Ernth wears no mask, bows at no human sprine, seeks neither place nor applause: she only asks a bearing,

TOLUME XII.

CHICAGO, APRIL 27, 1872.

NUMBER 6.

SPIRITUALISM

Miract of a Lecture Delivered by Thos.
K. Beecher, at the Opera House,
Eimira, New York, Sunday
Evening, March 17,
1872.

for the Saddacces say that there is no resurrection, her angel nor spirit, but the Pharisees confess c-Acts xxiii, 8.

By this text it appears that there is no restrict.

By this text it appears that Sadducees are no derninearm.

Side by side with the picus, we have always believed in God and angels, souls of men in and out of the body, we at atlonal and scientific incredulous people, the following side of the side of the

when first, namely, the things of the flesh, sould seem more demonstrable and substantial than the things of the spirit. They who have been born of the flesh and the flesh only, all mind the things of the flesh. They who have been born of the spirit will mind the things of the spirit will mind the things of the spirit will mind the things of the spirit. And men do not natually, that is to say at first, discern the things of the spirit, neither can they know them, for any are spiritually seen and only so.

When a scientific man, therefore, arranges is aboratory and adjusts his apparatus, all of invented for the express purpose of detect, and measuring matter and the forces that have between the atoms, and insists that there is not in the universe any form of being or see except that which can be detected and assured by his scientific apparatus, he is beging the question at the outset. As if a man load deliberately shut his eyes and demand atall the phenomena of light should report penselves to his ears. Spiritual forces, being, of as awe know anything about them, purely standary activities, can not be turned on or mend off like a miller's head of water or the as in our burners; but must always be investigated by permission of the intelligent beings, wheher they be whimsical, mischievous, angle or divine.

In our dealings we are wont to say, "If you lesse," anything like suspicions or contempt is insult excites antagonism and obstinacy. He who comes to you proclaiming that he becres you an illusion, a nobody, a cheat not roth a wise man's attention, in a certain sense forces you to silence and an answering of common of him.

Tobject, therefore, to all the scientific investations of Spiritualism which have been un-

bject, therefore, to all the scientific inves

lempt of him.

I object, therefore, to all the scientific investigations of Spiritualism which have been unertaken as yet by natural philosophers of high repute, that they all approach the subject of as if they were dealing with intelligent spirits their equals or superiors, but unwillingly, contemptuously. They find a verdict lefore they begin to investigate. They have a satronizing way with them, as much as to say, "fes," there are so many fools that believe that there are spirits that we will, for a little thile, give up our more important affairs long along to unmask the deception.

I have in mind a minister of the gospel ridely known in the United States, who has lited the reason, I learned that he had been spected eight or ten times by very noble vamen; when I inquired why he was so rejected, I was told that he always approached them a patronizing and condescending way, as if willing to share his high station with them, if they had wit enough to see what was good for him, and with enough to see what was good for him a patronizing and condescending may, as if willing to share his high station with them, if hey had wit enough to see what was good for him, and with the nough to see what was good for him and a patronizing and condescending way, as if willing to share his high station with them, if hey had wit enough to see what was good for him and the sum of the second way has approached their mystay—refuse to answer, or delight in deceiving him.

Now, citizens, I insist that spirits have rights

Now, citizens, I insist that spirits have rights Aby, current, it is as ungentlemanly to insult them as it is for us to insult each other. If I wish to make your acquaintance I shall do it by your are and shall never know you and your ways except I approach you politely. Seeking to have sligate you in any other way you will treat me either with contempt, or will have a genulue pleasure in fooling me.

me either with contempt, or will have a genu-lespleasure in fooling me.
If asked then why few or no scientific men of any attainment have any confidence in what are called spiritual manifestations, this is my

as called spiritual manifestations, this is my aswer:

First, they begin by denying that they themselves have any souls to speak of, which may possibly be true; and,
Second, that all other souls in the universe are beneath a wise man's attention.

They begin their investigations by putting out their spiritual eyes and disusing the habits of religion, and when they are cast out of good seelely in consequence of their rudeness and supplify make it a boast that they do not see and never have seen any phenomena worth calling spiritual. To people of this class I suppose the words of our Lord Jesus apply:

"I thank thee, Father, Lord of heaven and earth, that thou hast kept these things from the wise and prudent, and hast revealed them that is in no unjustifiable inference, ap-

anto babes."

That this is no unjustifiable inference, appears in the solemn utterance of Moses in Deukronomy, x, 17:

"The Lord, your God, is the God of gods and Lord of lords, a great God, mighty and terrible."

The gods of the heathen are spoken of very lequently. And finally the Apostle Paul explicitly declares: "There be lords many and gods many, but to us one God."—First corinthians, viii, 6.

It is an unscriptural error that confounds.

idols with false gods. An idol is nothing at all. But inferior gods are spoken of certainly by Moses, by Samuel, by David, by Jesus Christ and by Paul.

Next we find the people of Israel forbidden Next we find the people of israel formouse, to use divination or an enchanter, or a witch, or a consulter with spirits (this last phrase, I am told, is in Hebrew, literally the man or woman that there is in them a spirit—a very perfect definition of our modern medium), or a

izard, or a nocromancer.

These tendencies to divination and necro wizard, or a nocromancer.

These tendencies to divination and necromancy were so strong, and are to day so strong among men, that just as total abstinence is the necessary cure for general drunkenness, so the Lord God prescribed total abstinence from dead bodies as the only cure for this wide-spread consulting of the dead. "He that toucheth the dead body of any man shall be unclean seven days." Priests and all the ministers of the tabernacle were in a special manner forbidden, under severe penalties, from approaching the dead, in which respect the priests of Israel strikingly contrast with the priests and preachers of all other religions.

We find, also (and I pray you remember that I am not exhausting the teachings of Scripture, but am glancing at facts which live in my memory, perhaps not one-tenth part of what I might quote), that when Balaam bribed, was going on his errand, and an angel stood in the way before him; that the ass on which he rode saw the angel (just as cats and dogs and horses see spirits to-day) before Balaam saw him; that the Lord opened his eyes and Balaam too saw the angel.

We find the woman of Endor, usually and

the angel.

We find the woman of Endor, usually and improperly called a witch. She did not know Saul until after her incantations, when she became clairvoyant, as we should say, and recognized the king through his disguises, and brought him a message from Samuel.

I would have you notice, too, that all spirits, or at least samples of every class, have, according to Scripture testimony, made themselves apparent to the eye or the ear, and sometimes to both. God appearad to Adam and talked with him; to Abraham, in the form of a traveler; afterward to Lot in Sodom; before Moses in a sphere of light around the acacia tree; to all Israel in the pillar of fire and cloud that went before them as they journeyed and rested on the holy place when they camped; to Elijah, by a still, small voice; to Solomon when he declicated the temple; to Shadrach, Meshach and Abednego in the flery furnace.

These and like manifestations of God we call by the learned name, "theophanies," that is, outshinings of God. It still remains true, however, that no man hath seen God at any time, for no man can look upon Him and live. Angels appeared to the shepterds as they watched their flocks the evening when Christ was born. Satan appeared to tempt Jesus. Angels appeared again and ministered to him. Angels appeared at the sepulchre and in the garden at his resurrection. Angels stood upon the mount of Olives when he ascended. An angel of the Lord led Peter out of his prison. And when our Lord rose from the dead you remember many saints came forth from their graves, and were seen of many in Jerusalem.

Summing this matter briefly, we find revealed by many Scriptures, (1) God in three persons, (2) inferior gods—gods of nations, (3) we have archangels and angels, the heavenly hierarchy, so-called by John Milton. We have guardian angels that do always behold the face of the Father in heaven.

My fellow citizens, do not mistake me. I am not endeavoring to set forth the Bible doctrine as to the unseen or spiritual world. I am only calling your attentio

should move that body round than that a spirit should move this melodeon round? It is so many pounds of matter in either case. And are you or I able to see and say that a hundred and fifty pounds of one sort of matter are more easily moved by a spirit than a hundred and fifty pounds of another sort of matter?

We are all apt to mistake familiar facts as if they were explainable. To me it seems quite as mysterious that a certain life or spirit or soul that engineers my body should be able to make manifestations, as that any other spirit that you choose to name should make manifestations through some derided or half crazy medium. Because a thing has been doing for fifty years it is not therefore explained: it is only made common.

ntly years it is not increased only made common.

It is often said that our bodies present an apparatus peculiarly adapted to an indwelling soul, an apparatus of nerves and nerve centres with a final concentration at or near the brain—as if this explained anything. Suppose a

Come with me to the depot or the Rath-bun House, and you shall hear the click of the

telegraph.
"Who makes that click?"

bun House, and you shall hear the click of the telegraph.

"Who makes that click?"

"Buff... says the operator.
How does he make it? He opens and closes the circuit. What circuit? The ground and the wire along the telegraph poles. Well, I will go to Buffalo and see it done. When I get there the telegraph people show me into a room ten feet square let us suppose, filled with batteries and magnets, and wires and keys, and all manner of telegraphic apparatus, plump full, so that I can not even open the door, but can only peep in. And they tell me that that room sends the messages. But who starts the room agoing. Ah, the room starts itself, they answer. Empty it out, I say, and let me look at it. Oh, it won't do anything, they reply, if you empty it. There is nothing there that we know of except what you see. Well, that's wonderful. Do you mean to say that you can talk through this hole into that room rull of stuff, and messages be sent to Cnicago, New York, Elmira, all over the land, just by talking in at that hole? There must be a fellow in there. You can't fool me with a lot of copper wire that way. There is a man hid in there. I am so carnest about it that they let me empty the room from end to end. And I find nothing except batteries, and wires, and keys, and switches, and zincs, and carbons, and other telegraph stuff. Well, well. I say.

Now, friends, in what does this rude illustration dilt-r from what is now going on in this room. I am speaking to you. There are a couple of holes in your head, and I send messages by those two cars of yours into a room that is full of coils and convolutions of brain. There is a httle nerve-wire that goes from your ear to your brain. Were I to yell fire, it would startle you, and you would send messages out to your feet and legs to run, or other messages more sensible, to sit still and wait till the rest had run. I say, wonderful! Another man says, Pshaw! that's nothing; of course brain will act that way. No, I reply; there is a man in, or near, or around that brain.

You talk of the brain as if it were some sort of stuff, so that it was not at all wonderful to find a spirit setting a whole body going, if it only has a brain to work with. Welt, then suppose I bring before you a nice, fresh, warm brain on a platter, or if you please, in its own skull. Talk to it now. What is wanting? Why can't I make an impression on that brain It is all there. We can only answer that the life is gone, the soul is gone, the something or other is gone.

I repeat the question. Because a thing is un-

life is gone, the soul is gone, the something or other is gone.

I repeat the question, Because a thing is uncommon, are we therefore to reject it as incredible? The general rule is that men ride horses one at a time. Is it therefore incredible that two should ride the same horse, or three or four? It is common with us that one family lives in a house. Is it therefore incredible that eighteen or twenty families should be found somewhere swarming in a tenement house? It is common for one player at a time to perform on a piano. Dees this fact make it incredible that a traveler should have heard a tune performed by four hands? It is common that one soul, one life, one intelligence, works through one body. Is it therefore absurd or incredible that two souls or two spirits should use the same body? It is amazing that one can do it. Is it any more amazing that two can do it? I agree that it is more uncommon, remember, but not a whit more wonderful.

If you say of course every man has one soul, but there is not room for two, I reply, show me room for one. I can not tell you where about in the body one soul resides. Theories differ. And if in these days of science, you incline to say that the soul resides at head quarters in the brain, I reply that this is the most crowd of part of the body. It is the last place where one would look for a spare room in which to accommodate a mysterious visitor. And I am quite sure there is as much room there for two as there is for one.

And next, if, as is the case, we find that there is no nation under heaven of whom we have any hist ric record that has not preserved more or less testimony, that certain men or women have been inspired by gods or possessed by spirits, are we wise when we toss the head and say Superstition! Ignorance! Darkness? Is it absurd to be ieve in spiriual man ifestations merely because we are accustomed to the manifestations of one spirit at a time? Where there is so much smoke of what you call Superstition, is it not probable that there is a little fire of fac I repeat the question, Because a thing is un-

It goes with the gone. It goes to the place of departed spirits. Well, it seems as men have been dying for a great number of years, it seems probable that there are a great many spirits somewhere; and, if as they float or travel through space, the orbit of the earth should happen to intersect the realm or region which they frequent, manifestations would probably be very plenty about that time. Do you smile at this suggestion? It is only talking astronomic talk—just what is gravely printed in our school books about meteors. Why do we have August and November meteors? and why are they so plenty some years and so scarce other years? Astronomers gravely answer: It is probable that star-dust, meteorimatter, is irregularly diffused through space; and when the earth, in its regular coursing, happens to roll through one of these clouds, these meteors light up strangely and fill all the heavens; and when the earth has rushed through to the other side we cease to see them. Now you see them, now you don't see them. Now you see them, now you don't see them. Now you see them, now you don't see them. Nowly laughs at astronomers for such talk. They believe in a space and place of wandering meteors. Why may not you and I believe in a space or place of departed souls? And if the time when our Lord was upon earth was a good time for spiritual manifestations, and then there were hundreds of years when there were no spiritual manifestations, if there was a time when witches abounded, and another time when they did not abound, what of it? If the earth gets to rolling through the place of departed spirits, I know no reason why they should not swarm round the earth at such times.

times.

The only way possible by which to avoid these conclusions is by an effort of will to stand upon the cold, stony pedestal of unbelief—deny everything and demand proof. Close every sense by which a spiritual impression can come in, and leave open only those senses by which physical forces can make themselves known, and I promise to any man perfect success in attaining to the comfortable estate of the Sadducees. You can prove to yourself that there is neither God, angel, devil, nor soul of man, nor resurrection, nor hope hereafter. And may God have mercy on your soul if you have any.

While this work of sanctification and divine possession is going on, it may well be that the

While this work of sanctification and divine possession is going on, it may well be that the angels—who thronged the manger of the child Jesus—served him when weary after temptation in the wilderness; watched over his tomb while dead; and Ingered with explanations when he ascended. It may well be, I say, that angels shall attend upon the infancy, youth, monhood, old age, death and resurrection of every true believer. And when the hour of mystery and thrilling interest which awaits us all (the hour of death) shall arrive, I make no question that, as when we were born once of the flesh there waited to welcome us the love and guidance of father and mother, so there shall await us when we are born again of the spirit, a warmer and more competent guidance. Blessed be God for the gift of ministering spirits.

THE SLADE EXPOSURE.

Dr. Henry Slade Refutes the Charges of the New York Sun's Reporter-Full Particulars of the Attempted Expose.

EDITOR JOURNAL:—I should not have thought myself called upon to answer the false statements that appeared in the New York San of the 22d of February, regarding the phenomena which occur in my presence, had not the article been transferred almost entirely to your able Journal.

Although I might, with the utmost confidence, leave all the points involved in the hands of hundreds of persons of larger logical minds and the highest legal and literary attainments, who have witnessed these manifestations. Yet I shall advert briefly to those on which you seem to have dwelt with some emphasis.

on which you seem to have dwelf with some emphasis.

In the first place, the allegation of the Sun, that I went to Moravia to learn the art or trick of producing spirit faces, is entirely untrue. I never was in Moravia in my life, nor have I ever had the pleasure of seeing Mrs. Andrews, the medium. I am not the only medium in whose presence spirit faces and forms appear. Nor do I use any curtain or contrivance at the moments of their production, different from those used by other mediums, or that which is in consonance with what appears to be a law in connection with the production of such

those used by other mediums, or that which is in consonance with what appears to be a law in connection with the production of such phenomena; or, if not a law, a sort of necessity to produce materialization, although of the simplest contrivances, and open to the inspection of anyone, and so arranged that it may be raised in the twinkling of an eye by whoever may be present at the time the phenomenon occurs.

The production or the materializing of spirits did not originate with me, or at Moravia. The fact of their appearance under cirsumstances, precisely similar to those which make their advent in my presence, is acknowledged by millions of people in this country.

The diagram of the interior of our house is nearly correct; but what object has been gained through its publication, I am unable to say. I may observe however, that the Sun is again in error, when it as-erts that a certain "bill of charges" in which sundry items are specified, is "conspicuously posted on the wall in our reception room," as no such bill has ever been posted there, or anywhere in our dwelling.

This is the bill:

has ever been posted there, or anywhere in our dwelling.

This is the bill:
For the information of visitors—Dr. Slade can be consulted at the following charges for each person:
Medical examinations......\$2 00

that has now arisen on the world, and which will untimately sweep it clean of superstition and darkness as with a besom.

I need not be more specific on the subject of the source of the Sun's information, than I have been, as you can well understand it all came from this woman spoken of—neither she nor any paper nor party can stay the workings of the spirits, nor rob me of their presence and power.

and power.

On all occasions I have offered all an

and power.

On all occasions I have offered all an opportunity to test in open daylight, or by gas light, the genuineness of the manifestations that take place in my presence, and in no case have I been charged by any of the numerous visitors who have witnessed the phenomenon in my presence with fraud.

I am equally wronged when it is asserted by the same paper, that I exhibit as a spirit painting, a photograph of my late wife, colored in oil by a Mrs. Geer. However, Mr. G— and others, have painted portraits of my wife; in fact, one was painted in this city (N. Y.,) soon after her death; also one by our good friend and brother, N. B. Starr; also one in Detroit, Mich.; one in Cleveland, Ohio. But the one referred to was painted by myself, and is not in oil, but pastille.

And now, to conclude, while thanking you for your fairness in opening your columns for my defense, I will sum up as follows:

1st. No such bills of charges as that spoken of in the Sun, has ever been posted in any part of our dwelling.

2d. There never has been but one mask in our house, and the object of that I have already explained.

3d. The only articles of dress were two Indian costumes that I had made several years are and could not in any manner serve for the

explained.

3d. The only articles of dress were two Indian costumes that I had made several years ago, and could not in any manner serve for the purpose suggested.

4th. The illusion lace was attached to the

Indian costume and never was used for any

Indian costume and never was used for any other purpose.

5th. I have never seen any uniform of Col.
Fisk,—however, Col. Fisk did appear, but not in his uniform, but in his glory, and was recognized by his friends.

6th. The silk spool must have been taken into my room by the so-called housekeeper, Mrs. Case.

7th. The demijohn spoken of, has never had anything but alcohol in it while in my use.

8th. The painting referred to, stands upon

And anything but alcohol in it while in my use.

Sth. The painting referred to, stands upon its own merits.

9th. The Sun's reporter obtained his statements from this Mrs. Case, and has not been in our house at all.

10th. One of the reporters had a sitting with me and published a truthful account of it in December last, in that paper, the Sun.

11th. This sensational article of the Sun, is a tissue of falsehoods, from first to last.

12th. Mrs. Case occupied this very ghost-room as a sleeping room during most of the time she was with us.

13th. She says Mr. Morton (he is called Martin in the Sun) was in the room most of the time when I was out, and no person was allowed to go in the room but him or myself, I am sure he was not in the room at those times.

In conclusion I would say neither prejudice.

times.

In conclusion I would say, neither prejudice, slander, nor gold can shake the f undation on which I stand, because it is built on truth, and cemented by absolute demonstration; and al who assail it by any other than the spirit of fairness and honest inquiry, will be scattered like chalff before the wind.

Truth alone is immortal and will endure forever, while error and darkness shall fale away. Yours Sincerely, Henry Slade

We tioned tioned and cold and see

Original Essays.

FREEDOM FOR TIGERS.

BY C. MOORE.

Why not trust to nature? In these days of "new departures" why not throw open the menageries, let loose the tigers, and stand back to see things adjust themselves on so natural a basis that the "lion and the lamb shall lie down together, and a little child shall lead them?"

Chained tigers are not redeemed from their Chained tigers are not redeemed from their ferocity; why not give them fair play and perfect freedom? Why not meet them in the spirit of meekness, and when they rend one cheek turn to them the other also? To be sure some human beings would be savagely devoured, but then the spirit of freedom would be vindicated, which, of course, should be a recompense.

recompense.

Why hunt the fox to destroy him? He has a natural love for lambs and chickens; why combine as men do to limit his exercise of "free-love" toward them? It is tyranny! Fie on such limitations! Give us freedom for

foxes!

Why not throw open our insane retreats, our prison doors, and our houses of refuge? Why hold maniacs and criminals under bonds for the safety of society? True, they would kill, steal, and commit all manner of depredations: neither life nor property would be safe, and Pandemonium would be inaugurated on as large a scale as the dimensions of our plant would admit; but what of that! Freedom would be vindicated of all her children, and nature would have ample field for her reform operations.

nature would have ample field for her reform operations.

Why not repeal our laws, burn our law books, disolve our legal tribunals, and discharge our judiciary officers? Why not let people be governed by their own free will? Of course, the strong would trample on the weak; the vicious would defy the virtuous, and injustice would mock at justice; but the glorious boon of freedom to do as they will without let or hindrance would come alike to the just and the unjust with the same impartiality that we see in the sun, which shines for all.

tality that we see in the sun, which sames for all.

Why not abrogate the marriage law? Why not give "free-love" unrestricted sway? Why not give unlimited freedom to those who claim the "right to love as long as they can and as short as they can?"

It is true we do not know what amount of opposition earnest, sober, harmonious natures would bring to bear against such an unceremonious raid upon established order; but they being of the orderly, philosophical stamp, perhaps no great deference need be paid to them, while the over-reaching, dissatisfied, unprincipled, inharmonious, roving, restless and licentious masses who have contended for the boon of freedom would be pacified for a time by its

while the over-reaching, dissausned, unprincipled, inharmonious, roving, restless and licentious masses who have contended for the boon of freedom would be pacified for a time by its possession. To be sure we do not know how "short" some people could love. Perhaps such swift changes might make our brain reel, but they who have for years waltzed to the tune of "free-love" may be able to whirl on indefinitely in the mazes of such a dance.

True, some of us have become satisfied that self control is a discipline that yields a glorious harvest of love and peace in the marriage relation. Some of us have learned that love seldom flies out at the window so long as we respect the rights, wishes, opinions, and interests of our conjugal companions as being sacred as our own. Some of us have learned that the attraction called love is at first founded on imaginary as well as real endowments which we accredit to the beloved—is founded on physical, mental, and spiritual attractions, which are exaggerated by the excited imagination; while a love that never dies takes root in the justice, generosity, forbearance, and spirituality of our natures. This love is a growth; it widens and deepens with each succeeding year. Shall people value it so lightly as to claim a "right" to love as "short" as they can? Shall they poison the atmosphere of confidence, and overshadow this growing plant of divinest love by a declaration that they are ever open to the best bid for their affections, and willing to throw aside the good they have for an uncertain, better, or worse, that may be offered in a sealed but glidded envelope? Have we a "right" to be thus fickle towards our friends, thus unfaithful to ourselves, thus untered to our highest hature?

Would it not virtually cause many persons

Would it not virtually cause many persons to be ever on the alert for new loves, in order to save themselves the trouble of so beautifying their inner life, that they would be continuously lovable? untrue to our highest nature?

to save themselves the trouble of so beautifying their inner life, that they would be continuously lovable?

Has the lion a "right" to his prey?, the maniac a "right" to his fancies? the criminal a "right" to trespass on the possessions or happiness of others? and the licentious "a right" to a free pass into virtuous surroundings?

Is civilization such a failure, that we should go back to a state of nature, and wait for human relations to adjust themselves by the instinctive or intuitive process?

Or, has humanity reached an ultimate of wisdom, and a correctness of impulse, that guarantees us in trusting to its undefined and unlimited freedom? Is there no difference in in nature's ability to restrain and govern the lowest mortal, and the highest spirit? Will her "will be done on earth as it is in heaven," if we only take off the hand of legislation, and leave her free?

Is not restraint as natural and healthy for abuses, as freedom is for the right? Do individuals need no safequards against deception and betrayal? Are there no judicious limitations for human tigers? or are they to measure themselves by themselves for a standard of right?

Do we recognize the scientific certainty of animal magnetism and psychology, and then say

and of right?

Do we recognize the scientific certainty of animal magnetism and psychology, and then say that they can be exercised on all phases of human devotion with equal safety to all concerned? Are we to guard ourselves against the insane, but give free scope to depravity? Are we atraid of pestilence, but willing to give full sweep to moral contagion? Shall we provide against famine, but so frequently transplant our affections as to dwarf us into leanness of spirit? Do we say that nature's designs are better answered by repeated change of loves, of spirit. Do we say that nature's designs are better answered by repeated change of loves, than by making ourselves so lovable that love can not depart from us, and so exemplary and spiritual that we will aid rather than prevent those we love in their effort to attain the same dictator, or shall we continue to have civil codes that require conformity to the highest perception which civilization can give us of what humanity should be? Is love truer than reason, and superior to wisdom? Then why does it propers only to reject, and adore but to despise? If so fickle does it not need a guardian, and if so unreliable does it not need a map and chart to direct its course to the haven of fruition?

If we can not settle the love question so that appli will consent to let us love that which is very, after legal bans have added his silken overly, after legal bans have added his silken between the perhaps we may be induced to ask, by not let ambition's proffered wisdom take te helm and pilot us through this unknown so of human experience? Why not let a few fastical enthusiasts set up a new government, fastical enthusiasts set up a new government,

gus republic?" To be sure it would be like a gnat swallowing a camel, but then it would give him a fair field for the exercise of per-sonal ambition; would illustrate the superior-ity of blind impulse over judgment and funda-mental principles; would quite eclipse the mental principles; would quite eclipse spirit of 1776, and enliven the last quarter the present century with such a grand "flo ish of trumpets" that further progression woo hardly be necessary; and probably would mathe fittest period that will ever come for "roing up the heavens as a scroll."

QUESTIONS ANSWERED.

For Rev. Wm. G. Haskell and others,

BRO. JONES:—Again we ask for space in the columns of your valuable and influential Journal, and hope that our ideas may be worthy of the place and mission which you may give them. To Bro. Haskell, we will say: Your charity is invoked for the publicity which is here given to your letter, if in the least it is not in compliance with your wishes concernitesame. I can thus facilitate again, as in the article which provoked your inquiry, the task of separately responding to several inquiries, though this is inscribed to you. Classing you among the many ministers with whom I have been associated and in discussion, your letter indicates a wealthier store of information, a greater charity for opinion and desire to ascertain the truth than they all; and I am impressed that it is unnecessary to delineate in detail for the truth-determining powers of your mind to see the correctness of my former assertion. assertion.

QUESTIONS BY WM. G. HASKELL.

QUESTIONS BY WM. G. HASKELL:

STILLWATER, MINN., March 28, 1872.

DEAR STR:-Will you favor me by stating, either through the columns of the Religio-Philosophical Journal, or by private letter to me, what is your authority for fixing the date of Genesis 850 years after the death of Moses? Will you tell me when Moses died, or when he lived, for that matter, with your authority? Will you tell me if anything is, to your knowledge, in print, enumerating the Bible errors and self-contradictions, in detail? I am a preacher, but a disbeliever in the infallibility of the Bible.

Pastor Universalist Church. Stillwater, Minn.

T. S. Givan, 150 Fourth Ave., Chicago.

Refly:-From various collateral aids I could adduce avidence in females.

REPLY:—From various collateral aids I could adduce evidence in favor of my former assertion, but for a clergyman, I am aware that statements and facts from Biblical acquirements are accepted as the most substantial, hance I was

tion, but for a clergyman, I am aware that statements and facts from Biblical acquirements are accepted as the most substantial; hence, I proceed to give you my reason and authority from Bible statements which are conclusive:

In the fourteenth chapter of Genesis you will find an account of "the battle of the four kings against five;" and in the fourteenth verse, it is said: "And when Abraham heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan."

Now, bear in mind this passage is in Genesis, and refers to a city called Dan, and turn and read Judges, eighteenth chapter and twenty-seventh verse, where it is said: "That they (the Danites) came unto Laish, a people that were quiet and secure; and they smote them with the edge of the sword, and burned the city with fire, and they built a city, and dwelt therein, and called the name of it Dan, after their father; howbeit, the name of the city was Laish at the first."

This is clearly conclusive that Moses did not write the book of Genesis, and that it could not have been written by any one until several centuries after his death. The city of Dan was not known by that name in his day; neither were there any kings during his lifetime. See, also,

Genesis thirty-fifth chapter, twenty-first verse: "And Israel journeved and spread his tent be-

also,
Genesis thirty-fifth chapter, twenty-first verse:
"And Israel journeyed and spread his tent beyond the tower of Edar."
The tower of Edar was not built until the reign of David, which was hundreds of years after Moses died. But again, after the enumeration of a list of kings, see
Genesis thirty-sixth chapter, thirty-first verse:
"And these are the kings which reigned in

"And these are the kings which reigned in Edom, before there reigned any king over the

"And these are the kings which reigned in Edom, before there reigned any king over the children of Israel."

This you perceive is in the book of Genesis, and is concerning events that transpired after the establishment of the Jewish monarchy, and were, according to common sense understanding of the historical accounts and dates, between eight and nine hundred years after the death of Moses.

It is said with equal propriety that Moses wrote the five first books of the Bible. If he did, but it seems so absurd and preposterous to even indulge in comment upon such a self-evident fact that he did not and could not write of his own death, as contained in these books; and that none but a fool and pandering egotist would write of himself as these books would prove him to be, granting that he was their author, that I can not think you desire any refutation of the idea that he wrote them.

By comparing the last quoted chapter (Gen. 36), thirty-first verse, with 1st Chronicles, forty-third verse, to the end of both chapters, you will find them word for word alike in the information they impart, and by comparing the whole book it is as certain as anything can be proved by historical evidence or language that much of the book of Genesis is taken from the books of Chronicles, and consequently is not as old as those books are.

According to the chronological arrangement of Biblical literature, the death of Moses occurred 1451 years before the birth of Christ, and consistent with historical dates, events, etc., much of the subject matter in the book of Genesis could not have been recorded therein until a tleast eight hundred and fifty years after his reputed death.

He lived between the dates of 1900 and 1451 years before the birth of Christ.

Yes, there is, to my knowledge, in print, many books enumerating the errors and self-contradictions of the Bible, ""The Inquirer's Text-Book," "Age of Reason," "A Peep into Sacred Tradition," "An Eye Opener," "Is the Bible Divine?" and many others, any and all of which can be obtained at

FOR OTHER INQUIRERS.

There is much Scriptural evidence of prehistoric human beings, commencing with the fourth chapter of Genesis. See the account of Cain and wife. Who was she? Who assisted Cain in building the city of Enoch? Where did Enoch, Irad, Mehujael, Methusael and Lamach get their wives? and from whom did they descend? See, also, the book of Job. Many solid arguments may be adduced from the writings of the Rig Veda, and it has been proved by Bunsen and others that Egypt was an organized State five thousand eight hunhundred and sixty-three years before Menes. In Bunsen's work of 1862 he says: "There is nothing improbable in itself in reminiscences and records of great events in Egypt nine thousand years before Christ;" and a summary of results deduced from Bunsen's and other Bib.

lico-Egyptological research presents the fol-lowing approximation to the authority of pre-historic humanity—that is, pre-Adamites:

ii 28,000

historic humanity—that is, pre-A
Creation of man,
Civilized nations on the plateaus
Eastern Asia,
Earliest date of the founders
of the Thinite nation,
The flood in Asia and part of
Europe,
Date of Nimrod, Atlantis and
Babylon,
Date of Menes,
Date of Abraham,
Date of Moses, 21,000 16,000

See "Pre-Adamite Man," page 133, by P. B. Randolph; also, "Vestiges of Creation," "Pri-

See "Pre-Adamite Man," page 135, by 1. Randolph; also, "Vestiges of Creation," "Pri-meval Man," etc.
Yes, the Bible says, "With God all things are possible;" but also says, "It is impossible for God to lie," Besides, he can not turn so small a thing as a common grindstone both ways at the same time; in adding five and four make the result eight, no less and no more; and, indeed, impossibilities with man are about equally impossible with God.
Wishing that the foregoing may prove to be the favors desired, I am fraternally yours.

150 Fourth Ave., Chicago.

Through the Instrumentality of Mrs. Stevens.

Bro. Jones:—The following vision was presented through the organism of Mrs. P. W. Stevens, of this city, at a private seance, not long since; and feeling that it contained beauties and truths of intrinsic merit, I send it to you—hoping you may deem it of sufficient worth, to present to your many readers: H.H.C.

Under a strong magnetic control, the medium commenced, by saying:—"I see a vast mass, or bank of log; I cannot see either end, or the top of it." In a few moments she continued:—"It is agitated, as though with a wind; it rolls together in heavy masses, parts in several places, and floats away in great clouds, and in its place, which had been obscured by it, stands a city. I cannot see the boundaries of it, any more than I could the boundaries of it, any more than I could the boundaries of it, any more than I could the boundaries of it, any more than I could the boundaries of it, any more than I could the highest architecture; its broad avenues, and flower-adorned alleys, are what the most refined taste would covet and admire. I am almost spell-bound at the order and beauty of this scene. The people are now passing from the doors and passage-ways; the streets are full. I now hear a voice which says—' Go to the square.' We soon reached the place. It was an inclosed square, of large extent—surrounded by a low marble wall—the white glittering surface of which contrasted most wondrously with the deep green of the surface. Across one end was a vast staging for seats—built in amphitheatre style, each seat rising higher than the other. In the front of the centre of these seats, was another platform and staging for speakers. It consisted of a broad high wall, of white marble, and was higher in the centre—descending towards each end. The seats were in front, with screens transparent to the speakers, which could be raised or lowered between them and the audience. The centre seat was the highest—on each side every one was a little lower than the one above it, until the last ones were but a few feet above the ground.

These seats were soon occupied, and a death-like silence pervaded this great multitude. The one occupying the highest and centre seat, arose. He had a majestic form, a broad forehead, fair complexion, and grand white locks that fell in masses upon his shoulders. He was robed in a garment, reaching from the nec

ject.
Then the one occupying the seat on the left of the centre, arose; a tall, slim form, with somewhat angular features, and strongly-marked aquiline nose; but his high forehead showed a centre of thought, and the wavevoice said:—"This is old Rome's sage philosopher, Pliny." He was clothed in the Roman tora.

showed a centre of thought, and the wavevoice said:—"This is old Rome's sage philosopher, Pliny." He was clothed in the Roman
toga.

Thus, one after the other arose, to cast in
their influence, till many of the heroes of older
days had been presented; but as it would occupy too much time to give all a description
and their remarks, I must pass them by, and
speak briefly of those of later date, which were
presented. Among them was one with a welldeveloped form, a massive head, and very
pleasant features. He was clothed in the Engpleasant features. He was clothed in the Engsenting some great thought that was needed
to complete the programme; and the last one
that stepped forward was Lincoln. Raising
himself to his full height, he said:—"I am one
of the latest of the sufferers from the ignorance of earth-life that is honored by meeting
in this assembly of wisdom, and now that I
know that the great boon of life and memory
is continued, I will give one thousand years of
the labor of my endless existence, towards
preparing the inhabitants of earth for their
suitable admission here."

Ere he was seated, many voices among these
speakers exclaimed:—"And I, and I, and I,"
and then this great multitude that had come
up through the many tribulations to this glorious plane, took up the refrain:—"And I, and
I, and I," echoed from a thousand voices. I
had observed among all these speakers, there
was no bearers of arms, no representatives of
carnage and death; neither w

chariots or carriages. They were being propelled through the atmosphere by the use of (to me) some unknown application of law or force in nature. As they approached, they proved to be filled with women. These angel women alighted; they were robed in the spotless garments of unfolded love and wisdom. One from their midst stepped forth, and with accents that reached the farthest ear, spoke:—"We are a committee of delegates appointed from one of the distant portions of this life realm, to join you in your work; and as the human being on earth is the epitome of all below it, so is woman the flower of human life. You have long and earnestly labored from the one stand point; failure and disappointment has mostly been your reward; but our efforts, united with yours, will win the victory; and carth, the dear cradle of our existence, shall yet bloom in her desert places, and be fragrant in her waste lands, and the sword and war shall no more be the study of the wise of earth, and ere we lay our shield and buckler by, we will have those cradled on earth, full-grown souls—fit to become inhabitants of the summer land."

As she ceased to speak, a shout went up

As she ceased to speak, a shout went up from the great multitude of so grand a strain, that it broke the trance, and the medium re-turned to her normal condition.

Sacramento, Cal., March 20, 1872

Questions for Sunday Schools.

BY H. C. PIERCE.

If these questions are not answered correctly to our orthodox Christians' views we hope they will correct us.

Q. When was man created?

A. On the sixth day.

Q. When was Adam and Eve created?

A. After the seventh day rest.

Q. How many animals was Noah commanded to take into the ark?

A. There were given him two commands.

The first required him to take them all in by twos; the second required him to take in the clean by sevens and the unclean by twos. He obeyed the first command.

Q. How did the Lord feed the Israelites on one occasion?

A. He commanded birds to be rained down 44 inches deep over the space of 33 miles in every direction from their camps.

Q. What remarkable man has left us a history of his own death and burial?

Moses.
What people were too well armed for

A. Moses.
Q. What people were too
Le Lord?
A. The inhabitants of the valley. Judges
A. The inhabitants of the valley.

Samson. Who was older than his father? Ahaziah. 1st Chron., xxi., 20, and

Who rode to heaven in a chariot?

Elisha. Who was Jesus' father? A Ghost. Who killed God?

The Jews. How long was God in the grave?

About one day and two nights. Was it not foretold that he would be in the earth three days and three nights?

A. Yes; but then the Lord does not count time as we do; for instance, one day is as a thousand years, and a thousand years as one day.

y.
Q. Who introduced sin into the world?
A. Woman by help of Machash (serpent, ang-outang, or devil).
Q. Was the penalty of death inflicted upon r first parents the day it was said it would

No; but one day is as a thousand years

be?
A. No; but one day is as a thousand years before the Lord.
Q. What sins were mankind guilty of when God was born?
A. All kinds of sin but one.
Q. How did God propose to save men?
A. By causing them to commit one more sin, namely: to kill him.
Q. Why was it necessary that God should be killed in order to save mankind?
A. Because salvation was to come by the shedding of blood according to law; but man had become so exceedingly sinful that no blood short of God's own could wash him clean.

Q. Then the grounds of the atonement through the sacrifice of God are based upon the sacrificial law of Moses? A. Certainly, and Christ, or God, is our

A. Certainly associates.
Q. Did Christ abolish the law?
A. Yes; but not till he offered himself as a sufficient sacrifice for the sins of men.
Q. Was God, then, offered a sacrifice under

sufficient sacrince Q. Was God, then, offered a sacrince the law?

A. Yes, but this offering abrogated it.
Q. But he was not offered on the right day of the month?

A. No; but contemplating the abrogation of the law, he changed the day, as he did also the Sabbath, before he was killed.
Q. How many persons in the Godship?
A. Three persons in one God.
Q. Were all three killed?
A. No: only one person, namely, Christ the Son.

A. No: only one person, namely, Christ the Son.
Q. Are these three equal?
A. Yes, they are co-equal and co-eternal.
Q. Is the Son as old as the Father?
A. Yes, because he is the eternal God.
Q. Is not that impossible?
A. Yes; still we must believe it.
Q. What will become of those who do not believe these things?
A. They will be cast into a lake of fire and brimstone, and burned and tormented day and night throughout eternity.
Q. Is the Bible which teaches these things good authority?
A. Yes, it is the infallible Word of God, plenarily inspired, without the admixture of error.
Q. How are we to know that these things

error.
Q. How are we to know that these things are true, that is, that the Bible is the word of God, etc.?
A. The Bible says so.
Q. How do we know the Bible tells us truly?

truly?

A. We know it is true, because it is written by inspiration from God.

Q. Do we need reason or present revelation to prove the book infallible?

A. No; reason and present revelation are false witnesses. The Bible is sufficient for us, and all who doubt it, or give heed to reason and present inspiration, will be burned in hell-fire forever.

Waco, Texas.

The Debatable Land.

ROBERT DALE OWEN TO REV. ELI BALLOU.

I have just read your friendly criticism in the JOURNAL of March 2d, in which you express the opinion that I have wrongly spoken of St. Paul's writings as the source of the chief Calvinistic and Lutheran doctrines; to wit: original depravity, vicarious atonement, arbitrary election by God's free grace, imputed rightsousness, and an eternal hell.

This is what I have written. Speaking of the doctrines referred to, I said: "I think all

careful and candid students of the Chris
Scriptures will admit that, had the Episu
the Romans and the Galatians never
of the New Testament, the above do
would never have become the basis of re
antism. I do not deny that if we select
our cight chapters out of these two epistes do
our cight could be the country of the country
we may logically deduce from thence
such scheme of redemption as the refo
set up."

we may logically deduce from there was logically deduce from the me was logically deduce from the me was uch scheme of redemption as the reformen set up."

Then, speaking of the Protestant Otthodory which has been unable to resist the encross, ments of the Roman Church, I have said (lass 17; repeated at page 109): "It was not the grand system of ethics taught by Jesus which was arrested in its progress for centuries, which failed to make headway against human claimants of infallibility; which lost more than half the ground it has gained; which cannot have been deadly as a summary of the school of

New Harmony, Indiana.

CLEAR-MINDEDNESS.

Or the Power of the Senses and Facultie when in a Susceptible or Stat-uvolic Condition.

BY WM. B. FAHNESTOCK, M. D.

BY WM. B. FAHNESTOCK, M. D.

H. T. CHILD, M. D.—Dear Doctor:—The word clairvoyance does not express the idea? wish to convey when I speak of the powers of the senses and faculties, and therefore has compounded the word clear-minded or clear mindedness, by which I wish to be understood as meaning the powers of the mind, or of at the senses and faculties.

Clairvoyance is internal perception, or sinply seeing without the external eye.

It is important to the true understanding at the powers of the mind to know that the sense and faculties, or any of the functions of which they are composed, can act independent of each other, and that it is possible for the functions of perception in any faculty to perceive independent of the function of conscious, or know positively what has been perceived.

Thus we may feel or know the disposition of character of the

Thus we may feel or know the disposition character of those who approach us, even will-out seeing them with the external eye; or w-may know that some one (and sometimes et-actly who) is approaching, without any pos-tive information through any of the extens

This power, although not generally understood, is of daily occurrence, and it would be difficult to find a person who has not had the experience in some remarkable way.

But when these perceptions do take place, although the person may be in a natural state, so far as the external seanes are concerned, at the internal faculties are acting clear-mindely.

so far as the external senses are concerned, at the internal faculties are acting clear-minded; and as I have stated, often do so independent the subject's consciousness; consequently, the functions or the faculties are then acting a they do when the person is in a perfect size of statuvolence; and the only difference between the two conditions is: that in the former case, the functions or the faculties of the individual fall into the clear minded condition naturally; and in the latter case, by an act of the subject's will.

The natural powers of susceptible persons, especially when in a statuvolic condition, have been mistaken for some imaginary force, simply because they are not understood; and is subjects could read the minds of all those to whom their attention was directed, magnetic

subjects could read the minds of all those is whom their attention was directed, magnetic operators conceived the idea that because the could feel and taste what they felt and taste or knew what they wanted, that it was a power in themselves that made the subject do what they desired, not dreaming or washing to believe that the contrary was the fact, or that the power was in the subject, and not in the operator.

Ten thousand columns of speculative and fallacious reasoning about an animal magnetic power in any one, will weigh nothing in the balance against a single fact. Time, experience and study will render the case as cleur, to those who investigate properly, as that two and two make four.

The love of power, the force of habit, predice and preconceived opinions may, for a while, choke down the facts for some; but conviction in the end must come to every mind where reason deduces and truth has any swaj.

In the Journal of the 2d of March I notice

In the JOURNAL of the 2d of March I notice some remarks in regard to my article on "Exbalming," which require correcting.

I did not say that decomposition was the only means of freeing the spirit from the bedy, nor did I admit or say anything that a certer ceader could construe into a "partial freedom."

The spirits said that decomposition was the only means of freeing the spirit entirely from the body, and, of course, being spirits who had been embalmed for centuries, could not measury thing else than, that as they were still is close proximity to their bodies they could not leave them, although they were perfectly free from them, so far as a union was ever cerned.

free from them, so far as a union was coverned.

When spirits requested me to write upon this subject, they did not wish, nor did likely the subject, they did not wish, nor did likely the subject, they did not wish, nor did likely the subject, they are the spirit from the body in those who were embalmed, but, that although the spirit was still compelled to hover nor, or remain in close proximity to it.

Being near the body, no matter where it may be deposited, does not prevent its communicating with mortals through mediums, for spariting in regard to this matter are correct of not; and as I have only given what they sequested, I am not responsible for the issue.

The Fine Art.

It is with pleasure we call the attention of of readers to the following article, just puband in the Palmyra (Mo.) Spectator;

A DESERVED COMPLIMENT. We have long known, and frequently menoptd to the public that we have an artist gong us of no mean ability in his line, and fact worthy to be compared with men of and wide reputation; and we are rejoiced to able to lay before our readers proof outside our own judgment, which should be suffijest to satisfy the most exacting. There are restern people in all matters, but think that perything excellent and commendable must Bre an origin in the Eastern cities.

prof. H. A. Streight has painted for our citand has in his studio in this city many cantiful landscapes and portraits, both of the riog and the dead, which evince no ordinary when we consider that he has never had salvantages of a thorough art education, ad no access to those renowned galleries and nections of paintings which tend to clevate instruct the art student.

some weeks ago he conceived the idea of anding a specimen of his painting to New jork city, the headquarters of art in this counfor criticism by those more capable of elging these matters than the people of the West, and for this purpose, knowing no one here, selected the well known editor of Scribas Magazine, to whom he sent a picture, and equested the opinion of art critics as to its

The following letters, just received, show the opinion that is held of his talents as a ainter by New York judges, and we suppose Il be received as conclusive:

NEW YORK, March 19, 1872.

A. STREIGHT: Dear Sir :- Mr. Drake, who has charge of the art Department, writes me a note which I enclose to you. It is difficult to tell you the shole story in writing. I was much interested in the picture, and do not hesitate to say that is a remarkable painting to be produced by one whose chances have been so limited. I should be glad to have you come East. If you do, let me see you, and I will take pleasure in introducing you to Mr. Moran and others, and am sure he would do all in his power to forward your interests. Let me thank you for the generous gift, too, and assure you that I shall take pleasure in bringing you into connot with those who will give you a chance to develop the best that is in you.

[Extract from Mr. Drake's Letter.]

DR. J. G. HOLLAND: Dear Sir:-I have examined the picture as you desired, and I think it is a remarkable painting for one who has had such limited opportunities. The sky and distance are very good indeed. The brownish tint through the foreground is a little monotonous, but still I consider it a very good painting, and shows that the painter has something in him which should be fully developed. I hope he will succeed in finally getting to New York.

N. DRAKE, Principal of Art Department.

In the opinion of these critics, Mr. Streight should visit New York. Perhaps it would be better for him to do so; but we think it is fortunate that he learned his business untrammeled by the rules and ideas of some one else, and that his work is, for that reason, more original and striking. A visit to New York now would not injure him.

In this connection, we would advise that the public do not suffer an artist of Mr. Streight's talents and ability to be lured from us by want of appreciation and encouragement on our part. He is a Western and Southern man, and should receive sufficient patronage to keep him here; we are satisfied he has no desire to change his scene of operations, unless compelled by pecuniary reasons and lack of work, to do so. Those who desire portraits of living or deceased friends can get them painted no better in the East than in Mr. Streight's studio, and at much lower rates. He charges nothing for his reputation, as other fine artists do.

Bro. Streight, the artist referred to, has the following to say upon the subject. We hope he may meet that well-deserved patronage that will inspire him to persevere in his profession:

LANDSCAPE PAINTING.

In the year 1870 I spent several months in the mountains of Colorado, taking sketches of the grand and beautiful scenery which charms the beholder on every hand. From these sketches I have made a number of paintings, which I will sell at reasonable prices. I will here give a list of a few sketches, from which lean furnish paintings of almost any size:

View of Mount Douglass, View of Gray's Peak, View of Middle Park, View of South Park, View of Garden of the Gods, View of Mount Lincoln, View of Idaho Soda Springs, View of Virginia Canon, View of Long's and Pike's Peak, View of Twin Lakes, View of Echo Canon, View of Devil's Canon,

Four Views of Green Lake,

View on Monument Creek, Also many others which are not named in the list. Persons desiring to purchase landscape paintings can address me at Palmyra, Mo., post-office box No. 6.

REFERENCES:

JUDGE A. D. SPRAGUE......Palmyra, Mo. JUDGE JOHN T. REDD..... R. T. Anderson.... JOHN SHANNON..... W. LOUTHAN.... H. H. WINCHELL....

E. P. HOWARD.....Bonaparte "DR. O. GEORGE..... M. JACOBS. Quincy, III.
STEPHEN G. TYLER. ""
E. TURNER. ""

PALMYRA, Mo., Feb. 15, 1872.

From specimens I have seen of the skill of
H. A. Streight in landscape and portrait painting, I have no hesitation in recommending him to those who may desire work in his line. John T. Redd.

The latest prediction is that this world is to end on the 13th of July, 1921, at 3 minutes 13 13-17 seconds past 7 o'clock in the morning. Let not the prophets be discouraged. Prophecy must be verified, and some of them will hit

A Bewitching Witch.

The following, which we clip from the Irish World, describes in a beautiful manner, those who were "bewitched" during the "dark ages"

Notwithstanding the best efforts of the New England private publishing associations, biographical, genealogical and antiquarian societies to print everything they can find concerning the early history of their section of the country, very many important documents clude their search. It was the good fortune of the writer to recently discover in New Haven an ancient musty manuscript, giving a detailed account of the trial and execution for witcheraft of a young woman, named Patience Delight. This document is the more curious because commonly only weather-beaten old hags were summoned for that offence. I am aware of the impression that this case is the sole one on record describing the conviction of a handsome girl-as the prisoner evidently was.

The manuscript commences thus: "A trew acount of the trial of Patience Delight, spinster, daughter of Called-to-Grace Delight and Affection, his wife, May 24th, 1692. This being the day sett apart for the trial of that atrocious leaguer with Sathan. I tuck brother Condemned Fisk and Reverend Remember-Lot's-Wife Parkenson to sit with me in judgment, we being thereto specialy commissioned. Opened court in the meetin' house with prayer. The prisoner was brought in by the Sheriff thickly vailed, so that Sathan might not prevail upon the court through her devilish eyes, and her arms straitly chained

The usual formalities being gone through with, there was read the affidavit of a man named Harvey, who seems to have been the principal witness against her. It was as fol-

"It was up into my broad hollow wood lot coast by Goody Delight's, mother of pris'ner, choppin' wood. Just towards the night 1 felled a hick'ry, and safe thereon resting and meditatin'. Then comes a surtin rustlin' in the bushes hard by, and turnin' me head, loe! I see, threw the tanglements, 2 sharp, piercin' eyes that overkame me with a dred. I thort first it should be a wild kattle, or a painter, the sharpness thereof was so severe. But reachin' for me axe and risin' up, I see pris'ner pluckin' berries. She looked at me agin, and looked away, and thereupon was I seized with a unaccountable desire to keep looking at her, and could in no vise keep my eyes from gazing at her. Which the tempter seeing and waxing bold, she saith good evenin' to me with much sweetness of voice that ran like tingling oil of Egypt threw my marrow. She keeps pickin' and lookin', and shootin' into me the most distrustful contagion, insomuch that I was near beside myself. Presently, on pretense of pluckin' berries, she cometh to where I sat, still shootin' at me with her eyes, and when she comes cloast by me, restraining grace was utterly banished out of me, and I was wholly possessed with the devil. Harken not to my weakness, but to the power of sin. Then says I, "Patience, how old art thou?" And she answered and said, 'Sixteen years and nine months, worthy sir.' Then Sathan takes my hand and makes me lay hold on her, and draw her to settle by my side. She struggles and makes outcries, and says she, 'The man is bewitched." 'Yes,' says I, 'and thou art the witch that bewitched me, and thou shalt cure thine own poison.' Then did I press her upon my breast bones, whereupon she uplifts violent clamour, and I know not what else goes on, until my brother, Condemned Fisk, passing by, comes up and claps me on the shoulder, saying, 'Hullo! brother Havery, what's the mat-ter?' And at the touch of that holy man, Sathan departed out of me straight-way."

Sworn in open court, this 24th day of May, PERSEVERE TO-THE-END HARVEY. PRECIOUS SMITH, Head Deputie.

This estimable individual was followed by "The young men, Barnabas Ware, Boaz Daniels, and Walk-meekly Smith." They testified that the prisoner had fascinated them at sundry times and in diverse manners. "Said Barnabas saith, last Sabbath two weeks ago he couldn't keep his eyes off the pris'ner all meetin' time. Said Boaz saith, for several months he hath been constrained, despite of all that he could do, when he went into meentin' to look for pris'ner, and that alwaies a look from her went through him and filled him with very dreadful tremalation. That the fas-cination was painefull, but natheless full of delight. Witness saith it was like the prickin' of pins all over him, but when he searched, there was none to found." Walk-meekly Smith saith that he went to home with pris'ner from singin' schoole two weekes agoe. That he did so because he was thereto fascinated, and she moved him by her behavior so to do, having sate by his side in schoole, and singin' out of his booke, and that he had never done any like before, being a youth aged only 19 yeares, and subject to his father. That there was nothing in pris'ner's walk and maner that night which might show forth the presence of the devil, only the cunning puttinge on of modestie, and lookin' strange sorts of ear-nest looks threw her eyelashes bent down, and as it were restin' on her cheeks, which were seemingly all in a glow of devilish fire. But next day and ever since, wittnesse hath been sore distressed with losse of appetite and melancholie, and constant desire to be in company with pris'ner, but is afraid to touch her. And

he swears she hath bewitched him." Next came a woman witness. "Ruth Daniel being sworn, testifies that she knows that pris-'ner hath bewitched Walk-meekly Smith, for that he now shunnes witness, whereas he used to be familiar and good friends, being witness's third cousin. That last Sabbath week, in the meetin', pris'ner tried to fascinate witnes Witness looked at pris'ner to rebuke her for not minding to the discourse. Pris'ner turned up her nose and gave her such a fierce look that witness was fascinated to take up the hymnbook, and was near about to throw it at the pris'ner's head."

After her came brother Condemned Fisk, who said that he remembered the witness uplifting the book, and how he stayed her rash hand. He concluded by abruptly asking, "Is not this enough? Shall we not suddenly seize the tempter, and cast out Sathan from among

"Thereupon," continues the manuscript, "up starts pris'ner and throws the veil off her head with incredible diligence and fury, and cries out to the jury in a loud voice: "Worthy sirs, take heed how ye give trust to these false counselle, and be not swift to stain your skirts with guiltless blood. I protest to the Lorde I am innocent in this thinge. Would you put to death Susannah and justify the lying elders?"

—with more of such bold assurance."

"Then it was plain to see how Sathan strug-gled within her, so that Mr. Fisk goes up and spat in her face, and charged him to go out of her, and covered up her head.'

After this, there was but little more to be done. Upon such an unimpeachable testilony, she was found guilty and sentenced to death. The account ends with these words: "Judgment being passed, the people took her to a tree hard by and burned her with fire, while we all exalted a song of triumph which well nigh drowned the cry of Beelzebub yelling with her voice."

Mediums' Directory.

The RELIGIO-PHILOSOPHICAL JOURNAL, being an espe-The RELIGIO-PHILOSOPHICAL JOURNAL, being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of residence of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may know their place of residence. time to time, that we may keep their place of residence

correctly registered.

It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who se far their superiors. The names of such persons will be dropped from this Register so soon as we have wideline conclusive of their

The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and instly so, too, and all equally bonest and friends, and justly so, too, and all equally honest and useful in their place.

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CHICAGO, SATURDAY, APRIL 27, 1872.

A SEARCH AFTER GOD.

Each Generation a Culmination of a Preceding One-The Group of Little Girls, and the Influences of Ten Generations-If a Part of your Naturels not God-like whence its origin?

NUMBER LXXXIV.)

It was a dark, dismal night. Not a star could be seen dotting the heavens, smiling in its splendor on the mortals of earth. The moon had disappeared, and followed by a pall of darkness, a solemn grandeur was imparted to all things. Night!-when all the gorgeous luminaries of the heavens have been curtained from our sight, and breezes circulate a plaintive melody, and the voices of human beings sound like a noise from a living tomb, then it is that vermin, the owl, and ravenous animals go forth, to render night still more hideous. We heard a muffled groan as we passed along the street, and carried off on the surging breezes, it died away in whispering echoes of

We stop and listen. All for a moment is silent, and we feel as if we are in a graveyard, surrounded by tombstones and monuments of sorrow placed over the graves of the departed. Then another pain of anguish rises forth from a human heart, and thrillingly, tremulously utters a sad tone in our ear. Again silence painful and solemn, intervenes, and then another burst of agony comes forth-so plain and distinct that we are enabled to trace it to its source. We grope our way along, and soon hear stifled sighs that direct us to the right spot. We approach it, and a human being is revealed to our vision by the dismal light that finds exit through some damask curtains that hang over the windows of a palatial residence. What a scene! a man having been beastly drunk, is just recovering from the stupefying effects of a day's debauch! His face is besmeared with mud; his hair is filled with the stench and debris of the gutter; his clothes are saturated with the foul water around him, and his eyes deprived of their natural, healthy brilliancy, have assumed a deep red, feverish appearance, that makes him look like a demon. There before us was a "job," said to have been brought forth by an intelligent God. The name of this man, Henry Stillman, had been on the lists of three penitentiaries; he had been accused of all manner of crimes, and had sunk so low in the scale of existence that he did not seem to have the least vestige of manhood about him. But what of this? Supposing he is one of the lowest of the vile, without one manly trait to distinguish him from the brute creation? Whence his origin? Oh! you will distinctly declare that God made him; that he was brought into existence through his instrumentality! If such be the case, we can consistently declare, that for an omniscient, omnipotent, infinitely merciful Being to work systematically to construct or fashion such a human organism, he is guilty of a high crime and misdemeanor, and should be

punished accordingly. The scene changes. Yonder is a happy, joyous group of little girls. Their eyes are brilliant with happiness, and their very souls seem radiant with the glow of virtue, and their voices sound off among the trees and adjoining hills sweeter than the music of an angel's harp. Innocent childhood! what is more grand or beautiful, or more calculated to expand the mind with emotions of delight? They are marching joyously, gladly along, with their aprons full of flowers, and their heads gracefully ornamented with a crown of evergreens. On they go. They approach a grave! One of the number of that happy, joyous group had died, and they had assembled to ornament her final resting place with flowers, and sing one of the sweet songs which she when on earth so delighted to hear. Such scenes, where innocent childhood congregate together, with their whole nature radiant with love, always have an elevating influence on those of older years, and inspire them with a God, here is a 'good job.'" But stop! our soul becomes illuminated with a light divine, and the mysteries of the universe seem to have other qualities of your nature originated.

been rendered transparent by some giant mind, and we gaze around, reading the lifelines of earth's children. What scenes greet us! The souls of all humanity are unsealed; their hidden secrets are presented to our vision; the byways and highways of life to us become plain, and we follow the footsteps of mortals, an unseen visitant. We stand near that group of little children, and with each one, we see in their regular order the influences of past ages. How strangely they are commingled! We wish that all humanity might see the spectacle. There in regular order, interblending, were the creative influences of ten generations, finally culminating in each of those little girls.

As we glanced at the outer circle of influences, the tenth generation, we saw in one a spectacle that saddened us. We observed that the husband is licentious; with a back brain largely developed, he is a demon in every sense of the term. The wife is pure, noble, upright, with correspondly well developed front brain. A child is born, which is beautifully interblended with the influences of the tenth generation. Its back brain is largely developed, but with a correspondingly wellproportioned front brain, which holds the former in subjection. Finally this child becomes a wife, and then commences a tug of war for supremacy between those two brains, each holding its own, and maintaining an equilibrium, until finally in the culmination of this little girl which we see in that group, the back brain has triumphed, and she, just so sure as she lives, will become a low prostitute. We call this group of girls the first generation, and within them is the culmination of the conflicting forces of ten generations. We go back again! Our mind ever restive, when illuminated with a light that only the angel world can originate, travels with the speed of thought. There is still before us in solemn grandeur the influences of ten generations, one merging into the other-their forms strangely interblending, culminating in one of the little girls of this group. Here in the tenth generation is a musician. His wife's soul is full of music. She can not sing-her voice never sounds forth in joyous, happy anthems, but she listens to the whisperings of the breezes in the tree tops, and her mind is filled with rapturous delight as she hears nature's choristers as they come near her window. Her soul hears music in everything, and she interprets the noise of insects, as meaning some note in the chromatic scale. A child is born to her. With like nature, she traverses the road of life. Still she can not sing. We pass along all those ten influences that we see so beautifully interblending, until we come to another one of this group of girls, and we behold with in her the culmination of ten generations, and she will give birth to the music of her soul in voice, and become a Miss Kellogg. Such, then, is the life of each of that group. One of them will become distinguished as an artist; one as a musician; another as a distinguished writer; one as a low, vile, wretched, woman; another addicted to stealing. To us, then, with a mind illuminated, there is nothing that escapes our scrutinizing eye. Those influences are still before us-interblending and overlapping, the outer or tenth sends its influence to the ninth, the ninth to the eighth, the eighth to the seventh, the seventh to the sixth, until they culminate in those little girls.

Go back again to that man in the gutter. He, too, is only the culmination of interblending influences, and is just what past generations have made him. Stop! you are sacreligious! Blasphemy tingles on your tongue, and glistens in your eye. You are taking humanity out of the hands of God! Wretch, beware! You would philosophize away a God-deprive the world of Deity. But are they, or are they not, the culmination of the influences of past generations? Everybody with a grain of common sense will say, yes. We care not whether man ascended through all the lower order of creation or not-the rule holds good. But supposing God created by a direct act the first man. If an intelligent God exists, he did so. He made him perfect;-if not he is guilty of a heinous offence, a high crime, a misdemeanor, which should entitle him to be held up in execration by all his children.

Supposing, then, an infinite, omniscient, omnipresent, and omnipotent God, we have a right to conclude that the first pair would be perfect, and, as a natural consequence, each generation being the culmination of all preceding ones, must be as perfect as the first; such must be the case. Finding, however, that among humanity there are myriads of human beings but a little higher than the brute creation, we can reasonably conclude that an infinite, intelligent God had nothing to do therewith. Supposing, however, that in answering the prayers of the millions of churches, God should, in the presence of a large concourse of people, collect together the dust of the earth and make a man, and supposing he should go forth and commit all manner of sins, introducing discord, wars, strife, and hatred into the world, would you not condemn this God -denounce him in bitter terms, and reject his second experiment? Of course, you would. Then why not condemn the God who made the first pair, for such is the exact condition

of the world? Again, if each generation is a culmination of all preceding ones, which all will admit, the first generation or pair is a culmination of God and his influences. The first generation sinned, which would show conclusively that

the same influences existed with God. Each one, then, is not only a culmination of all past generations, and partakes, to a greater or less degree, of the qualities of each,-he must, as a natural consequence, partake of the nature of God, from whom the first pair origlike spirit. As we gaze at them we say, "O inated; hence, tell me, please, which part of your nature partakes of his qualities, and when you have done that, tell me whence the

Go, child of earth! step aside from the paths of superstition which you are treading, into the beautiful Temple of Reason which angels illuminate! Go forth with your soul radiant with the gems of wisdom which they impart. Remember that each generation is a culmination of all preceding ones, and that your influences will make those who follow you miserable or happy. You should, then, ornsment your pathway in life with deeds of benevo lence, and there shall spring up around you a fragrance that shall be wafted into the pres ence of the angel world. (TO BE CONTINUED.)

Religion Prevails where Ignorance Abounds.

In this series of articles we have been deeply impressed to urge upon our readers the necessity of enlightening the minds of all classes of people, as a means of securing hap-

We have seen that ignorant people are slaves-mentally and physically. We have seen that they are servile cowards, yielding a ready obedience to the wily priesthood, who improve every opportunity to rob church devotees of their property, thus depriving them of the comforts of life under the pretence that it was a means of grace whereby their souls were to be saved from eternal perdition.

We have seen that the priesthood have ever used their best endeavors to prevent the common people from using their reason for acquirement of that knowledge which should subject latent powers of nature to a practical use for their benefit. They have ever warned them against new developments in the arts and sciences-against all new developments in natural philosophy-against all new astronomical discoveries-and, in a word, against everything that in its nature is calculated to make men wiser and better, under the plea that it contradicted the Holy Bible-the Word of

But we have seen how that, despite of this opposition, step by step, progress has been made; despite the infallibility of the Holy Bible and the Pope, men and women have investigated in new fields of thought; the arts and sciences have been developed; new astronomical discoveries have been made; many old theories in religion, based upon the infallible Word of God, have been discarded, and general knowledge has been disseminated among the people, and indeed a real earnest of the "good time coming" is felt throughout

Superficial observers say it is the result of Christianiiy. But the assertion is not warranted by facts.

If we look at Christianity, and judge of it by the most faithful devotees, we shall find that its influence is anything but progressive. In this, as well as in all other countries where the arts and sciences are promoted to the greatest extent, the great mass of people discard all phases of religion as binding upon them. They care not for either Catholics or Protestants. They are Free Thinkers; and yet they are nominally denominated Christians. But Christianity, in its commonly-received church sense, is emphatically disregarded by a large majority. Such people are free to canvass every new development, no matter in what department of nature's wide domain it may present itself. Their sole criterion for judgment is immutable truth.

Let us for a moment consider the devout religionist who believes in either, or both, an infallible pope or an infallible book.

The devout, the most sincere Christian, is he or she who believes in both as infallible. They are taught that there is no occasion for them to think upon the subject of religious tenets. They are taught to take the dogmas of the Church as infallible:-believe and be saved; doubt and be damned;-a truism with the devout Christian, be he Catholic or Pro-

In view of this fundamental principle of that which has been called Christianity ever since the days of Constantine, no one could with safety listen to any doctrine which conflicted with the written word of God-the Holy Bible.

The earth was flat because the Bible so taught. The Red Sea parted its waters for "God's chosen people" to pass over dry-shod because the Bible said so. The sun stood still in the heavens for a petty tribe of semi-savages to slaughter innocent men, women, and children, because it pleased God to have it done and the Bible said so. Woman listened to a serpent and beguiled Adam into eating an apple with her, which God had forbade them, and thereby brought death into the world, and subjected them and their descendants to endless hell and damnation because the infallible pope and infallible Word of God

God wishing to save some of these sinners, provided a "plan of salvation" by begetting himself upon a virgin and being born as a son to himself, taking upon himself the sins of the whole world, and expiating them on the cross at the hands of a few Jews, that the few who would believe the tale might be saved. This being in accordance with the received and infallibe Word of God, supported by an infallible pope, must be believed as veritable truth by all good Christians. "Go ye out into the world and preach the gospel; and he that believeth shall be saved, and he that believeth not shall be damned." Believe what? an honest enquirer will say. Why, says the preacher, believe that Christ died for sinners? Who is the Son of God? The priest replies, he is the very eternal God. God died for sinners, then? you say. Yes, answers the priest; none less than a God, could make an atonement for the sins of the world. Then if God died to make an atonement for the sins of the world an atonement is made? Nay, nay, says the priest, only on condition that

you believe; such is the doctrine of the infallible Word of God; such is the doctrine of the Bible. This is the doctrine believed in by the most devout Christians!

Is there an independent, fearless thinker that does not from his inmost soul abhor such puerile trumpery? and is it not an apparent fact that the more ignorant a nation is the more religious are the people? Go into the Catholic countries, where nearly or quite half the days in the year are set aside for religious duties, and you find squalid poverty and benighted ignorance. Not one in a thousand can read or write, but are abject slaves to a wily priesthood-good Christians.

The question now presents itself: what will extricate these, and all other people, from the thralldom of such servitude? The answer that forces itself upon our mind is mental light. Educate the people; teach them to know of natural laws. Let them open the book of nature, and ponder upon its ample pages. Let them go down deep among the fossils of past ages and learn of the millions of ages that have elapsed since the world was first inhabited by the animal kingdom. Then go down deeper and find that untold millions of ages must have elapsed before any animal life appeared, and then still more remote ages, beyond the power of computation of numbers, anterior to the appearance of vegetable life; and still, during all that unaccountable length of time old earth was revolving upon her axes and performing her annual revolutions in her orbit around the sun.

One lesson of this kind will serve to dethrone old infallibility from his dominion of power over the mind, and upset the infallibility of the sacred Word of God by Moses of bullrush notoriety.

This beginning will serve as an entering wedge for an opening to further rays of light. Step by step the enslaving influence of the myths of the past will recede from the mind. Natural laws will be recognized as governing in every department of nature,-aye, throughout the wide domains of the universe.

These laws will be made subservient in controlling all elements for man's use. He will see, as he is developed in knowledge, that the whole religious fabric which has held the world bound in ignorance has no real truthful basis, and is destined to disintegrate, topple, tremble, and disappear. In its stead will be raised a mighty pantheon of progress, in which shall be gathered together all people on earth as in heaven, at whose shrine all shall bow in humble adoration of eternal truth. Light and knowledge will reign triumphant and supreme as the only true savior of the world.

Col. R. J. Ingersoll.

In one of the cities of Central Illinois, a rather noted lawyer, Col. R. J. Ingersoll, lately delivered a lecture, the character of which may be inferred from its opening sentence: "An honest God is the noblest work of man." A number of weak-minded personages are now trying to devise some method of preventing Col. Ingersoll's practising law, on the ground that he is unfit to do so, because his theological views differ from theirs. It is not claimed that his lecture was at all immoral; its infidelity is the one charge. There is nothing to prevent the busybodies aforesaid from retusing to engage his services; and there is nothing, and will be nothing, to prevent other people from engaging his services, if they choose to do so. "It is setting a high value on our opinions," shrewdly says Montaigne, "to roast people on account of them." It is setting a high value on them to try to persecute people in any way on account of them.

PRAYER-ITS ORTHODOX USE.

When Theodore Parker was at the height of his influence, and Boston was evidently making rapid advances toward that freedom of thought which, more than any other American city, she now enjoys, a dozen bigots formed a praying club, for the one purpose of uniting their petitions to God that he would stop the career of the great heresiarch. A year or two after, Parker's health failed under the burden of his mighty efforts to reform society, and he went abroad, only to die. Thereupon the Christians of the praying-club thanked God for answering their prayers. Such fanaticism seems inexplicable, and yet Boston is now witnessing its repetition. Among its clergy is a young Unitarian, the Rev. Mr. Hatch, who has incurred the enmity of the Orthodox by his untiring zeal and energy in the cause of Unitarianism. At a prayer-meeting lately held under the auspices of the Young Men's Christian Association, one Christian young man prayed that the Rev. Mr. H. might be taken away, "any way or how." Not a voice was raised in condemnation of this extraordinary appeal to Deity, and the inference that all present indorsed it is inevitable. This is literally prayer with a vengeance.— Chicago Tribune, Apr. 13th, '72.

It gives us great pleasure to quote the foregoing items from that heretofore orthodox paper. A screw is loose somewhere. Is Bro. Bross getting liberal? what is the matter? The Tribune is demonstrating the law of development, both in politics and religion. It is well.—[ED RELIGIO-PHILOSOPHICAL JOURNAL,

Mrs. M. J. Wilcoxson is lecturing with decided success in Kansas. The Lawrence papers speak of her as a talented and eloquent speaker, whose lectures are creating considerable excitement. She is to remain at Lawrence for some weeks, where she is much needed to counteract the baneful influence of the notorious Elder Hammond, the great orthodox hell-fire and brimstone revivalist, who has just closed a "glorious season of revival" at that place, where he succeeded in scaring a few grown people and many small children into the "fold of the Lord."

A FRATERNAL CALL.-Bro. Benj. Todd and wife, recently from Oregon via California and Colorado, gave us a fraternal call on Monday, neither of whom were looking the worse for the toils of a winter's journey; indeed, we never saw Brother Todd when he looked more hale and vigorous than now. They contemplate remaining in the Northwest for considerable time. Brother Todd is one of our best public speakers, and will respond to calls to lecture. Address him in care of this office.

APRIL 27, 1872. Not Quite Appreciated.

Joseph W. Crabill, Topeka, Kan., writing,

"Bro. Jones:—You will please not send my for I don't appreciate it. paper any longer, for I don't appreciate it very paper any longer, for known better—that your much. I might have known better—that your preaching was damnable heresies, even deny ing the Lord that bought you, and bring upon themselves swift destruction, as St. Peter says. You will please not send it any longer,"

REMARKS:-We must confess that our plour brother has treated us better than that subsen ber who took the Journan a long time on credit, and then left the country without pay ing his indebtedness. This man was doubtless honest in his convictions. He had paid for the Journal up to the 3d of next March .- [En JOURNAL.

HARMONIAL SOCIETY of Spiritualists of Bal timore, Md.-We are informed by Bro. Levi Weaver, president of the above-named Society, that E. V. Wilson was not correctly informed as to the condition of that organization. Bro Weaver states that the Society is in a flourisk ing condition; that during the past season the following well known and able speakers have lectured under the auspices of the Harmonial Society to full houses. Mrs. Brown, Mrs. C. Fannie Allyn, Mrs. Addie L. Ballou, Mr. and Mrs. Andrew Jackson Davis, A. A. Wheelock and Mrs. Rachel Walcott, were among the number. Brother Weaver further says the the society has not been merged into any other, but is in a flourishing condition, with a fine prosperous Children's Lyceum in connec tion therewith.

DR. E. B. WHEELOCK, who has been lecture ing for the last five mouths through the East ern border counties of Kansas, with market success has now returned to his home at Pleas anton, Linn Co., Kan., where he will remain for the summer, subject only to calls to speak on the Sabbath, or on funeral occasions, with in reasonable distance from home. The Doc. tor's wife, Mrs. Fanny Wheelock, is well known as an excellent medical healer, or clairvoyart All persons afflicted will do well to consult ber or the Doctor. They have been many year in the medical field. Perfect satisfaction guaranteed in the diagnosis, or no pay. Ad dress as above.

H. HADLEY, formerly living at Colusa, Cal. can some one tell us where to address him?

Railroad Ghosts.

In this day of skepticism, it is popular profess an unbelief in apparitions or ghost and to receive every assertion that such thin have appeared, with a shrug and a sneer. D spite all this, there is not a man of us all by becomes strangely interested when we hear such occurrences as ghosts being seen, and a a man of us but that in his secret heart own an undefined thrill of mysterious horror at the bare recital of those who honestly believe that some shadowy sceptre of the mysterious b yond has become visible to their sight, as crossed their pathway.

The last ghost sensation has occurred new Freeport, Ill., where the Western Union Rai road track passes under a bridge, on the li nois Central Railroad. This spot has been h tal to human life-not less than eight men has ing been killed there. Perhaps it is this fact that surrounds the place with horror; but the could scarcely be, for we insensibly to ourse forget such things by frequent visits to such

But to the business of the ghosts. We wi a plain tale deliver, leaving you to form you own conclusions; but say in justice to the whose names will be mentioned, that they are sincere in their belief, and firm in their conv tions that they saw something that they coul

not account for on any rational principle. About a month ago, as Thomas Carroll, a engineer on the W. U. R. R., was approaching the bridge, he saw standing on it, a figure white, that gesticulated most frantically, an waved the signal of danger, so familiar to ever one. He at once whistled down brakes, and stopped the train. But imagine his astonis ment, when, on looking out, he saw the play tom had vanished. He, thinking that he has been sold by some mischievous person, took wrench and pretended to be fixing somethin about his engine, and shortly afterward, we

From that time until the apparition was again seen, he told no one of the circumstance, co rectly thinking that he would be laughed at Not long ago, George Dickenson, another ca gineer on the same road, was approaching the bridge, when he saw the same figure, and h fireman saw another from his look-out window both figures were making the same signal danger-motioning the train to stop-but was unheeded; and as the train thundere under the bridge, one of the ghosts droppe down upon the pilot, and the other on the ter der. As his ghostship struck the tender, the heard a report as though a gun had been fired and there was nothing there. On rushed the train, and engineer and fireman both lookeds one another for minutes in blank amazement and horror, until at last George found tongue to ask: "What the d-1 was that, anyway To those unacquainted with Mr. Dickinson, we have to say, that he is one of the last men likely to be deceived or frightened by a shadow; he is a man of intelligence, cool and com ageous, and a perfect giant in stature and strength; a man that weighs nearly three hundred pounds, and by no means what would be termed fleshy:

The next time the ghost was seen, a watch man, returning to his home about four o'clock in the morning, met him or her, or it, standing on the Western Union track, close to the abut ment of the bridge. The watchman, a German, advanced toward the figure, and struck at it with a coat he had on his arm, when it van ished, going into the solid wall, as he claims. The watchman now goes home by another route. It is about two miles further, but he don't mind the walk in the least.

The last time the ghost made his appearance, it was more productive of evil consequences A watchman on the Illinois Central Railroad was going over the track after a train had passed, when the figure in white advanced toward him with outstretched arms. Unlike Ham-let, he didn't stop to interview or make any inquiries as to where he came from, but incom tinently fled; and so great was his fright, that since that time, and at present, he is under the care of physicians in Freeport, who report that it is extremely doubtful if he ever

There, you have the whole story, and can laugh at it, or believe it; but bear in mind, that those who have seen the shadows are men well known in this city, and who at least do not jest or make light of those things their eyes have seen.—Racine Journal.

in the Affairs and Feelings of Earth-Life.

BY JUDGE J. W. EDMONDS.

Carrying into execution a purpose I have for sometime entertained, but been prevented from by my other avocations-namely, that of writing something for your estimable paper, I now send you an article, which, if it will not interest your readers, will, at least, "add my rill to the torrent" of verification of spirit-communion

which is now pouring in upon the world.
On the 22d of February, 1861, and just before the breaking out of the rebellion, I delivered an address before the Republican General Committee of the city of New York, and on their invitation.

The address was, of course, occupied very much with the prevailing topics of the daythe abolition of slavery, and the then impending outbreak of the southern and slave holding states, against the Union.

In my address, I advocated the idea of letting those states depart in peace from the Union, and forming a nation by themselves-thus surrounding them on all sides by non-slaveholding people, and leaving them isolated and shut up by themselves with the institution of slavery to be themselves ultimately devoured by it,

or be themselves its destroyers. The spirit of Washington afterward told me that he was present at, and heard my address, and he differed with me entirely in those views; that that had been discussed among them in the spirit-world, and they had come to the conclusion that the course which I advocated, would lead to more human misery than war would; that it would be a long time before slavery would be wiped out by that process, and that in the mean time, both races—white and black-would be retarded for generations, in their upward progress, and that thus in the southern states there would be engendered a condition of imbecility and isolation, like that which now prevails in Spain, instead of the active, moving progression which then characterized the residue of our nation. And that on the other hand, a war that would be over in a few years, and the sacrifices and suffering that would attend it, would leave the people of both races, and in all parts of the nation, free and ready to enter upon that progress which was our destiny.

Eleven years only have elapsed, (for I write this in March, 1872) and already is shown the wisdom of the course thus planned in the spiritworld, and carried out by us in this.

In the summer of 1861, when it became inevitable that we were to have war with the South, and President Lincoln had made his call on the Nation for the military forces, Governor Morgan, of this State, came down from the Capitol, at Albany, and was in New York-sending forward our State troops.

He was at the Astor House, one day-surrounded by his staff, and attended by many prominent citizens-among whom were Governor Seymour, and Mr. Barney, then Collector of the Port of New York.

As the troops marched by, to the number of several thousand, to embark and proceed to the front, Governor Morgan and his party were very jubilant, and repeated the assertions that had been made by the Secretary of State (Mr. Seward), and the Secretary of the Treasury (Mr. Chase), that the war would be over in sixty days, or by midsummer.

Collector Barney told them-very much to their amusement—that I had said to him, that if we saw the end of the war in five years, we should be lucky!

It is true, I had said so to him-whether from my own sagacity, or from spirit-impression let each judge for himself, I believe it was the latter-subsequent events told how true it was, and it was not until that truth had been demonstrated, and the war was ended, that I became acquainted with the incident at the Astor House.

In 1870, I received from a gentleman at Pittsburgh, Penn., six volumes in writing, containing a series of communications made to his circle, during the preceding 12 years. At one of those circles, held on the 10th of April, 1859, this was said:-

"The monster war is, before its final "death-throe, concentrating all its remaining "vitality for a grand coup de etat, but in the "midst of its exertions, will suddenly cease to "breathe, and will fall; and will crush in its "fall, two of the principle actors in the pres-"ent scene, namely, the Roman Pontiff, and

"Louis Napoleon." Twelve years ago, when this was said, both those rulers were in the full blaze of their power. A war came, and the result has been the fall of both of them.

A few days ago-that is, in February, 1872-I received from a clergyman of the Church of England, (from Danby Vicarage, near Danby, England,) a letter, enclosing me the following

"Answering Sealed Letters .- (To the Editor of the Spiritual Magazine.)-Sir, in the Medium and Daybreak newspaper is an advertisement from a New York test-medium, viz.: James V. Mansfield, who professes to answer sealed letters for 21s .- of course respecting our relatives deceased who have passed into the next life. Now, I think it is only fair, when you have proved a fact, to give it publicity. I wrote seven questions of a private nature in presence of a lady visitor, who fastened up the note with silk, and sealed it with her own seal, then I put in an envelope and sealed it with my crest; and I merely wrote a letter accompanying it, requesting answers. This, Mr. Mansfield returned to me unopened, in proof of his power. The questions were not common-place -merely requiring a 'Yes' or 'No'-but requiring a knowledge of my family, which it is impossible for Mr. Mansfield to get at without obtaining it from my 'daughter,' to whom I wrote the questions, Every answer was pertinent to the question put, and what is singular, she says she would not have known I had written to her, had not her uncle John (who is dead also) hurriedly told her I had written and wanted answers. Now, I never alluded to her uncle in any way, but merely about her brothers and sisters and mother new living; and how Mr. Mansfield (whom I don't know, nor have ever seen) gets at the names with seals unbroken, and returns to me answers, I can't tell. When the letter arrived here I got a dozen gentlemen from our Exchange to open it, and they all agreed that my crest and everything was perfect. So, also, the silk tyings and seal of my visitor had not been tampered with in the slightest since it left the lady's hands, who put

it in the post herself. I write this from my own experience, and it only occurred last month, and was returned to

only occurred last me by next mail.
"I am yours truly,
"Charles Blackburn.

"James V. Mansfield, test-medium, answers sealed letters at 361, Sixth avenue, New York, U.S.A. Terms—One Guinea. Letters may be left with J. Burns, 15 Southampton Row, with

When I received this, I sent it to Mr. Mans-field, who returned it to me, saying—"I think I "have a faint recollection of having written "for Mr. Blackburn, but could not be positive.
"I have many letters from Europe, but as "soon as they have been written to and mailed, "they pass out of my mind, and would never that I do not now remember; I think enough, however, to show you, my brother, whether I had been practicing deception upon you. Your to eject a stranger force, and failing in the intruder and lock criminal prosecution assault, and an action false imprisonment.

"again return, did they not repeat their at-"tempts at talking with their dear departed

"through my imperfect organization." A few weeks since, some time in February. (1872) I think, a gentleman, whom I did not know, met me in the street, and gave me an account of a verification of one of the communications (through Mrs. Conant) in the Banner of Light, of Boston, which he had procured and sent to that paper. I wrote to the editor, asking him to publish both the communication

and the verification together. Accordingly his paper of the 30th of March, contained the following

REMARKABLE VERIFICATIONS OF SPIRIT-MESSAGES.

"We have at present to chronicle some of the most striking cases of the identification of stranger-spirits communicating at our Public Free Circle, through the mediumship of Mrs. J. H. Conant, which have ever fallen under our notice. On the sixth page of the Banner of Light for February 10th, 1872, was printed the following message from the spirit of George C. Goodwin-the seance at which it was given having been held on Tuesday afternoon, Nov. 28th, 1871:-

"On taking possession of this body, I experience the same sensations that I did on passing out of my own-as though something had suddenly turned upside down within me. and stopped all the machinery of life. I died of heart disease, in 1869, on the evening of the 12th of May, in New York City. I was on the street-passing through Amity street-when this attack came on me. I have no recollection of going beyond that point. The next I knew, two men were carrying my body through the street. They finally brought up at the Mercer street station. I watched it very carefully through the examination, and heard those who were called to examine it pronounce it dead. Then I was in a strange conflict. I tried to get away from it, and I tried to get back to it. For awhile, I was not successful either way; but finally, I got away, and was surprised to find that I was out of this world, and yet in it-beyond the human senses, and yet so near, that I could have shaken hands with any one who was passing the streets.

"' Now, what brings me here is, to hunt up my folks, if I can, to let them know that I live, and how I live, and that I don't like to be reckoned as dead, and that I can make straight all those little difficulties that must, I know, have arisen in consequence of my sudden death. if they will only give me a chance to speak privately with them. George C. Goodwin. Send to the captain of the Mercer street station, New York City, for proof of my identity.'

"A short time after the issue of the paper containing the message, we received the following unequivocal-and at the same time unlooked-for-corroboration of its truth, from a gentleman in New York City, who felt impelled, after reading the communication, to investigate the circumstances. Judge J. W. Edmonds also wrote us a brief private note concerning the matter, in which he considered the facts of the case (as stated to him) as highly important, and worthy of the widest dissem-

""Dear Banner-I have the pleasure of sending the verification of George C. Goodwin's statement, which will be found in the Message Department of the Banner of February 10th. I called on the captain of the Mercer street station, and, after his reading the article, he inquired if I wished 'to refer back three years for the record' with incredulity. 'Yes,' said I, 'if you can do it.' So he ordered the book for

May 12th, 1869.
"It was handed him, and after referring to the date, and cogitating some time over it, he said:—'It is here just as he has related it, and I am confounded!—Why sir, I knew nothing of its existence, and I know that no one in Boston knew more of this record than I did-it is won-

"'And now I ask, what was this intelligence -if it was not what it claimed to be?-who begged its friends to call on the captain of this station-house for identification? His very name had faded away, and love for him had grown dim; and the record had sunk for years amid the dust where criminals assemble. If he has their interests if they was give him a private hearing.
"'Fraternally yours,
"'ERASTUS GOODWIN. brothers, sisters or friends, I have subserved their interests if they will heed his call, and

"The official report of the occurrence, which is given below, (from the book in the Mercer street station, and obtained for us by Erastus Goodwin) in the terse, business-like way of the police authorities, is the closing link in the chain of conclusive testimony, which we at present offer concerning the Goodwin test:

"'Police Department of the city of New York,

" 'Precinct No. 15, New York, May 12, 1869. " SUDDEN DEATH .- About 8:40 this afternoon, officer Doyle found an old man lying on the side-walk at the corner of Amity street and Sixth avenue—dead. Messrs. Dempsey & Carew, (16 Sixth avenue,) state that they saw him fall and instantly expire. He was dressed in white shirt, black pants, gray spring overcoat and brown hat: name on the pants-'G. C. Goodwin.' He is supposed to be a stranger in this city, as a key for one of the rooms in the Astor House (number of key 108) was found on his person. His right name is G. C. Goodwin, of Boston, druggist. Cause of death supposed to be disease of the heart. He had on his person \$9 10 in money, a scarf pin, eye glasses, knife, bunch of keys, pair of gloves and handkerchief. The deceased man will be taken in charge by Mr. Stetson, of the Astor House, after the inquest by the coroner."

Letter from Dr. Henry Slade to E. V. Wilson,

MY GOOD FRIEND, AND BROTHER WILSON:-That you have been impressed by some outside influence is very apparent. I think if you will pause and consider our sitting that night, and allow your better judgment to act, you will see the absurdity of the reports you have asked me to respond to.

I appreciate your feelings of kindness to me, and the good words you have spoken so often of me; and I feel to thank you for all this, for kind words helps to cheer a weary soul, more than envy or malice.

Do you not remember I said to you when you came to have the last sitting with me, that I desired you to investigate for yourself, and examine everything in the room, as you said you desired to publish an account of what was done, and you wished to speak with authority, the genuineness of these manifestations

My dear Brother, have you forgotten that you made the remark to me—"I believe you are honest, Harry, and I did not come to look for deception, but for the true manifestation that I know takes place with you," and you could trust your own eyes, &c. ?

Now, I wish to ask you what hand and arm could have turned the gas on and off, as you saw? Could a mask or a false arm and hand

own spirit-guides could have detected it if it had been a fraud!

How soon would the angel-presences have operated upon your better judgment-through your own medium powers, and exposed me then and there; and again, if it was all fraud, why would your guides allow you to put in print that which was not true?

My dear brother, have more confidence in your own angel-guides than this; instead of the spirits being displeased, on the contrary, you remember how they cheered us with showers of raps-showing that they sanctioned our meeting most fully.

If you have not confidence in me, I hope you will have in your own guides-that have spoken in my favor through your organism, upon the rostrum, so able and beautifully of the manifestations that took place that night. I feel that this trust is sacred in my hands, and I would not step saide from its genuineness

to add to or take from it in any manner. I feel and know that the beautiful spirit of my beloved wife, you have so well spoken of would not long be by my side to aid me and instruct me as she does daily and hourly, if I should practice any deception. She says to me now, as I write this. "Have charity for our good brother Wilson, for he is under the influence of the times, and seems to be im-

pressed with the ideas of others, and this has

caused him to make the utterances that he

I think the same of you as the spirit of my dear wife; and when you come to think and realize the impossibility of any deception that could have taken place that night, under the condition we sat, you will then feel the correct feelings of it all—of that never-to-be forgotten

evening with the spirits. If I have fallen in the estimation of any of my friends in the form, I have the influence of my guardian-spirits, for they have never done more for me than they are doing now. I may have been weak at times, and susceptible to outside influences, as all mediums are at times, as well as those that are not mediums; for none of us can be perfect, so we must not look for it in others. What I hope for is to be stronger and wiser for my past mistakes, that I may be of greater use to humanity.

As for what has been said against the manifestations that take place with me, "it is all false." No one who has visited me has any confidence in the report of the Sun, many know it as only a poor silly woman's suspicions. If any one were to undertake to publish all the suspicions reports against mediums, the Spiritual papers could not contain them. I hear such reports against mediums every day, and my reply is go to a medium with genuine thoughts for the good and true in your mind, and truth in your mouth, and you will receive a pure manifestation. No one can expect to get pure water from the spring if they throw in filth and

I have sympathy for all mediums, for I know they have much to contend with, and they are often grossly misrepresented, when they are innocent of fraud, or the thought of those

I do not wish to throw the blame of any act of mine that I may commit (if wrong) upon my spirit-friends, for I know my guides are trying to lead me to do right.

Often I say to myself "when will my poor weary soul find rest? Am I of any account to the world?-or of any use to the angels or spirits?" My question is often answered. When I see a soul enlightened and made happy by the communication and manifestation given through my power, then I say "my soul has found rest," and I think I am of use to humanity and the spirit-world, and I hope to be, during the remainder of my days,

Fraternally yours, HENRY SLADE.

New York, April 12, 1872.

A TENNESSEE RASCAL.

The Crime of a Doctor of Divinity-His Victim a Child of Only Fourteen Years.

[From the Murfreesboro (Tenn.) Monitor.] Newspapers of late years are put to the necessity so often of recording crimes that the most creditable of them are frequently stigmatized as but little better than Police Gazettes, and are denounced by pulpit orators as pandering to the most depraved and corrupt tastes of human nature. Cultivated and refined sensibilities are disgusted with column after column filled with horrible and sickening details; but we believe that, notwithstanding the shock to delicate nerves, some little good results to the community from the wholesale record. Many a man is deterred trom the commission of crime, from the fact that the press and its terrible co-adjutor, the telegraph, are so prompt to hold up the offender to an in-

Believing the above to be correct, we give the details of an outrage that lately transpired, so horrible as to put the recent achievement of the Rev. L. D. Huston, of Baltimore notoriety, to the blush. And for fear that the villain may be still prowling in this county, or that other communities may be cursed with him, we give him the benefit of the following advertisement without money and without price:

dignant public, and to fix upon him the brand

For several weeks past a man calling himself Johnson, has been vending sacred pictures in Williamson and this county, and has introduced himself to his patrons as a D. D. He is said on several occasions to have delivered sermons, which for piety of injunction, would have done credit to the most respected divine, an to have succeeded so well in gaining the confidence of his hearers that he always found a warm welcome around their hearthstone. In that portion of Williamson county where Johnson has been, lives a poor but respectable widow lady, with an only daughter, about fourteen years of age. He called at her house trequently, paid particular attention to the girl, but the mother, placing all

in him as a Christian gentleman, had not the slightest suspicion of the brutal motive that actuated that attention. Last Tuesday morning he came, and, without the knowledge of the mother, persuaded the young, unsuspecting girl to go with him to Nashville. He secured a wagon that happened to pass by at the time, and started on his way. When about two miles from the city, he told her that, as his home was not far distant, they would walk the rest of the way. After going a short distance, he took her to an old barn, and there, in spite of her entreaties, he accomplished upon her person his brutal design.

The poor, outraged girl was left at the barn, where she was afterward found by good Sama-

ritans who passed that way.

The scoundrel is still at large, and when last seen was in the neighborhood of Stewart's Creek, in this county. We hope that the offi-cers of the law may be vigilant, and that he may be captured.

A MAGISTRATE in Cohoes lately attempted to eject a stranger from his church pew by force, and failing in this, he went to his office, made out a warrant, and had an officer arrest the intruder and lock him up. The result is a criminal prosecution against the magistrate for assault, and an action for \$2,500 damages for

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.

The Three Marriages.

They met! gazed in each others eyes; It needed but a glance To show that love was written there, Beyond all change, or chance. Should sorrow, or should shame betide,

If even crime their lot, If others spread seducing snares,

Their hearts will waver not. Oh! blessed are they, the tie Heaven formed, Earth's trouble cannot sever, They're one through life's short sorrowing span

They met! friends whispered it were well That they should join their hands; It was esteem, expediency, not love That forged their bands,

And they are one forever.

Peace may o'ershadow, joy may bless The home that they have made, They may in hope and quiet trust, Enter the tomb's dark shade Yet they'll ne'er know the thrilling charm,

The radiance pure and bright, Whose beams can make the bitter grief, If shared together, light. They met! they loved not; yet, alas!

Twas Mammon wrought the chain That bound them in unholy bonds Of wretchedness and pain. What wonder they compared their lot With dreams of early youth. What wonder, if hell scarce can boast Of torments worse than those

That made their sorrow-chequered lives A weary scene of woes. The first! is a most precious gift, To man but rarely given. If it be thine, ah! value it As a borrowed light from Heaven. The second! wherefore shouldst thou risk

The freedom Heaven gave, For what is ofttimes bitterness, And ends but in the grave. The third! if thou shouldst choose the third, The fault, ere long, thou'lt see.

Then may our God who loves us all,

Pity and pardon thee.

Mr. P. C. Tomson's Report of the Doings at Moravia, New York.

The route from Philadelphia is by the North Pennsylvania Railroad to Athens, thence to Binghampton and Owigo, then change cars to the Southern Central Railroad to Moravia, a distance of about sixty miles. The fast lines go through in twelve hours. The fare is about nine dollars.

Moravia is a village of about two thousand inhabitants. From this you go about a mile up a hill to Mr. Keeler's house. On Sunday, the 7th of January, we arrived there. Found Mr. Keeler a plain, honest-looking, unsophisticated farmer, and his wife one of those old ladies who make you feel entirely at home. The house is a new one, not very well furnished. Two circles were held on Sunday, but we did not get much satisfaction. You meet persons from many parts of the world, but it happened that almost all had left the day before; and being a new company and almost all strangers, the circle was not very harmonious. They always sit for a time in a dark circle, and then have a light. On this first day we heard voices. My name was called, though no one but one in the company knew it. We also saw lights in various directions. No face was distinct enough to be recognized.

On Monday we had two circles. We had become more social, and the manifestations were very powerful. A spirit called the name of Samuel Paist, and requested him to sing and play pieces, and seemed to be well acquainted with his life. An Indian spirit named Hontour, came on the first day and every day. On Monday afternoon my brother gave his name but could not make himself visible. There was no one there who knew I had such a brother.

I want to say that there was no chance for deception or disguise in regard to your names. A man was there who assumed a false name. The spirits called out his real name and rebuked him for trying to deceive. There were several attempts to show faces but they were not distinct enough On Tuesday, the 9th inst., we had a private

circle, at which there were only four present. Mrs. Tomson's mother came first and kneeled down in front of her and spoke very affectionately to her-referred to private matters of which no one there knew anything about. My mother came, but she was not able to say much. She was recognized, and the resemblance between us was noticed. Mr. John Chew's mother also came and spoke to him. [We presented Mr. Chew's report in Number Nineteen of the Journal. H. T. C.] After this the Indian girl came. She had much more power. She talked to me nearly half an hour, giving evidence of a knowledge of my home and business. She was evidently the mouth-piece for other spirits who came there. She remarked that she was only telling what they told her. She not only described many events in my past life, but predicted many things that I should be called upon to perform. On Wednesday, the 10th, I had a most wonder-

ful manifestation. A young girl appeared to me just as distinctly as any one in the room. She stood forth in the bloom of health. She was a young woman, named Anna Yardley, who had been in my employ some years ago. I took her when she was seventeen, and she has been dead about eight years. She was a lady by birth, and would be recognized as such anywhere. I had been with her during her last illness. I did not say anything, as I wanted the test. Some one asked "If she knew any one here." She pointed to me and said very distinctly-"My name was Anna Yardley. I thank you for your kindness to me. Tell the girls that I still live. God bless you. Good bye," just as distinctly as I have uttered these words, and then vanished slowly from our sight.

I want to stick in a peg right here, and all the skepticism in the universe cannot pull it out. There were some eighteen persons present, and we all felt this, and there was one grand shout of glory! glory!! went up from every heart.

Every one present got some tests that day. The spirits seemed to know everything that was transpiring at the homes of their friends, and every word they uttered was filled with inspiration of love, truth, and justice. It was the conversation that a dearly beloved mother or father, a sainted sister or brother would have with those whom they had left behind, but for whom they felt a stronger love than ever, and prompted by this undying love, desired to point them up to higher and more glorious aims in life.

Usually when we sit down in the dark circles, we feel water falling upon us as if it were raining.

We are in a room in a rough country house, and there is no possibility of water coming from the outside. The room is tight. Suddenly we feel a strong breeze like a gale,-this lasts a short time, and then the water is sprinkled over us, while we are singing. Spirit voices select the music and join in the song. Sometimes the music is by spirits alone, though the influence was better

when all of us sang with the spirits.

On Thursday, the 11th inst., there were changes in the circle, and we had no satisfactory manifestations. I state this that all may know that it is not alone the spirits and the mediums there, but very much depends upon the harmonious conditions of the parties who sit in the circle. I noticed that it was often several days after a person came, before they received satisfactory manifestations; and I would advise persons not to limit their time too much. For instance, a Captain Gill, of Buffalo, was there and was obliged to leave on the third day: on the fourth day several spirits appeared that were not recognized by any one present. We never saw anybody look more disappointed. They said they wanted to speak to Captain Gill, and were very sorry he had cone, as they could not manifest themselves any sooner.

When the circles were harmonious there was an immense power, giving each one great strength. I would recommend the sick to sit in just such circles. There is one thing you must remember, that you cannot leave those cirles until they close, or if you do, you will certainly be sick.

There was a gentleman named Russel, whose sister appeared to him, and presented her own death scene. [We have already described this in the account given by Mr. Chew, published in Number Nineteen of the Journal, where a young lady presented herself with a white bandkerchief, and, after coughing, showed the appearance of blood.] Upon this he exclaimed, "Bless God Almighty, my sister lives! She was dead, and is alive, and behold, she lives forevermore."

The conversation of this man had a wonderful effect upon us all. Everything he said seemed to come from his soul, and there was a tenderness and sympathy that reached our souls. A new song was put in his mouth, his doubts were all removed, and he who had lived in the Baptist church in doubts of immortality, was now relieved of all these-certainty had taken their place. He knew that he would meet his sister, father, mother, all in a brighter, purer world than this,and he resolved to be a better man.

I know that these phenomena are all in accordance with law. The spirit world is bringing about these and other manifestations all over our land. It will not be many years before they will be just ascommon as the raps.

Passed to Spirit Life.

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

Passed to Spirit-life, April 5th, 1872, Mary Jane, daughter of William and Esther Brown, of Monroe county,

Her gentle and peaceful spirit is transplanted to newness of life.

Passed to the Summer Land, April 4th, 1872, at Marengo, Ill., Mrs. Jennie Woodbury Wells, wife of Justin Wells, in the thirty-sixth year of her earth-life. The subject of this notice was for many years a firm believer in the ministrations of angels, and it was often her priviledge to administer words of comfort and consolation to the stricken mourner, as she spoke of the Father's love and goodness to all of earth's children. The same hope and comfort which she gave to others was her consolation through her lingering sickness, and while the body was slowly wasting away, the spirit to the last was bright and cheerful. She often described to her husband and her sister the happy home which had been prepared for her, to which a little daughter and mother had gone; and they, with the Boatman, were soon to take her over, and she said, "If this be death, it is blessed to die." She cheerfully made all arrangements for her departure, and her remains were taken to Cooksville, and laid beside those of friends who had gone before. The funeral was attended by J. C. Crawford, assisted by Rev. R. W. Bryant, who spoke words of hope and cheer.

Passing Away. - One by one the old pioneers of Galesburg are passing away, leaving behind them pleasant memories of their noble and useful lives. On Thursday of last week, Adnah Williams, one of the earliest settlers, and a true Christian gentleman, camly departed this life, confident of eternal happiness in the realms of bliss. Mr. Williams was born in Chester Verment, in 1810, and came to Galesburg in 1837, and in '88 with his family, settled on a farm some four miles northwest of this city. In '49, however, he engaged in the rursery business, in Mercer county, but in '22 returned to Galesburg, where he resided at the time of his death. Mr. Williams leaves a wife, three sons, and two daughters to mourn the loss of a devoted husband and an affectionate father.—Galesburg, (Ill.) Republican, April 6th.

Brother Williams was a firm believer in the Philosophy of Spirit Communion.

Over thirty years ago we met him at St. Charles, Ill., our then and now place of residence. We were then both Universalists, "by the Book." That first meeting was at the dedication of the Universalist Church in St. Charles-the first Universalist Church ever built in the State of Illinois. It was upon the broad gauge of Universalism-Wm. Rounseville, pastor. Since that time pretty much all the old members of that Society have become Spiritualists or passed on to the higher life.

Brother Williams, like ourself, became a Spiritualist as soon after the announcement of the demonstrations at Hydesville, New York, as he had an opportunity to investigate, and become convinced by facts. Neither of us had adopted a creed that circumscribed and limited our right to receive truth when and wherever it might be found .- [ED, JOURNAL.

Special Motices.

Philosophy and Religion reconciled. The harmony of all the great religious ideas with science is most clearly and convincingly shown in the SAFENA. 200 pp.; Cloth \$1.00.

Spiritual Convention.

OFFICE OF SECRETARY OF INDIANA STATE ASSOCIA- LION OF SPIRITUALISTS.
Indianapolis, Ind., April, 1872. To the Spiritualists of Indiana Greeting:

We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the Indiana State Association of Spiritualists will be held in Westerfield's Hall, in the city of Anderson, Madison county, Indiana, commencing Friday, May 24th, 1872, at 10% o'clock, A.M., and continue in session over Sunday. Each local Liberal Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no Society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend. Everything possible will be done to make the Convention both pleas-

ant and profitable. We are authorized to announce that the Hon. Robert Dale Owen, and other good speakers will be in attendance and take part in the Convention.

Anderson is a thriving place, situated about \$4 miles northeast from Indianapolis, on the Bellefontaine rallroad, and has an active Society of Spiritualists and a Children's Progressive Lyceum in successful operation. Speakers at the Convention will be entertained free, and board procured for others at a low rate.

By order of the Board of Trustees. J. R. BUELL, Sec.

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Our Correspondence.

[John Brown Smith is open for engagements to give a course of independent lectures on the "Science of Human Life." in Pennsylvania or adjacent States, during the spring and summer. West during the full, and South in the winter season. Engagements only made for one week in which eight lectures will be given, viz: "The Science of Human Life"; "Republican Government—ute True Principles"; "Universal Suffrage"; "Temperance—its Moral, Legal, Physical, and Medical Aspects": "Labor and Capital—their True Relations"; "Vegetainisms —in the Evension of Man"; "Man—his Spiritual, Moral, Physical, and Social Nature"; "God—in the Science of Life." The First, Seventh, and Eighth Lectures embrace the subject of Spiritualism. Permanent address, 812 North Tenth Street, Philaddephia, Pa

Items from Lois Waisbrooker.

BRO. JONES: Deciding to take a trip through central New York, I left Angola March 28th with the purpose of spending our 24th Anni-versary at Wadkins. Reached the place on Saturday morning, and was kindly entertained at the hospitable mansion of Doctor Lewis. The sight of the surrounding hills carried me back to my childhood hours, for Wadkins is only about seven miles distant from where I first opened my eyes to the light of earth, and here is "The little lake" referred to in "May-weed Blossoms." We had a goodly gathering on the 31st, though not as large as it would

have been but for the unfavorable weather. In the morning, the time was occupied in the form of a conference, Mr. Stewart, of Penyan, presiding, and excellent music-both vocal and instrumental-was provided by the friends from Milfort. After refreshments, provided by the ladies of the place, and served in the building the meeting was called to order, at 2 P.M.—one hour for conference, and then an excellent discourse from Mrs. Robbins,

In the evening, Professor Mapes, of Elmira, was the speaker, but not feeling well enough to attend three sessions in one day, I was not present, and cannot speak personally of the evening meeting.

We had a pleasant and profitable time, and the only criticism I have to make is, that in speaking of modern Spiritualism, there was altogether too much deference paid to the claims of Christianity.

On this point, I stand squarely with Abbott, of the Index. All that is valuable, all that is permanent in Christianity, is there because it cannot be separated from humanity; consequently, any concession to the Christian's claims, in this respect, is so far a robbery of our common humanity; and we owe it to so-called Christians, as well as to wronged humanity at large, to take square issue with this "I am holier than thou" spirit. Tuesday morning finds me again

ON THE WING.

A few miles ride brings me to Milfort, and as the train stands here waiting for another, I look over the village, and mark the points that my seventh summer-spent here with one of my father's sisters-fixed in my memory. This wonderful hill, upon which I used to gaze from her back window, has been partially cut away, to make a path for the "iron horse." Yonder stands the same old school-house where I attended sabbath school, and brought home the "Infant's Progress," to read. How wonderful it seemed-that miniature of "Pilgrim's Progress!" Well, that is past, but the suffering caused by the terrible fears thus aroused, is not forgotten. Yonder, just up that glen, is where — tried to hang him-self, in very despair, at his failure in his resolves to quit drinking. I remember it well, for aunt took me with her when she went to stay with the frightened wife. Right there, just over the canal, lived a poor family, whose oldest daughter was summoned before the petty Justice, and subjected to the indignity of being questioned as to what ailed her, and what medicine she took when sick awhile before, and all in support of the dignity of the law, because there had been the body of a dead infant found, and of course, a poor girl must be its mother. Time, however, developed circumstances, which, so far as the belief of the people was concerned, fixed the paternity upon the Justice upon the bench, and the maternity upon his wife's sister, and a child of seven, who is supposed to have no ears, tells of it thirty-nine years afterward.

Well, justice is not dead, and now the train moves on, and soon we are at Horseheads. Here, I take my valise and walk down to Mr. Saterlie's. After a little conversation, Mrs. S. says, "Come in here, I wish to show you something." I followed her into the parlor, and she points to

A BEAUTIFUL WREATH

of artificial flowers. "My brother, who is in the spirit world, made that." "What, the flowers?" "No, arranged the wreath; see how tastefully it is done-different, too, from anything I ever saw." How was it done?" I asked. "He controlled the medium, and said to me, 'go up stairs and get your flowers-place the boxes open where I can sleect at pleasure, and I will arrange you a wreath like one I have got in my spirit home. I cannot make as nice a one, of course, but I will do the best I can with the

The flowers were brought down, and the wreath arranged at three different sittingsthe whole time being one hour and forty minutes-and in a room so dark that one color could not be distinguished from another.

"I could not begin to arrange them in the same length of time, as familiar as I am with flowers," said Mrs. S., (a Milliner), in giving me the history of the wreath.

After it was completed, the brother then said, through the same medium, "Go over to (name forgotten) and I will control him to draw a circle, to which this will just fit." They did as directed, and the circle was drawn

After spending a few hours here, I took the street cars to Elmira. Here, I found Mrs. Wilcox fully employed in treating the sick, under the control of the invincible Dr. Fly, and heard the account of the wonderful

PHYSICAL MANIFESTATIONS

of a lady who had visited the place. Using a cabinet composed of a frame which could be readily taken to pieces, over which was drawn a cover of common black oil cloth; in this, the medium was seated-her mouth firmly closed with sticking plaster, and while in this condition, hands and faces were shown at the aperture, and the spirits conversed with each other, and with mortals, in audible voice-several different voices being distinguishable. And thus, the work goes bravely on; but still, I assert that the fact of spirit communion is not the question of the hour. The real question is, shall spirit communion be retained in the interest of Humanity, or shall it be subverted to the interest of Churchanity?—Churchanity, clies Christianity? alias Christianity?
Right here, I take issue with some of our

prominent Spiritualists—agree with any and all who use the best in humanity—the best of its possibilities, as signifying Christianity. All such use of the fact of spirit communion, and of its legitimate results, tends to such subversion. Even Robert Dale Owen fails here. So far as I understand his book, it not only estab-lishes the facts of spirit communion, but it aims to show Protestant clergymen why they have failed to make greater headway against Catholicism. Now, what difference does it make to humanity at large, which wing of this specialty gets ahead? What difference does it make which raises the largest army of recruits they are allowed to see spirits, as mankind do.

Let all observe and reason, and the theory will not look so bad as it does to many. The time is coming when the query will be—Is it so?—and mankind will not be so bitter against

for Jesus, so long as Jesus is claimed as "King of Kings, and Lord of Lords," by both parties?

So far as real progress is concerned, could I have my choice between all the clergymen in the land, and an equal number of equally well educated men and women who make no pretensions to Christianity,—no accessions to our ranks,—I should very much prefer the latter. I am sick at heart with the continual concession made to church claims.

John M. Follett to Rev. Mr. Swarts.

DEAR SIR .- In your lecture last fall, against Spiritualism, you made some quotations from certain books-written by our enemies, for the purpose of damaging Spiritualists in the eyes of the Atkinson public. The lecture was an in-sult to every Spiritualist in this vicinity, and if true, they are unworthy the confidence and

respect of any one. The result of your lecture was an increase of "godliness" (bigotry), and judging by the insults and sneers we have heard, your lecture was a success. We listened patiently to your misrepresentations, and endured the sneers and snickering your effort called forth, in hopes you would give us a chance to disprove your charges where they were made; but as you not only do not come out and hear our reply, but avoid a discussion, I have concluded to write

you a letter. Near the close of your remarks, you said "a tree should be judged by its fruit." "By their fruits shall ye know them" is a two-edged sword which cuts equally well both ways. Now, let me present some Methodist "fruit." From a bastketfull, I select the following:-

Rev. Mr. Calhoon, of Stark County, Illinois, lost \$400.00, left him by his father, in a house

of prostitution, in Chicago. Rev. Mr. Wesley, of Geneseo, Illinois, ran

away with another man's wife. Rev. Mr. Humphreys, of Geneseo, Illinois, went into the army, and became a low, drunken frequenter of houses of ill fame.

Rev. H. K. Foster, of Circleville, Ohio, se-

duced his servant girl. Rev. Horace Cook, of New York City, seduced a member of his church.

Rev. Mr. Huston, a Methodist D.D., of Baltimore, is charged with having seduced several young girls.

Rev. T. P. Abell, of Milltown, N.B., invited young girls to his room, for religious instruction, and tried to seduce them.

Is it any wonder we hear men say, as I have heard them recently, "I would trust my daughters with any other class, sooner than with ministers?" Does it show a lack of sense, to charge upon us "free love," when so many of your ministers practice "free lust?"

In concluding this part of my letter, I will promise you, that for every Private in our ranks who you will mention, as having committed any crime, I will mention two orthodox ministers who have done the same.

You spoke against the "lecturers who come among us." The lecturers who come "among us" are William T. Allen, E S. Roberts, Mr. Pervier, and Mr. Doty; and if either of them should exchange souls with their accuser, they would be the losers-even with the chances of a reserved seat near the "great white throne," which the latter is supposed (by himself) to possess, thrown in.

If you dislike the tone of this letter, you will

please remember you "cast the first stone," and you cannot expect one who has not "been washed white in the blood of the Lamb" to do better than one who has.

Let me give you some good advice, for I am fraid you give more of that article than you take. Remember, outsiders have some rights which even orthodox ministers should respect. Never try to excite the bigotry and meanness of sectarians against any class. Observe the golden rule. Look around you, and see if Spiritualists do not live as pure lives, deal as honestly, and treat their families and neighbors as well as do church members, notwithstanding they make no long prayers, or loud-mouthed professions. In looking for sin, don't go outside of the Methodist Church, until you have purified that. "Beware of the leaven of the Pharisees."

I hope that the time will soon come, when priest-craft will no longer be popular; that people will no longer be priest-ridden, and that all men will pass for what they are, and not for what they profess.

Cornwall, Ill., April 7, 1872.

Osseo, Minnesota.

S. S. Jones:-The cause of Spiritualism is prospering here finely. We have meetings on each Sunday now, in our hall, erected for all good entertainments. The speakers are Mary J. Colburn, and D. P. Thayer-inspirational and clairvoyant; and our philosophy, and the cause of humanity is well handled by them, and the minds of the people kept thinking, which is the main-spring to action, and action is growth.

I see the minds of some are agitated, in regard to whether animals, and all living, conscious identities, live in spirit life or not. The declarations of spirits, through my hands, are that they do, and are subject to enjoyment and the laws of unfoldment, the same as we areeverything in its own sphere of life-exactly the same as in earth life.

Can any embodied intelligence-if a part of the God-power of the universe, be annihilated? If so, then man is not sure of immortality. If all are but parts of one stupendous wholewhose body Nature is, and God the soul, then all are eternal as God is, and must have a life in spirit, through all ages, however gross or diminitive in size.

The same laws produce the earthly structure of all living creatures; the same laws move them through life, and the same carry them out of existence; and what pertains to one creature does to another—only differing in capacity—as they are phrenologically and physically constructed.

That animals ever get to be men, or men animals, is absurd in the extreme. Everything is a phrenological function of God, and must ever

remain so, to make God eternal and immortal. The theory of spirits that guide me, is, that this world of living creatures is more fully exemplified in the next, which we find to be all around us, aud everywhere-all things roaming by inclination and at will-as all are capacitated, and enjoying as their nature allows. There is no pre-eminence; all go to one place, and all are created by one impartial whole, whose nature is love, wisdom, perfection and

The brute creation gives evidence of all the faculties that man possesses, only differently proportioned. They do not reason as profoundly as man, but their instinct, or spiritual nature, is keener and more fully developed, and less liable to err, than man. They are subject to the laws of affection, sympathy, and the law of magnetism in all its phases. They aspire to a life in the future—shown by their dread of death—the same as man; and they give evidence of spiritual sight, which is only their spirits becoming clairvoyant, by which they are allowed to see spirits, as mankind do.

those naked truths that have lain so long dor-mant, and are now being brought to light by our philosophy. H. H. SMITH.

Milwaukee, Wisconsin.

DEAR JOURNAL: I feel it a pleasure to announce to your readers that the Spiritualists of Milwaukee are not dead yet; have only been sleeping.

We celebrated the twenty-fourth anniversary of Modern Spiritualism here on Sunday, March 31st.

Meeting called to order by H. S. Brown, M.D., at half-past ten A.M., when impromptu speeches were made which were highly inter-

Adjourned to 3 o'clock P.M., when we again met and had inspired words from E. W. Stevens, George Godfrey, J. H. Severance, M.D., and many others.

Some very interesting accounts of tests given through the mediumship of Mrs. Wright, were related. Mr. Stevens related in a very interesting manner what he saw and heard at Moravia. No doubt many in the audience learned for the first time that spirits could come to us in open daylight, in tangible form, and talk with us face to face, in the presence of a large number of persons.

In the evening we met again, at half-past seven, having half-hour speeches, by G. Godfrey, J. B. Smith, Mrs. J. H. Severance, and closing with one from Mr. Stevens.

The meetings were well attended, although a bad snowy day. One great good the meeting has done for us has been to inspire a few of the friends here to take hold and try to have regular Sunday meetings. To this end a committee was appointed to hire a hall and prepare the way, and now I am able to say that we have rented one of the largest and best halls in the city, and mean to have such speakers as will make our meetings interesting to all who are interested in our beautiful philosophy.

In conclusion I would say that the good work is going on here very rapidly through such mediums as Dr. Freeman, Dr. Herring, and Mrs. Wright. The latter is one of the best test mediums that I ever saw, and hundreds can testify to the same thing.

Myself and wife are still at work, Mrs. Severance having all she can do in her practice and lecturing.

I had almost forgotten to mention that we had a dance under the auspices of the Spiritualists, on Wednesday evening following the anniversary. It was well attended and some money raised to help pay expenses, and all voted that we had an entire success, both in the meeting and dance.

A. B. SEVERANCE.

4.0.0 MONEY ORDERS AND REGISTERED LETTERS.

In answer to your little squib about persons sending small sums by registered letters, and statement that not one letter in a thousand, or something like it, is ever lost, with money in it, permit me to contradict you point blank. A large experience teaches me it is not safe to send even 50 cents in a letter. The letter is either robbed, or the party to whom directed denies the receipt of the money. The fact that the letter is registered fixes the question of its reception. Not very long since I sent about \$50 to Harper & Brothers. They denied its reception. After about four months correspondence and disputing I sent them a certified copy of their own receipt to registered letter, when they acknowledged their error, and sent one club of their magazines.

Two or three times I have sent money to the Banner of Light, and the publishers write me they never have received it.

Finding that in a short time I should lose more money than a thousand registered letters or post-office orders would cost, I have ever since registered all sums over 50 cents. You see publishers receive so many letters with money,—have so many clubs, etc.,—that we cannot be sure of their accuracy, if we are of their honesty. CLARKE IRVINE.

We not only advise, but propose to pay the expense of post-office money-orders, or for registering letters when orders cannot be had, in case three dollars or more is sent for subscrip-

It is true that a fifty-cent letter may be robbed; but it is so seldom the case that it would seem to be folly to pay fifteen cents extra to insure its safe delivery.

Our friend has had an extraordinary experience in the line of post-office losses. We are sure that neither of the publishing houses mentioned would knowingly wrong him or any other patron; and yet mistakes are liable to occur with publishers, as they do with all other business men. Time, patience, and perseverance will generally right all wrongs,-ED. JOURNAL.

Is the Spirit Immortal?

Bro. Jones:-Allow me a few words through your paper on immortality, as I am troubled with doubts, and wish to elicit thought in that direction, and receive suggestions from others. I am informed from the spirit world that man is dual in his formation—composed of a spirit-ual body and a physical body. The spirit body always was, is, and ever will be, an individualized entity in form, like the physical bodynot subject to decomposition or decay. The universe is peopled with spirits; these spirits seek incarnation, and are constantly being in-carnated as opportunities occur. The teachings of Brother Tuttle, in your issue of March 2d, that the spirit and the physical bodies are germinated at the same time, and from like process, I would gladly believe unfounded in truth. The physical body is not life, and has no power but of the spirit. The spirit generates, permeates, moves and holds in form, the physical body. There is but one spirit body in man; this is an elementary, individualized entity-incapable of separation; hence, the parent cannot impart spiritual existence to the embryo child-for there is no spirit germ from the parent to be imparted. Not so of the physical body; it is composed of a great variety of elementary substances—combined in various forms, and may be imparted by the parent, as a germinal principle to the formation and growth of a new body, which the spirit develops into active existence. If the spirit is composed of parts, and a union of these parts is essential to the existence of the spirit, then, I think, all spirits may be subject to dissolution and death for no two elements, so far as I know, can be so united as to be incapable of separation; and if, as I understand Brother Tuttle, the spirit is germinated by the parent, enlarged by the regular process of development—to fall back into nonentity, unless it reaches a certain point, then is my faith in immortality weakened, and if the spirit that lives after a dissolution of the physical body "can be gradually extinguished as a lamp burning for an indefinite time, and slowly going out, who knows that the time will not come in eternity, when all spirits will be extinct?" Is the spirit immortal?

H. A. EASTLAND. March 7th, 1872.

Report from J. L. Potter.

S. S. JONES-Dear Brother:-My report for March is as follows: Places visited—Winona, Minnesota City, Minneiska, Wabasha and Lake City; number of lectures given, 16; number joining association, 2; amount received in collections and

yearly dues, \$46.88; expenses, \$2.50.

This is my third visit through this part of the State. The warm greetings with which I am met, the 'God bless you," and 'come again soon as convenient," gives me to understand that my labors are appreciated by at least the Spiritualists of Minnesota. Bros. E. V. Wilson and Lewis F. Cummings have made many friends at Lake City. Long may they live to battle for the right. I wish some test medium would feel it his or her duty to visit Minnesota.

There is a great demand for tests here. Come and help us, if you feel the inspiration within

Our cause is growing in respectability among the masses. Good audiences greet me now, where two years ago we could scarcely get a

Ever laboring to build up the spiritual dispensation in the very midst of the rankest materialism, my efforts are submitted to the Spiritualists of Minnesota and a discriminating public to sit in judgment upon. I am ever in the work.

Respectfully, J. L. POTTER. Kellog, Minn., April 1, 1872. Address: Northfield, Minn.

The Science of Human Life.

BY JOHN BROWN SMITH.

In the evolution of human life, it becomes necessary, whenever the tendencies of advanced thought demand it, to recur to fundamental principles, in order to determine whether they have been buried beneath the debris of the past.

The development of the basic ideas of religion have been very fragmentary, beginning in the early traditions of Pagan religions, and culminating in the Pagan, Jewish, and Chrisian creeds of the centuries.

These creeds always provided a plan for saving the spirit; but did not provide a trinity of salvation for the three natures of manspirit, mind, and body; the common element recognized by them being natural religion.

Jesus, that bold innovator on Jewish customs, brought the genuine light of truth to the surface by his searching analysis of the religion of the past, and the ever-living inspiration of the present; but the rudimental condition of science prevented even him from comprehending the vital necessity of saving the whole man; and his followers failed to comprehend even his demonstration of immortality but appropriated the mythological ceremonies and dogmas of both Pagans and Jews, which have marred sectarianism.

Jesus gave signs by which his followers might be known; such as healing the sick by laying on of hands, speaking with unknown tongues, and even doing mightier things than

he had done, etc.

The followers of the creeds, by their works give more or less evidence of partially comprehending the teachings of the gentle and peace-loving Nazarene; but at best they are all "isms," clinging to the shadow of the dogmas and undemonstrable theories which savor of the mythologies of antiquity.

All radical innovators against accepted theories have been foreshadowed in the advanced thought of the age preceding them. John the Baptists are continually preaching in the wilderness of the mind, filling it with great reformatory movements, for assimilation into our spiritual forces.

A new grand movement is foreshadowed at the present time, by the advanced thinkers in every department of reform, which demands a scientific religion that will prove adequate to

the needs of man's whole nature. It will be based on immortality, as demonstrated by Jesus and the phenomenon of Modern Spiritualism.

It will define the God of Science as an Infinite Congress or Conglomeration of Individualized Spirit, which in its ultimate perfection is power, motion, intelligence, instinct, love,

It will recognize the sacredness of all life in man's condition or phase of evolution; and demonstrate that self-development in every living thing includes the "inalienable rights of life, liberty, and the pursuit of happiness," in the way demanded by the instincts and spiritual intuitions; but this right must ever bend to the universal humanitarian principles, which recognize a common brotherhood in all

Its creed can never be written on parchment, because progression means continuous change with a new creed written on every human soul with each revolution of the wheel of progress.

All reformatory movements are projected in the world of spirit, and have their incipient periods of preparation and culmination when the ball is put in motion in its inherent truth-fulness and grandeur; the latter stage of

growth is at hand, if signs mean anything. We will give a practical illustration of the far-reaching efficacy of the scientific religion of the future.

Animals live surrounded by thousands of poisonous plants, but their acute instincts teach them what to avoid and what to use as food; but man with his more perfect and sensitive organization ought to have finer instincts; but he is far below the animals in the world of instinct, because of his morbid conditions of body, induced by an abnormal civilization.

Again, we find that the methods adopted for training in schools and institutions of learning, are very faulty because of the false system of cramming the mind with the effete ideas and methods of thought of the great men of the past, thus cramping that mental freedom and individual originality of thought which of right belongs to every mind.

We might carry these methods of analysis into the physical, emotional, and spiritual elements of man, and find as much chaos as in the mental and instinct nature, hence the necessity exists for a scientific religion which will analyze the wants of every department of human nature, and supply the proper plan of salvation; thus saving all who will, not even ignoring the theological Devil, when he is ready to accept it.

In conclusion, this grand science of human life will inaugurate a revolution of peace which will in all future time substitute the doctrine of right for that of might, and the real for the vague ideal, thus insuring that practice will

keep pace with precept.

If will aim to organize and put in motion forces which will prevent the war and bloodshed that must come this generation between creedism and liberalism, unless the people become thoroughly enlightened in relation to the true condition of things.

It requires better generals to organize by

voice and pen a movement which will over-throw the causes of war by the mental, magnetic and electric fire of heaven's artillery than to organize and lead in the destruction of life and property. Philadelphia, Penn.

this paper one year to some friend.

Voices from the Leople.

CENTER RIDGE, KAN.—M. Williams writes.— Enclosed is money for the glorious old JOURNAL I expect to take it as long as I live. It gets better every number.

PRESCOTT, WIS .- M. W. Barb writes .- I regard the JOURNAL as truly worthy of my most carnest efforts in its behalf, and will continue to labor to increase its circulation as long as my services an

CHETOPA, KAN.-E. Justice writes.-Your most excellent Religio-Philosophical Journal contains some of the best ideas, in my estimation of anything I have ever read, and I am now sixty.

NEW ORLEANS, LA.—Chas. H. Read writes—Please send the JOURNAL one year to the following names enclosed. I will get a large club of subscribers for your paper and send to you as food at I get a little time. I am getting a big rush here. DETROIT, MICH .- H. S. Titus writes .- I like

he tone of your paper; there is no compromise with orthodoxy; you cut and carve right and left among its creeds and dogmas; we say go ahead, brother, it will take a worse fire than that you have passed through, to quench such a spirit as

NEWPORT, MINN.—J. A. Ford writes.—The JOURNAL is always the first paper perused after receiving the mail. If Spiritualism is true, then the course you take is the correct one. I find as I travel about the country, the doctrine is planted everywhere more or less, and is all the time on the

LOS ANGLES, CAL.—W. T. Henderson writes. Enclosed is the amount for renewal of my subscription to your valuable paper. I was anxious to send it sooner, for I knew you needed all the assistance you could get, but I could not do so. I also send you the names and money for seven new subscribers.

REMARKS :- Thank you, brother, for your favors and appreciation of our beloved JOURNAL.

SILVER CITY, NEW MEXICO .- John Wood writes-I cannot do without the Journal. should have been glad to have given you a helping hand, had my means permitted at the time of your great loss, but could not. You must take the will for the deed, and what good words, and what effort I can make in this far-away, almost heathen country, toward the circulation of your paper.

NEPONSET, ILL.-S. Dorr writes.-There are quite a number here who are inquiring, and others scoffing and offering large sums of money if they can have a medium brought here who will do the things spoken of in the Journal. Have you's medium in Chicago, who can satisfy such skeptics? I wish you would let me know if there is, for I think that if one should come we could increase the circulation of the JOURNAL.

REPLY:-Yes, we have several mediums fully competent to demonstrate the truths of Spiritualism, but they are not inclined to leave their homes and go so far to meet the reception which such people would give them, and only to gratify idle curiosity.

KOKOMO, IND -M. P. Collins writes.-This is a glorious place, this Kokomo of ours, for orthodox hell and whisky dens. I don't know which is the worst, for one takes them to hell and the other takes their sense, and its harder still to tell which the other is, in regard to sense. Euclosed is money order for new subscriber. Send us the good old Journal, it will help us educate and civilize these people.

WHEELING, W. VA.—Thos. Pollock writes.—You do right to fearlessly expose impostors, whether they call themselves Christians or Spiritualists. How degraded and contemptible a man must be before he can consent to bring disgrace on Spiritualism, by low tricks and imposture. But thanks be to truth and facts, all those who attempt to do so can only injure their poor contemptible

ALLEGAN, MICH.—M. C. Vander Cook writes. I am happy to say, the more I read the JOURNAL the higher in my estimation I hold it. There is no paper printed, so liberal in thought, and so direct in its dealings with the world of invisibles, as the Journal. And I hope angels in and out of the mortal form will aid in its dissemination, until every liberal, and even creed-bound man in America, shall be a life subscriber to the JOURNAL.

SAN FRANCISCO, CAL.-John R. Kelso writes. Having, for many months, been prevented by sickness and business matters, from giving my time to the cause of truth and humanity, as a lecturer. I have failed to keep you posted in regard to my whereabouts. On your conditions I wish my name on your list of Spiritualist lecturers. I shall devote my whole time to the cause. Will answer calls to lecture anywhere. Will make long or short engagements. My gift is inspirational

speaking. MERIDIAN, MISS.—Jas. S. Howe writes.—I must have the soul-nourishment afforded in your Journal, therefore, enclosed find remittance for subscription. My practical knowledge of Spiritualism is confined to the experience of the past three months, but I can now fervently exclain, I know it to be true! and by following the wise directions of our spiritual guides we have shunned otherwise inevitable disaster; and nobler, purer, more elevating doctrine than we receive never fell from the lips of earth's most revered sages.

KENDALLVILLE, IND .- J. S. Brown writes .-Enclosed find money for your most estimable and worthy paper, fearless and truthful on all questions of reform. I love its tone better every year. love its advocacy of all true mediums, and the noble work in which they are engaged in the world's enlightenment, and knowledge of a future state. May the Journal ever shine with its radiant truths, unfolding to the human mind, life, its past, and present, and future conditions, is the prayer of your friend and brother.

OLNEY, ILL.-Nettie Zook writes .- Your excellent JOURNAL is ever a welcome weekly visitor to our home. Always replete with grand and good ideas, brave in the cause of truth, progress and the better interests of humanity; its pages seem radiant with inspirations and incentives from the richer souls of the angels. I sometimes refretted that our little band of Spiritualists here do not take more interest in Spiritualism and hold circles regularly. But I am real glad that some more of my friends are turning Spiritualists. Ism sorry for the poor orthodox in their unhappy belief. But they are so silly and self-righteous they would believe, or even listen to the teachings of Spiritualists—the most sacred and precious belief we poor mortals can possess in earth-life. Why can't they see that it must necessarily make one better and purer to believe and know that their level friends can, and do often come to them with gentle greetings, words of encouragement, and that they are pleased or displeased, as we do right or wrong! They will believe it some day.

VERMONT, ILL.—James Holland writes.—Enclosed you will find six dollars to pay up back arrearages which I consider I so justly owe you I hardly know how to express my thanks to you for your kindness. You will accept my heart-fell gratitude, and I hope to be able to send you more soon. You may be assured that you will never loose anything financially by a true Spiritualist. soon. You may be assured that you will never loose anything financially by a true Spiritualist for we know you are shedding a light which will shine brighter and brighter until all people shall know the truth of our beautiful philosophy of spirit communion. When the news came that the fire had swept into oblivion the largest portion of your great city, I feared that our beloved JOERAL had been carried away with the rest, and that the truth-loving would suffer a great loss. Sure enough your JOURNAL came out announcing the fact, and also, that you would re-establish it in a few days which seemed an impossibility. But according to announcement, it came out more beautiful that ever. O, how agreeably I was surprised to loss ever. ever. O, how agreeably I was surprised to lost upon its pages again in so short a time. I always thought you were the right man in the right page. Now I am sure of it; and that the Journal may live to send its bright gems of thought forth until all minds shall become free, is my prayer.

INVEST ONE DOLLAR AND A HALF, and send Thanks, brother-to be appreciated in our good intention, is gratifying .- ED. JOURNAL.

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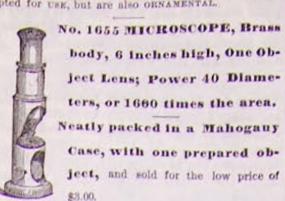
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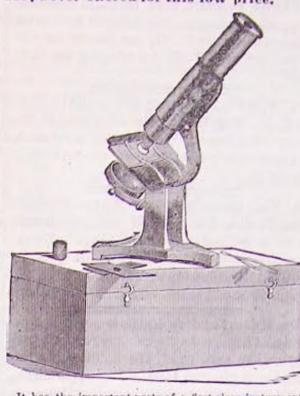
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Our Eastern Tour-No. 12.

We Leave Washington for York, Penn,

Our second visit, giving two lectures to crowded houses, full seven hundred or more present, our lecture commanded the most marked attention. We gave many very fine tests.

To a young man: "There is with you a spirit, in a captain's uniform," fully describing him. "He was your personal friend, and was killed at Gettysburg, on the 3d of July, 1863. He calls you Lieutenant ----, and manifests marked friendship for you. What are the facts, sir?"

"They are correct in every particular, sir."

To a lady we said: "We see you in trouble. You took a stand five years ago, from which you have not survived. This stand affects your whole life, and that of others. Your mother and sister sustain you, as well as other friends. The spirit of your little girl gives me this." (Sensation.) This was a remarkable case, all the parties being present, and was fully appreciated.

To a man who sat near us, we said: "Sir, you said on entering this meeting, 'You could overthrow our position completely; thirty minutes afterwards you said : 'I cannot do it, the verdict is his.' Are we right ?"

"Yes, sir!"

Thus the work goes on. We spent the 10th, 11th, and 12th in Baltimore, -our home being at the Mansion House, kept by mine host Albertson, who knows how to keep a hotel. As we have written of our meeting in Baltimore, in a former article, we will pass on to

WILMINGTON, DELAWARE,

at which place we spoke two evenings to good audiences, giving many fine tests, on the evenings of Tuesday and Wednesday, Feb. 13th and 14th. Among the tests we gave, and which we deem worthy a place in the RELIGIO-PHILOSOPHICAL JOURNAL Frontier Department, are the following:

A boy came forward, was described, gave time when he was drowned, and described the placefully identified.

A woman who died two years ago, July, '71, aged 30 years. This was a fine test given to a man and woman who readily identified the fact. Then came the third test-the sister of a man-gave her age, time of death-all the particulars. .

Next came the old sweetheart and spoke of the past, giving such perfect history of by-gone days, that identity was full and complete.

.Turning to a man by whom stood the wife of former years, who gave a pathetic history of her sorrows and afflictions, claiming that death was a

To Dr. C. A. Kanney, a Scotchman, came the old aunt in all the character of Scottish women, manifesting her former liking for her bairn.

The Spiritualists of Wilmington are doing a good work, and are getting along finely under the management of our friend S. D. Forbes and his very excellent lady, assisted by Bros. Fogg, Way, Smith and others. The ladies are earnest workers here, helping on our cause with might and mind.

PHILADELPHIA.

Thursday, Feb. 15th, we reached the City of Brotherly Love, at 10 o'clock, A.M. Called on Dr. Child; found him very unwell, indeed, and we fear that he is ticketed for many days confinement. We gave a seance at night to a large audience. Gross receipts \$110,50. This meeting was a benefit extended to us to assist us in the care and education of the daughters of our brother-in-law. We gave many fine tests. And at the close of our meeting, received the congratulations of the many who were present. We met Bro. Thomas Gales Forster. He is looking fresh, hale and hearty, and is good for many more campaigns. We went direct from the desk to the cars, and away on the

NEW YORK CITY,

arriving in the early morning of Friday, Feb. 16th. We leave New York City for Troy, at 10:30 A.M., on fast train. We like the fast train, there is something like God, in flying through the country at 2:40. How we like swift thoughts, fast horses, quick-witted people, and a swift ride on the cars. We once rode sixty two miles in sixty one minutes on the Michigan Central Railroad. We cheered the iron horse, the engineer, and everything around us. In the midst of our exultation some one touched us on the shoulder. Turning our head looking behind us, we saw an elderly man and woman in the seat next to us. They were alarmed and exhibited great fear.

"What do you want?" we asked.

"Arn't you afeared?" asked the old lady. "Afraid, by no means; and instead of fear, I am

perfectly delighted! O! how I should like to ride on forever, straight ahead, into the very arcana of God's Holy Kingdom." "Gh! oh!! what a man. I say, Mr., are you a

Chrsitian ?"

"Am I what?"

"Are ye a Christian? Have you got 'ligion?" "No! I am not a Christian; nor have I got "ligion, or any other cutaneous difficulty."

"I don't mean measles, nor the itch. I asked ye a proper question. Have you got religion ?" "No! no! ! no!!! we shouted.

"Well, Mr.," said she, "you will land in Hell !" "At this speed, Madam we will make the fire fly and give the imps a scare as we go in."

Too-o o o ooo oo-o-ooo! shrieked the engine whistle, and we were at a standstill on a side track, waiting for the western train to pass us. We made the run from New York City to Albany, a distance of one hundred and twenty-nine miles, in four hours and fifteen minutes, or at a speed of thirty miles an hour, reaching

at 4:15 P.M. We found comfortable quarters at the Troy House. We gave a seance at Lyceum Hall on 3d street, to one hundred and ten persons, giving fifty one tests, of which forty-seven were fully identified and may be of interest to our renders:

To a lady: "Madam, there is with you a spirit, once a woman in this earth-life," fully describing her. "She calls you Nellie, and was your tried friend and schoolmate Rosa."

A spirit gave Bro. Starbuck a statement which was not identified. After a little we called Bro. Starbuck to us and in a whisper related a facthistory to him which fully identified every feature of the communication. To a man we gave the very thoughts, word for

word, just as he thought and said to himself of us, The Safena has about 200 pages, well illustrated with engravings. Price, in cloth, \$1.00. Sent by mail post the cause and its effects, on man. We left Troy at 10 o'clock P.M., via West Troy *.* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago. for Albany, at which place we found ourself nicely

Jefferson county, N. Y.

stowed away in a sleeping-car at 11:30, and ten minutes later we were under way for Watertown,

The Spiritualists of Troy are in a progressive

condition, occupying a good hall, and are being

ministered to by our good Bro. J. M. Peebles,

who, we believe, has been engaged for six months, as "settled speaker," conmencing April 1st. We

trust he may succeed. The annual assemblage of the American Association of Spiritualists nearly

killed the Troy society and its lyceum, last season.

We are anxious to hear what society is willing to

receive its death warrant this year, from the hand

of the American Association of Spiritualists.

Saturday, Feb. 17th, we found ourself in

WATERTOWN, MISSOURI,

at the quiet and happy home of Brother and Sister

Day. Being engaged to speak in Watertown on

the evening of the 17th, 18th, 24th and 25th-six

Watertown is a beautiful city, situated on the

bank of Black River, and has one of the finest

water-powers in the world. We like this place,

(TO BE CONTINUED.)

OUR THANKS are due Brother W. H. Fisher,

of Denver, Colorado, for a beautiful specimen

of petrified palmetto wood found by him on

Cherry Creek. Secondly, our thanks are due

to Brother Benj. Todd for bringing the same

D. W. HULL is lecturing this month in Kan-

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chanicsville, Iowa. Would be glad to make

arrangemennts while in Iowa to speak until

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the statesman, the teacher, and the parent, will each fine

here new truths which relate to his special duties or pur

suits. An examination of the table of contents will at

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and to get the same knowledge elsewhere, he would have

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The work clearly shows Man has ever made a Gop in HIS image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature, his God was bloodthirsty and combative. These ideas are best expressed on page

It seems that every creed or tribe of earth, Conceives a god, and gives him form and birth, Possessing all the traits of every tribe; Thus while portraying God, themselves describe; And as they each advance in reason's light, And have more just conceptions of the right, A god of like improvement then appears, Reflecting still their passions, loves, and fears; Then let us turn from that benighted age, When God, a jealous God, was fired with rage; And may diviner wisdom from above, Expand our souls to see a God of love.

High authorities assert that some of the most difficult questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. Read the following, on pages 25 and 26:

That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a given sphere, an agent free; As fishes well secured in globes of glass, Are free within, though none without can pass; While they, like us, look outward all around, May often wish a larger range was found. But highest wisdom hath ordained this plan, To focalize the feeble powers of man; Where each may freely choose a field of thought— May grope in darkness or be wisely taught; Where all will learn, as laws are understood, To harmonize with universal good. Thus God ordained that every wayward soul Should walk in wisdom's ways by self-control. Hence man's free agency is not denied, While God's grand purposes are glorified.

The sublimity of the first ten lines on page 16 has seldom been equalled:

Creation but one galaxy unfurls-Jehovah's crown a diadem of pearls! Each star-lit gem upon the whole depends: The whole to each a needed influence lends: Each orb, an aggregate of countless grains; Each grain a key, a ponderous arch sustains; Destroy but one, the boundless spheres will fall, And tumble worlds to chaos, one and all; Thus all are linked in Nature's endless chain-The hand that forged them never wrought in vain. The following is of especial interest to orthodox read-

You must believe that men are all depraved, And that but few of all mankind are saved; Yet by God's cruel death, oh, strange to tell, These few are thus released from endless hell; For every creed declares all hope is vain, If Christ, the Son of God had not been slain; And yet I think no creed will dare deny That Satan caused the Lord their God to die: Thus it would seem that all who rest in peace, May thank the Devil for their kind release! From the above extracts a faint idea may be had of

the merits of this work. But no advertisement or extracts can do it justice. THE VOICES is printed on fine extra heavy paper, well bound, containing about 200 pages.

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