev. McMullen was arrested by Mary L Learch, on the charge of seduction and breach

of promise. The Boston Herald gives an account of Rev. J. B. Johnson stealing money from his partner, and visiting houses of ill-fame.

The beastly conduct of one Rev. C. E. Reed. of Malden, Mass., is too foul to be told.

All remember the account of the Rev. Horace Cook, of New York City, who eloped with a young lady.

The Rev. Elisha Weaver was arrested twice for insulting two sisters of the church, and the third time, for inducing a dying man to will him all his property,

Pomeroy's Democrat says: "An exchange has made the astounding discovery, that Trinity Church rents houses to be occupied by prostitutes. Bless you, that is nothing. A Brooklyn deacon was discovered the other day to be a partner in an assignation house there."

A Congregational minister was arrested at Emporia, Kansas, for abusing his wife, drinking to excess, and marrying his third wife

while the second was living. Rev. Henry Simonton was dismissed from the Methodist ministry, in Jackson, Minn., on account of numerous indiscretions

An exchange asserts that a Virginia colored preacher, who is not only extremely devout by nature, but Thoroughgood by name, has quit exhorting impenitent sinners and gone to jail for burglary.

No doubt the Rev. Mr. Hepworth was actuated more by a love of money and gilded display, than for the Orthodox doctrine. An exchange says that "when the Reverend gentleman first began to experience a change of heart, he consulted some good old Orthodox Congregationalists, and they, upon proselyting intent, promised him that, if he would carry his congregation into their fold, they (the Congregationalists) would see that all the debts of the church were paid, and that Mr. Hepworth should be established as pastor of the converted flock, at a largely increased salary. This game came very near being successful, the clear-headedness of one of the trustees alone preventing the pastor from getting control, not only of the congregation, but the church property. As it is, the Rev. Mr. Hepworth has no constituency, no church, no salary, little sympathy, and his Congregationalist friends have 'gone back on him.'"

In ancient times, among the Holy Bible men, adultery was common-" And it came to pass that when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine, and Israel heard it.-Gen. 35:22."

Even God himself (the Orthodox one we mean), tinctured with corruption such as would seemingly damn any human soul, speaks to Moses in language that can not be misunderstood, saying: "Kill every male among the little ones; and kill every woman that hath known man by lying with him; but all the woman children that have not known man by lying with him, keep alive for yourselves .-Num. 31:17, 18."

What a horrible butchery! He is worse than his chosen ministry, who, in a small de-

gree, imitate him. Even David, a man after God's own heart, said: "For my loins are filled with a loathesome disease, and there is no soundness in my flesh. My wounds stink, and are corrupt be-

cause of my foolishness." The Portland Argus says: "A well authenticated report reaches us of the fall from grace of another of the gentry of the cloth, of this State. It seems that the Methodist clergyman, in the town of Waterford, after concluding his sermon on Sunday last, proceeded in a direction otherwise than homeward. A pretty young woman went that way a short time previous. For some reason or other, suspicion was aroused, and certain parties followed unobserved. The result was, the detection of the reverend gentleman and the young lady flagrante delicto. The affair created great sensation in the town, and the clerical scoundrel has fled, abandoning his wife in a penniless condition, and leaving behind a ruined girl. Some special curse should follow

such a villain." Rev. F. Whitcomb was arrested, tried, and convicted, of obtaining money under false

We clip the following from an exchange: "Henry Briggs, and his daughter Mary, of Hudson City, N. J., members of the Emory Methodist Episcopal church, of Bergen, are in trouble. Last winter Miss Briggs became acquainted with young Nathaniel Depue, and recently Mr. Briggs and his daughter persuaded Depue to marry Miss Briggs. He soon ascertained that his young wife was about to become a mother. For some time she would not betray her seducer, but after the birth she confessed that her own father was her seducer, The husband instituted proceedings to day for a divorce."

The Boston Herald says that "Deacon Cyrus K. Wood has been turned out of the Congregational church in Gardner. The church voted down the decree of the ecclesiastical council fifty to ten. His offence consisted of improper conduct with an unmarried lady."

The Richmond correspondent of the New York Times, under a recent date, writes as follows: "The particulars of a horrible affair have just come from Orange Court House, implicating a Baptist preacher named Reuben D. Hemden in the seduction and subsequent murder of a Miss Lumsden and her unborn infant. Miss Lumsden, it appears, lived at his house, and disappeared about the 24th of April. A week or two since, rumors of foul play on the part of Hemden were circulated. He then published a card threatening his defamers with the vengeance of the law. A day or two since, the body of Miss Lumsden was discovered under a pile of logs near Hemoen's house-and the fact was at the same time disclosed that the infant had been cut from her body. A note from Hemden, proposing an elopement, was found on her person. He has been arrested, and will be held till this most horrible affair is thoroughly sifted."

The New Albany (Ind.) Standard says that "during the present week a case has been tried in the Daviess county circuit court, entitled The State of Indiana v. Barrett, for rape. It appeared upon the trial that John G. Jones had an insane wife from whom he wanted a divorce, and in fact had obtained one in Martin county upon the testimony that brought Barrett to trial for rape. In order to secure the divorce, Jones employed Barrett, who was a preacher in the Christian church, for the sum of \$50, to seek, and if possible, obtain criminal intercourse with his wife. Jones further employed one Crane to witness the transaction, which he did, and Crane testified that Barrett used violence to accomplish his purpose, and thus committed a rape. Upon this testimony, Barrett was sent to the penitentiary for two years. The case originated in Martin county, and a change of venue was taken to Daviess, where it was tried with the result above stated. Our informant says that the people of Washington are very indignant in regard to the whole matter, and threats of an appeal to Judge Lynch are freely indulged in."

The Baltimore American, of Feb. 26th, say "that the apparent effort making by certain parties to shield the Rev. L. D. Huston, late pastor of Trinity Methodist Episcopal Church South, from the charge of seducing several children connected with the Sabbath school of St. Paul's Church of the same denomination, has induced us to thoroughly investigate the matter. The result of this investigation has satisfied us that a more base and black-hearted villian never disgraced any walk of life, than the Rev. L. D. Huston has shown himself to be. One of the victims, whose young life has been blighted by the touch of the seducer, was a pupil of the Western Female High School, the daughter of a lady well known to many of the people of Baltimore as a lady of culture and refinement. She was a fair scholar, stood well in her classes, and, up to the day of the melancholy discovery, there never was anything in her conduct that excited the least suspicion on the part of her companions or her teachers."

The Baltimore Journal says that John W. Selby, class-leader of Dr. Huston's church, "has long been enamored of a Miss Ada Turner, a Sunday-school teacher in the same church. The lady in question, Miss Ada Turner, is also a Principal of a primary school, and, although quite intelligent, is far from being handsome. However, other women than those considered pretty possess a strange infatuation over the other sex. Such was the case with Selby. There was something about Miss Turner unusually attractive to his eyes and heart, and so great was the fascination that it was a matter to him of impossibility to suppress it. At last he whispered in the ear of his inamorata the passion that burned within him, and of course told her that his existence would be miserable without having her as a worldly companion by his side. Before the elopement, however, their love was exchanged in a manner not recognized either by the law of God or man. The flight of the spiritual adviser, Huston, no doubt, brought them to reflect upon their criminal intimacy, and as the lady was in a very delicate condition, the parties, no doubt somewhat alarmed at the present public sentiment against such illicit intercourse, fled from the city, and the man Selby from an interesting and highly es teemed family. This man (Selby) was a member of the firm of a commission house in this city which ranks among the most substantial and best. Its credit stands high, and the gentlemen comprising the firm move in the most refined and polished circles of society. In the Church John W. Selby was looked upon as a leader and highly efficient member, and being so prominent, his attentions to Miss Ada Turner were frequently observed and commented

The Kansas City Journal gives an account of the discord that exists among church members. It says "that a terrible shooting affray occurred at Independence, on Saturday evening last, in which a young man named Webb was killed, having been shot five times through the body. Sometime last summer, a difficulty arose in the New Salem Baptist church, about six miles west of Independence, in which George Webb and James Aids were the principals. On Saturday last they had assembled in the church in Independence, to settle the matter according to the usages and laws of the church. Webb's mother made some statements in her testimony before the church tribunal, which Aids disputed. Webb and Aids thereupon drew their pistols, apparently almost simultaneously, and began shooting at each other. David and James Hammertree also interfered and fired two shots each at Webb. who fell to the floor and died instantly. Aids was shot in the hand, the ball coming out at the elbow."

The above quotations are but a few selected from many thousands at our command, to show the licentiousness of the clergy and church members. The mythical Orthodox God, as we have before fully established, originated in the fertile mind of Moses; but it remained for Bible characters that followed him, to originate the fabulous story of the divinity of Christ,-that he was "the only begotten Son of God "-this was done to popularize their own vile acts, charging God with being the father of an illegitimate child, thus imparting a divine coloring to their own misdeeds. In their acts of licentiousness they

order to escape the effects thereof, they assumed that "Christ's blood" would atone for them. When we closely examine this question, we are confident that a belief in the existence of mythical Gods (and what Gods are not mythical?) has been productive of more suffering in the world than all other causes combined.

TO BE CONTINUED.

Religious Organizations are Stumbling-Blocks in the Way of True Reforms.

In continuation of that branch of our general subject of discussion, in this series of articles, we have further to consider the stumbling-blocks in the way of all reformatory movements.

Whenever new thoughts are presented for the people's consideration, an agitation of the public mind takes place just in proportion as such new thoughts conflict with preconceived popular opinions.

Religionists are great sticklers for orthodoxy, or that in which they have been taught to believe from infancy, and what is popularly recognized as the only true religion,—as the only veritable "plan of salvation,"—for, be it understood, a system of religion without a "plan of salvation" would never get up a revival, and make converts.

Hence it is that all religionists at once array themselves against any new thought that is supposed to conflict with popular views. It requires a great degree of independence of character for a person to boldly enunciate a truth that necessarily conflicts with the basis of a fallacy in religion. Such men in bygone days were generally led forth by the strong arm of the law, under the union of Church and State, to the stake, or to some other terrible means of torture, to expiate the crime of her-

As if impelled by an unseen power, bold and fearless men have faced the saintly hypocrites forming the tribunals under priestly rule, and contended for truth despite these devilish devices of human torture. By slow degrees in the most enlightened countries, through such perils, free thought has been established among the people.

The cunning, crafty leaders who have ever been foremost and most earnest in imposing legal restraints upon the consciences and rights of freedom of thought and speech, have pretended to be the most tolerant and loving advocates for that which should be for the good of the souls of their fellowmen. They have ever been loud in their complaints against the civil government, ever contending that it needed the union of the church-it needed the fostering care of "our holy religion," to guide and direct it in allegiance to the Lord Jesus Christ, to the end that the souls of the people might

be finally saved. Thomas Paine, Thomas Jefferson, and their compeers, in instituting and laying broad and deep the foundation of this Republic, are down to the present day denounced by all religionists, as the most vile of the vile. All children who belong to religious families throughout this great nation are taught that Thomas Paine especially was the most ungodly and terrible man that ever lived; that his soul is now, and ever will remain, in perdition-a burning hell -a lake of fire and brimstone. Not a child attends an orthodox Sunday school but is taught thus to believe. Not a church-member can be found throughout the length and breadth of these United States who will not deride and asperse the character of that most

noble patriot of the American Revolution. We arraign the Christian church upon that charge, and have no fear of its being contradicted. Indeed we believe there was never a successful protracted meeting held, in which the wily priest who conducted the services did not make the infidelity, the intemperance, the demoniacal character, the horrible death-bed confessions (all too late to save him), with every other conceivable shade of denunciation, play an important part in the "work of con-

verting souls.". Are not those and similar deeds of religionists the greatest stumbling-blocks in the way of all reformatory movements? What was Thomas Paine and his compeers guilty of, that such opprobrium, such aspersion of character, should be heaped upon them from genation to generation, by their descendants for whom they so faithfully worked to lay the foun dation of a good government? Simply for that and nothing more. The very acts of him and them not only to declare the fundamental principles laying at the foundation of all true governments, but to incorporate those principles into the Constitution of the United States, was their sole crime. Hence to-day a class of those same religionists, combining with corrupt politicians, would subvert the fundamental principles of that Declaration and Constitution by, as they say, incorporating Moses' God and the Christian's "plan of salvation" through the "mediatorial government of the Lord Jesus Christ," into the Constitution of the United States.

In those days which "tried men's souls" the fathers of our country, being inspired by intelligent statesmen and thinkers in spirit life, who had suffered martyrdom at the hands of priestly rulers, during preceding ages, boldly set to work to lay the foundation of this government on a basis that should forever sever Church from State-that should forever guarantee the freedom of conscience and speech upon all matters of religion-that should forever protect the liberties of the people from priestly aggressions, and render all questions appertaining to life, liberty, and property subject to civil law, as a dernier resort.

As a compensation for the terrible trials the good men and women of past ages have endured-as a compensation for the fearful suffering and loss of life the Colonies had endured during the years of severe war with only imitated the God they worshiped, and in | Great Britain-the mother country-the foun- | fore.

dation of the United States government was the laid, free from the curse of a union of Church and State—and a glorious compensation it was Well might rivers of blood be spilled to fent ize the soil which was to nourish and give strength and power to such a government. W was it for humanity that the perils and trials of those days were such as were necessary to bring the angel world en rapport with mind capable of being inspired to a full performance of the trust imposed upon them. Such trying times had prepared the minds of those who had survived the trials of the revolution, to adopt and sustain the views of those patriotic men who had so wisely led them through the dark days of the protracted war, which to sulted in their liberty;-but not without , struggle: even then the wily priesthood put in heir protests, and would, if they could, have established our government upon the old basis of the union of Church and State. The cry then as now, went up in behalf of the recogni tion of God in the Constitution, and the Lore Jesus Christ" as the great ruler of the nations -a hypocritical pretense for the sole purpose of continuing the religious enslavement of the minds of the people in America, as under the monarchial governments of the old world.

The patriotism of the founders of the gov. ernment was too fresh in the memory of the people for the cry of infidelity to crush them The work they accomplished was sanctioned by the popular voice, and the new Republic rested upon the broad basis of universal freedom and religious tolerance; and, but for unwarranted innovations, all laws in the least degree conflict ing with such freedom and toleration would not exist in any State. They are innovations which sooner or later will be remedied by the judiciary. Yet, as it were in the growth of the nation, the old leaven of religion is work. ing, and the assassins-wily priests, and political shysters, with outstretched hands, are threatening to destroy its life by subverting the principles upon which it was inaugurated. They would beguile the people into reverential awe, to the end of recognizing Moses' God in the Constitution of the United States, which would be the stepping-stone to the full union of Church and State. This once accomplished that freedom of thought, and expression thereof, now guaranteed under the Constitution would be denied us.

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It is true the advocates for such a change as they contemplate will protest that they do not wish to curtail the rights of any one-that they only desire to render due homage to God, the Sovereign ruler of Mankind. Oh, no! they only want a political party sufficiently religious and strong to establish by a majority vote a declaration of their principles for the good of the minority, and for the glory of Almighty God and his Son the Lord Jesus Christ! A political party just strong enough for that !- how modest these religionists are! Even the American Association of Spiritualists, with Wood. hull Clafflin-Blood as their religious standard. bearer and candidate for the presidency, only want to accomplish a few things, -allowing her to speak for them; they only want a woman for president, woman suffrage, freedom in the sexual relations, and a union of Church and State! and if the present congress does not grant the second want, they are going to have another rebellion! Inasmuch as the present congress is going to do no such thing, the rebellion of broomsticks, under the auspices of the American Association, is close at hand.

O Demosthenes! show us the compensation for the terrible calamity thou art precipitating upon us. Is it indeed for no other motive than that in the midst of the awful roar of cannon, and the deafening rattle of small arms incident to the impending conflict, thou, with thy mouth again "filled with pebble-stones," may be enabled to cultivate and modulate anew thy powers of oratory-as of yore, when standing by the roaring old ocean, upon the ses shore? or wilt thou, through thy new mouthpiece, after such a training, compensate the few who may survive, for so vast a sacrifice of life and treasure, by eloquently expressed speeches and treatises upon the new religion, under a new "Church and State" dis-

pensation? Two Americans, Captain Cunningham and Mr. Simpson, were severely wounded by Nicaraguan soldiers, for neglecting to remove their hats in the presence of a religious procession at Nicaragua. Both had been in the country but a forinight. Neither understood Spanish. The American Minister is moving in the matter.

REMARKS:-That is the legitimate fruit of the union of Church and State, and "God in

the Constitution." The only objection that is set up for this truly Christian punishment, is that these men "did not understand Spanish!" It would seem from the report, that it would have been deemed all right, if they had only understood

the Spanish language. When the fanatics get "God in the Constitution," and Woodhull into the Presidential chair of the United States upon the Union of Church and State platform, we poor infidel devits will have to uncover our heads and bend the knee to the passing throng of saintly Internationals, headed by the newly installed feminine, or go to the lock-up with cleft craniums -even as Cunningham and Simpson did in Nicaragua.

ONE MONEY LETTER IN A THOUSAND MAY M lost in transmission through the mail. Some people to insure against that risk, will pay fifteen cents to register a letter with a single dollar in it. Indeed, we had a case last week, where that sum was paid to register a lette with only fifty cents inclosed. We should rather take our chances on such small sums.

A NEWTON, M. D., of Daysville, Ill, has our thanks for special favors, and so have the many others whose names are the numerous to mention, who are exerting themselves to put this paper in the hands of a large class who never thought of subscribing for it be

go'ge Panels Train on Theology and

gopmon Denounced as a "Miserable Hell-Hound."

SATPELD AND THE BEDSTEAD DISPOSED OF, ETC., ETC., ETC.

S. JONES-Dear Sir:-In introducing to our readers the appended remarks made by jeorge Francis Train on Theology and the prama, it may, perhaps, be well enough to exprima, slain to those among them who are not readers of the Commercial, and consequently would not otherwise understand the seeming animosity with which the able editor of that paper appears whe actuated in his introductory and other editorial strictures made thereon. I think I can best illustrate the matter by quoting from the remarks made by one of the greatest of the world's worthy celebrities, Wendell Phillips, who has recently favored our citizens by delivging his most profound and comprehensive

geture on the "Lost Arts." Previous to referring to the lost arts, Mr. Phillips stated-among other good thingsthat men were, as a general thing, untrue to their own individuality; that they suffered themselves to be governed too much by what others would think and say, should they give expression in any manner to their real sentiments. Therefore, they wrapped themselves in cloaks of dissemblation, and catered, each in is own way, to the miserable bigotry and prejudice of the time. Mankind might be graded under three grand divisions, viz.: those devoted to the church, the press and to polnics. He would pass over the church and take up the press; and, had you space to spare, I should like to give you, instead of a mere peroration, his remarks in full. Mr. Phillips cited an occasion when he had indited an artide treating on a certain literary subject, in which he expressed his real views. He carried his production to a friend, an editor of a firstclass influential journal. The editor read the M.S., and heartily and with true sincerity agreed with Mr. P. as to the sentiments portrayed in it; but, says he, "Mr. Phillips can't you expunge that closing sentence?" "Certainly not," replied Mr. Phillips; "that little sentence is the 'snap' of the whole thing; and the matter preceding it was written with the especial riew to its elucidation." The editor said he would publish it, and did so; but stated in an editorial paragraph in this wise: "We to-day publish-to be found in another column-an article by Wendell Phillips; but we wish our readers to distinctly understand, that we do not endorse the execrable doctrines proclaimed therein." (Although he really agreed with Mr. P.) Mr. Phillips said he did not blame the editor for publicly decrying what he in secret approved, for it was not reasonable to expect him to jeopardise his own material interests by taking his subscribers by their throats and endeavor to force down them unpalatable ethics.

Now, the Cincinnati Commercial has an im mense circulation, and many of its readerslike myself, are very willing to swallow just such savory TRUTHS as Mr. Train promulgates in such an earnest and determined manner, without any of the throttling process, spoken of by Mr. Phillips, by its editor. Still he, like Mr. P.'s editor, publishes George Francis Train's remarks, in a manner not prejudicial to his own interests; at the same time, it is not difficult to discover a very palpable vein of sympa-thetic feeling in his editorial strictures, in harmony with Mr. Train's views.

If plain, unvarnished truth was universal, popular commodity, there can be no doubt but what the editor of the Commercial, like all other able, progressive men, would, instead of interlarding with criticism, be a ready advocate of it, no matter if it was proclaimed by such "celebrated idiots" as George Francis

May the Supreme Power speed the day when

that shall come to pass. Xenia, O. A. D. SNIVELY.

[From the Cincinnati Commercial.] The announcement that the celebrated idiot, George Francis Train, would deliver a terrible lecture at the National Theater last evening, drew thither quite a large audience, considering the nature of the attraction. The dress circle and parquette were comfortably filled, and here and there a fashionably dressed lady

The lecturer made his appearance about 8 o'clock, and was introduced to the audience by Manager Sargent. Mr. Train was warmly received. His reception flattered him, evidently. He honored the audience with a graceful bow, modestly concealed his heavenly blue eyes with his waxen, long-lashed lids for an instant, blushed a deep, beautiful crimson, and murmured something pretty about being complimented by the presence of a larger audience than could be boasted by any six ministers in

the city. He started out by telling the audience to what particular words a few ancient and modem celebrities had expressed their content to confine their coining aspiration. Demosthenes chose "action," "action," "action;" Bulwer chose "enthusiasm," "enthusiasm," "enthusiasm;" an Irish friend of his, James Sheridan Rose, chose "earnestness." "earnestness," "earnestness;" if he himself might coin three words for application to a hypocritical church, he would give "honesty," "honesty," "hon-

"These are strange times in which we live," he said. "We were all taught in falsehood's school, and when a man dared to speak the truth, he was called a lunatic or a fool. In a community of lunatics, it had been observed when a stranger appeared, the first man who saw him saw the lunatic. We were all living in such profound ignorance that the first man who attempted to illumine our minds by telling plain truths was derided as an idiot. There was ignorance everywhere; in the White House, in the Senate, in the House of Representatives, in the Legislature, in the municipality, in the editorial sanctum, in the law school, in the medical college, in the pulpit—ignorance most foul. To-day ignorance is power. No matter what a man of real enlightment might do-from building the Pacific Railroad to establishing the Internationale-his genius would be unappreciated, and his intellectual superiority to the common herd never admit-ted. If Heenan were to appear in his place on that stage, would any man in the audience scoept an invitation to put on the gloves with

Not much; his superior physical power would be admitted at once. But put a man of transcendental genius there; would his ad-Never. Now he (Mr. Train) considered him-telf a pretty smart man. He had been charged with being an egotist and a lunatic; he wanted to prove that he was both. This egotism was a very queer thing. If he were to jump nine feet—three feet further than almost any other man in the world—(and he assured the audience that he could toe a crack and do it it right there on the stage) and somebody should remark to him that he was a good jumper, in order not to be an egotist, he would have to say, deprecatingly "Oh no that's pathing. I can't jump

What hypocrisy! He knew he could jump, yet must not admit it, because if he did he would be an egotist. He didn't believe in such nonsense. Knowing that he could jump, and fence, and spar, he never said he couldn't, or in any way underrated his accomplishments in that direction. He didn't believe in being humble. The idea of one fellow getting up in a pulpit twenty feet above the rest of the people, and looking down on them and telling them they must be humble! No. When anybody said to him, "Train, you're smart," he invariably replied, "Yes: and a good deal smarter than you take me." That stopped all debate. His first injunction to his audience was, therefore, to assert themselves, and assume their position. They need never fear of getting a higher place than they deserved. The immutable laws of nature would fix that. There were always plenty of people to pull an aspiring man down when he attempted to establish himself too high up. Water never rose above its level. He had always observed that the big logs in a stream always got over the little ones; that the big rocks always got on top the little ones, and that after a severe jolting the small potatoes of a wagon-load were always found at the bottom. General Grant and Rev. Mr. Hatfield were decidedly small potatoes.

Mr. Train next proceeded to illustrate the position of Rev. Mr. Hatfield and his church in relation to the rest of the world, and to show how little the reverend gentleman really knew. This project brought the blackboard advertised as a feature of the show, into use. The board was of ample dimensions this time, and the lump of chalk correspondingly small. Mr. Train first drew the front elevation of a country meeting-house, which he gave the audience to understand was a fair representation of his first earthly sanctuary. This obscure little church was away up in a remote corner of Massachusetts, where his grandfather, after emancipating several hundred slaves, from a mere sense of duty, had preached to a limited congregation for years at an annual recompense of three hundred dollars. The religion was Methodist, and George for a long time thought it the only one of its kind in the known world. The delusion was dispelled by an untimely visit to Boston, where he was amazed to find any number of churches with steeples ever so much higher than his little conventicle at home. He had the curiosity to go into some of these churches, and was astonished at the magnificence of their upholstery, organs and gas fixtures, and concerned to learn that the rich people only had the pews, while the poor people had to go to a place marked for "strangers." They had no 'strangers'" pew at his church, and he could not remember that there was ever such a separation of classes as this suggested to his mind, at any of the Savior's meetings.

Mr. Train now began making circles round his little church in the woods, to indicate his advance in worldly experience and the consequent expansion of his religious ideas. He soon found that churches in this country were all got up for making money, just as a man would start a faro bank, a whisky shop or a house of prostitution. The ministers went into them to make a living, just as other men adopted other trades. He found that the rich occupied the dress circle and the poor the pit; that nine-tenths of the church-goers were hypocrites, the other tenth knaves, poor or ignoramuses, and if the inward flow of money stopped, pastors were very apt to receive calls to other charges. Further along, he learned that the Methodist church was simply a huge political machine to put men into congress, and rally around Grant. The Baptist church rallied around Colfax, and the Catholic church rallied around Tammany Hall and the Democratic party like a monstrous boa-constrictor.

Another circle, and he was in England. There he found the Episcopal religion flourishing, and he was curious enough to inquire into her history. He found that she had been created by that miserable wretch, that sensual beast, Henry the Eighth, to favor that infamous debauchee's design of marrying Catherine Parr, and establishing a seraglio in the royal palace. The Pope of Rome forbade him to divorce his lawfully wedded wife and take another to his bosom. Henry said he would. The Pope said he shouldn't. That despicable old dog, Archbishop Cranmer, countenanced the King's design, and told him to go ahead. Martin Luther, who had been thrown out of the church for a little indiscretion with a nun, was also consulted, and gave the same advice. The Pope growled out:

Do this thing and I will excommunicate

Henry defiantly replied: "Excommunicate and be damned. I'll start

religion of my own." He did so, and the Episcopacy was the re-

The Protestants were constantly talking about the Scarlet Whore of Rome. Here the champion idiot got off a tremendous doggerel of which the following is a specimen:

Would you her lecherous history trace, Closely examine her pock-marked face, Founded for power and Revenue; Mark its diseased and ghastly hue, Spolation! Robbery! Murder! Rape! Her Irish victims robed in crape, While Rachael Whigs and Tories clever, Are making her "Beautiful forever!"

With Luther's vile outrage on a nun, King Henry's Reformation then begun, The diseased old brute said No surrender! No Popery! I'm the Church Defender. His beastly passions and pent up malice Established a Harem in his Palace, To prove, by wife and concubine, The Christian creed of Kings divine!

Then good Queen Bess, that old vile liar, &c.

He next went to France, where he found people killing their children, and to Germany, where all the people were infidels. Rapidly passing over the ground he came to China-his inner circle of Pagan sm. Here he found nobody who had any blood relations, and on inquiring whether any of the people had ever heard of his grandfather's little church, or the Rev. Mr. Hattield, of Cincinnati, was surprised to learn that they had not. They were neither Protestants, Catholics nor Jews, but followers of Confucius. Who was Confucius? He was their chief, who had lived several thousands of years ago. What was their religion? They "loved their neighbors as themselves," believed that "evil communications corrupt good man-ners," etc. What? Such a religion as this from a man who lived six thousand years before our Savior was born? Whew? His mind was expanding. He next went to Hisdostan, where the people were Buddhists. Buddha, also, had lived thousands of years before, yet the people taught by him loved their neighbors as themselves, and believed as firmly in the corruption of good manners by evil communi-

He was also in Persia and Arabia, where the Kora was the spiritual guide. Here the people held to the simple beliefs expressed in the Pagan countries that he had just come from. In these four countries were ten hundred millions of people, who, according to the little church in Massachusetts, and of Mr. Hatfield's opulent Cincinnati congregation, were entirely lost. His mind was now expanding indeed. He was a Pagan forthwith. The so called Christians throughout the world numbered some three hundred millions—one hundred million Protestants and two hundred millions Catholics. All the other people on the face of be an egotist, he would have to say, deprecatingly, "Oh, no; that's nothing; I can't jump tion. But according to the varying beliefs of munion with mortals.

the various religious sects in regard to baptism, the sacrament, confession, etc., two hundred millions of the so-called Christians had no more chance for salvation than the Pagans he had visited; so that out of the whole population of the world only one hundred millions would be saved. There were now 2,400 different religious sects in existence, and he did not see why he should not make the number 2,401 by starting a sect on the basis of truth. He was in this matter like the old lady, who trusted in the Lord till the breeching broke, but then thought it time to take care of herself. The breeching of religion had been broken by Hatfield and his gang, and it was now high time for people to take care of themselves. He wanted a thorough reform in the manner of preaching. He wanted personal appeal made occasionally. Why was it that instead of discussing the point whether or not a man sat on a fence two or three thousand years ago, the ministers did not say. "Brother Jones, you had better close up that rum shop of yours," or Brother Smith, I wish you wouldn't keep that faro bank open so near our church," or "Sister Johnson, the morals of this town would be improved if you would get married." They didn't say anything of that kind to these people, because they knew that Brother Jones and Brother Smith, and Sister Johnson, were the best paying members of the church. It was all business, this religion, and people went into it to make money, if not in one way, in another? Wherever a church went up it was surrounded by rum shops, faro banks and houses of prostitution, and there was no outcry against such things. The aim of Hatfield and his crowd was, apparently, to keep people out of hell; his (Mr. Train's) plan was to keep hell out of the people. Hatfield wanted to learn people how to prepare for death; he wanted to teach them how to live.

Mr. Train expressed considerable displeasure at the way in which six ministers of the gospel had tried to get possession of the steamer Baltic,' on which he had recently made a voyage to England. The majority of the gentlemen of the cloth were of the church of England, and held long and solemn tedious conferences in the cabin, which Mr. Train could not bear. He said he had some little regard for Episcopal ministers on account of the independence they displayed in wearing their shirts outside, but he could not stand those meetings. As soon as they commenced, he began composing epigrams. He had some of these valuable compositions with him, and at the request (or, rather, on the toleration) of the audience, read a lot of his jingling trash, from which we make the following extracts:

The rebuke given to Potiphar's wife Was the noblest thing in sacred life. Jacob's offense would have been too rank Had his son broke up this "Faro Bank." This virtuous act, wherever we go, Gives force to the proverb "Not for Joe."

Solomon, full of this noble desire, Was slways lighting this sacred fire; This saintly Rabbit was a Bible man, Who could discount Brigham on the Mormon plan. So love, and be happy when babies cry; Marry, increase and multiply!

David, the preacher, sent General Uriah To the front, where he fell in the heat of the fire; And Abraham did the Christian thing In renting old Sarah to the Syrian King. So love, and be happy when the babies cry; Marry, increase and multiply!

Dear brothers and sisters in the Lord, How dearly we love each other; Let cats and dogs have their discord, God speed the man and brother.

When Christians get the upper hand, Blood runs like water everywhere; War reigns supreme in every land-

Let us unite i prayer! | King William to dear Augusta. GEORGE FRANCIS TRAIN, The only surviving member out of 106 chiefs of the Paris Commune. First organized by him in the Ligue Du Midi, Marseilles, October 26, 1871.

The ministers had asked him to join with them in prayer for that blackguard, the Prince of Wales, that pest to society, who had recently been practicing on the sympathies of the people of two continents in order to create such fluctuations in stocks as would enable him to pay his gambling debts, amounting to a mil lion sterling-that miserable wretch, who was perfectly rotten with syphilis and scrofula, and over whom the toady press of America had been slobbering while he was playing 'possum. What did it matter to us whether the blackguard died or not? Had not the wretch notoriously dishonored his own marriage-bed, and was not the "Alexandria dip," which fashionables affected without knowing what caused it in the setter of the fashion, produced by a white swelling on the Princess' knee? Then these men wanted him to find something to reverse and admire in Solomon, the miserable hell-hound with nine hundred wives-he, a man who had but one wife, and was true

From his intercourse with all classes of people of which the world is made up, Mr. Train estimated that a larger average of blacklegs and black sheep is to be found among the clergy than among actors and actresses, whom one of the ecclesiastics, Mr. Hatfield, had taken it upon himself to abuse. Mr. Train even went so far as to say there were persons in the dramatic profession who were morally and every other way Mr. Hatfield's superior. The theater, so far from being an immoral place, was a noble seat of learning, which kept thousands upon thousands of people out of bad places, from which the church would never

Mr. Train concluded his lecture by dropping into a chair and imagining himself in heaven. "Now, here I am," said he, "among the three millions of Christians in heaven, surrounded by all sorts of gorgeous things, opal and topaz columns, magnificent rosewood furniture, with streets and allies paved with gold all around me, and fluttering angels, with dresses seven-teen feet long, and nothing to sit down on, hovering about me singing 'Shoo fly.' Here I am up here with Mr. Hatfield and General Grant, and down there in hell are my dearest friends. There is old Ben. Johnson, and Francis Bacon, and Beaumont and Fletcher, and William Shakspeare, and Sam. Johnson, and Oliver Goldsmith. There are Galileo, and Newton, and Joshua Reynolds, and Tom Paine, and Voltaire. I want to go down to my friends and see if I can't get them out of a fourth-story window some how, and if I can't, to stay with them and share their fate."

Without taking the sense of the house whether he should be allowed to have his own way in this little matter, Mr. Train recited the touching little poem, "Abou Ben Adhem," and bade his audience good-night."

THE TIME WILL SOON BE UP that new subscribers can get the JOURNAL for \$1.50 per year. Our friend's proposition ends on the 15th day of April.

Let every old subscriber do the best he or she can to get more new subscribers, up to that date. By so doing, tens of thousands of converts to Spiritualism will be made during the next six months. The perusal of the Journal is a sure means of converting people to the truth of immortality, and spirit com-

Philadelphia Department.

BY HENRY T. CHILD, M. D.

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

WHAT IS STATUVOLENCE? With a Communication from Robert

Hare, M. D.

NUMBER TEN.

Notwithstanding all that has been written and published in the JOURNAL on this subject, the question is continually presented to us, What is it? We can appreciate the difficulty in comprehending it, for it was a long time before we could get an idea of it. The term is simple enough, from status a state, and volo the will, meaning a state or condition induced by the will of the individual.

We do not fully agree with our friend Dr. Fahnestock in regard to the existence of magnetism of various kinds, but we accept entirely the ideas concerning these in the following communication just received by us from our venerable friend Dr. Hare. We did not accept Dr. Fahuestock's theory of the action of the will until we had practical experience of it, and heard him

Having from our earliest experience been subject to clairvoyance at times, we rejoice to know that through the knowledge of statuvolence, we are enabled to produce such a passive condition of our physical and mental systems, as to give us the means of exercising clairvoyance more frequently and far better than ever before. Statuvolence when properly understood and realized-this is a very important point-not only enables a person to relieve themselves of pain by throwing the system into an unconscious state, but if properly cultivated, will unfold the most beautiful of all attainments, soul-vision or clairvoyance.

We do not in the least sympathize with the personal attacks made upon Dr. Fahnestock, neither is it true that we accept all that he has said or written on this subject. He is too much of a philosopher to ask this of any one. We should rise above men, and as philosophers or lovers of wisdom, accept only the truth as it is revealed to us from any and every source.

Let us hear what Dr. Hare says:

"The recent discoveries of science with you, have left many of the old landmarks with which I was familiar, and led us far out into the ocean of truth.

The fact, which has been generally accepted by scientific men, that there are but two divisions in nature, namely, force and matter, will soon be followed by another step, which from my present standpoint, and all the information which I have obtained here, I now accept,-that in the ultimate analysis of the universe there will be found to be nothing but force,-that which is known as matter, being simply the result or product of modifications of force. This is the platform on which I stand, along with the great philosophers and sages of antiquity, many of whom I have met here.

Standing upon this broad and eternal platform of truth, so grand and yet so simple, all the universe is a unit of force, or spirit, for this is a necessary conclusion from which there is no escape. We will pass in review the question of will-power.

Matter being the result of motion in the spiritual powers of the universe, there must be a great extension of the theory that different forces of heat, light, electricity, etc., are but so many modes of motion. Every different form of matter that exists must be the result of a different mode of motion of the great principle from whence all originate as a great central source.

These modes of motion are sent out to perform different functions, some like the slow, plodding errand boy, others like the fleet rider of the express horse, or the still more rapid locomotive in the lightning express, or by the telegraph, each of these are modes of motion, and each produce

their peculiar results. I shall not at this time say anything about the production of matter, though I desire to give you a series of articles upon this subject at some time, as you know this was the point which engaged my attention most earnestly just before I left the body. I am glad I entered upon this investigation, as it gave me many facilities here that I should not otherwise have obtained. I have been pursuing this subject occasionally since, and shall endeavor to do something for mankind when I can find a properly developed medium, through whom I hope

to produce some startling phenomena. In the domain of the imponderables, heat, light, electricity, magnetism, od force, and especially vitality, I have found the varied motions intensely interesting. Some of the most scientific men have measured with a good degree of success the rate of motion, which will produce several of these potent phenomena, such as heat, light, and electricity, but thus far within the domain of vegetable and animal life they have failed to reach any definite conclusion, though the same law operates there. The rate of these motions have been accurately computed by spirits, but I can only give you general ideas in regard to this now. The rates of motion which produce all the different forms in the universe, are fixed and positive within certain limits; and the laws are as absolute as those of gravitation, and the forces which regulate the motions of the planetary bodies that roll in sublimity and grandeur and with the most perfect accuracy through the fields of space. All are subject to law; and it is true that not a sparrow or a mote in the sunbeam falls outside of

In the families of animated beings the rate of motion of the life forces varies for each individual being, and the higher we ascend in the scale the more nicely is this marked. This is especially the case with man; and as each individual form and features, as well as internal characteristics, have their peculiarities, so has each its rate of motion, capable of modification, it is true, by various circumstances. Among these influences the most potent is the human will, and herein lies the secret of statuvolence, namely, the power to regulate the motion of the life forces so as to produce the various states which you have described. The first being an exhilarating feeling followed by a loss of consciousness of external things, the body becoming so passive that the spiritual nature assumes the ascendency, and you have clairvoyance and clairaudience and the higher forms of spiritual manifestations. When this power of the will is once attained, there is not much difficulty in repeating it; but there are those who cannot obtain it, the forces of their systems being beyond their control in this direction. Many persons fail to reach this point because they think and say they cannot do it.

Next in power to the will of the subject is that of other individuals. Certain persons who hold peculiar relations to them, whose wills being positive, can and do control not only the motions of the subject, but even their wills, and lead them to perform many acts, without any external expression. These are the magnetizers. [We know from observation and experience that these do influence us, for just at the moment of this writing, a discordant individual stepped into our sanctum, and, for a time, all this influence and train of thought ceased. We could neither think nor write; after being alone again a few moments, order was restored and we proceeded. H. T. C.] Every one must be conscious of the influence of those around them—some pleasant and others not. It is by changing the rates of motion of those around them—some pleasant and others not. It is by changing the rates of motion of the vital forces that equilibration is produced or destroyed; and the magnetizer who thus calms or disturbs the conditions of the subject, may suppose that he is adding to, or taking away, certain fluids; and if they call the forces fluids, it is so. But let us not dispute about words, it is the substance that we should all seek. It is the rate of motion which shall sustain and continue life in the highest and best conditions that we are considering.

Statuvolence proves that the power of the will to control and modify these currents of motion is essential in the individual, but may be greatly aided by congenial associates and positive minds.

Magnetizers, if they are of this character, will exert a powerful influence, and in many cases, I perceive that the will of the individual is so negative and inefficient, that a good operator can do much more for them than they can for themselves; but it does not follow that this shall continue, for a wise and judicious operator will always teach his subjects how to regulate and control this influence for themselves. In the present state of humanity, it is not true that all persons persons can go into the statuvolic condition, but there are many who can be aided by external influences, and by individuals who possess certain positive elements which will assist in the accomplishment of this desirable end.

How much better it would be, then, for all to abandon this controversy about unmeaning terms, and seek to know the highest truths in regard to this important subject.

Children of earth, learn this lesson, that truth is only truth to you when your conditions will enable you to receive it, and never censure or condemn a brother or sister who is not able to stand exactly where you do and receive the same evilence of truth that you do. The great and exhaustless fountain of truth is open to all mankind; and if you only seek it with proper desires, you will be filled. We come to earth to bless you in all the relations of life, and would have you lay aside every feeling of bitterness and jealousy, and in the pure love of truth, walk along life's journey up the beautiful hill of knowledge, and with each new revelation there will come to you strength to go on and on forever."

We were thrilled by the soul of "the old Roman" as he spoke these words to us, and we ask for his communication a careful and candid consideration; it seems to us to contain several important and original suggestions, which he would have us sum up as follows:

1st. That the scientific world here affirm that there are two divisions of nature - force and

2d. That advanced minds in the spirit-world, affirm that the universe in its ultimate analysis is a unit, which is force or spirit, and that matter in all its varied forms is but an expression of this

3d. That force or spirit manifests itself by motion always, and that there are an immense variety of motions corresponding to all the forms of matter. 4th. That the motions are wave-like, and the

currents vary in their rapidity. 5th. That these variations are the cause of the

varied forms of matter, both inanimate and ani-

6th. That these motions are not absolutely fixed, but are subject to external influences, and hence

7th. That the influences which change the rate of motion in living beings are more marked than those which act upon inanimate substances.

the law of progress.

8th. That man, having the most perfect motions in his systems, physical, mental, and spiritual, is the most susceptible to surrounding influences and

important influence, which changes or modifies the rates of motion therein. 10th. By will we understand the co-ordination and co-operation of the mental forces, and its

9th. That the will in living beings is the most

strength depends upon the perfection of this. 11. That the will of man properly trained, will not only change the rates of motion in his own body and that of his fellow man, but in inanimate objects, and thus accelerate the great law of

progression everywhere. 12th. That the will of man can and does influence the rates of motion of vegetable and animal lifeespecially in those plants and animals which are

subject to domestication. 13th. That the will of man is, and has been, powerful in its influence over his fellow-man, and all history goes to prove that this has enabled him to sway empires and rule multitudes.

14th. That by culture the powers of the human will can be very greatly increased; that it approaches Omnipotence nearer than anything else that we know of, and that through the action of this, when directed by that wisdom which is attained by man, he becomes a creator of worlds and systems.

15th. That the currents of life are the means which produce, by their similarity, attraction, and their dissimilarity, repulsion.

16th. That love, in its highest sense, is a blending and harmonious union of all the forces, physical, mental, and spiritual.

17th. That in the progress of the race on earth powers which are now unknown will be developed through the action of the human will in proportion as man extends his knowledge into the domain of force in all its various modifications.

18th. That spirits by a knowledge, more or less perfect, of these laws which govern the rates of motion of the life currents in mortals, have been enabled to produce all the various manifestations which have startled the world in all ages.

19th. That spirits will soon be able to give to the world the means by which these statements may be demonstrated in an absolute and scientific

20th. That the progress of the race in spirit-life and on earth is simultaneous, and spirits are just as dependent upon mortals as they are upon them for these developments.

Items of Interest.

-Dr Samuel Underhill is lecturing, at present, at Ath-

-P. R. Lawrence is still in the field lecturing and heal-

-Benjamin Todd, the highly popular Spiritual lecturer, is to hold forth at Denver, Colorado.

-Dr. A. B. Severance, the well-known psychometrist, has our thanks for repeated favors.

-H. Wheelock, formerly of 139 Broadway, N. Y .- Can some one tell us his present address?

-Bro. A. E. Doty, of Ilion, N. Y., is lecturing through that State with good success. -The Journal is for sale by the Western News Com-

pany and by W. Phelps, 687 State street. -Dr. Kayner has been lecturing at Morris and Chand-

lersville, Ill. Promises us full particulars of his eventful -Prof. Carr, editor of the Scientific Department of the

Journal, has concluded to enter the lecture field. May success attend him. -J. H. S., Iowa.-A thorough reading of "The Bible in the Balance," "The Question Settled," and "Criticism

on the Theological Idea of Deity." will enable you to maintain an argument on the subject you mention. -Dr. Perkins has sold out his business at Kansas City,

Mo., and now proposes to devote his energies to the promulgation of the truths of Spiritualism. He and his wife will be at Cedar Rapids and Center Point. Iowa, in April. Those who wish to engage their services, can address Dr. J. W. Harland, postoffice box 1209, Kansas City, Mo., who will give all necessary information.

-Those of our friends desiring to plant fruit trees this spring, especially pear and plum trees, cannot do better than to correspond with our worthy brotter, P. B. Bristol, of A iburn, N. Y., whose advertisement has been in another column for some weeks. We believe Brother B. has as fine a stock from which to select as can be found

PUBLISHED BY REQUEST OF ITS PROPRIETORS,

(From The Crucible.)

For the purpose of correcting some statements published in several of the Spiritual papers by Moses Hull, in regard to the manner in which he has been treated by the Cosmopolitan Publishing Company, we publish the following statement of facts, in relation to the formation of the Publishing Company and the publication of the CRUCIBLE:

In December, 1870, Moses Hull was lecturing in Baltimore under the auspices of the Maryland State Association of Spiritualists. During that time he informed the leading members of the Association that he was desirous of publishing a paper in Baltimore, to be devoted to disseminating the truths of Spiritualism. Several of said members favoring the project, a meeting was called on or about the 20th of December, for the purpose of taking into consideration the publishing of a paper. At that meeting Moses Hull stated that he would published lish a paper in Baltimore if the friends would donate \$2,000. A gentleman proposed to form a Stock Company, to which proposition Moses Hull objected, saying that "he had seen enough of the workings of Stock Companies—that there was always a big fish eating up the little ones." Hull then proposed that a subscription paper be started to see how much could be raised, and several hundred dollars were subscribed at the meetings as a donation to help Hull start the paper; and in consideration of Moses Hull promising to invest a large amount, and being compelled to move his family here from Hobart, Indiana, at considerable expense, it was proposed by some of the members to pay his expense of moving, which he stated would be about \$250. A subscription was started to raise that amount, and the meeting adjourned to meet on Monday evening, January 2d, 1871, when on that occasion Moses Hull presented an act of incorporation for a Stock Publishing Company, entirely setting aside all that had been done at the previous meeting. It was then decided to form a Stock Company, placing the shares at \$20, payable in ten monthly in-Moses Hull now being relieved of the neces-

sity of making a heavy investment, and being paid for his services in working for the paper, those who had proposed to pay his expenses concluded that, under this different arrangement, they were relieved from paying his moving expenses, and so they did not raise the subscription. The company was incorporated January 5th, 1871, with Levi Weaver, President; George Broom, Secretary, and William Leonard, Treasurer.

Moses Hull being elected as superintendent and editor, he at the time stating he would devote his time, excepting Saturdays, Sundays and Mondays in the office, securing job work, etc., to help pay expenses, the company agreed to pay him a salary of \$50 per month. Instead of Moses Hull giving his personal attention to the business of the company, he hired a lady at the expense of the company, he hired a lady at the expense of the company, and left the office and its management under her control. Mrs. Hull was, also, during that time, receiving pay for her services. Then this lady left, and Mrs. Hull was placed in charge, at a salary of \$8 per week. Moses Hull was paying for his stock that he had subscribed for, by selling the company his books, and having his salary as superintendent placed at his credit for stock, and he hundreds of

The stockholders, thinking that Moses Hull was not showing the interest that he ought, and not giving that amount of personal attention to the paper that he had promised, were not willing to invest any more. Moses Hull then attempted to merge the CRUCIBLE into Woodhull & Claffin's Weekly, but that plan not meeting with favor from the company, it

Many of the stockholders becoming dissatis-fied with the manner in which Moses Hull was conducting the paper, and the loose, careless way in which the books were kept, and not being willing longer to pay Moses Hull a salary for superintending the affairs of the company he being away all of his time, and the company being compelled to hire additional help to do his work-for these causes, at the stockholders' meeting, in January, 1872, Moses Hull's term for which he was employed as superintendent having expired, the Board of Directors considered it best not to re-elect him to that position. About one month previous to said meeting, Moses Hull employed one A. B. Davis to take the place of his wife in the office, who had been performing the duties of super-

Moses Hull being engaged to lecture South, would not be in Baltimore for four months, and Mrs. Hull, leaving for Indiana, the CRUCI-BLE was entrusted to the care of A. B. Davis, on Moses Hull's recommendation, and at the stockholders' meeting in January referred to, he was elected as superintendent and editor in place of Moses Hull, whose term had expired. As to how Davis managed the affairs of the company, we refer our readers to an article published in this paper entitled, "A. B. Davis and the Cosmopolitan Publishing Company." Upon Moses Hull being notified of the change, he at once requested that he be re-instated to his former position, or he would draw out from all connection with the CRUCIBLE, and published a notice in the Spiritual papers, that he had no further connection with the CRUCIBLE, and insinuated that the Cosmopolitan Publishing Company had stolen his "little all." We think it would be well for Moses Hull to consider how he obtained his "little all" in the company. Not like the rest of the stockholders, who paid in cash for their stock, to publish a paper from which Moses Hull was receiving the greatest amount of benefit, and he paying for his stock with his salary paid him as superintendent, while he was hundreds of miles away, editing the paper by letter, and others hired to do his work, and also by selling his books to the company; in this manner he obtained his "little all."

After hiring A. B. Davis to fill his place as superintendent, and stating that in his absence he was to have supreme control, when he found Davis had been elected in his stead he wrote to the company that any one could tell that Davis was not fitted for the position, and he expected the CRUCIBLE would die as soon as he found he had been elected. We are sorry it took so long for Moses Hull to find out the character and capability of the man who, a month previous, he recommended to fill

his place in his absence. On account of the several statements, made by Moses Hull in regard to his connection with he CRUCIBLE, and for the information of our subscribers, we deem the publication of these

COSMOPOLITAN PUBLISHING COMPANY.

A B. DAVIS AND THE COSMOPOLITAN PUBLISHING

COMPANY. Nearly one year ago Moses Hull organized this company as a Joint Stock Company, and received the appointment of General Superintendent; he also started at the same time the paper called the CRUCIBLE, and became its chief editor with a fixed salary for his services, and for a while everything went on as well as could be expected; that is to say, while he at-

tended to his duties, we seemed to prosper; and when he neglected his duties, things began to fail. At length he brought on here a person, calling himself A. B. Davis, a perfect stranger to us, and recommended us to employ him in our service. Not doubting his capacity or his integrity, we committed the whole business into his hands, and made him (Davis) general superintendent in Mr. Hull's place. Davis commenced operations for us about the 1st of January, 1872, and was dismissed from our employment on the 22d of February, 1872, for the following reasons, to-wit: First, we for the following leasons, to with First, we found our accounts were not kept in a satisfactory manner. Second, we found many of our books missing from our store, and no account of their having been sold. Third, we found very many letters that had contained money and subscriptions for our paper and books for which there was no credit to the company In view of these facts, we were called up-on to act in our own behalf, and to act promptwhich we did, in dismissing said A. B. Da-

s from our employment. How much we have lost by our connection with this man Davis, we have not yet been able to fully ascertain. Suffice it to say, that we have been, by this mismanagement or dishonesty, brought to the very verge of financial ruin. That we may be able to recuperate so as to publish the CRUCIBLE, and to carry on our book business, we hope; though these things will depend upon the liberality of our friends. The position requires an honest, capable and energetic man-a man in whom the company can confide; and with such a man at the head of our affairs, we believe we would prosper, and be able to do a vast amount of good in liberalizing and enlightening the minds of our fellow beings. The Banner of Light and other Spiritual papers interested in our affairs will please publish the above. COS. PUB. COMPANY.

At a special meeting of the Cosmopolitan Publishing Company, held Thursday, March 7th, it was resolved to discontinue the publishing of the CRUCIBLE, and offer the property of the company for sale. The CRUCIBLE started with good prospects of success, but it has been killed by the extravagance and mismanagement of those having charge of its publication. Numbers of letters are daily received, expressing a regret that we were compelled to suspend, and at this late hour we are receiving names of new subscribers. If the parties employed by the company to superintend its affairs and publish the paper had given it their personal atten-tion as they agreed to do when employed, there is no doubt, but that the CRUCIBLE would have been in a flourishing condition, financially, today. Thanking our patrons and friends for their generous support, we now very reluctantly bid them adieu.

Cos. Pub. Co.

Love Jesus.

BY DR. E. B. WHEELOCK.

Love is either the result of certain influences acting upon part or the whole of the five senses, the object being present, or else the result of some true or fanciful statement made

by a second or third party.

All love produced by actualities, or by the first process, may be said to be real, positive and direct, the object producing it being present, thereby making its own impress of loveliness, and of its own moral beauty.

But love induced by a narrative is quite another thing. To love the description of a person, or to love his character as given second-handed, is quite different from loving the person knowingly through the senses. In loving the biography of a man or a woman, do we, in reality, love the person, provided they have never been within the radius of either of our

A biography may be true or false to real character; may represent true beauty and true excellence, or the reverse. And how can we tell which? Would it be truthful and proper, then, to say we love this or that person or character, when we have only a written or verbal representation of their virtues, or moral worth, and that given a thousand years ago? If we love at all, it must be the picture-the represention given. It is this, and this only that the Christian can love as regards his Jesus. To make the case more plain: If a person stand before a mirror, he will there reflect his own personal image. A second person now perceives this image, but not the individual from whom it is reflected. Now, by loving this image would it be true that he really loved the person from whom it was reflected? A very beautiful image may thus be reflected from a person who is a vile murderer, and only awaiting to be hung or crucified, as the officers of law may dictate. Is it truthful, then? Is it a mark of wisdom for a Christian to say he loves Jesus as a man, or as a God, when in the nature of things he can not, in reality, do either, he having lived (if at all) many hundred years

Therefore, all the Christian can know or love must come from some ancient historical report from a second-hand reflection from an image, and that only presented or re-

flected in Greek characters or Roman words. Oh, ye wise sages and Christian pulpitarians, is it true that ye tell a "fib" each time you say you love "Dear Jesus?"

"Wisdom is the principal thing; therefore get wisdom; but with all thy getting, get understanding.

New Hampshire.

Mrs. Lora L. Craig, the young and eloquent inspired medium-lecturer, who was recently engaged in this and other adjoining States, writing, says:

I will redeem my promise this morning. We arrived safely home one week ago. I find Spiritualism is thriving here in the old Granite State. The late quarterly convention of Sullivan and Merrimac counties, have put a missionary into the field for three months, and a greater interest is manifested than ever before. In many towns souls that have been shrouded with the mantle of superstition, are awaking to realize the glories of this heaven-born phi-

As for myself, I have not decided what I may do;-perhaps "blow the bellows to fan the fire for some one else to warm by." Never were truer words spoken than those to me by you, brother. My day will come sometime; eternity awaits me; there will be time enough for me to enjoy some of the rich blessings of earth and heaven. Only twenty-three years have passed over my head, and the experiences I have been called to pass through have taught my soul to drink deep draughts of sorrow, and to lay aside selfishness, jealousy, and contention, and labor for the good of the common whole; to help the wanderer, whether going

down or climbing the hill. I shall try to send a list of new subscribers to the Journal as soon as I can, for I am anxious to spread the tidings contained in its well

stored pages far and near. Unity, N. H.

\$25,000 pledged to send this paper to new subscribers, for \$1.50 a year.

Our Correspondence.

Letter from Michigan.

Bro. Jones: In perusing the Religio-Philiposophical Journal of March 25th, 1871, I became interested in the account of spiritual manifestations, and the report of Mrs. M. L. Bangs, in which she says the spirits came, and not only talked with them, but frequently presented the children with presents, money, etc., and on some occasions did housework etc.; and on some occasions did housework such as ironing, sweeping, cooking,-making

pies, waffle-cakes, etc.,—also cating with them.
I have been a believer in the Spiritual philosophy about eighteen years; but such have been the developments of late, that I have my faith a little shaken sometimes, inasmuch as such phenomena have not been presented to my physical senses. My wife, to whom I have been married about four years, her sister, who resides with us, and some of our children, differ with me in religious belief. Although we have no domestic discord, yet when I read from the Journal, or any other modern Spiritual publications, I am met with sharp criticisms. When I am not able to remove their objections by any known principles of science, I am always able to bring parallel cases of ancient spiritual manifestations which they do

After reading to them the articles above alluded to, my wife and sister exclaimed: "You need not read any more; that is

enough! Only think—spirits come and do the work, and eat at the table! Do you believe

The first thought that came to my mind was, "Quick believers need broad shoulders. Therefore, instead of giving a definite answer, I told them I would write to the editor of the JOURNAL, and ascertain if he knew Mrs. M. L. Bangs, and have his testimony in regard to her reliability. I then referred him to Genesis, 18th chapter, 1-19 verses, and 19th chapter, 1-4 verses, where it is stated that the angels ate with Abraham and Lot, and told them if the angels could eat with men at one time, it would not be very difficult to believe they might at another time; that if we disbe-lieve one account, we might, with the aid of induction, disbelieve both.

AN INTERESTING TEST.

A few days ago I called at a house to enjoy a social chat, and after some conversation with those present, I proposed a circle for communications from departed friends. We received several from the guardian spirit of the medium and others, of a general character, encouraging us to good works, etc. One spirit said she had been in the Summer Land about two years, and by the aid of others she could come and communicate with us. She said she found that death was not so terrible a thing as she thought while living in the earth-form; that she had always looked upon it with terror; when thinking of it the tears would often stand in her eyes. Then she gave her name. Her statements corresponded with facts. But

After I arose to leave, and had bade the friends good night, having my hand upon the door-latch, the medium came to me and extended his hand. I gave mine in return, when he said, "Good evening." I responded, when he said, Good evening. I responded, when he remarked, "A few days ago I was a patient of yours, whom you had a great anxiety to cure, but you failed. It is all right

I asked, "Are you a lady?"
She answered, "Yes: you know who it is;
you did your duty, but did not succeed; it is

all right now. Good night."

A few days before this event I was solicited to go outside my usual field of practice, to see a young lady. Several physicians had pre-ceded me, but being an old acquaintance of the family, I was called. During my last visit the young lady earnestly said:

"Doctor, if you do n't cure me if I can come back I will, and haunt you."

I replied, "If I don't succeed, I want you

to return." She answered: "I will." I like to be haunted in that way.

DR. W. CLARK. Fallsburgh, Mich., March 12th.

Reply: We are well acquainted with Mrs. Bangs, the lady referred to, her husband, and their family connections, residing in this city. They are all truthful people whose word on all subjects will be believed as readily as that of the most creditable people of our city. They are above reproach for truth and veracity.-[ED. JOURNAL.

--Westfield, Pennsylvania.

S. S. Jones — Dear Sir: We, as the orthodox brethren say, have just been having a "precious season," and whether any precious souls have been saved, time alone can reveal. B. F. Underwood has been holding a discussion with a Rev. Taylor,

Resolved, That the Bible is the Word of God.

As a matter of course the "devout" exclaim,
"How are the mighty fallen!"

The exponent of Biblical fables told his story,

established the truthfulness of the Bible in two evenings, and departed from here crest-fallen, and evenings, and departed from here crest-fallen, and it is fair to presume him a wise man. We then had two very interesting lectures by Mr. Underwood, one Sabbath afternoon and one in the evening. Mr. Taylor, in order to whip into the traces the shaking ones made a very "wrestling" prayer, and our friend Underwood paid him off in his own coin. I herewith send you a copy of Mr. Underwood's prayer, for publication in the JOURNAL, thinking it will prove interesting to your readers. The manner of Mr. Underwood while praying, was well suited to the prayer, adding to its effects, and making it the most remarkable one I ever heard:

one I ever heard: MR. UNDERWOOD'S PRAYER.

Thou incomprehensible Power, Essence or Being, said to exist as the Author of Nature,—and called by different names, as, Jehovah, Brahm, Lord, Jupiter, Allah; worshiped as a Negro in Africa, as an Indian by the untutored savage of America, and by the mass of Christians as a Caucassian, sitting on a great throne, high in the heavens, with a crown on his head, and a sceptre in his hand, and holy angels all around, ministering to his wants, and chanting his praise; but believed by the better educated and more thoughtful among by the better educated and more thoughtful among thy worshipers, to be something of which no correct conception can be formed by the mind, and recognized by us only as the aggregate of the forces of nature, inherent in, and inseparable from matter, constituting the Soul of the Universe,—"That which warms in the sun, refreshes in the breeze which warms in the sun, refreshes in the breeze; glows in the stars, and blossoms in the trees." Whatever thou art, we make no attempt to extol thy name, for, if but half as great and good as most of thy worshipers profess to believe, thou canst not be pleased with the praises and flatteries of men. We attempt not in this prayer, to give thee any information, for, according to those who claim to be in special communication with thee, and seem intimately acquainted with all thy claim to be in special communication with thee, and seem intimately acquainted with all thy secrets, designs, and doings, thou knowest all things, even the inmost secrets of our hearts. We do not ask for any special favors for our opponent, on this occasion, for he has already informed thee concerning what he wants; and he is presumed to understand his needs much better than we can describe them. We ask no special favor for ourself, because, in the first place, it does not comport with our notions of fair play, to invoke their aid in an intellectual contest with a gentleman who has come here to debate with us and not with thee. come here to debate with us and not with thee. In the second place, we think we can sustain our position in this debate without other assistance

than that afforded by the silent but powerful aids which lie on the table before us; and in the third place, however much either of us might desire special help from thee, we do not believe thou wouldst interfere to give one the slightest advantage over the other. We have seen the prayers of millions of Christian devotees utterly disregarded by thee, and that in cases where not only opinions were involved, but the fireside, the property, and even the lives of many thousands of innocent and good people, yet thou didst not stay the destroyer, neither alleviate the suffering and missing of any. How, then, can we expect thou wilt be of any assistance to either my opponent or myself in this comparatively insignificant couldst. And while we are sure that intellectual work of this debate must comparatively insignificant couldst. And while we are sure that intellectual work of this debate must be performed by the disputants, we think it unwise for either of us to look to the victory. "Providence is always on the side of the strongest battallions," at least they win whether they fight in the cause of right or wrong. "Trust in God and keep your powder dry," said Cromwell to his soldiers; and as we are satisfied that in battle, more depends upon the quantity and condition of ammunition, than upon mere men who trust in God, so in an intellectual contest like this, we believe that an aclectual contest like this, we believe that an acquaintance with the subject, and power, and skill in presenting arguments are more important than reliance on these Had we any faith in the efficacy of prayer, there are many favors we might solicit; but since we are satisfied that we can obtain nothing by addresses to thee, which would not come just as surely without, we close our prayer to turn our attention to our opponent, and the important question under consideration. Amen.

A Preacher Wanted.

sideration. Amen.

Bro. Jones:-Last fall I delivered a course of seven lecture at Clinton school-house, near this city, leaving a free platform at the close of each lecture. A standing challenge was held out to the clergy, and though the meetings were made up entirely of Christians, I met with no opposition, except a feeble effort from "the brethren," who, finding themselves overwhelmed, sent for a preacher—Brooks, of Du Quoin—who has failed to come and defend

In December, I published a challenge in the Centralia Sentinel to the clergy of this city,

to a debate on the following resolution:

Resolved, That the Bible, King James' version, sustains Modern Spiritualism in all its phases and teachings.

Bros. Cell, Robinson, Scoffeld, Brow, and Viche have, as yet, failed to respond.

A few evenings since, I delivered two lectures to an entirely Orthodox audience, at the Brookside school-house, four miles west of Centralia. At the close of the first lecture, on "What is Spiritualism?" after some awkward efforts at debate on the part of "the brethren," and finding my arguments unanswerable, a Mr. O. C. Post, an adherent to the church, arose with "a motion, as one of the directors of this school district, that the doors of the school-house be closed against such blasphemy!" But the audience, aware of this being free America, in the 19th century, cried out with united voice, "No! let us have free speech."

The second lecture, on "The Objector Answered," met with violent opposition at the outset, by an ex-preacher, Mr. J. H. Butler, who, while I was comparing the morals of Christians with the morals of Spiritualsts, arose, and moved that I "be put out of the house." A member of the Baptist Church protested, "Let us have free speech!—go on!" and the sound of "go on" was heard in every part of the house.

Mr. Post and Mr. Butler are my neighbors, and otherwise good men, for whom I harbor no ill-will nor ill-feelings; but let them and others remember that they live in the land of Patrick Henry, of Jefferson, of Wash-inton, of Franklin, of Clay and Webster, and of the thousands who suffered death for constitutional liberty, both religious and political, and in the nineteenth century.

At the close of this lecture, home talent being spent, it was decided to send away for a man to oppose me on the following resolution

of their framing: Resolved, That Spiritualism is identical with the teachings of Jesus, the Christ.

Now, if there is a clergyman in Illinois bold enough to pick up the gauntlet, let him come to Centralia and do it. I will meet him as "Greek meets Greek."

Greek.
Thine, as ever,
J. W. EVARTS.

Centralia, Ill.

Letter from Massachusetts.

I will do all I can to extend the circulation of the Journal. I have been much interested in Brother Francis' "Search after God." I found him more than sixty years ago, but then did not know it. Now I am convinced that it was the same power that operates upon me at present; and which I ascribe to spirit friends. I was impressed to act upon my own responsibility, regardless of Church or State. The Church insisted upon it that I must obey her ordinances, or I could not be saved. contended that my salvation lay between myself and my Creator, and that I should not perform any of her ordinances. The State demanded that I should obey its laws, or suffer such pains and penalties as they chose to inflict. I told them I believed in a higher law than their enactments. They had the power to do with me as they pleased. The highest God that I know is the spirit of love within my own breast, which prompts me to act up to my highest conceptions of right and duty. I see no other way in which the Harmonial

Philosophy can be carried out. I think the signs are auspicious of great events. All true Spiritualists will feel that their unseen protectors will not suffer any calamity to befall them, only what is needful to educate them up to a higher life. They will not ask for the sword to be made use of for their protection.

THOMAS HASKELL. West Gloucester, Mass., March 4th.

Note from J. H. Andrus.

"ALMONT HUMBUG EXPOSED." An article under the above caption, or something like it, appeared in the Detroit Post a few days since, which is so shallow as scarcely to need a contradiction. However, it may be that some people are non compos or stultified through priestcraft, so as to readily believe all of the snake, whale, bear (bare), and virgin storles contained in the Bible to be literally true, because priests tell them that it is the "word of God"-and if so, they might also believe that Charles H. Reed could, while securely bound and tied, hands, neck, and heels in a chair, get his hands loose, put two handfuls of rice into his "mouth," and " with a lever, raise a table from the floor and turn it over upon his head," without toppling over; put a solid steel ring around a chair leg, and then get his hands tied again, all within the space of some two or three seconds of time, because they read it in the Post.

Mr. Charles H Read has not been in Almont since February, 1871, when he gave two seances, to good andiences, and without any exposure of humbuggery, pocketed his money and went away with it, having given good and general satisfaction.

Wonder if all the "exposures" of mediums have as much, or rather, so little, truth for a

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ABSTRACT OF

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HIGHLY IMPORTANT.

"They are creating a great excitement here. It can traly 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 hearly all over my body. After taking your Positive Powders about four days, I shoved up my sleeve to see how my arm locked, and to my utter astonishment, the scales would cleave off easily, and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They corred my lungs that were tied up with Phlegm and Cough. The Hheumatism in my muscles commenced many i could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legs quite easy. By overdoha, last fall, I brought on a Pain stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from Blind, so that I could not know a person in the same yet I took only two boxes of Negatives. On Thursday, I called on Mr. Bowles who had been sick about two Her limbs were swelled to her body; she could not do anything, or go about the house. I could not prevail 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 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. We do not him to oversthe last one of spence's Positive Powders the night. He 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. He 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. He may be the said 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
cared me of Dyspepsia, and there has not been any
return of it for over a year. They cured one of my familly 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, Incl.) "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 - 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 Poseders are adding and the contexts. itive 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, Ioxa.) "My daughter had the Cholera Morbus in 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 cured of Rheumatism and Erystpelas. 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 road 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 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 Orage Mission, Kansas.) "Four years ago I used about half a box of your Positive Powders which took all the Dyspepsia out of me, root and branch, and left no symptoms of it, till now, owing to a wrong and careless mode of living, it has set in *gain*. Inclosed find \$5.00, for which send me Positive Powders. I shall neve be without them again as long as I five. They have proved their 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 medicine. 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 daughter 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. Chapia, wen an 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 re-lief. 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. N. N. Reese had Inflammation of the Wind-pipe 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**, 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.)

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E. V. WILSON.

Plain Talk to Dr. Slade.

Brother, we had a sitting with you on the forenoon of Thursday, January 11th, 1873; again in the evening of the same day, on which occasion, certain physical phenomena took place. We have had many sittings with you heretofore, and in every case have found you true. During our sitting with you on the 11th of last January, we had no suspicion of foul play. We came not to detect a cheat, but to meet an honest brother and medium.

Bro, Slade, we have known you since 1860-first meeting you at Ann Arbor, Mich. Do you not remember it? We were at the home of our mutual friends, the Thompsons. We next met at Jackson; again in various other parts of the country. Everywhere you avowed your honesty. At first we were suspicious-finally we believed in you.

Said our mutual friend, Dr. Child, of Philadelphia, "We can point to Dr. Slade and say he is honest."

"Dr. Slade is a true medium-above suspicion of fraud and to be relled on," said our Bro. J. V. Mansfield to us on the very morning we called on them. Others have said more than this in praise of you.

Bro. S. S. Jones, on our departure from Chicago eastward, said to us, "Write just what you see at Dr. Slade's." We did so.

The humbugs of the day, such as McQueen, VonVleck, and Leland, have never attacked you. THE RELIGIO-PHILOSOPHICAL JOURNAL, Banner of Light, American Spiritualist, and Present Age, have ever pointed to you with pride, as good and true,

In many places, I have backed up your mediumship with words of honorable mention; and sometimes put your calumniators to flight, in offering to pay their expenses to your home, or stoppingplace, to prove your honesty. We wrote an account of you-honestly wrote just what we saw.

And now, my brother, we have read in sorrow, your expose in the columns of the N. Y. Sun, also In No. 1, Vol. 12, of our beloved Religio-Philo-SOPHICAL JOURNAL. Bro. Slade, we have not lost all confidence in you-no! not quite; and yet our confidence is shaken - terribly shaken; not in Spiritualism, but in Dr. Henry Slade, and we call on you in sorrow, in grief, to come out like a man,-if you are guilty acknowledge your error. Shake off the baneful influences that have degraded you, reducing you from the holiest calling that man ever aspired to, viz: that of medium for angels to teach the gospel of immortal progression through, to the career of a common cheat, or a confidence man. Men, women, and children, are your victims. Among these I find Bros. T. G. Forster, J. V. Mansfield, E. V. Wilson, and others. You have made them retail your falsehoods that others on their testimony might come to your room, to be swindled and robbed of their money, that you might wear diamond rings, precious stones, living in royal estate, holding the hand of pure-minded men and women in yours, pretending to tell the truth, yet breathing a lie. Bro. Slade, we call on you in the name of humanity, of the angel world, of our Sister Aleinda Wilhelm your wife, now an angel,-in the name of an outraged spiritual community, to come forward and clear up this terrible expose, or own up your frauds and errors, and fall back upon your original mediumship. We call on you to throw off the baneful influences of your surroundings. Bro. Henry will you do it? Will you come forth from the flery trial through which you are passing, purer and better for the trial; or will you continue in error, losing caste here and hereafter?

Bro. Slade, yesterday you were a brilliant star in our constellation of fixed stars-mediums. Every reader searched the columns of our papers for items from Dr. Slade. On every hand we were asked the question, "Do you know Dr. Slade? Is it not glorious to witness the slate writing independent of his touch or contact?"

An old Atheist, whom none respect more than we do, in answer to our question, "What made you leave Atheism and adopt Spiritualism?" replied, and his aged lips trembled and his dim eyes filled with tears, "Well, Bro. Wilson, it was in this wise. Dr. Slade came to our city, and on every hand I heard of the wonderful things that were being done at the Doctor's rooms. I went to him expecting nothing, and there lay the little slate on the table before me, and under it a very small pencil, and I heard writing, and when it ceased, I read words of cheer from a darling daughter, that I had laid away in the cold ground, never, never more to see or hear, and there before me was her name in full, with such loving words from her. Oh, Bro. Wilson, language can not describe my joy! God bless Dr. Henry Slade, for through him, my child has brought her old father to a knowledge of immortality."

He is at rest, Dr. Slade, gone on to his summer home. Imagine his feelings, my brother, as he contemplates your fallen estate.

There lies before us a letter. It is from a wifeher husband is dead. She is a Christian. We know her. She writes:

"Friend Wilson: You know I am poor, and need all I have to support me. Can you advise me as an honest man, to go to New York to see Dr. Slade? I will willingly take in washing to support myself and children. I would go on foot a thousand miles to see my husband for one moment, to hear his voice once more, and that, too, from eternity. Oh, Bro. Wilson, do advise me. What shall I do ?"

We ask you, Bro. Slade, are you prepared to meet this woman's wants? Shall we write her, "Sister, do not go, Dr. Slade is a humbug, a cheat, a confidence man; the associated knave of a gang of swindlers-Drs. Slade, Simmons & Co.?" Oh, Henry, how you have fallen! gone out of our constellation; your fair name tarnished. We do not mourn for Spiritualism-that cannot suffer at your hand; but we mourn your fall. We now call on you to rise up and shake off this terrible incubus. Redeem yourself. We will not cast you off. Oh, come back and be once more a true man, as well as co-worker with us for the truth.

Brother, will you heed our call! We will overlook every offense, and take you by the hand and say, "Come into our ranks again. We cannot forgive you-there is no such thing as forgiveness here, or hereafter. Come, brother, let us hear from you! Are you the villain the N. Y. Sun represents you to be? or can you clear your skirts of these charges? If you can, do it without delay.

Sincerity is speaking as we think, believing as d, acting as we profess, performing as we promise, and being as we appear to be.

Theodore Tilton predicts that within twenty years there will be a union between the Congregationalists and the Presbyterians.

E. V. Wilson's Appointments for April.

Will speak in Erie, Pa., on Friday, Saturday, and Sunday, the 5th, 6th, 7th,-four lectures. In Mechanicsville, Iowa, Friday, Saturday, and Sunday evening, and Sunday morning, April 26th, 27th, and 28th,-four lectures. We can speak for the friends of Spiritualism, on Monday, Tuesday, and Wednesday evenings, April 29th, 30th, and May 1st, 1872, in Mt. Vernon, Iowa-if required, on terms mentioned when we saw them at Mechanicsville, Iowa, in December last. We will be at our home in Lombard DuPage County, Ill., from April 10th to the 26th. All letters to us from this date should be directed accordingly.

A Highly Improbable Story.

As we were looking over our Book List, a friend dropped in and related the following

Some "STRANGE VISITORS" came to "OUR PLANET," through a Horne, who wished to instruct us as to the "FUTURE LIFE," so Sweet, and to convince us of "REAL LIFE IN THE SPIRIT LAND," and brought a King to do it. He introduced them to Lois Waisbroker, who, after making them acquainted with "HELEN HARLOW" and "ALICE VALE," as an especial favor, took them out to gather "MAYWEED Blossoms." While thus engaged, a Child called their attention to some "MARRIED WOMEN." who were earnestly discussing the "Progress OF RELIGIOUS IDEAS." They joined in the conversation for some time, when all becoming tired they crossed the field, and found, to their surprise, the "GATES AJAR," though the inclosure was strongly "HEDGED IN." Here they met a great and good man, A. J. Davis, whom they instantly recognized as an old friend. He cordially invited them to visit "THE TEM-PLE," which he had lately completed, and in which he felt great pride. On the way they refreshed themselves at the "Fountain," where Bro. Davis entertained them with the "TALE OF A PHYSICIAN." With the assistance of the "Magic Staff," they finally reached their destination, and rested for the night. During the evening they beheld a new moon over their right shoulder, which circumstance, the seer said was a "HARBINGER OF HEALTH," and one of "NATURE'S DIVINE REVELATIONS." Awakening early, "DAWN" disclosed new subjects for investigation. Finding they had not time for the "Hull" of them, they called "THE QUESTION SETTLED," and started in pursuit of "THE VOICES," which Bro. Barlow said he had heard thousands of people say could always be found at the office of that most liberal, wide-awake, and progressive sheet, the Religio-Philosophical Journal. Published every Saturday at 150 Fourth Ave., Chicago.

"JESUS OF NAZARETH," by Paul and Judas, "SATAN," by Graves, "BHAGVAT-GEETA," and "SUNDAY QUESTION," are out of print. The plates were burned up. We shall republish during the ensuing year.

Spiritual Convention.

The Central New York Association of Spiritualists will hold their next regular meeting at the City Hall, Utica, New York, on the 27th and 28th days of April, 1872. Good speaking will be secured, and we are to have a good time generally. All are invited to attend. L. D. SMITH, Sec.

Passed to Spirit Life.

B. Kyser, of De Soto, Mo., passed to spirit-life, March

Passed to spirit-life, from Warsaw, Rice Co., Minn,,

James Clemmer, aged about 90 years. Funeral services by the writer.

HARRIET E. POPE. Removed to her spirit-home, from her earth-home, at South Camden, Hillsdale Co., Mich., March 13th, 1872, Mrs. Sarah Lewellen Coney, aged 54 years. She firmly believed in the Spiritual Philosophy for many years, and finally died in the triumphs of its blessed faith. She has left a companion, three children, and many friends, to mourn her loss.

LITERARY NOTICES.

The Phrenological Journal, for April, contains an abundance of that which is pleasant to read and good to

The Herald of Health, for April, has its usual amount of entertaining reading and valuable information.

Peters' Musical Monthly is certainly the cheapest musical publication in the world, and we have yet to hear a single person say any thing against its varied and charming selections of vocal and instrumental music. The April number has ten pieces of music.

Harper's Magazine, for April, offers novel and unusual attractions. It contains sixteen articles, covering the greatest variety of subjects, and ten of these are illnstrated, the number altogether containing over seventyfive engravings.

The Prospects of Vallejo; or evidences that Vallejo will become a great city. A republication of a series of articles originally appearing in the Vallejo Evening Chronicle, from March to July, 1871. This book will be of especial interest to those seeking places to invest their money with the hope of reali-ing large profits therefrom.

Reformation and Revolution Fifty Aphorisms, by J. J. Van Oosterzee, Professor of Theology in the University of Utrecht, Holland. Translated by E. Vanorden. Heavy tinted paper pamphlet 25 cents. Carpenter and Sheldon, Publishers, Chicago. These aphorisms formed the basis of a two days discussion by the last Evangelical Alliance at Amsterdam, and have been criticised or commended by the leading theologians of Europe.

The Overland Monthly, for April. This ever-welcome periodical opens with a series, in one paper, of most exquisite pen-pictures of the ocean, entitled "Sea Studies," followed by "A Ride through Oregon," written by the now famous "Poet of the Sierras," Joaquin Miller, as we learn from the extract-sheet accompanying the magazine. "Mr. Rice's Romance" introduces the reader to a vivid picture of life in the early days of California. The Overland has become famous for these character-sketches, and they are a feature of the magazine, each number being enriched with one or more of these peculiarly interesting description. John H. Carmany & Co., Publishers, 408 Washington St., San Francisco, California. \$4.00 per

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SIONERS.

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The Identity of these Conditions with other States and Mysteries.

Together With

AN ACCOUNT OF SEVERAL OBSTETRICAL CASES DELIV-ERED WHILE IN THIS STATE; THE PROPER METHOD OF PREPARING SUBJECTS FOR SURGICAL OPERA-TIONS; THEIR MANAGEMENT DURING AND AF-TER THE SAME, AND THE LATEST AND BEST METHOD OF CURING DISEASES, ETC., IN THOSE PERSONS WHO ARE IN THAT CONDITION.

Wm. B. Fahnestock, M.D.

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

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

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of the pamphlet.

SUNDAY NOT THE SABBATH-ALL

DAYS ALIKE HOLY. A controversy between
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By this art all Nervous, Inflammatory, and painful diseases can be cured, and when an injury has been sustained, or painful diseases exist, the patient can keep the parts in an insensible condition until restoration has taken place. Even Consumption has been cured in this way, and ladies can pass through labor without feeling

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age stamps should always be inclosed. MARY B. LUCAS, M.D.

county, N. J., will prescribe for patients and send receipts for making, with-out alchohol or fermentation, pure restoratives from grapes and other fruits. No drugs advised. Inclose full name, age, and leading symptoms, with \$2.00. Receipts for making and preserving unfermented fruit juices, \$1. A plan of great importance to those interested in the culture and sale of fruits, \$1.00.

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This remedy has been used in many cases of this dreaded disease, and in no one has it failed to perform a speedy and a perfect cure, where the directions have been strictly followed, and is also considered by many as a SPECIFIC In all Cases of Catarrh.

The THROAT REMEDY will cure Quinsy, Common Sore Throat, Diptheria, Croup, and any form of the very disagreeable and distressing disease. Catarrh. Beware of base imitations. Get the original and genuine. Medical pretenders as Dr J. Briggs' and other's Remedy for Catarrh, &c., &c., are in the market. See SEE THAT YOU GET DR. J. E. BRIGGS Throat Remedy. Price 50 cents per bottle. One dozen bottles for \$4.50. Sent by express.

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

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

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

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Under the direction and advice of the Spiritual Intelligence, most influential in inaugurating the movement known as "Modern Spiritualism," a NEW MONTHLY MAGAZINE, of the highest possible literary tone and interest, has been projected, to be entitled

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