

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

VOLUME XII.

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

CHICAGO, MAY 4, 1872.

THE MYSTERY OF THE CLOCK.

Reply to Doctor Bond.

BY SAMUEL WATSON.

[From the St. Louis Christian Advocate.] DEAR DOCTOR BOND:—I find an editorial of wo and a half columns in your paper of the sh, in reply to what I said respecting the sriking of an old clock. I fully agree with you as to the importance of discriminating beron as to the importance of discriminating be-iween credulity, superstition and faith. Cre-dulity, Webster says. is "a disposition to be-here on slight evidence, or no evidence at all. Superstition has general significations, but that to which you refer I suppose is "the belief of what is absurd, or belief without evidence, or a belief in the direct agency of superior powers in certain extraordinary or singular events." Fifth is the assent of the mind to the truth of s proposition advanced by another—belief on probable evidence of any kind." Faith de-pends upon evidence—testimony; and accord-ing to the character of the testimony will be the strength of our faith. We must not, we can not, ignore human testimony. All the faith we possess depends upon that, except our own experience and consciousness of what we have received through our senses. The found-ation of our holy Christianity rests, to a very

great extent, upon human testimony. In reply to your inquiry as to what I think of that clock, I will simply state that at first I attached no importance to it. But when it struck five times only (all that was ever heard), and at each of those times a member of my and at each of those times a member of my family died, I was compelled to believe there was something more than "curious coinci-dences" connected therewith. That there was premonition of an afflictive event is certain; but as to the cause of its thus striking, and the power by which it was done, is the question about which we differ. Let us leave that old dock to do its original work. I am receiving, by letter and verbally, almost every day, as onishing coincidences" as its striking under the circumstances. They do not come from the "credulous, superstitious" part of manund, but from men and women of the very test minds and hearts in the land, embracing ministers of the different churches, physicians of the highest standing, and editors whose astimony could not be questioned. I select one from a prominent minister of the M. E. Church South. He is the father of one of the pastors of the Church in this city:

to two congregations at the same moment, one below and the other above us."

Man's intellectual, moral or spiritual, is a re-fined substance, a "spiritual body," which con-stitutes his individuality, his personality. The real man never dies. The "outward man" does; but the "inner man" passes through the veil which divides the natural from the spirit-tual world, identically the same being he was here. What we call death does not change the moral status of our spiritual nature. He now has employment suitable to his spiritual surroundings and desires. I believe that every Christian has one or more of these "guardian angels," or "ministering spirits," as St. Paul calls them, who watch over us. The affection they had for loved ones is not broken by death; they still love us, and feel a deep interest in all that pertains to our welfare, and do all they can consistently with our moral agency to lead us in the paths of virtue, and ultimately to the better land. Then we, with the same attrac-tions to loved ones left behind, engage in the same glorious work, and thus develop our cadoes; but the "inner man" passes through the same glorious work, and thus develop our ca-pacity to enjoy by consecrating it all to the promotion of the Redeemer's kingdom. But I am wandering.

You say: "It is now for Bro. Watson to prove, or at least to give us some reasonable probability for believing: 1. That the spirits of the dead have superior information about human affairs, and superior faculty in commu-

nicating it to persons at a distance." They would certainly be poorly qualified to minister to us if they did not possess those reqminister to us if they did not possess those req-uisites. Mortal vision is, at best, imperfect. St Paul says, 1 Cor. xiii 14: "For now we see through a glass darkly, but then face to face; now 1 know in part, but then shall I know even as also I am known." I think the Apostle has answered that question satisfactorily to most minds. 2. "That matter is not obstruction to these

spirits." "For ourselves we confess that we have no knowledge whatever natural, or revealed, that teaches us any such thing." Does Dr. Bond suppose that the thous

ands

and you may be inclined to attach some impor-tance to it. I think it likely that the "man's hand" that wrote Belshazzer's doom on the hand that wrote Belshazzer's doom on the wall was a fit subject of ridicule by the incred-ulous of that day. Don't you think, Doctor, that "the man who appeared to Manoah's wife" so frequently, or the men of Macedonia who prayed him (St. Paul), saying, "come over into Macedonia and help us," could have made an old clock stilles" old clock strike?

Once more: You say, "If Bro. Watson will give up his familiar ghosts and say that an an-gel touched his clock, we will discuss that; but as as long as he rejects angelic agency in the matter, we will, with his permission, let the angels alone."

I use the term angel as the Scripures do, as synonymous with man. The term simply means messenger, and is applied to man under every dispensation in the Scriptures. We have not time now to discuss this question. I still maintain that there is nothing miraculous (your opinion to the contrary, notwithstand-ing) in any of the things I have mentioned. They are in perfect accord with the laws of the spiritual world in which they live, and it is part of their employment and enjoyment thus to "minister to those who shall be heirs of salvation."

One word more: You say, "The spirits knock with wretched telegraphy on the tables."

Now, Doctor, if you have any design to refer to Modern Spiritualism as it is understood, I respectfully decline any further reply to anything you may say. I never go to such places, have nothing to do with such things, and have not the slightest reference to them in what I have said, nor do I know that any of the par-ties I have mentioned do. Our discussion must be, as I have said before, from a Bible stand-point, the standard authorities of the church, and the testimony of all reliable witnesses.

REMARKABLE MANIFESTATIONS.

and all heard angelic music. The wife left the room, ran down stairs, threw open the plano, and played and sang Italian music, joining with the mysterious voices above, then return-ed to the room, and immediately recovered her normal state, with no knowledge of what she had done.

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The spirits told the attendants that they gave him medicine every night, and applied shower and steam baths, and turned him in bed. (The patient at this time in his normal state, was unable to move at all.) And this, Mr. Woodman went on to say, was verified in the following manner:-

On Sunday, April 16, at mid-day, the patient was much disturbed, he had been raised up in bed, and asked for water, which was given him. Presently a goblet was seen, let down from the resently a gobiet was seen, let down from the ceiling, as if suspended by a thread, and stopped at the sick man's mouth. "Drink Nathan," said his wife, and the contents of the glass were administered by unseen hands. He complained that it was exceedingly bitter, like tangu, and water was given bitter. tanzy, and water was given him several times to remove the unpleasant taste. At another time Dr. Hopkins, the medium,

was taken up and carried three times around the room. The speaker described the appear-ance of colored lights on one occasion.

Once the speaker himself was taken up and thrown several feet across the room. May 7th, after the usual exercise by the spirits, Mr. Woodman was requested to step across the room and take Mrs. Woodman's hand; she held it about two minutes, when she saw a presence in full costume, with features clearly discerna-ble. This was Mr. B.'s mother. There was another presence in the room, but it was not distinct enough for recognition. The same evening they had the manifestation of the spirit hands. Once the curtain fell down as they were about to close out the strong light, but was replaced by unseen power, before any one could stoop to pick it up. This was on the

Sth of May. The next day, the patient was taken into the hall by the spirits; there were sixteen of them in the room then, they were told, among whom were Rev. Jabez Woodman and Jabez C. Woodman. The last named appeared to them with great distinctness on a previous day, and after-ward wrote at a table. He sat by the speaker when he visited the house, and talked to him, through the medium, of matters of which only they two had any knowledge. On the 13th of May, the patient, after being "exercised" in the usual manner by the spirits, stood at the foot of the bed. In an instant he was lifted into the air, in a horizontal position, and laid across the foot board, and "balanced" there for several minutes; then he was turned over, and the process repeated. On the 16th of May, while the speaker was rubbing the patient's back, by direction of the spirits, he was suddenly seized and thrown some distance. Mr. Woodman, in his remarks, described with great minuteness, the progress of the recovery, and the gradual withdrawal of the unnatural support. We have not followed him very closely, selecting some of the most re-markable incidents to which he and other equally reliable gentlemen were witnesses .-Maine Farmer.

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at the rate of thirty miles an hour. He quickly shut off the steam and slackened up, but could not see anything more of the strange object. These stories are creating a great deal of com-ment among the railroad men. We give them as they are told to us, and leave the readers to draw their own conclusions.

A MYSTERY.

A Toledo Blade reporter has been for some weeks in possession of the facts relating to the following mysterious occurrence, and gave them to his readers in the issue of February 14. We have in our possession, and fully authenticated by responsible witnesses, facts similar to the accompanying, which we may give in a future issue of the Sun:

"For some time we have been in possession of the circumstances of a most singular mani-festation which took place in this city, and which, while it looks inexplicable by any known laws of natural phenomena, it is yet fully attested by the statement of a man who is a firm disbeliever in all that bears the name or wears the guise of Modern Spiritualism. Regard for the feelings of the family soon afterward so sorely bereaved, has kept us silent con-cerning a matter, the mention of which at this time, we trust may not grate harshly on stricken hearts.

For several days, the family in question had been watching by the bedside of an only daughter, an unusually bright and attractive child, and the unyielding grasp of the disease from which she suffered, one of malignant character, had left them little hope for her life. As the little heart grew feebler, the child be-As the little heart grew feebler, the child be-came partly unconscious, and as she lay thus one morning shortly before her death, the fa-ther stood over her, and after doing all that he could do to make the bed comfortable on which she lay, seated himself on a sofa on the oppo-site side of the room. He had hardly done so, when some invisible power lifted the child from the bed on which she lay, and placed her in the middle of the floor! So gently was this done, that it did not even disturb her sleep. done, that it did not even disturb her sleep, and the father was so startled by the sight, that he was almost too weak to lift her back again. All this was in broad daylight, with no one in the room save the father and child, and there was no possible opportunity for deception or illusion of any kind. As before intimated, the gentleman in question is skeptical on all points of spiritual belief, and at such a time would hardly be liable to be made the victim of a cheat. His well-known character and standing in the community is such as to place his word beyond question, even did the peculiar circumstances of the case render a fabrication well nigh impossible.

"FULTON STATION, KY., July 17, 1871. "OTHER OLD CLOCKS.

"A child died in a family residing in Benion county, Arkansas. An old clock belonging to the family, which had not been in use for many years, struck one the day before the dild died. Several years subsequently the father of the child died, and the old clock, which had not struck since the death of the child, struck one, and no more. In Evans-tille, Illinois, an old clock which had long been silent struck one the day before the death d'a member of the family owning the clock. ubsequently another member of the family did, and the same old clock struck one and ceased.

"S. G. PATTERSON,

Father of Rev. Wm. Patterson, of the Memphis Conference."

One more old clock, and I pass on. During the war a Confederate General was at the house of Mr. B., in Aberdeen, Miss. There was quite a number of friends discussing the question of persons returning after death and taking themselves known. There was in the nom an old clock which had not run or struck for many years. This general told them if he got killed or died during the war, that if he wald he would come back and make that old tock trike. It was agreed upon and so under-sood by all the party. The Confederate Gen-ral was killed, and soon after the clock struck while some of the party were in the room, which so alarmed them that they fled in haste out of the room, if not out of the house. I give this upon the highest authority in the Methodist Episcopal Church South.

Now, Doctor, if you feel disposed, turn your atteries on some other old clock besides mine. Their theory and mine is the same.

You seem solicitous for my theory, and desi-Tou seem solicitous for my theory, and desi-mas for me to give you some of the "many "ays spirits minister to us." Well, Doctor, I will gratify you in this respect. I believe with St Paul that there is an "outward man" and a "inward man." The former of the "earth, earthy," the other the intellectual, moral, spir-inal man that is not subject to death. I agree ibual man, that is not subject to death. I agree with Dr. Adam Clarke, the most learned com-Destator that ever wrote, when he says: "I telieve there is a supernatural and spiritual world in which human spirits live, and have intercourse with this world, and become visi-ble to mortals." I believe that this "spiritual world" is to spiritual beings as *real* and as *tangi*-We as the physical world is to our natural bodies; that this spiritual world surrounds the natural world, and, for aught I know, may extend throughout the immensity of space; that this a the paradise or place of departed spirits, in that intermediate state between death and the resurrection. I agree with Bishop Morris, the senior Bishop of the M. E. Church, when he

There is a clear distinction made in the Sa-cred Scriptures between the intermediate and faal state after the general resurrection." Also with one of our Bishops when he says: "No one has yet been saved in heaven; no one sent to hell. These states and conditions will not be awarded till the judgment, and it will not take place till the resurrection." And with another one of our Bishops, who says: "We labor not only in the sight of mortals, we labor also in the sight of celestial beings. We preach

who have died surrounded by walls of granite and iron, that they (the walls) were any obstruction to the soul's liberty after the death of the body? I will not insult his good sense by even insinuating that he does.

3. "That they do any number of things as hard as handling the hammer of an old clock. We deny it. We know no evidence of it. The Bible gives none. Experience gives none. Bro. Watson must give us proof."

To answer the above I shall be compelled to mention some things that will subject me to the charge of "credulity, superstitution," etc. So be it. I am willing to bear it, for

"Truth crushed to earth will rise again; The eternal years of God are her's."

My maxim is:

"To seize the truth wherever found, On Christian or on heathen ground."

I do not propose, however, to go only on "Christian ground" for the purpose of "giving proof" of what I have seen and heard on this subject. I have been a pastor of the different Methodist churches in this city since 1839. In the course of my pastoral visits I have met with a considerable number of persons, in the proper exercise of their mental faculties, who have assured me that weeks before their dissolution they saw, recognized and conversed with their friends who were in the spiritual world. One of these still lingers upon a bed of affliction. They accord with what Dr. Clarke says: "These spirits have intercourse with this world and become visible to mortals." I select one individual, because of his high position as the head of the Protestant Episcopal Church in Tennessee. Bishop Otey, years before he died, told me that he had always believed in the doctrine of "ministering spirits," but that he now knew they were around him; that he conversed with them, etc., etc. His daughter who had passed away years before, performed on the guitar, or he told me she did when no one was present in the room but himself. Also upon the harp, playing the favorite tunes she played for him while living. Bro. Tippet, long a member of the North Carolina Conference, was sick a long time in this city. I vis-ited him frequently. He used to tell me that his spirit friends came to see him daily. He saw them, not with the natural, but with the spiritnal eye.

There are a number of gentlemen and ladies in this city now who have told me that they see and converse with their relatives daily. They are not what are called Spiritualists, but they are influential members of the different churches, with as clear minds and as good hearts as others. Not long since as I was pass-ing along our main thoroughfare to Sabbath school, I stopped to speak with two gentleman friends. One was telling the other he had a brother who had been dead for four years; that he saw and conversed with him often, and that he was more company for him than any other of his relatives. Others have said the same. I fear I shall tire your patience, Doctor, but let me mention one case more, as he is a M. D. of high attainments. He invited me to go with him to see a patient of his that was supposed by some to be deranged, while others thought he was possessed of evil spirits. On our way he took occasion to tell me he did not believe in any future existence. He said there must be a God, but as to man's existence after death, he was a Materialist. Some time after this] met him on the street, when he told me his faith had been very much shaken. Said he: "I saw recently a hand extended through a piece of cloth, and there was no body or arm to which it was attached. I had just lost a pa-tient, and had been handling the corpse. The hand felt just like the dead person's I had just left."

I mention this, ridiculous as it may seem to

Phantom Railway Trains!-A Mysterious Occurrence.

While we are no believer in Spiritualism, that is, in the supernatural origin of the so-called manifestations and revelations of modern times. we are not at liberty to ignore the facts and phenomena, so many of which are so well attested, and upon which the receivers of the doctrine assume to base their convictions of its reality.

Among these are the following statements made in an address delivered by Hon. George W. Woodman, of Portland, and reported in the Press of that city, in which he described some of the remarkable spiritual manifestations witnessed by himself and others during the last spring and summer in the sick room of N. M. Woodman.

There were nine witnesses in all; sometimes two or three were present at one time; some-times more. On the 24th of March, Mr. N. M. Woodman fell through the scuttle of his store on Cemmercial street, a distance of twenty three feet, and striking upon a bale of material below, was found in an hour afterwards in an insensible condition. He was taken home, when physicians were called who pronounced the injuries fatal, and death inevitable.

Mr. Woodman stated that Nathan (we call him so to distinguish him from the speaker,) laid in an insensible condition for seven hours, when the physicians arrived at their opinion. His ribs were wrenched from their place, the spine was twisted, but not separated, and one of the large intestines removed from its place, so that there was no passage from the stomach. In this condition he could only live fourteen days. He lay until the evening of the 27th, unable to move in his bed, and part of the time partially unconscious. At seven o'clock on the evening of the 27th, in the presence of Dr. Hopkins, a leading medium, Nathan raised himself upright in bed, and spoke through the spirit which had him in control:--"I am terribly injured, and something must be done. It must be done within fort-eight hours or you will see the necessity of it." This was repeated on the Wednesday following. and the injuries described. And the spirits, speaking through the controlling influence, said-"Now friends, let the powers present handle him," and he was raised from the bed, and the voices prescribed a poultice, which, it was directed, should be placed on a certain point on the system, but it must not remain over an hour and ten minutes. The poultice was applied under the direction of the spirit, the bed tucked up, and the patient left sleeping. The room was vacated, and at the close of two hours the wife entered the room and found the bed undisturbed, her husband sweetly sleeping, and the poultice gone. It was found ten feet distant, nicely pinned up.

The speaker went on to say that the patient was examined, through the medium, by Drs. Wilbur-a Prussian, and Lerow-a Frenchman. The power in charge was a female relative, called Amanda, all of whom are long since dead.

On the third of April the influences said the man must be got up affd dressed, and he was raised from the bed, twirled in the air, and stood upon his feet. He was dressed in an incredible short space of time by the spirits, and walked about the room. An unbeliever who was in the room, but who knew the attendant in life, was addressed by her, and circumstances of their childhood recalled. Two days after an examination and exercise like the above, the patient was left standing at the foot of the bed, with his back to the foot-board, when he was seized by invisible hands, lifted horizontally over it, and laid upon the bed.

At another time, those present were put in

THE PHANTOM TRAINS.

The Columbia Courant is responsible for the following: The "debble am out on a big rampage,

along the line of the Pennsylvania Railroad. He is seen at various places along the road, and in different shapes. One night last week, after the Philadelphia express left Tyrone Station, his satanic majesty got on the engine with Sol. Hoffmaster. He looked around for a moment, then taking the poker from the fireman, opened the fire door and stirred the fire, at the same time sticking his feet in. He then sat down, stretching out his immense legs, and bringing his tail around, laid it between his cloven hoofs. Sometimes, wings could be seen about his shoulders. He was very partic-ular about the fire; sometimes he would put his head in the fire box and look around, and then throw in his tail, stirring the fire at a rapid rate. By this time he got warmed up, and so had the engineer and fireman, who were nearly scared to death.

The engine was making about thirty-five miles an hour, when the devil picked up the oil can, went out and oiled the locomotive in all its parts. He then returned, and requested Mr. Hoffmaster to slack up and let him off at Bridge No. 5; but Mr. H. told him he might get off the same way he got on. The engine was then running at a fearful rate of speed, and Mr. Devil stepped to one side and disappeared.

We learn since that a phantom train was seen in the vicinity of the Gap. Some nights ago, David Wayde, engineer of 447, had stopped for some purpose, when a train was heard approaching at a rapid rate. Knowing there was no train due at that hour, schedules were examined carefully; but the stranger could not be made out. At length it came thundering around the curve, with an immense headlight and other equipments. The con-ductor, (H. Bell) engineer, fireman, and brake-man, all saw and heard the train coming. The flagman, (John K. Newell,) immediately went back with a light, and placed caps upon the rails. The phantom train came, making the usual noise, and lighting up the whole track with its lurid glare, when in a twinkling, the whole thing disappeared. Some say it was old Adam Clenson's train—the notorious leader of the disappeared are also be also b the Gap gang, who died several years ago-and that he was aboard swinging a red light furiously

John Eilbert, engineer of the Lancaster train, informs us that when approaching Pequea Bridge, some nights ago, he saw the devil on

It would seem that the occurrence must be left on that mysterious boundary where the known laws meet the unknown, and leave all human intelligence at a loss."

A Literary Treasure.

The Manchester Examiner calls attention to a charming little book entitled "The Sight of Hell." It is by the Rev. Father Furniss, C.SS.R., is printed permissu superiorum, and is recommended to be used along with the Catechism in the Sunday schools as part of a course of religious instruction. It is one of a series of "Books for children and young persons." From the following extracts it will be seen that the work is not of an inspiring character. The Rev. Father is supposed to be taking his young charges on a little tour of inspection, during which he acts as *cicerone*. Among many things too disagreeable to mention he points out the Striking Devil:

Little child, if you go to hell there will be a devil at your side to strike you. He will go on striking you from minute to minute for ever and ever without stopping. The first stroke will make your body as bad as the body of Jol, covered from head to foot with sores and ulcers. The second stroke will make your boy twice as bad as the body of Job. The third stroke will make your body three times as tad as the body of Job. The fourth stroke vill make your body four times as bad as the bydy of Job. How, then, will your body be ster the devil has been striking it every moment for a hundred millions of years without stopping

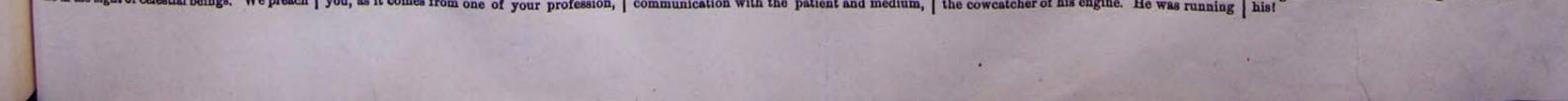
He then shows them a "Dress of Fire:"

Job xxxviii.—Are not thy garments hot? Come into this room. You see it is very small. But see in the midst of it there is a gir, perhaps about eighteen years old. What i terri-ble dress she has on-her dress is made of fire! On her head she wears a bonnet of fire It is pressed down all over her head; it birns her head; it burns into the skin; it scorches the bone of her skull, and makes it smole. The red-hot fiery heat goes into the brain, and melts it.

Ezek. xxii.—I will burn you in the ire of my wrath; you shall be melted in the miss thereof as silver is melted in the fire. Yo do not, perhaps, like a headache. Think what i headache the girl must have. But see more. She is wrapped up in flames, for her frock is on fire. If she were on earth she would be burned to a cinder in a moment. But sie is in hell, where fire burns nothing away. There she stands burning and scorched; there she will stand forever, burned and scorched.

The children are favored with the sight of a boiling boy. "But listen! there is a sound just like that of a kettle boiling. Is it really a ket-tle boiling? No. Then what is it? Hear what it is. The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones " bones."

What a dear, nice, excellent (?) teacher of little children this Father Furniss must make. How nobly he inculcates the doctrine of God being Love in this interesting little work of



RELIGIO-PHILOSOPHICAL JOURNAL.

Original Essays.

CLASSIFICATION OF THE GODS.

Circumstantial Testimony and Personal Tests in Support of Spirit Phenomena.

(From John Brown Smith, Our Traveling Correspondent.) The ideal and visionary conceptions of a God in the past, were in complete harmony with the civilization, or development of Individuals and races, and must soon give way be fore the enlightened and comprehensive intellect of this century, which is gradually approaching a recognition of the universal brotherhood of God.

We will endeavor, by a brief analysis of a few of the many fundamental principles and phenomena of nation, to throw sufficient light upon this sup used incomprehensible mystery, to enable the reason, intuition, in-stinct and common sense of liberal minds, to grasp a firm hold of higher and enlarged conceptions of the God of nature.

We will briefly classify in three distinct and well defined divisions, the prevailing concep-tions of men in relation to an ideal or real God:

THE GOD OF THEOLOGY

is defined as an all-powerful principle, personal being, or spirit, which fills all space, and is above and beyond the ultimate destiny of man; also that the spirit of both God and man can not be recognized by the tests employed by science.

THE GOD OF MATERIALISM

is defined as the eternal principles, laws and phenomena of nature; and that God and matter are synonymous terms, and of eternal duration, whose creations are finite, and lose their individual identity at the moment of physical dissolution.

THE GOD OF SPIRITUALISTS, OR BELIEVERS IN THE SCIENCE OF LIFE,

is defined as an infinite congress or conglomeration of individualized spirit, which has inherent in the constitution of each individual identity, power, motion, intelligence, instinct, love and purity, and that the ultimate destiny of spirit is to vibrate in continuous change through a series of successive evolutions or reincarnations from the infinite to finite, thence back again to the infinite, and who recognize the Fatherhood and Motherhood of God in all material creations, and who believe that perfection of being and equality of rights are inherent in the constitution or spirit of every atom of matter, cell of plant, or animal life in space. Hence the highest possible conception of a republican congress of universal spirit is its eternal brotherhood.

THE ANALYSIS.

We will proceed to a brief analysis of these conceptions of a God, in their regular order, and endeavor to give a fair consideration to a few of the week points in Theology and Materialism:

First, in relation to the God of Orthodox Theology, we will say that if it is an all-powerful principle, there is not any power left for any other principle; and since the Theological devil, or principle of evil, has an acknowledged power, therefore the all-powerful God and the principle of evil are a combined unity of the all-powerful principle. Where, then, do you find sufficient power left to enable man to be a free-will agent, when these two manmade dictutors absorb all power? Again, if it is admitted that God is a personal being, or spirit, who is omnipresent, or fills all space, where do you find room for a personal devil, or principle of evil, unless they are both one? And if admitted to be both one, where, then, do you find room in space for the billions of spirits of men and the lower animals? Again, let us analysize the proposition that God is above the ultimate destiny of man: It bas been shown that if God fills all space, there is not room left for any other material to make man of. Hence he must, of necessity, have been made of part of himself. By what rule of logic or common sense can it be shown that if man was made of part of God, and that part can not return at some time in eternity, that of necessity creations must cease through the inevitable exhaustion of creative power, consequently God is not, above the ultimate destiny of man, because it is impossible to conceive of a whole, if a single part is permanently detached.

through countless centuries is forever, because there is no element of personal identity in dis-

solving worlds to perpetuate their history. The inexorable deductions of these facts are that the principles and laws of nature, as exhibited in the evolution of matter, are limited by physical organization in every phase of development. Hence it is impossible to have eternal progression in matter a demonstrated fact, unless personal identity and the power to retain intelligence is recognized as an inherent principle in every individualization in nature; to acknowledge this principle in nature is equivalent to denying Materialism and acknowledging Spiritualism, because it is the spiritprinciple of identity claimed by them. Hence we find that reason will not sustain their exposition of the principles of nature.

We will now examine what foundation they have in the phenomenon of nature to sustain their doctrines.

Prof. Crookes & Co., three of England's eminent men of science, have recently acknowledged and demonstrated by actual experiment, that Home, the physical medium, exhibited on various occasions an intelligent power, or force, which would move physical matter without personal contact, which they designated as psychic force. They further affirmed that no methods yet known to science can test the nature of this intelligent force. If physical science can not find means to grapple with these phenomena, common sense comes to the rescue, and finds means independent of the ignorance of so-called science.

I have in my possession a copy of a manuscript which was written by myself. And a few days afterward, in company with another person, we were in the room of a trance medium in Philadelphia, who was entirely ignorant of the fact that the article had been written. She was controlled by an intelligence purporting to be Thomas Paine, who said that he had impressed my brain with the leading ideas of said article, which was entitled "The Science of Human Life," and has been forwarded to the JOURNAL for publication. He also informed me that he had impressed my brain with the leading ideas of an article entitled "God in the Science of Human Life," and published in the issue of the RELIGIO PHILOSOPH-ICAL JOURNAL of April 6th, 1872. I will not make a statement to oppose these claims, but will say that said articles were developed in my brain, and seemed to come exactly as though the ideas were my own.

I was brought up a strict Old School Presbyterian, and never even read one of Paine's works. I have been a believer in Modern Spiritualism only three years, although a radical in other reforms for fifteen years. I will leave the reader who is familiar with Paine's writings to judge whether circumstantial evidence will determine the greatest similarity of the ideas to Paine, or the Presbyterians. I am convinced from past experience that the Presbyterians will not claim them; hence abased Paine will have to father them.

I take the liberty of weaving in these personal incidents in my life, to give a brief idea of who and what the JOURNAL has secured for a "correspondent," and further, because they are needed to prove the correctness of my arguments.

The important facts are yet to be told, viz: Paine informed me that said article was written on five pages of manuscript, which was literally true.

safety. It has withstood many a bard pummeling; has been the "scape goat" for spirit-ual manifestations, and all manner of sin against Orthodoxy.' But like gold, brushing increases its lastre.

While Dr. F. disowns and calls it absurd, yet he seems to be obliged to own, use, and even acknowledge it in many places in his different letters, viz; In the RELIGIO PHILOSOPH-"But aside from all this, the question is, 'If you fill a magnetic person with magnetism, were it possible, would he not become positiver

Most certainly not. If he were filled with negative magnetism, such a proposition is at once palpably "absurd" and unphilosophical; and taken in conjunction with many others equally unsound, issued at various times, shows conclusively that Bro. F. does not under-tand the laws of magnetism, and therefore can not in reason be expected to believe in its. agency; and the whole subject looks to him just as "absurd" as did the revolution of the earth to the old Dutchman, while his mill-pond did not spiil out.

Again: "If animal magnetism had an existence, and produced a result at all, it should be the same in all cases, and necessarily would be devoid of intelligence.'

Here, again, he evidently fails to recognize the infinitely various conditions of beings and substances, which necessarily give variation and character to results in all electrical phenomena, while no one, as I am aware, ever claimed that it possessed intelligence, it being only the vehicle, or medium, by and through which mind transmits intelligence.

Again: What does the Doctor mean by "aura?" Might he not just as well say magnetism, or nerve force?-all one, and the same. Again: "Susceptible condition." What does that imply? Call it what you please, and it is the same-animal magnetic condition. Thus he virtually owns that which he denies.

Again: "The fact that spirits can not control any part of the body that is not in passive somnambulism." What does he mean by "control?" In this connection it can mean nothing, unless it be animal magnetism. Was Saul in a "passive somnambulic" condition when the spirits knocked him hors de combat and closed his eyes? Was Balaam's ass in a "passive state of somnambulism" when the spirits opened its mouth? If so, the beast must have been an exceeding dull one, to be somnambulent under the terrible lashing given just at that moment, by its vexed rider. (This was undoubtedly a case of "animal" statuvolence). Was Balaam in a "passive somnambulic" state when the spirits opened his eyes so he could see the angel? History shows that he was "fighting mad" at his statuvolent ass.

Once more: "I accounted for it by stating that it certainly was caused by the influence of some spirit that always accompanied him." What influence? How did the spirit influence him? Did ever any being influence another by any other means than by and through ani-mal magnetism? Somnambulism is only one magnetic condition-one letter in the alphabet. Statuvolism, we suppose, is another letter. Whatever it is, it is evident that it blinds its possessor, so that he is unable to discover his own self-contradictions, and that many facts, conditions and laws are lost sight of, as an atom held close to the eye will obscure an If somnolence were a remedial agent, all might be cured, as all sleep. The same may be said of walking. While both are aids, neither are curatives. All the forces or functions of the systems, body or mind, great or small, world of universe, are magnetically conducted Health or harmony is a perfect magnetic equilibrium, or distribution of forces through the whole system, disease or discord being an unequal or disturbed condition of the magnetic medium of motion, in some part or parts. The cure must of necessity address itself to the diseased part or organ magnetically. To cure some cases, it is only requisite to equalize the magnetic forces; others, quickened in certain parts or the whole; others rendered more positive, or stronger in one part or organ, or group of organs. Other cases require some element removed and new material added, and directed to particular organs. Some only need proper nutriment or raiment, or sleep, or action, hotter or colder, conditions of parts or the whole; or water, cool or hot, internal or external; and it may be drugs (with great caution), but by far the more effectual and available mode in my experience, is animal magnetism, under the guidance of clairvoyance, applied with a gentle hand, forced to the diseased organ by a kind, powerful will. Electricity, in its various modifications, being the first substance below mind, and the only substance which mind can touch, and lay hold of, and move in the execution and manifestations of its will, necessarily becomes the medium of motion, throughout the human system and all vast realms of animate matter. By magne ic expansion and contraction, repulsion and attraction, all the movements of the universe are performed. The human system, every atom and world are self generators, electors and distributors of magnetism, and throughout all substances and beings there exists a reciprocal commerce and interchange of magnetic element, controlled (of course) by their respective conditions and inherent laws. In these principles exist inherent animal magnetism; and he who opposes it is in opposition to immutable law. By magnetic expansion and contraction, repulsion and attraction, the brain, the arm, the eye, are moved, the lungs expanded, the sir inhaled; the blood receives a positive electric charge, and is repelled through the arteries, where the positive magnetism is given off to the system; the blood becoming negative is attracted through the veins. Thus all the

the one contrary, the other passive, when the magnetic forces of the negative system may be controlled to any extent within the laws of magnetism. The sense of feeling, taste, seeing-all the external, and indeed the sense of pain, in any part, and even consciousness itself, may be suspended and revived at the will of the one holding the positive power, if aided by proper manifestations with the hands, which are the great magnetic poles. As the external senses are suspended, the mind of the negative (if properly influenced) will be enlivened or quickened, and may, by the sense of feeling or perception, take cognizance of the internal condition and action of its own system, and even that of other systems,

There are many persons who, with proper instructions, may partially de-magnetize themselves, so as to suspend the external senses, and even become more or less clairvoyant, and by their own will so control the magnetism of their own system, as to effect a cure of many diseases. To give instructions in this particular field may be Dr. F.'s mission, for which there is doubtless much need. But self-induced magnetism is no new feature of animal magnetism, and we fail to see where the "statuvolence" comes in.

By proper training and development, a few favorably constituted persons may become clairvoyant, when electricity, instead of light, becomes the vehicle of perception. To them, all substances become transparent (as electricity pervades all substances), and the inner-life, workings and elements become visible, thereby opening to the light a new field of knowledge of the forces of the system, and of cures, as the clairvoyant vision is enabled to trace effects to causes, and the relation of substances. Still higher it wings its flight of observation, until the bright faces of the departed loved ones become visible, all aglow with joyous greetings. And finally the mortal vision is enabled to behold the realms of the spirit-world, with its overwhelming beauty and grandeur; while the mortal mind in this semi-spiritual elevation spans the hitherto dark gulf between the earth and spirit sphere, and really visits the "glorified mansions above," and holds sweet converse with those who have gone before; and return to the fearing and doubting of earth? with the "glad tidings of great joy.

6.0.0 MESMERISM.

Interesting Facts and Plain Talk to Dr. Fahnestock.

BY RICHARD WALKER,

BRO. JONES :- Permit me to intrude myself in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, by this communication, as I feel prompted by a sense of duty, and also a desire to aid the blessed cause of the Spiritual Philosophy.

I know that the RELIGIO PHILOSOPHICAL JOURNAL is published solely for the object to spread broad cast those glorious truths, and I know also that all such papers are likely to be crowded upon by persons that have some peculiar hobby that they wish to connect with Spiritualism, and will take ten times the space in such papers as belong to them, to the exclusion of other communications that would be much more interesting and profitable to the public at large. This I think to be the case with the long-continued communications of Dr. Fahnestock, on what he calls Artificial Somnambulism or Statuvolence. If his theory and book has such overwhelming evidence and arguments to convince all who read his work as he seems to think, why can not he be content to publish his book or books, and advertise them in all the Spiritual papers, so that all can have them that wish, and not crowd his ideas into the valuable space in the JOURNAL, and deprive its readers of better subject-matter -reasonable and truthful. Now, if I understand the subject, as anyone must, by reading his positive statements, the main gist of his theory is, that the somnambulistic state can only be produced in a person by that person's own will, and that no disembodied spirit, or spirit in the body, can produce it in another. This I know to be false, and I shall show in this article how I know it by relating a few items of my own experience in the Science of Mesmerism.

this was almost instantly, some of which the Alopathic Doctor had tried a long time, and Alopathic Doctor and find a long time, and failed to cure. For instance-Chorea, or St. Vitas' Dance. My subjects would be insent. ble to pain, so that surgical operations could ble to pain, so in the body, without pain; and be performed on the body, without pain; and yet, their life so blended in mine, that the yet, their file as me, or the pulling of a lock prick of a pin on me, or the pulling of a lock of my hair would operate on them more than of my hair would believe that should on me, and I verily believe that should a ball at such a time, pass through my heart, the sol ject would die as quick as I should. I could give them a glass of water, which would tast, like sweet wine to them, and direct them to let it operate as a lobelia emetic, at some given hour the next day, and the thing would take place at the precise hour, when they were in their normal state, but they would be entirely ignorant of the cause; and many such thing have I done. But this is not the evidence shall bring against the Doctor's statement, that no person can produce the somnambulic sleen upon another.

I had a kind of instinct that would give me to understand, when I looked on a person's countenance, whether I could mesmerize them or not; and sometimes I felt so interested in the subject, that I could not keep my eyes away from a person that looked like an easy subject to entrance, and have operated on such ones at times without their knowing my inten. tions, merely for curiosity.

I once put a young man in a profound som nambulic sleep while riding in a stage from Milton to Great Falls, N. H .- he being an utter stranger to me, and not a word passed between us on any such subject, and but very few words on any subject. At another time while riding in the cars from Philadelphia to New York. there was a well-dressed and well looking man with gold-bowed glasses sat opposite me, that] thought he must be a good subject by his looks. so I fixed my attention on him, to try what I could do without saying a word, or giving him a hint about mesmerism, and I found he soon began to falter and show signs of sleep, He would turn and look toward me, but when his eyes fell on me I would be looking out of the window; suffice it to say that he went into a profound sleep, and remained so for more than an hour. The Conductor came to him at three different times, and shook him violently, in order to see his ticket, but could get no sense in him, and I could have kept him so into New York, but at a proper time I willed him to wake up and he did. I then said to him, "you seem to be sleepy to day." He replied, "yes I never was so sleepy in the cars before in my life." I then informed him that he had a long. sound nap, and I hoped he would excuse me, for I was a Mesmerizer, and had helped him into his sleep. He laughed heartily, and said he knew he was a mesmeric subject, and gave me his card-inviting me to call on him in New York.

Question .- Did this man put himself into such a profound sleep that the Conductor could not awake him?

At another time, I came home to my house on a dark night, and found the curtain of the window a little one side, so that I could just look in by one side of it without being seen, and with my family was sitting a lady visitor, working with her needle, a vine, with leaves, on some part of a female's dress. So I concluded to try my power on her. I soon perceived that she began to look around the r and at last she inquired of some of the family if they were trying to mesmerize her? They replied, no-they had not thought of such a thing. Well, said she, "somebody is;" but soon a rapport began to be established, and she saw me through the window, and made an effort to rise to close the curtain but could not leave the chair. On examining her work it was found that while I was looking through the window, she had made a leaf on her vine about half the size of any other. This lady had been mesmerized some time previously; this was why she knew the sensation. One more case, and I close. A young lady once came to my house, anxious to be entranced for some purpose, and I, thinking she looked like an easy subject to mesmerize, gave her a sitting, but could produce no effect; so l agreed to give her a series of trials at stated hours on different days, which was attended to half an hour at each time-I think to the number of five times, with no effect that I could discover. I then said to her, "you can't be mesmerized;" she replied, "she did not think she could," but on rising from my seat-hating to give the matter up, I made the last effert, and she fell into a perfect trance in less than two minutes. Question .- If the Doctor's theory is trae, why did she not produce this by her own will while I was trying to help her? Again, I have quite a number of times produced this somnambulic or abnormal condition in subjects that had previously been under my influence, when I have been separated from them at various distances-from half a mile to (in one case) fourteen miles, and that without any previous calculation or understanding by either party; and all such things as I have stated are well known and practiced by scientific mesmerizers the world over, and such will bear me up in asserting that Doctor Fahnestock's theory is without foundation. And now I ask, has not mesmensm ever been practiced as a science since Mesmer first brought it to light at Vienna, about the year 1776? And has it not flourished since that time, and become adopted as an interesting science the world over, and used as a healing agent by eminent men, from Dr. Townsend to the present day? How often has it been used to put persons in a state to have surgical operations performed without pain? And has not most of well informed Spiritualists hailed this science as the handmand of Spiritualism, like John the Baptist, coming in advance of modern Spiritualism, showing to the world how persons could be entranced by other persons, and made to think and speak what the mesmerizer willed; so that persons could understand how spirits out of the body could entrance persons, and make them do the same things and more! And must all this science, and the experience and practice of thousands of scientific as well as unscientific men like myself, be pronounced bosh, and be brought to naught by one, or one dozen men? If so, well may we exclaim-"How are the mighty fallen! O tell it not in Gath, nor publish it in Cincinnati, that even the angel could not communicate with Balaam until Balaam's ass had, by the power of his own will, thrown himself into Doctor Fahnestock's state of statuvolence, for the accommodation of the angel.

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Let us briedy trace the results of these divine supremacy dogmas, as illustrated in the actual history of man.

Men, from the earliest traditions of the race, made their form of government conform to their conceptions of the divine will, as illustrated in heads of families, chiefs, governors, kings and emperors, who all claim a right to rule by the grace and divine right of a despotic God.

The intuitions and natural instincts of the Quaker and Puritan fathers prompted them to sail forth to the liberty-inspiring air of the new world, and establish a government which ex-)lodes the doctrine of divine right in governnent, under the renewed vigor and inspiration d civil liberty, their descendents will not cease the good work until these principles of republitanism are introduced into the governments of the whole earth; yes, and even the whole universe shall yet be recognized in the conceptions of men, as the grandest living exponent of he brotherhood of God.

Ve will now proceed to the analysis of the docrines of Materialism:

In the evolutions of plant life, we find that the common ferns of to-day (which grow to the sylvalia to seventy or eighty feet in height, also ome of the small trees and shrubs of to-cay are found in the coal formations of the each as prodigious large trees. These facts lave equal significance, when it is observed hat many species of animals and plants have become extinct, but they ever leave their

ually becoming extinct; and the different races of men ae no exception to this inexorable law of physical organization, which determines that as sion as earth conditions have progressed to far (for that prolific multification of species which is inherent in primary organizations of ife), that a gradual extinction is the all growth aid decay.

form, and all phenomena, ad infinitum. applies to every world in space. Thus we find dead worlds, the moon for instance, which will not sustain the ordinary animals of earth. beings, perfectly equal (if such exist), help their case; and yet I was never statuvo. of the animal magnetism that we have felt and lized, nor did I ever for one moment; lose my would have no occasions for interchange; nor seen, realized and enjoyed its effects, and do consciousness to the outer world, except in nacould any occur under the laws, excepting The moment that this earth becomes unfit know. Yet with all this very interesting expe such a case. No two beings can c me into tural sleep in hours of rest. for man (or his uccessors, if any), and its dis-Now for the proof in my experience to the contrary of Doctor Fahnestock's theory or rience we have never written a book. Had we magnetic contact without the one or the other solution is carried on in the chemical laborawritten what we did not know, it would have giving or taking magnetic element, effecting tory of nature, until the last atom has been remade a very large volume. statements. And here let me say that I never one or both in part or whole rendering more solved back to its primal basic elements, ready Positive as we are of the existence and had the title of Professor or "Doctor" attached positive or less negative in one or more organs for use in buildingother worlds, it loses its his. wife in the congregation, power of animal magnetism, which constantly to my name; I am only a mechanic, and am in greater or less deg ees, resulting in more or tory and identity is a world. As change in matter is only obtanable by adding or subpermeates all animal bodies, constituting the less good or evil, according to the various temnow in the seventy sixth year of my age. Between thirty and forty years ago I began to practice the Science of Mesmerism in the medium of animal life, motion, commerce of peraments, affinity, wisdom and persistency tracting primary elements and conditions, hence motion, and emotions, and on which depends engaged. matter in its primal properties and elements is cternal and unchangeable. Therefore all the intelligence of man and animals acquired animals acquired animals acquired animals acquired animals acquired and unchangeable. Therefore and unchangeable and unchangeable. Therefore and unchangeable and unchangeable. Therefore and unchangeable and unchangeable and unchangeable and unchangeable. Therefore and unchangeable and unchangeable and unchangeable and unchangeable and unchangeable and unchangeable. Therefore all human action and progress, we can not hear it traduced in the house of its friends, without moving our protest. We have no fears for its and the mean and animals acquired animals acquired animals acquired and animals acquired ani pulation were the retires and to receive and the average of the rection of the rection of the

He also informed me that on the second page there were three mistakes-not of grammar. but of phraseology. He said that the ideas were not brought out bold enough. He also indicated the precise localities on the page where these corrections ought to be made; and further stated that if I would read over the article when at home that he would impress me where to make the necessary changes. These statement were all true, and verified afterward by the person present with me at the seance, as well as by myself.

The medium was uneducated, and not competent to make the criticisms in her normal condition. It can not be ascribed to mind reading, because I had no knowledge of the fact that the ideas were not brought out boldly.

I could give other demonstrations to my mind that persons who have lived in the body retain their identity and intelligence, which settles the question with very many minds that Materialism has not even the phenomenon of nature for its support.

812 N. Tenth St., Philadelphia.

"The Play of Hamlet," with Hamlet Left Out.

BY P. B. BRISTOL.

BRO. JONES :- We have been not a little puzzled with Dr. Fahnestock's letters and position on statuvolence, somnambulism and antianimal magnetism. We will not venture to comment on statuvolence, as we are not clear as to its meaning. Does it signify, sit still and fly? Will the Doctor be pleased to enlighten us on this point? If it is a coined title to an imaginary hobby, then we should know better how to treat it.

But we leave statuvolence, statusquo, and briefly consider the principles and a few of the beauties and achievements of animal magnetism. Its intelligent adherents are numbered by tens of thousands, whose belief rests upon the same class of evidence as does that of the sun light. But to delineate in detail the infinite variations and conditions under all the diversified temperaments and shades of temperaments, under the action of this subtle, all pervading agent, would require time and paper not at our present command.

The Doctor's theory and practice of m gnetforces and functions of the human system, volheight of a foot, more or less) grew at the ormation of the coal beds of Pennism, with magnetism left out, is the puzzle. untary and involuntary, are conducted by the positive and negative element: every organ, as long as he has such an ardent desire to carry his point against evidence, no matter how We can not understand how one could be long associated with clairvoyance, and fail to dismany, or who be has got to believe as he does. glan, nerve and musc'e, reciprocally generat-ing and dispensing the electric force. Therecover the facts of animal magnetism. In all Nor would I insinuate but what he is honest due deference to the Doctor's "thirty years' and is useful in developing mediums, but how fore commercial reciprocity or interc' ange of experience," we are impelled to adopt widely does he know but what spirits of the demagnetic element is an inherent constitutional different conclusions. In our experimens, parted help him, and produce the somnambulic principle in the human organism; and when running through twenty-five years, about ten proper magnetic connection is effected, holds state? years closely devoted to magnetism, magnetiz-The Doctor asserts that no medium can be equally true and operative in all organs and history vritten in the earth's crust. ing hundreds of different persons, meeting a controlled by spirits, unless they are in a some atoms in the animal, vegetable and mineral Many pecies of animals and plants are gradgreat variety of pha-es and phenomena, develnambulic state. kingdoms, and when understood will scientifoping a number of clairvoyants, becoming ically explain all the "mysterious" phenom-I assert that I have been controlled by spirits, clairvoyant ourself, at times, and being the reena, from the thunder clap to the "small, still and forced to leave a comfortable seat in the cipient of magnetic aid and power from our cars, and traverse the whole length of the train voice;" from the tornado to the gentle zephyr; fellow co-workers in the mundane, as well as from the upheaval of the mountain to the ex--much against my will, and not knowing any from those in the spirit spheres; we have treatobject in view-until I arrived at the last car, plosion of the Westfield, and the bursting of ed thousands magnetically, and effected many where I was brought in contact with an old the pop corn; from the rolling of the stone sudden, and, to us, wonderful cures. In many inevitable coult, which is in complete har-mony with the physical laws which control from the door of the sepulchre to the tiny acquaintance who was suffering from mental of these experiments we have felt and seen the animal magnetic element, often in such vivid, Hopedale, Mass., March 15, 1872. "spirit rap;" from the "flood" to the dewdrop; anxiety, and before I knew it, I discovered two spirits attendant on the person, who were own from the ancient visit of the "angel of the life-invigorating streams, as would eradicate sisters, and from them I delivered a message Astronomy informs us that this same law Lord" to the modern presentation of the spirit the last vestige of a doubt, even from the mind of a "statuvolic Thomas." Hence we testify that I afterward found was most needed to

And now I ask, supposing the Doctor's theory may be true, of what advantage would it be to the cause of Spiritualism to have it known or meddled with?

If I could be made to believe in the Doctor's theory in spite of the knowledge I have to the contrary, I should lose seventy-five per cent of my belief that spirits of the departed ever communicated to those in the body.

The Doctor, by heading his article "drowning men will catch at a straw," when he speaks of Doctor Towle at the Circle, in the Banner of Light room, and the answer of the spirit, through Mrs. Conant, seems to insinuate that men are so overwhelmed with his views and writings, that they are as drowning from all other ideas, and such answers as are derogatory to his views are but straws thrown out for them to catch at; and he rates the very sensible and truthful answer given through Mrs. Conant, as not worth the paper it was written on-because, forsooth, Doctor Hare has told him, through several of the best of mediums, that his views are correct.

Question -How does he know that it was Doctor Hare?

Now, from my long experience in witnessing spirit communications, I will venture to assure Doctor Fahnestock that if he is determined to ride his hobby to the death, that he will attract the attendance of many spirits who will be ready to assume the name of Doctor Hare, Socrates, or Jesus Christ, as best may suit him, and thus hold his stirups; and this through the media (if they will sit for him)

BEHIND THE TIMES -A clergyman, on exchange, found a note in the Bible to the effect that Brother A. requested the prayers of the Church that the loss of his wife might be blessed to him, etc. The preacher prayed most fervently. To his amszement and mor-tification, he found that the note had lain in the pulpit a year, while the bereaved gentle-man was on this Sabbath sitting with a new CONSIDERABLE difficulty was recently apprehended in a county in Alabama on the dis covery that a Judge had for several meths been swearing witnesses on a dictionary in " the sign of miral a beings. We prove he was, as it comes from one of your profession,

MAY 4, 1872.

Arts and Sciences.

BT.....Y. A. CARR, M. D.

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

Corelational Forces and Evolutions.

SCIENTIFIC-SERIAL NUMBER TWENTY-SIX.

The analytic investigation of Spiritualism

should begin at the highest point of under-

standing to which any given measure of com-

parative appreciation has led it. With the

chemist, that point is polar condition (or elec-

trical measures of individuality). The ordinary

term "God," conveys a vague overpowering idea to the dogmatist, (of revealed *ipse dixits*)

around which self-complacent assumptions re-

volve as spasmodically as the candle-flies

around the lamp-lights of time and occasion.

Let us, as true Spiritualists, profit by our ob-

servations in this direction, and learn to be

governed by the "God-principle" in our own

minds, which governs all ouside of us, though

this "God-principle," or motion, sequent upon

the electrical measure of ever varied polar con-

dition, may not investigate itself, it may learn

more and more to appreciate itself, is meas-ured out, in our ultimated measure of pro-gressed condition. Truth is principle; princi-

nle is light; and light is light, so far as its post

ive impress goes unto itself, illuming all things

as from a common source, as yet beyond the

A philosophic conception of the polar condi-

tion by which mind and the spirit of the

spheres are brought into communion, can be ar-

rived at only by a most patient and critical

analysis of physical laws, coupled with such

light as our progressed reason receives as living

But, enquires the more thoughtful reader,

will you try and give me a still more definite

idea of this all important polar condition of

which you speak? Yes .- In every act of com-

position or decomposition you will find an ex-

ample. The cause is the physical representative

This subtle, permeable, diffusible, elastic,

equillibrio-tending spirit, peculiar to all mat-ter, exists in greater or less quantities in the

Asstated on former occasions, these elements

range from the negative to the positive, accord-

ing to the increased amount of electricity they

sustain, which is modified in character only by

the conducting quality of the different mens-

strums, measures, or elements containing it.

The diversity of polar condition is the basis of

affinity, which affinity can be suspended by the

supervising presence of a greater amount of

electricity in motion than the amount of elec-

tricity stationary, in the individualized condi-

To instance a case-say gunpowder, which

contains next to the largest amount of electric

measure within the non-conducting confines of

its thus isolated granules. If we apply by con-

tact fire, or a temperature of a thousand degrees

of heat, the granules become instant conduct-

ors, and give off their electrical excess in the

form of explosion, and the electricity contained

in the nitrogen, carbon, and sulphur of the

granules passes into the ethereal sensorium

commune. This presents the cause of chemi-

various elements known to chemists.

tions undergoing decomposition.

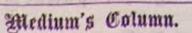
"God," or the God-power thrown to the

trath or light from the upper spheres.

ntmost reach of human reason.

world as Electricity.

RELIGIO-PHILOSOPHICAL JOURNAL.



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fluids; we see it creating and suspending chemical affinity or cohesive attraction, as well as attraction of gravitation; in brief, we see it holding the wildest wilderness of chaos in plastic solution, and preparing its inherent clements to advance onward by their native allegiance to that unity of polar purpose, or that mighty polar brotherhood of life giving power, whose influence extends throughout and effects every progressive pulsation in all the kingdoms of nature's illimitable empire. Here it is, in the incense of the battery, that we see clectricity, in obedience to its reciprocal relations in space, achieving the universal mission thus imparted through it to matter by the source from which it springs, the mission of polarizing, concentrating, and individualizing matter into mind; which individuality can, by virtue of its past relations with all below and future tendencies toward all above, look back through its own affiliative vista of the past and onward to its hopeful future, through the magnetic light of its own reason, reflection and sensation.

Thus conditioned, the mind may turn within upon the labyrinth of its own polar relations; perceive through their media; recall their affiliations; reason by their impress, and judge by the polar light of their magnetic union. It is here, over the battery, that we, in our course through nature up to nature's God, come to contemplate the human mind, thus concentrated as a beacon-light within the portals of "paradise," ready to plume its pinions, and embark on its great mission of discovery through the realms of the past, where it may revel in the shade and sunshine of progressive life, drink deep of its refreshing fountains, and scan, in its eternal flight, the great empire of eternal principle, truth, and light hidden to the material sense by the outward form. And it is thus we see the mind, by its own intuition, reaching the more refined medium, constituting the primer page of spirit-life-the inward star; the leader of that fond hope which, like an infant's smiles, shines out by its polarity to meet the joyous greeting of its mother's kindred love; that hope leading on to the eternal sunshine of the spirit-spheres.

is the power, and such the simple truths by which we are taught a correct knowledge of the motion, and its source of action, by which the vast elaborations of nature are daily effected under the magnetic impress of this universal mainspring of her operative philosophywhich moves all, from the purest depths of infinity, to the less perfected regions of polar stagnation.

New Mexico.

BRO. JONES :- I would like to say something about Spiritualism in Colorado, where you have many warm friends, true and brave men and women, who have borne the brunt of the battle, and are coming out victorious; where the pioneers of this grand philosophy have been, such women as Laura DeForce Gordon, Miss Brown, and Lois Waisbrooker,-each presenting the new truths from the summer land in a different dress, but all attractive. Mrs. Waisbrooker's best work though is in writing. I see she has a new work on "May-Weed Blossoms," and that her "Hellen Harlow's Vow" has passed a third edition. My copies I left in circulation in Denver, where they are extensively read and much liked. Here everything is too new, and society in too crude a state to expect much else than sturdy toil and such thought as will tend to convert these stores of chlorides and sulphurets into shining silver, and I think that many a man will find a silver lining to the dark cloud of a life of poverty and toil. Quein Sabe, as these Mexicans say, who are patterns for the most orthodox Christians, inflict punishment on themselves, to pay the penalty for sins. They set up a cross at the mouth of the pit where they are mining, and do many other things that reminds one of the practices of the early Christians. They have the reputation of being a great set of thieves and liars, and why not ! when they can so easily obtain forgiveness. Whether the early Fathers of the Church were the first, I do not know that they were the last; we have abundant proof in the mutilated records they have left us. It is a quality that seems to adhere to them well, or to these representatives. I find that I have written more than I intended, and not said what I wished to say about Spiritualism in Colorado. I shall have to defer that (for want of time) to another letter, if you wish to hear from me again, when I shali hall have been here longer, and can write you more definitely. Yours,

Such is the language and the teaching; such

.....

THE FUTURE LIFE: As Described and Portrayed by Spirits. Through Mrs. Elizabeth Sweet,

WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS. -:0:--CONTENTS:

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Chapt correctly registered. It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediams, not infrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their It should be borne in mind that individuals visiting me-diums 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 pursons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place. Chicago. Mrs. S. E. Coles, 679 Hubbsrd St.* 1 Mrs. M. A. Bruhn, 515 State St. Dr. C. A. Barnes, 1184 Prairie Ave.* Or. W. Cleveland, 511 Wabash Ave.* Or. W. Cleveland, 511 Wabash Ave.* Mrs. A. Crooker, 179 W. Madison street.* Dr. D. C. Dake, 64, 24th street.* Mrs. DeWolf. 165 W. Madison street.* Mrs. DeWolf. 165 W. Madison street.* Mrs. Fell, 178 West Van Buren street.* Mrs. M. Jenks, 176 W. Van Buren street.*† Mrs. Louisa Lovering, 251 W. Randolph street.*† Mrs. S.L. McFadden and wife.186 W. Washington St.*; Mrs. C. I. Moody, 83 Butterfield street.*; Minnie Myers, 169 Fourth Ave., up stairs.; Mrs. Phebe C. Norwood, 63 N. Halsted St.*; Mrs. A. H. Robinson, 148 Fourth Ave. *f; Mr. Rose, State street.* Mrs. S. T. Vibber, 693 Indiana Ave.*

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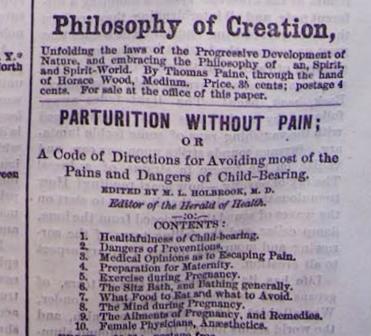
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(NUMBER LXXXV.)

There are various currents to life. Some of them are freighted with the widow's cry and orphan's moan, and they are impelled onward by the tears of the sad, sorrowing ones of earth. On its current, bleak and dismal, saturated with the blood of wars, murders and religious persecutions, it resembles, in appearance, the fabulous river Styk. Entering into all conditions of society, invading every clime, permeating the hills and valleys alike, it moves along like a poisonous reptile, endangering the life of all who come in contact with it. Humanity marching in one immense phalanx from the cradle to the grave, seem to take the different currents of life, and nestled thereon, they proceed until they are landed at the last depot,-"death."

The cradle is the first depot; the grave the

ber. The rivers have ceased to run, the clouds to move, the fire to burn, the plants to grow, and the very earth seems to totter beneath our feet. What a change! Gradually all things around us disappear from our sight. Commercial cities, tall mountains, the vast bodies of water-all things have vanished; nothing in its strictest sense remains of which the senses can take cognizance.

Time is to commence again An infinite God-omnipresent, omniscient, and omnipotent still exists, and he is to commence Creation again,-we alone remaining to witness the work.

He makes man; he is the culmination of his own creative power. Has he anything but God-like attributes? Tell me that, please, for here is an important point that we wish to impress upon your mind. Can he be anything but God-like? Can he act opposite to the power of those attributes given him? Can he change their nature? As God is unchangable, would not these attributes be precisely like him in essential qualities? Could they by any process be different from their original nature? How, Scientist? How, Philosopher? How, profound thinker? Tell us how it would be possible for that child of God to step outside of his own inherent powers or attributes just given him? God made him! He possesses nothing but God-like attributes, for those are the only ones in existence, and he cannot step outside of them. He can't change them, for they originated from unchangable attributes. He can't sin! He can't fall! He can't introduce into his organism one new faculty If he could one, why not more? Here is the first man of the new era. We saw God make him; no mistake. He also made woman. With the two are connected certain laws. They have children. Their two children represented the third generation,-God the first. God imparted to the first pair his attributes alone-simply, a culmination of himself. How, when, and where can those attributes or faculties be changed? To say they can be changed so as to destroy their original qualities, would be an insult to God.

Again, we find space assuming its natural, active appearance. The universe is teeming with life; the ocean is dotted with the ships of commerce; the railroad trains connect different countries; the magnetic telegraph conveys its news with the speed of thought, and all things are moving on as before our vision.

But, then, admitting a First Cause,-God, who made the first man, will some learned professor tell us when, where, and how he lost his God-like attributes or faculties, and where he found others to put in their place? Tell us, please, how he was changed, and would not that change be as miraculous as creation? If a First Cause made man, tell us when the Second Cause changed him from the nature that the First Cause gave him. If a First Cause,-God, made the first pair then to-day, all humanity are just what he intended them. If the first pair possessed the only God-like attributes, could their children possess anything else? If a First Cause,-God, then he who murders does so in accordance with God-like attributes and emotions that he possesses? His emotions and attributes originated from God? If not from God, then an addition must have been made to his original faculties, or powers of mind and body. This would bring in a Second Cause, and that alone would be responsible, and not the man who murdered.

than to concede the fact that it is simply what the phenomena intelligently claims it to be. Religion in its multitudinous phases is responsible for such stupidity.

Rather than admit a great truth, which necessarily conflicts with the absurdity of a religious fallacy, sectarians, who are at antipodes upon all other questions, will unite in their denouncements and sneers at a great and palpable truth to all sincere investigators.

In the midst of church devotees they either deny in toto Spiritual phenomena, or attribute it to a mythological devil. When but two or three are confronted with obvious facts, they are non-committal, lest they might differ with each other. When but one engages in conversation with a person free from all religious thralldom, but who has abundance of facts to demonstrate spirit power, the listener gives respectful attention, and declares "there is comething in it, despite all that is said against it."

A few days since, when coming in to Chicago, from our home in St. Charles, two gentlemen whom we had known for many years, one an ex-judge, who had practiced law before the same courts with ourself from early manhood; the other a Doctor of Divinity of the Universalist denomination, into which order we were born and educated, and which we advocated until we grew out of it by the natural law of development, to an appreciation of the Philosophy of Life, took seats near us. Having several years before, in a conversation with one friend-the Judge-predicted that but a few years would elapse before the likenesses of "departed friends" would be taken through and by the science of photography, we took from our pocket a very good common photograph likeness of Mrs. President Lincoln, on which photograph was also, standing behind her, the likeness of the lamented President, her husband, and her two son's in spiritlife, Thaddeus and Willie. As an evidence that it was no fraud, we called the attention of our friend the Judge to the apparent fact that the spirits stood back of Mrs. Lincoln when the likeness was taken, and yet Mr. Lincoln's hands were placed upon her shoulders, in front of her, so as to show conclusively that while Mrs. Lincoln's likeness was being taken, he occupied precisely the position that a mortal would standing behind her, with his hands on her shoulders in front.

These gentlemen, both of more than ordinary ability in their respective professions, looked at the photograph-looked grave-did not attempt to question its genuineness-that was too apparent; hence, for fear what might be the opinion of each other, kept silent.

That case is but a specimen of many others which transpire daily. Cowardice, inspired by old Theology, slavery to popular fallacies, imposes a servitude more to be abhorred than the bonds that bound the Africans of the South.

Either of these gentlemen would have freely entered into conversation with us and exam-

influence for the overthrow of all systems of religion, by the ushering in of light and true, knowledge-supreme wisdom-as the Savior of the world, is apparent to the careful observer.

Why was Abraham Lincoln and his two sons on hand at the opportune moment to have the camera catch their likenesses at the same moment it did that of Mrs. Lincoln who alone was visible to the operator? The answer is apparent to the student of Spiritual philsophy. The lady's spirit husband inspired her to take the journey, watched over her during the same, and had their two children on hand at the auspicious moment to produce the desired effect upon the sensitized plate, from which thousands of photographs will be printed; and probably an angelic host were lending their magnetic powers to aid in the materialization for the occasion.

He who could conduct, under angelic inspiration, our government through its terrible rebellion was equally qualified to aid in a proper manner in executing a mental revolution among men.

When we contemplate the truths involved in this matter, how puerile appears the sagacious reservedness of judicial and ecclesiastical sages upon so momentous a question!

A Recognition of Right.

In our last week's issue we published the vindication of Bro. Henry Slade over his own signature. Ere this the two articles by Bro. Henry Slade will have been carefully perused by the many thousand readers of the JOURNAL: and we predict that there is not a sensible man or woman among them that will not, upon calm consideration of the subject, thank us for having frankly published the Sun's so-called expose, and for emphatically calling upon Dr. Slade to deny or explain.

Now his case is undoubtedly cleared up in the minds of every impartial reader. Bigots we do not expect will see it. They have no eyes to see, no ears to hear, no tongues to speak the truth, no heads for honest thoughts. Let the cowardly who would have us shrink from publishing the Sun's so-claimed expose, and judged us as cruel to demand an explanation, after perusing the criticisms below, read Dr. Slade's own statements in his letter in this article, and also the letter from Mr. Kimball.

The following is copied from the American Spiritualist of April 20th:

"DR. SLADE, THE MEDIUM .- A correspondent inquires 'whether the Spiritaalists uphold Dr. Slade now, that his trickery has been exposed?' Some of them do not, or at least they are waiting for him to explain the charges made against his mediumship. Mr. E. V Wilson, a prominent Spiritualist, has an arti-cle in the Religio-Philosophical Journal, entitled 'Plain talk to Dr. Slade,' which closes thus:

"'Are you the villain the New York Sun represents you to be, or can you clear your skirts of its charges? If you can, do it without delay.'-Investigator, April 10. "The above, which we find in the Boston Investigator, shows how fully Bros. S. S. Jones and E. V. Wilson have played into the hands of the enemies of Spiritualism, in their recent and unjustifiable attack on Dr. Henry Slade! We hope they will feel proud of their work. It is quite questionable in our mind if any other Spiritualist in the country can be found, when they understand the facts, who would be willing to express any admiration for the course they have pursued in this matter. So they can have the glory all to themselves. "But we commiserate our friend Seaver, in his fruitless efforts to get something against Spiritualism! Evidently the Investigator was in high glee when it saw that 'expose' of Dr. Slade in the New York Sun, but when the same batch of falsehoods and slanders were copied almost entire in the Religio-Philosophical Journal, a Spiritualist paper, the delight of those sturdy old infidels must have been boundless! " It is too bad for our friends, that with such fine prospects of a good time in general rejoicing over the 'exposure' of such a noted medium-the certainty of having a Spiritualist paper, like the Religio-Philosophical Journal, and such notable persons as S. S. Jones and E. V. Wilson, as faithful, volunteer allies, to assist in retailing the vile slander-that it should so soon be changed, and their innocent amusement so soon interrupted by the publication of the facts in THE AMERICAN SPIRITUAL-IST, Banner of Light, and other papers, show-ing the whole story of Dr. Slade's 'exposure' to have been a malicious, wanton, tissue of lies from beginning to end. "This having been *proved*, by abundant evi-dence from most competent, reliable witnesses, and published, not only in the two leading Spiritualist journals of the country, *Banner* of Light and AMERICAN SPIRITUALIST ["see how we apples swim "], what, we ask, in the name of common honesty, can Horace Seaver mean, when 'a correspondent enquires,' in his own paper, 'whether the Spiritualists up-hold Dr. H. Slade, now that his trickery has been exposed,' that he does not state the truth as it has been proven?"

the veritable "apple" of "the two leading Spiritual journals of the country."

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The love of the editors of that delectable "leading Spiritual journal" toward the Rp. LIGIO-PHILOSOPHICAL JOURNAL and its editor. has been so often manifested in similar chaste and affectionate language, both in and out of the columns of that "leading Spiritual jour, nal," that we have got used to it, and rather like it.

Bros. Wheelock & Co., won't you, at your convenience, try it again-that is, when you have time? We would not wish to ask you to spare your valuable time and space in that "leading Spiritual journal," which is now de voted to Col. Dorus M. Fox, but suit your own convenience. When you and the Pilgrim 2nd through giving Fox fits, will be time enough for another onslaught on the JOURNAL, Bas if you should happen to read the following let ter from Dr. Henry Slade, which our readers will do, you will be very likely to find you, self feeling like the "darkey" when he followed the coon up a tree and "heard something drap:"

DR. HENRY SLADE'S LETTER.

S. S. JONES-My Dear Friend and Brother. I am sure you are right. Your good letter is duly received, and I am truly blessed by its coming, for my soul has been so troubled, and I have been so unjustly accused. I see your course is right. I do not care for what other may say; I know you are for the right, and I shall stand by all such, and do all I can in my power to help show that you stand by the truth. I know, and so do the good spirits, that I have been honest in all I have done. I shall continue to work until my spirit friends an me home, and I hope that may be soon.

I hope my article will please you, as it is the truth. My health has been so poor that I could do no better.

Truly Your Friend, DB. H. SLADZ

New York, April 17, 1872.

That we feel proud of our work and have sufficient cause for exultation, and that if "It's (still) quite questionable in our (your) mind if any other Spiritualist in the country can be found, when they understand the facts, who would be willing to express any admiration for the course they (we) have pursued," we publish for your information the following

LETTER FROM MR. KIMBALL.

EDITOR JOURNAL :- "Pray for the peace of Jerusalem; they shall prosper that love thea," These words were very suggestive to me on reading Mrs. Woodhull's remarks, recently, relating to yourself and E. V. Wilson, and very forcibly reminded me of the first settlement of this country by the Puritans, who left the old country on account of religious intoleration and persecutions to intolerate and persecute in turn, the poor harmless Quakers and others not exactly of their belief, and hinder them from the enjoyment of their religion by hang ing them for witchcraft.

E. V. Wilson, in his truly valuable lectures and wonderful tests (all of which, save the last, in this section, I listened to with marked at. tention), has taken occasion to refer to and endorse the wonderful manifestations witnessed at Dr. Slade's rooms, and after such full and repeated endorsements, one can readily image ine, not only his surprise and chagrin, but, a an honorable man, indignation at being so dishonestly imposed upon, on seeing such an apparently well authenticated expose of them as appeared in the New York Sun. As honorable men, I believe, no persons would more readily join in discountenancing and exposing impostors than Spiritualists and Mr. Wilson, as such and as was his bounden duty, first to publicly commend was first to publicly call upon Dr. Slade to come forward and clear himself, and Mr. Wilson's endorsement of him, and sustain the reputation he had aided in giving him, or stand branded and discountenanced as an impostor unworthy of recognition by Spiritualists. What is there so very wrong in this! Did not Mr. Wilson say he could not believe him the impostor represented, and believed he would come out clear? And does not Mr. Jones say he too was constantly taunted by persons coming in with copies of the Sus containing this malicious expose? Would the JOURNAL be considered a fair and candid publication without it? We think not. As the sequel shows, he may have been too hasty in the eyes of some; but to me it shows his eager desire and honesty for truth, as well as readiness to expose error "where'er it may be found-on Christian or on Spiritual ground among her friends, among her foes, the plant's divine where'er it grows. Instead of such bitterness as manifested by Mrs. Woodhull for this act, it is commendable, and Mrs. W. would much better show her smartness in our common cause. Is it Christlike or Spiritualistic for her to cast reflections or insinuous suspicions at Mr. Wilson's mediumship and the wonderful tests given by him! In doing so does she not exhibit a taint of the Puritans and their treatment of the Quakers and others differing from her? Dr. Slade, & ing innocent, is able to defend and sustain him self, and, like all others falsely accused, will shine the brighter for it, for he is thus more extensively advertised. If guilty, he ought not to be sustained by any one. Let all, then, "pray for the peace of Jeruss-lem; they shall prosper that love it." Yours Respectfully, D. S. KIMBALL

last. Between these two extremes, each one is wafted along, impelled forward by forces seemingly as irresistible as those which maintain a planet in its orbit.

That child is beautiful. Innocence glistens in its eyes; peeps forth in radiant smiles from its little face; sounds sweetly in the joyous laugh and prattle, and it is lovely in its artless, mischievous pranks. But inexorable law brought it forth,-landed it in the cradle, and now it is on one of the many currents of life. It is, perhaps, compelled to take the emigrant train! No sleeping cars there; no soft beds; no comfortable seats; and the air is pestilential with the foul tobacco smoke. This train starts at the cradle; it sounds forth the plaintive song,-"Rattle his bones over the stones; he is nothing but a pauper whom nobody owns."

As we glance at the various conditions of life-at the high, the low, the rich, the poor, the joyous, the sad-we are inclined to ask why this diversity, and our mind suddenly becomes illuminated,-the Lamp of Reason seems suspended in every nook and corner of space, and the scintillating rays thereof speak a divine language. The Universe, with its countless currents of life, with its myriads of living souls, seems to be spread out before us. How grand, how beautiful! With no obstruction to our vision, no apparent limit to our sight, and with a mind that seems to reflect to the understanding the meaning of all things, we stand in breathless suspense! The stars, radiant with beauty, deck the firmament. The planets go thundering along through space, while around them, numberless moons send forth a halo of silvery light! The comets, mighty engines, chariots of fire, frisk along as if coquetting with the magnificent worlds among which they circulate, and with their long train of translucent light, they seem to have a mission not well understood by man. Empire of Creation! Stupendous Universe! The eye glances along those currents, and gazes at the varied hues of light that illuminate all things, and then wonders where is the architect thereof? The ear listens to the music of moving worlds. How sweet the music! Each planet of the different systems sounding a different note, and all interblending, they produce the most enrapturing music! The scenes that greet us surpass the loftiest imagination of the children of earth; but they soon change. Our emotions are on an elevated plain of existence. Back, back, back! The light fades away, followed by a darkness that seems tinged with the vanishing rays of some feeble luminary. Strange sounds strike upon our ears, and vanish on the breeze in strains of sadness! The cry of poverty,-how heart rending! How tremulous the emotions that it seems to start on the waves of sound that proceed from the lone. damp cellar, and the falling tears of the sorrowing and mourning impart a dreary aspect to all creation.

Life has its dark side-its side of tears, of

Glancing at this question on all sides, we deny the existence of an Intelligent First Cause-God, with attributes common to humanity.

(TO BE CONTINUED.)

Is it True?-If so, Why Ignore it?

In previous articles in this series we have shown, to some extent, the pernicious influence imposed by Christianity in restraining free inquiry into truths developed upon the physical and mental planes, and into the arts and sciences, when they are supposed to conflict in the least with the fundamental principles of popular church dogmas.

That pernicious influence is exerted far beyond the so-called Evangelical church devotees. It extends to the more liberal sects: to the Universalists, the Unitarians, to the free religionists; indeed, there is not a sect of religionists on the face of the globe who are not idolaters and concardly slaves.

The very idea of religion, when properly understood, and legitimately applied to man, implies cowardice and slavery-idolatry; a veneration and worship of a myth; a mere creature of the imagination.

Mind and matter are subject to immutable laws and are as certain of being developed in degree, as appropriate and proper conditions are evolved to that end as the blade, the stalk, and the ear is the result of proper agricultural appliances to the kernel of corn deposited in the proper and congenial soil. As intelligence is, to a certain extent, required to develop and mature the ripened ear of corn, so intelligent appliances are necessary to develop and mature infantile minds to the highest degree of nobility-true manhood.

All phases of religion in effect deny this proposition. In that denial sectarians are united. The light that is dawning upon the world has to encounter that spirit. The Philosophy of Life, commonly called Spiritualism, is demonstrating very many important truths, which militate diametrically against all religious formulas. It day by day demonstrates the fact that spirit is the inner and moving principle of all development, be it in mind or matter; that morals grow out of intelligence, and are the result of the development of mind. Most astonishing facts are performed by spirit power, contrary to all known laws. The savans of the age are compelled to admit the

ined the photograph as a work of art had it not been for the presence of the other, of whose opinion each was uncertain. Both were of the liberal school-one a Unitarian, the other a Universalist. It was not a subject for their contempt. Neither manifested that which is so frequently the case with ignorant bigots. It was not out of pity for ourself, for we feel that our mutual friends will accord that we are their peers in intelligence.

It was simply that servitude that is ever manifested among religionists—a fear of what some one will think of it and say about it if I express an opinion.

Reader, think of it for a moment! Here was presented to the scrutiny of two intelligent men-peers of the most intelligent in the land-a photograph on which was imprinted four likenesses-three of them distinct, the fourth only a shadowy outline. One of these the widow of the lamented Abraham Lincoln; the two others, which were plain and distinct, perfect likenesses of the deceased President Lincoln and their son Willie; the fourth the shadowy outline of the recently deceased Thaddeus; and yet sufficiently plain to be at once recognized by Mrs. Lincoln the moment she saw it. And yet these men dare not express an opinion upon it!

Mrs. Lincoln but a few weeks since made the journey to Boston to visit Mr. Mumler,whom old Theology indicted in New York as an impostor because he took spirit likenesses, and whom an hundred years ago they would have hung as a sorcerer,-for the sole purpose of getting Mr. Lincoln's spirit picture, if it were possible. She went disguised, and under an assumed name, and to her surprise and great joy she not only got the likeness of her lamented husband, but the whole family group of loved ones now in spirit-life.

The courage of this woman to brave the prejudice of religionists, for the purpose of demonstrating immortality and the love of those who were so dear to her in this life, but who have gone before, is worthy of all commendation, and favorably contrasts with the timidity of those who dare not express an opinion upon the subject.

Naught but kind thoughts, feelings of the utmost respect, should ever find place in the mind of the true Spiritualist for this lady.

Copies of these likenesses will go broadcast throughout the world. They will do more to convince the men and women who have independence of character enough to look at and closely scrutinize them, of the truth of immortality than all the theological sermons ever preached. We will keep an abundance of them to supply all demands, as the most efficient missionaries sent out into all parts of the world, to convert it to the truth of man's immortality, and a knowledge of the Philosophy of Life as demonstrated by spirit communion.

We have been impelled to impart the foregoing facts in illustration of the truths of our

* * * * * * * * "We call special attention to the able editorial, which we copy from Woodhull and Claflin's Weekly, setting forth in plain terms, the infamous manner in which S. S. Jones and E. V. Wilson have, without cause, assailed the character and mediumship of Dr. Slade. If these Brothers have the courage to stand up before that mirror, they will see themselves for once, in the language of Burns, "as ithers see us." We hope they will have the courage and the good sense to take a good square look.'

"Bro. George White, of Washington, has mixed a small dose for Jones, Wilson & Co. It may cause some wry faces, still we suspect they had better take it. It is *intended* for their good, of course." "A. A. W."

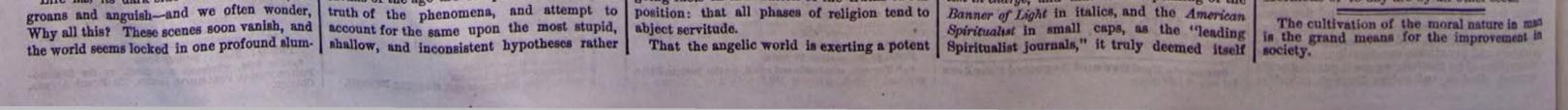
As very appropriate to show the amiable feeling of A. A. Wheelock, the managing editor of the American Spiritualist, we publish the foregoing extracts from articles in the last number of that "leading Spiritual journal," The American Spiritualist. One would suppose, on reading his article at length, and the other articles in that issue, that he had not only the Woodhull excrescence, but the whole of Spiritualism in charge, and that when speaking of the

Sacketts Harbor, N. Y., April 17, 1872. The foregoing letter from Mr. Kimball is but a specimen of over three hundred letters we have received since we published the Sun's atticle and called upon Bro. Slade for an explanation; while on the other hand we have just four letters from the tender-footed, who fear clear daylight.

The American Spiritualist and Woodhull & Claffin have been in continued spasms, caused by excessive virtue, ever since. That was to be expected. They are very weakly ! but then they have a right to do so at any time and in any place they may mutually agree upon.

.Corruption Being Wiped Out.

That most contemptible of all religious excrescences that ever disgraced the ermine of the judiciary has lately been overhauled by the Supreme Court of the United States, and his judicial acts declared void. Judge McKoon was sent to Utah to do the dirty work of the Methodist church, whose reputation, fifty years ago, were not a whit more admired than the Mormons of to-day are by all other sects.



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BY L M. STACKHOUSE,

pid you ever live in a haunted house? No. Well I have, and propose to briefly give you Well perience in it, conceding to you the edibi I write. But I will say that every word en can be proven by many witnesses yet

First, let me describe the house. It is three siles south of west from Lafayette, Ind., on he west bank of the Wabash river. It was a be house, about 17x25 feet, 14 stories high, is apper floor or loft, being laid loosely with planks; in each side a door near the Forty yards west of the house are two grings, one used for water, the other having a suse built over it, widened out, a brick floor if in it, with four inches of water over the wicks, and used as a milk house. Ten yards with of west from the house is a log cabinand for a summer kitchen; on the north, an crehard, with post and rail fence dividing it from the yard. That is sufficient to give the wellity for all the phenomena I wish to pre-

In the spring of 1837, we moved into this souse,-We being my mother, three sisters, aged about twelve, fifteen, and eigteen years; brother aged ten years, and myself aged aren years. We located furniture as follows: In the north end, we placed two beds lengthwise of the building; between them stood a bareau. In the south end was an old fashioned are place,-very large and commodious. In the milk house we placed the milk in pans in the water, with a lock upon the door,-the only means of ingress or egress. In the cabin was our cupboard, dishes, table, and everything belonging to the kitchen,-the cupboard being an old-fashioned square one, set up

We had but just got settled in our quarters, when, shortly after retiring, we heard the cupboard fall upon the floor, -heard plates rolling ground, and pieces of dishes flying in every frection. We supposed the cupboard had fallen, and that our dishes were all broken. All of us, children included, repaired to the foresaid kitchen. The dishes continued ratding, plates rolling, pieces flying, until we were ready to open the door, when all noise siddenly ceased. Upon opening the door we found everything in its place-nothing disurbed-nothing broken! While we were wonbering what could have caused the noise, a tertible rattling of tin pans suddenly commenced in the milk house. It seemed that a hundred pans were being thrown up and caught by one juggler. A greater din could not possibly have been made by one man or ten men with one hundred tin pans; it was perfectly deafen-

We all immediately repaired to the scene of confusion, expecting to find the milk house full of hogs, and all the milk destroyed. The noise, the infernal din, continued until my mother turned the key in the lock, when it ceased as suddenly, and as inexplicably as did the noise of the dishes in the kitchen. We walked in, to find everything in its place, -not a thing disturbed,-not a cover removed. We returned to the house; the children frightened,-our mother consoling us!

Again we retired, but scarce had we done so

foot prints of any kind in the yard, except | time, and each one of us received a communi those made by my sisters. This was the last we ever heard of it. Afterward we learned from our neighbors that two or three families had been haunted out of the house before we came into it.

I write you this history now, while there are still some six living witnesses.

Now allow me to ask some of your well posted correspondents how the spirits produced these sounds?

I refrain from repeating the story related to us by our neighbors assigning the cause of disturbances, but can vouch for, and can prove the above statements.

Rensalear, Indiana.

ANOTHER BLACK SHEEP.

The Baptist Minister at Orange Leads ; Member of His Flock Astray. His Guilt Being Discovered He Deserts His Family and Flies the State.

[From the Sabine Pass (Tex.) Beacon.]

The usually quiet town of Orange was last week thrown into a fever of excitement over divers reports concerning the conduct of the Rev. Frederick Burton, Baptist minister at that place. Mr. Burton has for some time past been officiating in a ministerial capacity to the people of Orange county, and with his wife and family, consisting of several children resided some three or four miles from the town of Orange. His nearest neighbor was a Mr. John Jett, a well-to-do farmer of Orange county, who rejoiced in the possession of a loving wife and two little children. The Rev. Frederick Burton when he moved to this neighborhood met with the kindest treatment from Mr. Jett and family. The house of the farmer was thrown open to him, and from the position he occupied as a minister of the gospel, when he called he was ever looked upon as an honored guest.

The visits of the minister to the home of the farmer in the last few months became more numerous, but so strong was the faith of the latter in the sacred calling of the Rev. Burton that he only sought by increased hospitality to make his home more pleasant to the one whom he looked upon as a "man of God." The opportunities thus afforded the Rev. Burton of inculcating himself into the affections of the wife of Mr. Jett were not lost. The wily serpent had entered this once happy home and therein happiness was to be known no more forever. Slowly yet surely did he encircle the once loving, faithful wife within his folds and by wily machinations draw her from the one she had sworn to love, honor and obey.

The first intimation of the relations existing between the minister and his wife was conveyed to Mr. Jett by a friend some few weeks since. This friend had received a letter from Mrs. Jett stating it to be her intention to elope with the minister at the first favorable opportunity, and asking that the matter could be so arranged as for herself and the Rev. Frederick to start from the house of the party to whom she wrote. The letter was immediately carried and placed in Mr. Jett's hands. A close watch was now placed upon the proceedings of the two and last week Mr. Jett fully satified himself as to the criminal intimacy existing between them.

The reports we have received as to the conduct of the husband upon discovering the criminality of his wife differ somewhat-one is to the effect, that he called up the Rev. Burton, told him that he knew all and gave him a certain time in which to leave the State. Another states that he called his wife and her paramour to him at the time of discovering their criminality and asked the minister: "Burton! do you love my wife? Do you want her?" To which Burton replied: "As I have been detected I must confess that I love your wife." Mr. Jett then asked his wife, "Do you want this parson? Do you love him better than you do me?" To which Mrs. Jett replied: "I want him and I am going to have him." Mr. Jett then said, "Burton, you say you love my wife, she says she loves and intends to have you; you love one another; you can take her and I will give her money and a horse to go away with, but you both must leave the State at once. You cannot and shall not live in the same State with me. I give you so many hours in which to prepare and leave; if you remain over that time you do so at your peril." Whether Mrs. Jett has left the vicinity of Orange as yet, we were unable definitely to ascertain, but the Rev. Frederick delayed not the order of his going but left at once. So afraid was he that the injured husband or indignant citizens would visit upon him punishment for his heinous crime, that he only remained a few moments at his home, bid his wife and children farewell, mounted a horse and as he rode off stated it to be his determination never to return to this section of country. This whole community when the first report in regard to the scandal was received were astounded and could scarcely believe it to be true, so rare are such instances of deep and dark depravity on the part of ministers of the gospel in this portion of the country. With us the publication of this matter has been a duty not a pleasure, a matter of sorrow not rejoicing. We have the kindest feelings for the Baptist Church, and for each and every one of its ministers, but we know it to be their wish that the sins of its members should not be hidden for the "sake of the Church" but that the sinners no matter whom they are, should be brought forward for the just condemnation of all mankind. The above-named piously inclined journal says "the whole community were astounded," so rare are such cases in Texas. Happy Texas! There is not a wide-awake daily paper published in one of the large cities of the Union, that does not contain a report of similar case as often as three times a week. The reverend gentlemen of all religious denominations, preach against free-love, and charge Spiritualists with being free-lovers, while it is a notorious fact that both Orthodox and Protestant priests are the most licentious men, in proportion to their numbers, of any class of people living, and have been so in all ages of the world. A black coat, a sepulchral voice, an elongated visage, and a hypocritical cant has heretofore caused them to be venerated and their obloquy to be concealed.

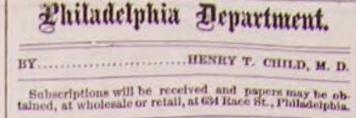
cation through what is called the slate manifestation. To be more explicit, Slade gave me a slate, also a small bit of pencil, which was placed on the slate. I placed the slate under the table and pressed it upward against the table leaf-the small bit of pencil being between the slate and the leaf. Slade's hands in the meantime were on top of the table and he did not touch the slate. One long since dead gave me a communication in writing. The friend with me also received a communication from his wife while he held the slate beneath the leaf of the table. Batisfied with the results of our meeting in the day time, we left. In the evening I visited the rooms of the doctor the second time for the purpose of seeing spirit faces. Dr. Slade gave me every facility for close scrutiny, and that which took place should forever silence those who have tried to expose Mr. Slade-at least with every man and woman laying claims to common honesty, and who will not ignore the testimony of their own senses. Every part of the room I examined, moved every article of furniture, and I know that there was not a wire, neither any paste-board face, as stated by one Mrs. Case. I had the management of preparing the room for the manifestations. The same table used for the slate manifestations was used in the evening. Let me state that the room was not dark. It was lighted with gas, and I could see to read. At Moravia Mrs. Andrews retires into what is called a cabinet. Mr. Slade sits at the table. I took a piece of black cloth, about a yard long and three-fourths of a yard in width, and suspended it in the center of the room by a narrow tape. The position in which I placed it enabled me to see under, over and both sides of the cloth. Out of the center of the cloth was a piece removed about sixteen inches square. After sitting down at the table with Dr. Slade, I took hold of both his hands and very soon something about the size of my hand appeared at the opening. Dr. Slade, very much excited, released his hands from mine, and tore away the curtain with this remark, "See if any one is behind the counter." I knew no one was there, for I took the precaution to lock the only door in the room when I examined it. For the second time we took our seats at the table as before. Soon a full sized face appeared and as soon vanished. A second time the face appeared at the opening in the cloth, and I recognized it at once as Mr. Moses Bronner, late a merchant of the city of Rochester. Being well acquainted with him, I know I was not mistaken. I even saw a mole on his face. The face vanished, and then a third time made its appearance. This time, to be more positive, I asked if he was not such a one, and he shook his head. asked: "Are you Moses Bronner?" and bend-

ing the head forward three times I was satisfied. and will take my oath to-day in any court that the facts as stated are true. In conclusion, let me say that whoever says I was deceived, and that Dr. Slade used trickery-wires, pasteboard faces, or had the assistance of othersthey do what the boy did when he lied.-M. G.

A RAILROAD HORROR.

A Young Man Crushed to Death.

About ten o'clock yesterday morning, a young man named Walter Welch, employed as a brakeman and switch-tender on the St. Paul and Sioux City Railroad, was instantly killed while endeavoring to jump on a locomotive while in motion. It appears that young Welch had been discharging some duty, and seeing the engine backing toward him, determined to jump upon it for the purpose of going to some other portion of the yard. Failing to catch the edge of the engine he was thrown partially underneath, and grasping the rod of the brake in rear he cried out, but the engineer did not hear him. He was dragged a short distance, and the body coming in contact with a frog, or some other stationary part of the track, a part of the head was torn away, and the remainder of the body terribly broken and mangled. Death must have followed in an instant. The horrorstricken spectators rushed to his assistance, but all that remained of the bright and promising young man of a few moments before, was a mangled corpse with almost every semblance of humanity crushed out of it. The body was cared for by those near the spot at the time of the accident, and subsequently taken to the freight depot, where a coroner's inquest was held, and a verdict rendered mainly in accordance with the facts above stated. His father is the master repairer in the shops of the Milwaukee and St. Paul company, the family residing in the brick building adjoining the Empire Block. The father and mother are almost overwhelmed by the awful calamity which has befallen them, and they have the sincere sympathy of all in their great affliction. Young Welch was highly esteemed by the officers and employes of the road, for his energy, industry and many good qualities; and he was uniformly pronounced a young man of more than ordinary promise. After the remains had been properly cared for, they were placed in a coffin and taken to the residence of his parents. His sudden death, from the frightful accident described, casts a gloom of sorrow upon the large circle of his friends and acquaintances in this city. He was a young man who had not quite reached his majority, but had held important positions of trust while in the employ of the St. Paul and Sioux City Railroad Company, and had been, on the very day of his death, promoted for his exemplary conduct and trustworthiness in the discharge of his duties. His genial nature and generous impulses had endeared him to the hearts of all who knew him, while his sterling integrity and true worth gave promise of a life of usefulness and honor.—St. Paul Paper. We condole with the bereaved family of Brother and Sister Welch. With heartfelt sympathy, we tender to them the consolation of the Philosophy of Life. Walter is not dead. In fulfilling the destiny of a never ending life, at an early age and in a violent manner, he passed from the Natural to the Spiritual plane of life. A philosopher in Spiritualism; which fact is of unspeakable consolation to his parents in this terrible hour of trial. They, too, are Spiritualists.



Doctor Henry Slade.

These are the Eden birds, That soar and sing while all the world is dark, Raining from heaven their sweet and holy words; But few as yet the deathless music hark, Being enthralled in sleep. Alas! they sing Too oft with bruised breast and broken wing.

These are the ploneers,

Treading the unknown path that leads the race From midnight gloom to morn's eternal years,-From the deep graveyard up to God's own face;

The champions of the race; though bearing shame, Yet bringing good tidings in the Father's name.

The above lines in reference to mediums, were dictated to us by Bro. T. L. Harris, in November, 1854.

Every Spiritualist must realize that mediumship is the most sacred power that can be possessed; and anything that would soil this sacred thing in the shape of fraud or deception, is vile sacrilege, and should be promptly exposed. We cannot give any encouragement to such a misdirection of the highest and holiest attributes of our nature. At the same time it is of the utmost importance, that we, as Spiritualists, should be guarded, lest, in our endeavors to do justice, we trample upon the most tender and sensitive feelings of humanity.

Of all classes, mediums are most keenly sensitive to unjust, and consequently, unkind reproofs; and it is especially important that we do not join hands with those who, in their cold and unfeeling skepticism, would delight to crush out all mediumistic feelings, no matter how much the individuals may suffer.

The highest toned Spiritualism, and the best manifestations, will only come to us when we have learned to protect and kindly care for our mediums, who, of all others, need the sympathy and love of their friends.

More than a month since, when prostrated upon our bed with sickness, from which many of our friends had little hope we should ever rise, our vision was opened to see many conditions of humanity;; and especially were we attracted to our brother and sister mediums all over the country. Among these the brother whose name heads this article, whom we have loved and honored, was clearly presented to us, and in that vision we saw the entire programme which has since been presented, the charges which have been made, the causes which have operated to produce deep and painful suffering to him, and also the grand and beautiful triumph which awaits him in the full vindication of his integrity, and the genuineness of his mediumship.

We had not been with Bro. Slade since the new phenomena of materialization of spirit forms has taken place in his presence. And on the 9th of April, we invited our friend Dr. C. Noble, of this city, a gentleman whose integrity and capacity will be vouched for by all who know him, to accompany us to New York, where we visited Dr. Slade at his rooms, No. 210 W. 43d street. We found the doctor looking rather pale and somewhat nervous, but not more so than we have seen him.

We have been very careful and minute in our description of everything which took place during our sitting,-not because any of these manifestations, except the appearance of the hands, have ever been questioned by any of the thousands that have visited Dr. Slade during the last fifteen years, but because there are many who are very desirous to know of all the phenomena that occur.

The remainder of our sitting was devoted to the phenomena of "materialization," Dr. Slade not only invited us, but insisted that we should examine everything in the room. He drew out the sofa bed, opened the wardrobe, and then requested us to hang a shawl across the whitepainted folding doors to make it darker. Then there was a chord tied across the room from the joint of a chimney on one side and attached to a nail on the opposite side, about two feet distant from, and parallel with the folding doors. Upon this chord was a curtain of black glazed muslin, about one and a half yards square, with an aperture about eight by ten inches. Here the muslin was cut upon the sides and across the bottom, and pinned up, leaving it as a curtain-if it was desirable to close the opening. The light was now turned down so that we could just distinguish objects in the room. One end of the table, which is about four feet long, was placed near to the curtain, and we three sat at the opposite end of it. In a few moments a beautiful white hand appeared in the opening of the curtain, it was a lady's hand, had a lace sleeve around the wrist. We were sitting holding hands. Ten or twelve hands appeared at different times, some in front of the curtain coming up from below, presenting the palm and the back, and moving the fingers, so that they were as distinctly seen as we could see anything. They were all white and quite luminous. Three of them were hands of small children-all the hands seen, were smaller than either of ours. Owasso entranced Dr. Slade and said the light had better be turned down lower, and they would then be able to materialize one spirit for us. After a short pause the outlines of a woman's face were seen, with a plain cap on. It remained only a moment and then disappeared. She soon appeared again, rather plainer, and now there was an entire bust of a large woman with a plain muslin handkerchief folded down over the breast. The outline of the form was plain, the whole being of white light. This appeared five times, but at no time were the features sufficiently distinct for us to recognize them. At the last appearance which was the plainest and remained the longest. A voice was heard saying, "Henry, I have done the best I could for thee, my son."

If you ask, do we believe ? We say emphatically no! We know that was our mother. She had promised us that she would appear, though Dr. Slade knew nothing of that.

We were directed to turn the light up, as they could do no more for us, and examine everything about the curtain and room, as we had before, .Dr. Slade retaining his seat as he had during the whole manifestation, for we had his hands in ours.

A Challenge. Resolved, That modern Spiritualism is true according

when crash came something on the loose boards shove us. It fell as if it weighed two hundred pounds, jarring the entire house, and rattling the glass in the windows. This again startled us out of bed; but we had scarcely gained our feet when the same sound was produced upon the floor where we stood, accompanied by the same jarring of furniture, and rattling of windows. All this time, the room was lighted by a brisk fire in the fire-place.

Mother then said we would sit up awhile, so we all congregated around the fire-waiting "with fear and trembling" for the next manifestation. Soon it came,-a tremendous crash on the loose boards above, at the rear end of the house, at the same point as the other; but this was different. While the first fell dead and soft like a bag of sand, this was sharp and elastic, and gave a rebound. No sooner had it re-lighted after the rebound than it commenced rolling slowly toward the front end of the house where we were sitting-though on the loose floor above us. When it had arrived directly over us, it paused for a moment, then came thundering down upon the floor amongst us. There was nothing visible, though the room was now lighted with candles,-only a tremendous crash. Slowly it then rolled the full length of the room, each of us keeping our eyes intently fixed upon the point where the noise was at the time, but there was nothing visible to any of us.

It rolled with a jarring sound, as though it was ridged, and when it reached the north end of the room, fell over on its side with the same sound of rocking and swaying that a plate makes when having been rapidly spun upon its edge-the momentum being overcome, it

Wearied out, again we retired, covering our heads with the blankets, for fear a "ghost would catch us." A half hour passed away, everything being quiet. Our confidence was restored by our mother telling us that it was "imagination, rats, &c." When suddenly out came our brilliant fire into the floor; we heard the andirons ring on the hearth; heard the coals fall, and the sparks fly, and clearly heard the great back-log roll out upon the floor. Again we all sprang up, supposing the house would be consumed, but the fire burned on as quietly and innocently as though no "ghost" had ever disturbed it or us.

The varied sounds, together with many others, continued for two years, without visible intermission. They were heard by more than twenty persons, scarcely ever by less than six, and sometimes by as many as ten at a time, and them six or ten persons always heard the same sounds at the same time, proving conclusively that there was no deception.

But at last came the close. My elder brothers, residing in the city of Lafayette, had bought a heifer and sent it out to us to fatten for beef. She was in the orchard which you will remember was adjoining the yard, and di vided from it by a post and rail fence. One of my elder brothers was staying with us that night. A slight snow had fallen-probably an inch deep. My brother had gone to bed, when suddenly we all heard the fence between the yard and garden broken down, all the sounds of a heavy animal jumping upon the fence and breaking the rails being distinctly heard by all of us. We then heard the animal slowly and heavily walk toward the house. The heavy sound of the foot-falls being accompanied by the creaking sound peculiar to snow when cold. When it reached the house it commenced circumambulating it. My sisters went out-sup-posing it to be the heifer. They went around the house in an opposite direction to that taken

Times are changing since the ushering in of Modern Spiritualism-hypocritical charges of being free-lovers, against Spiritualists, are proving to be a brood of chickens that go home to roost. The house in an opposite direction to that taken by the sounds, so as to meet it. But suddenly it turned and went the other way, of which we notified them. Then they divided—one returning, and the other going ahead. We tould distincly hear their steps creaking in the snow; and when they arrived at the corners of the house from which they could easily see its sides, and could hear the heavy footfalls, they suddenly ceased.
When the morning came, we investigated sides, and could hear the heavy footfalls, they suddenly ceased. When the morning came, we investigated carefully. The fence was undisturbed; the heifer was in the orchard, and there was no

Seek for communion with him, my dear brother and sister, through proper media, and

He has been deeply tried at the course of some Spiritualists whom he had supposed to be his friends. But his mediumship speaks for itself.

We, Dr. Noble, Dr. Slade and ourself sat at three sides of a square table, without any cover, and loud and continuous raps were heard under our chairs, and on the table, causing them to move. Our attention was soon called by Dr. Slade to a large picture frame, hanging upon the wall about eight feet from us. There was one gas burner lighted, with a full head, so that we could see everything in the room. This frame was moved out and back at the top, and also raised several times from a quarter to half an inch. We could note this by the figures on the paper of the wall.

Dr. Slade held a slate under the table, with a piece of pencil, about the size of a grain of rice, laid upon it. We could plainly hear the friction of the pencil on the slate, and when brought out, these words were written: "You shall see wonders." The slate was held in the right hand of the doctor, the left hand being upon ours on the table. A pencil four or five inches long was laid upon the edge of the slate, and it was held partially under the edge of the table-the pencil was in sight. We saw it lifted up and thrown about eighteen inches high from whence it fell upon the table. The slate was laid upon the table, not in contact with either of our hands. The small pencil was laying upon the slate, and we saw it move and write these words : "Say to Bro. Jones, I am doing all I can to drive away these clouds of superstition and misunderstanding. A. C. W." The initials of Aleinda W. Slade. The chair on which we were sitting was drawn about six inches diagonally from Dr. Slade, and also raised up. Dr. Noble felt hands on his limbs, and one took hold of his pantaloons at the bottom and drew them down with considerable force. The long pencil was again thrown from the slate, which was held entirely under the table this time, and it came up and fell upon the opposite side of the table and then rolled upon the floor. We held the slate ourself alone under the table, and these words were written : "The world must believe ; we shall bring the evidence. A. W. S." Holding the slate, with the long pencil on it, under the table with one hand, the other five hands being upon the table, the slate was violently shaken, the pencil struck our knuckles, and was then brought up by a hand, which was plainly visible, between our vest and the table; after being shaken for a time, it was drawn back.

Dr. Noble sat opposite Dr. Slade, we sat at the end of the table between them. Exchanging places with Dr. Noble, a similar shaking of the slate and a pushing up of the pencil between his vest and the table occurred; a hand being plainly visible several times.

An accordeon was held under the table by Dr. Slade with the keys entirely in view. It soon began to play notes, and afterwards played "The Last Rose of Summer" very correctly. It was afterwards held in the right hand by Dr. Noble first, and then by ourself, and for both of us it played notes, the other five hands being on the table in the bright light. Two small bells were set upon the floor under and near the center of the table; in a few moments one of them began to ring and was afterwards raised up some eighteen inches above the top of the table and then fell upon it. A similar movement took place with the second bell. The table was raised from the floor about two feet and required very considerable pressure to force it down, as we all stood around it.

to the best evidences, both ancient and modern. The undersigned affirms, and will be glad to discuss the above question with any one acting as a regular minister of any church within one hundred miles of this place. Now, S. A. THOMAS. come to time or own up. Penville, Indiana.

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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 pub-tished gratuitously.]

Brother A. R. Norris, of Brooklyn, New York, passed to spirit-life, April 11th, 1872, after a brief but painful sickness

Brother Norris and his amiable companion greeted us with heartfelt sympathy on our visit to New York, immediately after the great Chicago fire. It made an impression upon our mind which will not soon be effaced.

In Amesbury, Mass., on the 28d day of March, 1872, our elder brother, Abel Jones, passed from this to the immortal plane of life, aged seventy-two years on the 25th of August last, leaving a wife, children, grandchildren, still older brother, the writer, many relations and dear friends to mourn his departure.

While we mourn we rejoice that in his demise he is freed from a diseased physical body which has caused him great suffering for many months We know that he has passed to that blissful sphere toward which we are all rapidly tending, and in which the happy recognition of the dear ones gone before, and a rejuvinated life, will compensate for all pain endured in consummating the change.

Our brother had been a resident of Amesbury from youth to old age. It was emphatically his home; and although he had remained until the generations of his prime of life had passed away, he will be missed by the citizens of Amesbury.

Gone to live with the angels from the home of Julia A. and A. S. Hoadley, in Rochelle, Ill., January 17th, 1872, an infant son, and on January 23d Nettie, born November 22d, 1859

We miss thee, dear Nettie, thon, too, hast left us. To join our loved ones in their bright spirit home. Although we may weep, yet soft angel voices Now tell of glad meetings 'neath heaven's clear dome.

Thy beautiful life from our earth home has faded; Thy sweet face has gone from the bright ones still left; Thy fair, girlish form the cold earth has shrouded; But our circle's unbroken,-we are not bereft.

Too pure for this earth ;- like an angel of light Has thy ministry been in our home life here; Too frail was thy spirit for pain's rude embrace, Sc loving hands bore it to their own bright sphere.

Although thy dear form we miss from our circle, With those of the loved who have passed on before, ## We know that each one in spirit will linger Until we shall meet on Eternity's shore.

H. M. COMSTOCK.

Passed away, at Melrose (Highlands) Mass., on the morning of the 13th inst., of consumption, Mrs. P. Mendum, wife of J. P. Mendum, publisher of the Boston Investigator

"Mrs. Mendum was a patient and uncomplaining suf-ferer for many years, and possessing as she did the most sterling qualities of mind and heart, everything that the traest affection and best medical skill could suggest was adopted for her recovery, but all in vain. Her insidious disease baffled all endeavors to avert it, and after years of painful suspense, her family alternating between hope and fear, the calm and tranquil sufferer is released and "It is comparison." "It is common, we know, to eulogize the departed, and when it is descrived, it is not less a fitting tribute to the dead than a good incentive to the living. Mrs. Mendum was a very worthy woman: a devoted wife, and an affec-tionate and most careful mother, whose constant assidu-ity for the welfare of her family, and continually pleas-ant and happy disposition always made substant devoted but her household. As a neighbor she was kind and obliging; good to the poor and unfortunate; greatly in-terested in all reform movements; a thoughtful, reflect-ing, intelligent, and liberal-minded woman, who early saw the path of duty and faithfully followed it to the last hour of her existence. Her numerous friends and acquaintances greatly esteemed her for the many virtues abe possessed, and while ther bereaved companion and family in their severe grief and painful se paration. "She has left a name with never a stain For our tears to wash away." "-Investigator. Spence's Positive and Negative Powders are for sale, wholesale and retail, at the office of the Re-

in due time your departed and beloved son will give you unmistakable evidence that he not only lives, but loves the dear ones of earth even more intensely than before he experienced the great change which awaits all mankind. Change is common to all things, A glorious thought—our loved ones go on before us, and in due time will, with outstretched arms and love ineffable, greet us from the other shore, and beckon us with beacon lights to their homes, where death and separation will be known no more. The mortal remains of our young brother were brought to Chicago and interred in Rose

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 adjucent States, during the pring and summer, West during the full, and South in 14%, in Prinner, West during the fall, and South in mining and summer, West during the fall, and South in the winter season. Engagements only made for one week in which right lectures will be given. riz: "The Sci-ence of Human Life": "Republican Government-uts ence of Human Life": "Republican Government-uts bor and Capital-their True Relations": "Vegetarianism bor and Capital-their True Relations": "Vegetarianism -in the Ecolution of Man": "Man-his Spiritual, Moral, physical, and Social Nature": "God-In the Science of Life "The First, Seventh, and Eighth Lictures embraded Life "mblict of Spiritealism. Permanent address 819 the subject of Spiritualism. Permanent address, 812 North Tenth Street, Philadelphia, Pa]

THE DECLARATION OF INDEPENDENCE.

Its Author not Jefferson, but Junius.

Mn. EDITOR :- New and important evidence has of late been obtained in regard to the authorship of the Declaration of Independence. In the work entitled "Junius Unmasked," an argument has been made in favor of Thomas Paine, by a rigid adherence to the laws of comparative analysis. No one has yet attempted to answer this argument. I now propose to prove from Jefferson's own statements and further comparative analysis that he cannot be the author of our famous Magna Charta.

More than forty years after the Declaration of Independence was written, Jefferson says in regard to it .- Whether I had gathered my ideas from reading I do not know. I know -only that I turned to neither book nor pam-phlet while writing it."-Works vol. vii, p. 305. Upon this evidence Bancroft says: "From the fullness of his own mind without consulting one single book, he drafted the Declaration, etc. But this statement cannot be true, for parts of the Declaration of Independence were taken from parts of another declaration adopted by Congress in 1775, and which parts Jefferson unqualifiedly disowns. The facts are as follows:

On the 26th of June, 1775, just five days after Mr. Jefferson took his seat in Congress for the first time, he was placed with Mr. Dickinson on the committee to draft a "Declaration of the causes and necessity of taking up arms." Now mark what Mr. Jefferson says in regard to the authorship of this instrument: "I prepared a draft of the declaration committed to us. It was too strong for Mr. Dickinson. We therefore requested him to take the paper and put it into a form he could approve. He did so, preparing an entire new statement and preserving of the former only the last four paragraphs and half of the preceding one. We approved and reported it to Congress who accepted it."-Works vol. I, pp. 10, 11.

Mr. Jefferson is very explicit in regard to the part which he disclaims, and by confining ourselves to this we will find it to be the parent of the one which was born just one year thereafter. To show this, I will now present a few parallels from both declarations. The subject-matter of the parallels will be the same; but when there is the same phraseology I will indicate it by putting it in italics.

DECLARATION OF 1776-PARAGRAPH 15.

(1) "He has combined with others to subject us to a subjection foreign to our constitutions knowledged by our laws, giving his of of pretended legislation;assent! (2) for quarteres bodies of armed troops among us;-(3) for protecting by a mock trial from punishment for murders which they should commit on the inhabitants of these States;-(4) for cutting off our trade with all parts of the world;-(5) for imposing taxes on us without our consent; -(6) for depriving us of the benefits of trial by jury;-(7) for transporting us beyond seas to be tried for pretended offenses;-(8) for abolishing the free system of English laws in a neighboring province establishing therein an arbitrary government, and enlarging its boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule in these States;-(9) for taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our governments;-(10) for suspending our legislatures; -and (11) declaring themselves invested with full power to legislate for us in all cases whatsoever.

effected settlement in the distant and inhospitable wilds of America." Now, compare with this, the following from the Declaration of 1776 "We have reminded them [the British brethren] of the circumstances of our emigration and settlement here no one of which would warrant so strange a pretention. These were effected at the expense of our own blood and treasure unassisted by the wrath or strength of Great Britain.

I wish now to bring Junius into this com-parison. Speaking of the American colonists in Let. 35 he says: "They left their native land in search of freedom, and found it in a desert." But this is much the same language as above in the Declaration of 1775: "Our forefathers left their nutive land to seek a residence for freedom in the inhospitable wilds of America."

All of which I submit without comment to a reading and reasoning public, Very Respectfully, the Author of

JUNIUS UNMASKED. 0.0.0

Letter from Judge J. W. Edmonds,

S S. JONES-Dear Sir: I have read your reply to Mrs. Woodhull, published in your emission of the 13th inst., with great pleasure, and beg leave to tender you my thanks. By the same mail I received a letter from Mr. Owen, inclosing me his lecture delivered at Terre Haute, which also gave me pleasure; for both of these articles aim at shaking off from our sacred cause the "isms" which the injudicious among us are seeking to fasten upon it.

My correspondence, which is pretty extensive in the United States, on the subject of Spiritualism, has brought me a number of letters of the same tenor as your views, and asking mine on the subject. I have had no hesitation in expressing them fully. One of my correspondents in Virginia asked my permission to publish my reply in your paper. I advised against it, because I thought I had spoken too strongly, that is, in terms calculated to wound when my object was to cure.

Observing that some of our papers were rather coinciding with Mrs. Woodhull's idea of a political organization, and the amalgamation of Spiritualism with other topics, I cut from Woodhull & Clafflin's Weekly what purports to be a Spiritual communication approving prostitution, and sent it to the Banner of Light, for its editor to see where the Association was bringing us. I received from its editor an article on the same subject, written by the Rev. Allen Putnam. I returned the article to the editor, with a letter in which I deprecated the discussion of the question in connection with Spiritualism. I thought it possible he might publish it. He has not yet done so, but I send you a copy from which you will see more fully my views. You will exercise your own judgment about publishing it.

My only desire in the matter is to do my part in protecting Spiritualism from the harm which its association with immature if not impure topics is sure to produce.

The constant injunction of Spiritualism to us is for us to progress in purity. How can we do that when we are constantly called upon to contemplate the indulgence of passions and propensities the very breath of whose nostrils is utter and undisguised selfishness?

COPY OF LETTER TO THE BANNER OF LIGHT:

"DEAR COLBY: I have read Mr. Putnam's article on Prostitution, and return it to you.

I am sorry to see that my object in sending you the extract from Mrs. Woodhull's paper was so much misunderstood.

I saw that she was using the position which she had unfortunately acquired at Troy so as to connect our sacred cause with various "isms" of the day, such as the Labor Movement, Woman's Rights, Free Love, etc., thus rendering it more difficult than ever for us to reach the masses with our phenomena and our philosophy, and I sent you the article in order to show you that she was doing so, not doubting at all that you would agree with me in deprecating such union. My idea is to teach Spiritualism purely and by itself, and not have it connected with or be held responsible for any of the ordinary topics of the day. Whatever might be the opinion of individual Spiritualists upon any of such topics-Republicanism or Democracy -Free Love or San Domingo-Free Trade or Protection-Monarchy or Communism, etc., etc.,-let every one enjoy his own opinion with the utmost freedom, but not mingle Spiritualism with any of them, so as to make it, in any one's view, responsible either for the good or ill there might be in them. Our cause has hard work enough to go ahead without being burdened with the additional weight of any of these ephemeral and unmatured topics. And my object was to pre-vent, if possible, the use of Spiritualism or any of its organs of work, for the advancement of such topics. But it seems that I was misunderstood, for Mr. Putnam's article proposes to continue-and in connection with Spiritualism-the discussion of the very topic which I thought we ought to avoid, and therefore it is that I think the publication of his article would be a misfortune. It would in many minds connect Spiritualism and Prostitution, and no explanation or disavowal by you or him could prevent it; whereas, what we are bound to teach as the grand and overruling principles of our faith are purity and unselfishness. How can we reconcile them with either the doctrines of the Woodhull article or this of Mr. Putnam? I confess I cannot see; and if I cannot, how can we expect others to do so, who have not had the advantages that I have had in learning what is the true end and aim of spiritual intercourse? The time seems to be approaching which I afficipated some eighteen years ago would come, when Spiritualism would become so prevalent that all sorts of "notions" would seek to avail themselves of its popularity to spread their impurities and follies broad-cast among the people. We must be on our guard against this, or Spiritualism will, like Christianity, go down to posterity so overloaded with what is vile and crude as to be shorn of the blessing to man which in its undefiled state it might possess. I am brief in this matter from necessity. I hope, however, not so brief as not to be understood." Truly yours, J. W. EDMONDS. New York, April 11th, 1872.

her, and many others also. We started last November from our old home, by steamboat, from St. Louis to mouth of Red River; thence by wagon to this place.

Four months in Texas; and so far we think the change in locality a good investment. A land of flowers and song birds in winter, and yet cold enough to occasionally produce frost and a little ice. A climate of all zones so interblended and tempered down that the disagreeable only capacitates us to fully appreciate the agreeable, which is eight tenths of the time. So very many things to please, and but few to displease. The maker of this part of our earth-home must have had an eye to good health, as the natural causes of disease are all wanting; the atmosphere is rendered pure by the northern and sea breezes that are most of the time prevailing. Pure air and bright skies give a clear head. I do think this is the country for Spiritualists, and that all the population would be Spiritualists if their churches and surroundings had been good.

There is a singular beauty in the landscape that cannot be described to one who never has looked upon a Texan scene.

We are at what is called Easter Sunday by the Almanac-makers, and potatoes are in blossom; corn six and eight inches high; peaches as large as musket-balls; strawberries ripe; forest trees in full foliage, and so on; cattle thriving at a rapid rate on the natural pasturage.

Spiritualists, come to Texas, where all natural things are pleasing; where the best of lands can be purchased at from twenty-five cents to one dollar per acre. Come down and possess the land. Come, lecturers and mediums, and convert the present inhabitants, and let us make Texas a spiritual paradise as it is almost a natural, or earthly one.

DR. D. BEACH. ----That Mysterious Man-Charles H. Read.

BRO. S. S. JONES:-My dear sir, knowing that your readers would be interested in the progress of Spiritualistic ideas, and the general awakening of the people of the south in regard to the wonderful manifestations given through the media, who are in the hands of our departed friends, I am glad to be able to write to youinforming you of the success of Mr. Charles H. Read-admitted to be one of the best mediums for physical manifestations, who has ever visited the Crescent City.

Arriving in the city about three weeks ago, he gave several seances at Dr. Allen's parlors, to some of the first citizens of the community; they were all astounded, and came away happily disappointed. In fact, several went there to expose a "humbug," and came away convinced-declaring that there was some outside and unseen power.

Yo ir readers are, doubtless, acquainted with Mr. Read's manifestations, still, a rehearsel of a few feats that "astonished the natives," may not be uninteresting. After being firmly tied with three ropes, each about fifteen feet long, so that he could not move in his chair, the committee pronounced him secure, for one rope was passed around his neck, and each arm tied to the back of the chair; another firmly bound each leg and ankle to the chair leg, while the last secured his wrists, (his hands be ing filled with rice), which were firmly drawn down, and the rope tied to the chair round.

In this condition, with a stand on one side, on which were two solid steel rings, threelinked ropes, guitar, bells, &c., and a chair on the other side, the manifestations all occurred in the incredulous short space of two or three seconds, while the light was out, it being quickly re-lighted, and the knots thoroughly examined. The chair, rings, and ropes passed on and off his arms, on to his head and back to the table. The instruments floated in the air; his coat was taken off; rings put on his fingers; the table lifted to his head, and many other startling performances-all occurring while he was securely tied. He was then held by several in the audience, while the same manifestations were going on. Rings passed on their arms; the guitar and table were laid across their arms, and his coat taken off. The persons holding him with myself declare he did not move, while they experienced the sensations of hands touching their faces and hands. Mr. Read will hold a series of seances at the Academy of Music-one of the finest theatres in the city-commencing Wednesduy noon, April 17th. He will undoubtedly draw crouded houses, as he has become well known throughout the city, and many who have not had an opportunity, express a desire to see him. Mr. Read will visit Mobile-giving three se-ances in one of the best halls in the city. Leaving there, he will travel through the State of Texas. (The Religio-Philosophical Journal will bespeak good houses for him to its southwestern friends.) He then contemplates giving exhibitions, and making an extensive tour through Europe. Mr. Read informs us that while at Grand Junction, Tenn., the minister of the Colored Church gave him the use of the building for seances. He crowded the building two nights so, that standing room could not be had. The audiences were exclusively colored, who expressed the wildest enthusiasm over the manifestations. He says there are thousands of Spiritualists among the colored people, and some very sensible ones too.

there is a spirit friend named Mary. She is by your side. She is a prim, cosy old body. She sits by the fire-place and warms her feet, and she takes her Scotch snuff." Here I men-tally said, "Its Aunt Polly W." "Yes, Polly or Mary—it's all the same."

And now my former wife, with her death agony, and all the symptoms carefully and accurately delineated, giving dates and cause of death. Then a sister, also true to life. Then came an old man who was once my teacher (a good old sympathetic soul, who never preached a discourse or gave an exhortation but he shed tears), and after reading a few lines directed to my wife (and which was turned to without thought or search) commencing with 2d John, 1st chapter and 5th verse,a devout prayer was given in which the very words and manner of expression of my former teacher was faithfully portrayed.

As the medium was somewhat fatigued, she chose to lie down and rest, and she was left to repose; but after a very few minutes she rose hastily, and in an excited manner said to my wife that an intimate friend of hers had been shot-that she saw him throw up his hands and fall dead. See then described Captain B., my wife's former husband; that he was dressed in soldier's garb with epaulets. She also described the man who shot him (yet not the one on whom suspicion rested), and portrayed all the incidents connected with his assassination, truly, as far as we know of the facts, but gave facts that no one could know in the ordinary way of getting knowledge. She told my wife that the little daughter of Captain B. was at school. All true to the letter.

Now remember this was all in the full light of day, and in my sitting-room in the presence of my family, and there is no "humbug" about it, but plain, unvarnished truth.

This lady, Mrs. Hawkins, lives at the town of Peculiar, in Cass county, Missouri, and is truly a wonderful personage, not subject to her own will, but entirely at the control of the angel world.

And now, Brother Jones, have I a right to believe what mine eyes have seen, or shall I take the advice of the clergy, backed up by an infallible Bible: "Thou shalt not suffer a witch to live?"

Should this meet the eye of good old Mother Hawkins, here is a hearty welcome to come at any time, and the hospitalities of our home are extended by two loving hearts to you, and we will wish you all the holy influences of heaven's brightest angels to lighten your earthly pathway. J. T. HOUGHEY.

0+0+0 Danville, Illinois.

I have just closed a course of five lectures, last evening, here, in the court-house. Fair audiences and considerable interest. A Baptist D.D. came to the rescue of the Orthodox God and creed, last evening. Rather late in the discussion, but adding interest and force to my work. I only regret that he or some other champion of effete theology, had not attended to their defense at the opening of my course. The friends of our cause are few here, but mostly of the right stamp. They would be much pleased if the "Davenport Boys" would pay this city of about 8,000 inhabitants a visit. I feel sure that such a visit would do the cause much good, and be found remunerative to the mediums. Any good test medium would do well here. Daniel Gurley may be addressed upon the subject. He is a stanch Spiritualist, as also are his family, and is an honest and an upright man.

Others are equally entitled to the above cred-

Voices from the Leople.

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NEW YORK.—Bro. John W. Orr, managing editor of the "American Odd Fellow" writing says: "I trust you are doing well. You certainly get up a good readable paper, and deserve a liber

SALAMANCA, MICH.-L. Woolman writes.-If you know of any medium coming out this way be sure and have them stop here at Price's h and he or she will be paid well for services rendered

FREEMONT, OHIO.-J. C. Gill writes.-Splrit. ualism is just waking up here. A Mrs. Shaw is lecturing every other Sabbath. She is an eloquest speaker, and is creating quite an interest in Spirit ualism here.

SABINE PASS, TEXAS .- C. C. Ketchem writes Why don't some of the good mediums come to Texas and travel through eastern Texas? I think they would do good. I would give much to hear F. V. Wilconford and give tests. E. V. Wilson lecture and give tests.

ORAMEL, N. Y .- G. W. Carpenter writes ORAMEL, N. Y.-G. W. Carpenter writes.-I wish some good test medium would come slow here and enlighten the people, for they are train darkness. E. V. Wilson came within twelve miles of us, and wife and I went to hear him at Friend ship. I like him much.

FORT PLAIN, N. Y .- D. Potter writes -I have recently found a few copies of your paper, and I frankly confess, my entire train of thought religiously, has been changed. It opens up new and important fields for thought, and an int desire for further research, and investigation presents itself.

W. MITCHELL, IOWA .- A. L. Clark writes . Having occasion to visit my friends, I found with their list of papers the JOURNAL, and after examining its contents, I pronounced it to be very interesting. It is the first spiritual paper I ever aw that claimed my attention enough at least to induce my subscription.

OSAGE, IOWA .- B. F. Akin writes .- All praise and honor to the glorious enlightenment found on the pages of your good JOURNAL, Bro. Jones, and may all who help fill it continue in its blessed work, like beacon lights in the storms of supersition, gui ing poor drifting souls into a safe harbor is the earnest soul-prayers of one who is with vor heart and soul in this work.

NEW ALBANY, IND .- M. T. Edwards writes_ It may not be uninteresting to you to say to all candid investigators, that the truths of Spiritual ism exist for all who may go about it carnestly. and honestly seeking for facts, and facts only. am most happy to say, that I am developing inte a very good medium-without the aid or association of mortals, having obtained my knowledgest my own house-at home, and entirely alone,

Your example is worthy of imitation. Let ptc. ple hold circles-say from four to twelve-twices week regularly, and as nearly the same persons as possible, the result will be the development of fine mediums through whom dear ones in spirit-life will give you communications of rare merit and consolation .- [ED. JOURNAL.

KEELER, MICH .- J. Reamer writes .- We are to have a meeting the first Saturday and Sunday in May, at Hartford Center, then I shall try and do something for the JOURNAL. I think it the beg paper in the world, and will not do without it so ong as I can pay for it. I cannot do without soil food, and the JOURNAL is always filled with that which feeds the soul, and encourages us to work for the good there is within us. God bless you Bro. Jones, for your boldness in advocating the truth. May the angels bless you, is my earnest prayer,

HORICON, MINN .- A. R. Town writing says --We have borrowed the JOURNAL this last winter from Cyrus Simons, and I never have heard or read anything that settled my disturbed mind to equal it. But there is still one more great question in my mind : I have yet got to see or hear the first spirit that is out of the body. I don't know any. thing about how many it is going to take to form a circle. If it wants more than three or four, I doubt if we can get enough to form one around here. One alone with patience and perseverance will be developed to a fine phase of mediumship. Our Associate Editor, J. R. Francis, was developed in that way. For more than eighteen months Le su alone two evenings in each week for that purpose. He is now an excellent inspirational medium. Three, four, and up to a dozen, if all equally intent for development, betters the magnetic conditions for spirit control.- [ED. JOURNAL. DECATUR, MICH.-H. Brown writes.-The JOURNAL failed to make its appearance last week, and I feel as though some member of the family was missing. Please send the first number for April. We have a goodly number here that have accepted the glorious truths of our philosophy, and many more are beginning to appreciate ha sublimity and its elevating influences. We are not quite strong enough to keep up meetings, so we patronize the Universalist society—and hear may noble truths proclaimed by that people, with occasionally a lean streak of orthodoxy inter-spersed, but we hope soon to have meetings of our own.

I now subjoin the part of another declaration from which the above was taken. The figures in parenthesis below refer back to their parallels above.

DECLARATION OF 1775-PARAGRAPH 3.

1 (5) "They have undertaken to give and grant our money without our consent, though we have ever exercised an exclusive right to dispose of our own property;-2 (1) statutes have been passed for extending the jurisdiction of the courts of admiralty and vice-admiralty beyond their ancient limits; -3 (6) for depriving us of the accustomed and inestimable privilege of trial by jury in cases effecting both life and property;-4 (10) for suspending the legislation of one of our colonies;-5 (4) for interdicting all commerce of another;-6 (9) and for altering fundamentally the form of government established by charter and secured by acts of its own legislation solemnly confirmed by the crown ;-7 (3) for exempting the murderers of colonists from legal tribunal, and in effect from punish-ment;-8 (8) for erecting in a neighboring prov-ince acquired by the joint arms of Great Britain and America, a despotism dangerous to our very existence;-9 (2) and for quartering soldiers upon the colonists in time of profound peace;-10 (7) It has also been resolved in Parliament that colonists charged with committing certain offenses shall be transported to England to be tried. 11 (11) By one statute it is declared that Parliament can of right make laws to bind us in all cases whatsoever.'

Here are eleven consecutive coincidences. I have given them word for word as they stand in the two instruments. Each charge of the one parallels with one in the other, and there are just eleven, neither less nor more. But Jefferson owns the one and disowns the other.

But again: the prominent sentiments of the introduction to both declarations parallel. The one of 1775 after alluding to the British legislature says: "Yet, however blinded that assembly may be by their intemperate rage for unlimited dominion, so as to slight justice and the opinion of mankind, we esteem ourselves bound by the obligations of respect to the rest of the world to make known the justice of our of the world to make known the justice of our cause." One year afterward this sentiment was put in the Declaration of Independence thus: "A decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation. Again: take from paragraph 9 of the Decla-ration of 1775 as follows: "His troops have butchared our countrymen, have wantonly

butchered our countrymen, have wantonly burned Charlestown, besides a considerable burned Charlestown, besides a considerable number of horses in other places, our ships and vessels are seized," etc. Now, compare with this from the Declaration of 1776 as follows: "He has plundered our seas, ravaged our coasts, burned our towns, and destroyed

Gonzales, Texas.

S. S. JONES-Dear Sir: I am so very anxious to inform all my dear old acquaintances of the Spiritual belief, through the medium of the JOURNAL, where we are, and of the good thing we have got in Texas, away down here in Dixie's Land, that I have finally concluded

C. H. SANDERSON. New Orleans, La., April 17th, 1872.

Paola, Kansas.

BROTHER JONES: To subserve the ends of justice, and that the many friends of Mother Rachel Hawkins may know that she is still in the flesh, although separated from them for many years through spirit-agency, I have decided to furnish your numerous readers with a simple statement of facts that were manifested in our family circle, in broad daylight and with no one present except my own family and the medium, Mother Hawkins, and for the truth of these statements I hereby pledge my veracity.

This lady came to us an entire stranger, she knowing nothing of our family history, and we, knowing nothing of her, only that we had heard of her as a medium of extraordinary powers,

For the sake of her white locks we gave her a cordial greeting; my wife and I both meet-ing her at the hall door and bidding her wel-

ing her at the half door and bidding her wel-come. Before taking her seat she says, "Well, seven—yes, seven children; but two have passed over the river." True. She says, "A little boy belonging here is seriously afflicted with a gathering in his head, with disagreeable earache." True, but the lit-tle boy was down town and she had not seen him

it, but I have not room or time to enumerate them by name.

Roll on the car of truth, friends, until error shall be crushed beneath its ponderous wheels. Truly thine in the good work,

J. K. BAILEY. Delphi, Ind.

S. S. JONES-Dear Sir: What happened to the RELIGIO-PHILOSOPHICAL JOURNAL, that it failed to reach Delphi, Indiana, for April 6th? If you have any surplus copies of that number please send them. We regret very much to have a gap made in the Search after God, notwithstanding we know that the theological God has long since disappeared from the realm of truth. Allow us to say that over this way we heartily endorse the course of the JOURNAL toward the Woodhull & Co. movements, and we do not want an "Aaron's calf" to lead us. ISAAC JACKSON. Yours truly,

We regret that the JOURNAL failed to find its way to Delphi. Uncle Sam's mail institution is a magnificent affair, and yet, like all other institutions and mortals, subject to mistakes. Our friends will oblige by advising us whenever a like mistake is discovered. We desire every subscriber to get every number of the JOURNAL. We print enough extras to supply in all cases, if called for in due time .-ED. JOURNAL.

----Explanatory.

EDITOR RELIGIO-PHILOSOPHICAL JOURNAL: Please allow me to explain that I did not intend any injustice to Mrs. Waisbroker by my neglect to review her book. She has guessed why I was slow to do so, but uncontrolable circumstances are my reasons for not having done so at all.

In the first place I left Cleveland to fill an engagement, and soon after gave up my position on the paper. The book being worthless to me, I did not feel that I ought to send the money for it after Mrs. Waisbroker neglected to get it from the office, and as it was packed at Cleveland, and my goods have not been opened yet, I could not have sent it to her without much trouble.

Yours, E. S. WHEELER.

which the Human and which the Brute?

The Dubuque (Iowa) Telegraph vouches for the following horse story: On Monday evening last, a man, whose name we could not learn, was seen wending his way up Julien avenue, leading a mare by the bridle. He was badly intoxicated, so much so that he staggered, and it was sometimes more than he could do to maintain his equilibrium. The mare kept a close watch on his motions, and whenever he came near falling the mare would grab his coat collar between her teeth and hold him up. She did so no less than a dozen times in the presence of several interested spectators. The drunken man fell down in the street once, but no sooner had he done so than the animal grabbed the back of his coat and set him on his feet again. When a little beyond McNulty's house, the owner of the mare met an acquaintance of his who was also drunk. They engaged in conversation.

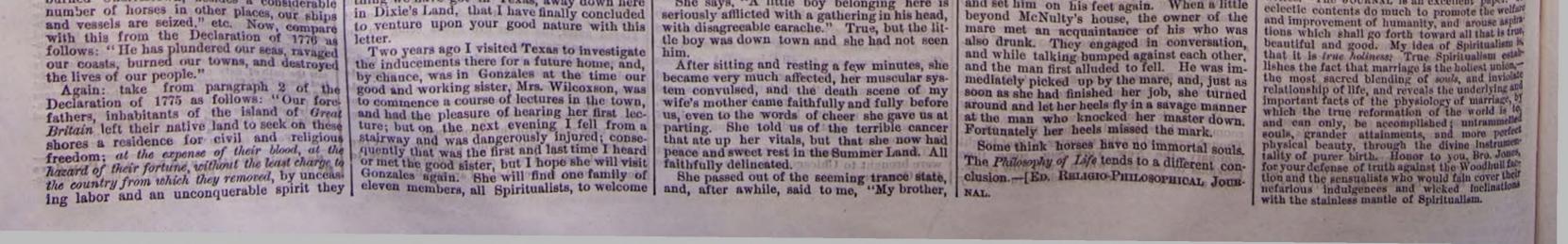
N. BENNINGTON, VT .- E. A. Walbridge writes. Here comes another hungry soul ropping at your door for admittance, and asking a share in the feast of fat things with which your table is spread. She is tired of peeping through the watery bas through which she entered the soul-prison of the old church; tired of the old musty rations deal out to her there. She has been, for some time, feeding surreptitiously upon the rich fruits and viands sent all over the land from your table, and now she wants a seat, a plate and cup all her own. It needs but a very little of our royal food to develop her already pure and beautiful spirit into an angel this side of the "Evergreen Shore."

We welcome the hungry one, and trust that the energizing mental food of the JOURNAL may be the nourishment most desired for the growth and development of her spirit into lovely attainments of angelhood. Thank you, sister .- [Ep. Jorn-NAL,

MORELEY, MO.-B. S. Curd writes.-I hope that Spiritualism is not all a humbug, for I have been deeply interested in it, and have come to the conclusion that if there is no religion in it, that we have none on earth. We would like to have some man that is pure, true, and honest, to come to our town to lecture ; and if Spiritaalism is what your paper has said it was, and the lecturer what your paper has said it was, and the lecture could prove it to be so, it would be a great many dollars in your favor. The people here have never had a lecture from any person on that subject, and a good lecturer could do a great good by coming here—that is, if it is no humbug; bai if there is no truth in it, we, as a matter of course, would rather he would stay away would rather he would stay away.

My brother, we take no exceptions to your desire for truth, purity, and honesty. But remember that the aspirations, unaccompanied with position doubt and incredulity will prepare conditions for spirit communion. Of the Nazarene it is said; "He did there no mighty works because of their unbelief."-[ED. JOURNAL.

BOWLING GREEN, Ky.-Col. W. D. Given writes.-The JOURNAL is an excellent paper. Its eclectic contents do much to promote the welfare



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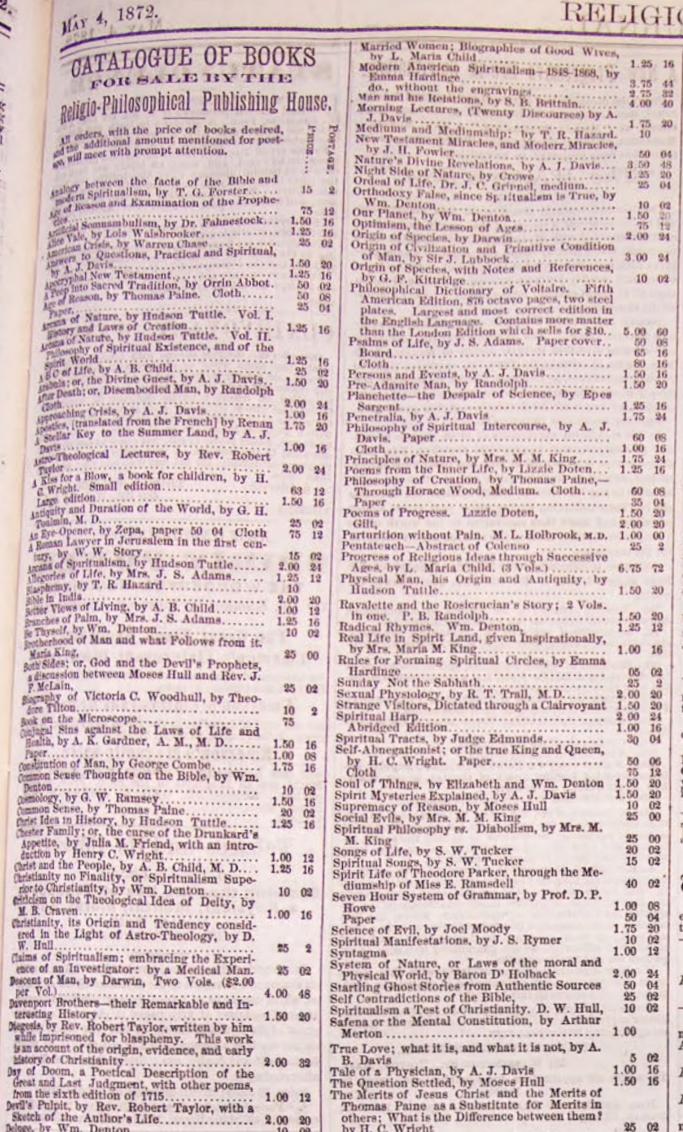
thle in India.

Maria King,

W. Hull

per Vol.) ...

RELIGIO-PHILOSOPHICAL JOURNAL.





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Religio-Philosophical Publishing House, 150 Fourth Ave. Chicago. If your druggists don't keep it, we will send you six bottles for \$3.50, for the purpose of introducing it in your place. Must be sent by *express*.

EXETER HALL. HAVE YOU READ EXETER HALL ?

THE FOLLOWING ARE EXTRACTS FROM A PEW OF THE -:0,--notices of EXETER HALL, the Theological Romance:

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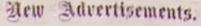
"We have no hesitation in declaring this a great work." -Universe, New York.

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"One of the most exciting romances of the day."-Demorest's Magazine, New York.

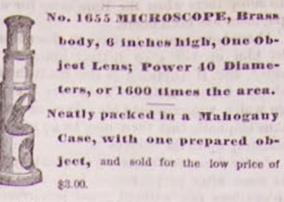
"Convincingly Illustrative of the errors of theology."-Investigator, Boston.

"The humane and charitable tendencies of the book must receive the approbation of every friend of human-ity."-Daily Telegrauh, Toronto, Canada.

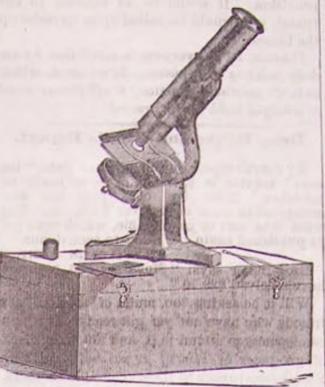


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RELIGIO-PHILOSOPHICAL JOURNAL.

Items of Interest.

-Brother W. N. Bryant, of Austin, Texas, called ou us this week.

-Ben Todd can be addressed, for a short time, at Elgin, Illinois.

-Mrs. Anna M. Middlebrook is engaged to lecture in Louisville, Ky., during May and June.

-Prof. Owen, in a recent article, savs: "Physiology can affirm no other than that blpeds enjoying () 800 years of life could not belong to our species."

-W. W. Broom, recommended by Wendell Phillips, offers his services to lecture on "Woman's Rights." Address, Rochester, Loraine Co., Ohio,

-Dr. Kayner, of St. Charles, although not entirely recovered from the effects of his railroad accident, i able to practice his profession and lecture.

-"Helen Harlow's Vow," by Lois Waisbrooker, is in comparably superior to "Hedged In," which has had a sale of many thousand copies.

-We are much gratified to notice the increased demand for that very entertaining and instructive work, "The Voices." Each season shows a larger sale that the one preceding.

-The insane in the Surrey County Asylum, England, have been treated to a course of private theatricals, with excellent results. The patients were spectators, not performers.

-James Foran, M. D., of the Hygeian Home health institution of Florence Heights, New Jersey, is now lecturing on Spiritualism. Permanent Address: Hygeian Home, Florence Heights, N. J.

-Charlotte E. Ray, graduate of the Howard University Law School, has been admitted to practice in the courts of the District of Columbia, and is the first female lawyer admitted to the bar of Washington City.

-R. Augusta Whiting, sister of our lamented brother, A. B. Whiting, lectures during May in Albany, New York. She is a most estimable lady, and a good inspirational speaker.

-Thos. Doney, Jr., of Elgin, Ill., son of Thos. Doney, the well known artist, met with a terrible accident in Iowa, last week by being drawn under a locomotive tender, losing one hand, and possibly both, beside other injuries.

-Bro. Morgan: If you will read the "Bible in India," "The Question Settled," "The Science of Evil," by Joel Moody, "Criticism on the Theological Idea of Deity," and futtle's "Arcana of Nature," you will be able to discuss with credit to yourself all the questions you mention.

-The Chronicle, published at Elmwood, Illinois thus sums up the net results of the winter's revival at Bateman's Schoolhouse: Five supposed "converts," sixtythree bad colds, nineteen young ladies refuse any longer

commencing at 20 o'clock a. M., and holding three sesslons.

A cordial invitation is extended to all interested in the great reforms of the day, especially those designing to attend the People's Reform Convention in New York, May 9th and 10th. Name and place of hall, and names of speakers, will be given next week, and bills posted in Jersey City at the proper time.

ELLEN DICKINSON.

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That we do not discontinue sending this paper to subscribers when the time is up for which payment has been made,

If any one wants to have it discontinued, let him or her give distinct notice to that effect, and if anything is due remit the same along with the notice. These are the terms on which subscriptions are taken, and we are thus emphatic that there may be no misunderstanding upon the subject.

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Friends, let us ever bear in mind that we are daily painting a life-picture. If we are so selfish as to do another injustice, it will forever stand as a baleful blotch on life's record.

Bros. Baker and Kent's Report.

My fourth report on the result of your "ten cent" request is \$27.55 if I have made no mistakes. Your ten cent plan has now amounted to some cents over \$136, including what was sent to you for me, which need not be published again. Thanks to each donor. AUSTIN KENT.

Bro. Baker says: "Since my last report I have received \$29.10."

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Not Yet Passed.

To the Editor of the Patriot:

We have been convinced for a long time that Atchison was taking many strides ahead of her sister towns in many things, and that success was written upon her banner, and our hearts have been made glad at her prosper-ity. And now it seems, among her other good things, such as good ministers, good doctors and lawyers, we have a good Electro-Magnetic Doctor and healer whose success in this place is beyond doubt or dispute, and we hope a generous public and a free and enlightened press will do him justice; not because he is a stranger to us turn a cold shoulder to him. Remember how our pattern Judge commanded us to treat those who come in that sacred name. We learn that Dr. P. B. Jones has in his possession several affidavits of persons whose cases were considered hopeless. Let the sick and afflicted give him fair treatment, as he has already given the public suffi-cient evidence of his skill as a healer of the sick. So says a citizen of Atchison. Here is a copy of the original affidavit;

No. 1.

Testimony of Mrs. Elizabeth Starr, of Atchison City Kanoas

This is to certify that my daughter, Martha D. Starr, seventeen years of age, was violently attacked last De-cember by the St. Vitus' Dance. I called in one of our hest physicians in the city, who treated her about four weeks, my daughter meanwhile sinking to a worse condition, till she was so frightfully afflicted that we began to lose all hope of her recovery. She seemed to have lost all control of her limbs, muscles, and mind, her brain being paralyzed.

She could neither stand, nor sit, nor lie in bed without being watched, her jerking was so severe. Her extremi-tics were constantly cold. The muscles of her body were rigid and stiff, and those on the side of the neck were terribly swollen. She frantically rolled her eyes in every direction, ground and gritted her teeth, and bit her tongue into bloody slips; no action of the bowels. The surface of her body was as rough to the touch as a piece of sand-paper. Such was the fearful condition of my daughter on the 21st of February, 1872, when I took her, as our last hope, to consult with Dr. P. B. Jones, the Electro-Magnetic Healer, who had just arrived in Atchison. Upon a diagnosis of her case, Dr. Jones ascertained that not only was her brain paralyzed, but that she had the lock-jaw, and that there was a conjuted state of the stomach, liver, and intestines, with severe inflammation of the kidneys and bladder, and gave us no hope, but if requested he would make the effort to help her, but promised nothing. I at once put her under his treatment; it is now only six weeks since he took her in charge, and I consider my daughter entirely cured, and am deeply grateful to Dr. Jones, the Electro-Magnetic Healer. In sympathizing with the afflicted everywhere, I make this my affidavit, hoping that the suffering and diseased will call upon the doctor and be healed like-ELIZABETH STARR. wise. Sworn to and subscribed before me this 5th day of April, 1872. W. MILLS, Notary Public. April, 1872.

No. 2.

Testimony of M. D. Sarrille.

CITY OF ATCHISON, State of Kansas. This is to certify that I, M. D. Sarritte, have been an invalid for the last four years, suffering severely from a disease called by some physicians Liver Complaint, by others Heart Disease. I have been treated almost constantly by the regular medical professors, but received no benefit from their treatment, but sinking to a more feeble state of health all the while, till I had lost all hope of recovery. My suffering has been so intense for the last two years that I was too feeble to earn my daily bread, or even to do a slight day's work of any kind. But when Dr. P. B. Jones, the Electro-Magnetic Healer, came to Atchison, I called on him for consultation. He pronounced my disease Dropsy of the Heart, and said he could cure me. My health commenced improving with the first day's treatment. I have been under his care now only five weeks. All fullness and depression, that has given me so much trouble about the region of my heart for the last four years, has entirely left me, and I can breathe as full and free as ever I could, and sleep soundly, which has not been the case since I was first attacked by my disease. My general health I find so much improved every way that the last week I have been hard at work; I can now earn my own living, and can do as good a day's work as any man; and for the restoration of my health, I must give credit to Dr. P. B. Jones, the Electro-Magnetic Healer.

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

"The Western Star."

The principal features aimed at in this undertaking will be: to establish a record of the deeply momentons events connected with Modern Spiritualism, in the most unexceptionable literary shape, and to gather up and preserve such material as cannot be included in the columns of ordinary weekly journals devoted to Spiritualism; to treat all topics of current interest from a purely Spiritualistic standpoint.

SECOND AND THIRD VOLUMES OF "MODERN AMERI-CAN SPIRITUALISM." The projectors of this magazine call especial attention to their design of securing from MRS, EMMA HARDINGE-BRITTEN the exclusive right to publish in, successive numbers, all the voluminous and deeply interesting material she has prepared for the compilation of two additional volumes of her great work, MODERN AMERICAN SFIRITUALIEM."

In this wonderful assemblage of facts, records of special phenomena, and biographical sketches, Mrs. Hardinge-Britten is possessed of Mss. and other unpublished matter, as well as literature now out of print and unattainable to any but herself, which renders the treasures she has been collecting during many past years, almost priceless, and more than equivalent to the worth of the yearly subscription, without the reading matter designed for the magazine.

Attention is solicited to the following synopsis of subjects sketched out by the immortal projectors of the work:

1st. Leading Articles to be written by a competent and acceptable writer on the Spiritual Philosophy.

2d. Biographical sketches of the leading mediums, speakers, and writers, connected with Modern Spiritual

3d. Sketches of Sibyls, Prophets, and Ecclesiastics of the Ancient and Middle Ages, and a comparison instituted with their modern prototypes.

4th. Examples of varied and marvelous PHENOMENAL FACTS, and the philosophy of their production.

5th. Foreign Spiritualism, Trans-Atlancic Correspondence, etc.

- 6th. Communications from Spirits.
- 7th. Summary of passing events.

8th. A short essay on Politics, Religion, Popular Reforms, or other leading topics of the day, by the WEST-ERN STAR CIRCLE OF SPIRITS. 9th. Reviews and answers to correspondents.

The projectors of the WESTERN STAR propose to conduct their work in the broadest and most fearless spirit of truth, yet pledge themselves to uphold the moral, religious, and scientific aspects of Spiritualism, free from all petty side issues or narrow fanaticisms.

As the human co-operators selected to carry out their great work are rich only in the particular qualities which fit them for its conduct, they are compelled to inaugurate the first principle of justice in its establishment, by requiring that it shall be self-sustaining; hence, the first number of the magazine (though entirely ready in a literary point of view)

STATUVOLENCE.

MAY 4, 1872.

D.R. WM. B. FAHNESTOCK HAVING ESTAB. lished himself permanently at No. 239 East Fing St., Lancaster, Penn., is prepared to teach and dense strate the STATUVOLIC ABT, especially to moduling and dense.

By this art all Nervous, Inflammatory, and painful de By this art an intervolue, innaminatory, and painful en-eases can be cured, and when an injury has been en-tained, or painful diseases exist, the patient can be the parts in an insensible condition until restoration be the parts in an insensible condition between the the parts in an insention of the construction has been cured in the taken place. Even Consumption has been cured in the way, and ladies can pass through labor without form

Clairvoyant and trance mediums nover fail to resting the full benefit of this art.

The charges are from five to twenty-five dollars, score ing to the nature of the case, the circumstances of patient, and the demonstrations that may be required To insure an answer to letters of inquiry, return page stamps should always be inclosed. v12n3

CLAIRVOYANT WANTED.

One who can describe disease with leading symptom locate the same when en rapport with the subject person, one who is willing and can be scrutinized with any reasonable test by the skeptic; one who is withing to be called on before a public audience to demonstrate facts; one who is willing to give at least two-thirds their time to the business, and also is willing to than with a Magnetic Healer and an Electrician. A single he preferred, either young or old, but one who can give that attention to the business. I will either engage on minty or go in partnership, for not less than one year, nor more than three.

Address

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THOS. S. WILSON. Box 184, Wabash, Ind 1

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NEW UNFOLDING OF SPIRIT POWER. THE WONDERFUL MEDICINES

OF DR. GEORGE B. EMERSON, CLAIRVOYANT

-t-The Great Blood Renovator, Emerson's Clairvoyant Discovery.

for the cure of Dyspepsia and General Debility of the Nervous and Organic System.

Emerson's Clairvoyant Remedy, for the cure of Jaundice in the Blood and Female Weak ness. Price of each, \$1.00 per bottle.

Emerson's Magnetic Salve,

will cure Rheumatism, Neuralgia, Sores, Burns, Piles, Moths, and all Eruptions of the Skin. Price, 25 certs per box. Address DR. GEO. B. EMERSON, We cester, Mass. v11n22tf

Tobacco and its Effects.

A PRIZE ESSAY, Showing that the Use of Tobacco is a Physical, Mental, Moral, and Social Evil. BY HENRY GIBBONS, M.D.

to obey their mothers, the minds of fourteen boys more or less corrupted, and one hundred and twenty-three flirtations.

-Stringer, once a Radical Senator in the Georgia Legislature, now living at Gainesville, lost his wife recently, and married again, six days after her death. He commenced the honeymoon by chastising his better-half, who thereupon returned to her pater. Stringer now has a board on which the words "Come home, come home, dear wife!" are painted, nalled to his front fence, but Mrs. Stringer "can't see it."

-An incident occurred at the residence of John House, near Marshall, Ill., last Thursday, that almost equals the days of supernatural events. A small child of Mr. House was lying at the point of death, when he suddenly revived. Directly after the child revived, a flash of lightning passed through the room and was immediately followed by a bright or whitish object, about the size and shape of a dove with expanded wings. It moved to the bed on which the child was lying, and for a few moments hovered over the child, and then disappeared. In about fifteen minutes the child expired.

-The attention of our Chicago readers is especially invited to the advertisement of the Illinois Humane Society. Its object all will commend. The Society merits and should receive the earnest active, co-operation of every citizen. Mr. Sharp is a noble-hearted, energetic man, who devotes much time and talent to render the society efficient, receiving no pecuniary consideration therefor. All should esteem it a duty and pleasure to aid him in every way to do away with the cruelty that is constantly practiced in this city upon dumb brutes, and particularly on that noblest and most useful of them all, the horse.

-The twenty-fourth anniversary of modern Spiritualism has come and gone-celebrated with appropriate exercises at Apollo Hall in this city. One year more, and Father Time will have rounded out a quarter century from the date of the Rochester knockings. Of course that anniversary will be garnished with a festival. We suggest, in advance of the celebration, that a number of representative Spiritualists, who have the prosperity of their religion at heart, should use the occasion for giving to the world a valuable historical and scientific report of previous and existing phenomena, accompanied with testimony, explanation, and elucidation, all put together in such a shape as to challenge the world's attention and judgment. The scientific men of England are doing something on their side of the water to get at the truth of this singular and mystical subject. Why not compel their learned brethren on our side to do the same? Let us have an investigation that shall be worth something-"an opinion as is an opinion .- Golden Age.

LITERARY NOTICES.

The Galaxy, for May, opens with a touching story by Katharine S. Macquoid, the author of "Patty," one of the most delightful of recent English novels.

"Historic Lovers," by Junius Henri Browne, presents to us the loves of prominent characters in history, and

A Good Head of Hair Restored by Spirit Prescription.

A few weeks since we published a letter from M. K. Smith, Esq., one of the most prominent men of Springfield, Mo., giving an account of his long continued baldness, his trials with restoratives and failures, until at last, seeing the advertisement of Mrs. A. H. Robinson, the great healing medium, he thought he would try the power of the spirits in the case of baldness. He did so. He got a prescription and remedy from her, which in less than one year gave him a full, fine head of dark brown hair, a sample of which he sent to this office. Being so elated at the result of his first trial of spirit-power, he concluded to answer all correspondents upon the subject. Here is what he says in regard to the letters of inquiry he receives upon the subject:

SPRINGFIELD, Mo., April 16, 1872. S. S. JONES-Dear Sir :- I am receiving letters from all quarters in regard the restoration of my hair, and nearly all fail to enclose stamps, but so far I have answered them all, and advised them to write at once to Mrs. A. H. Robinson, 148 Fourth avenue, Chicago, Ill., telling them that the prescription for my case would, in all probability, not suit their cases.

My case (my new head of hair) is preaching an important sermon to skeptics here. Yours Truly,

M. K. SMITH.

Mrs. Robinson desires us to say that Mr. Smith's statement is true. Each case must be diagnosed by a lock of hair, or in case the hair has all fallen off, by a letter, or other writing, or something worn by the person desiring treatment. Her remedies in such cases never fail when perseveringly followed, no matter how long the person may have been bald. Those whose hair is getting thin will find immediate relief from her remedies. Terms, diagnosing and remedy, five dollars.

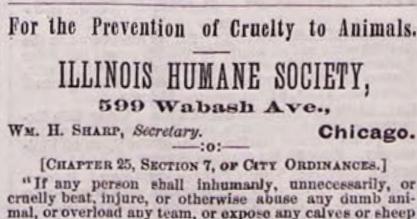
M. D. SARRITTE. Sworn to and subscribed before me this 1st day of W. MILLS, Notary Public. April, 1872.

No. 3.

Testimony of Mrs. Mary Craycraft. CITY OF ATCHISON, Kansas.

This is to certify that I, Mary Craycraft, have been suffering for the last three years from Palmonary Dis-orders and Liver Complaint. I have been treated at different times by two or three of our best physicians, but with comparatively no success. I had a terrible cough, and both my breast and lungs were so sore that I could scarcely breathe. In the early part of last winter my other attending physician told me that I could not live six months. I was in this hopeless condition up to Feb-ruary, 1872, when Dr. Jones, the Electro-Magnetic Heal-er, came to Atchison City. After reading his advertisement, I resolved to make one more effort to regain my health. Upon consultation with Dr. Jones, and a careful diagnosis of my disease, he decided that I was laboring under Pulmonary Consumption, and said he could cure me. I at once put myself under his care, and commenced improving with the first day's treatment. It is new just six weeks since I placed myself under his charge, and my general health is better than since my first attack. The soreness in my chest has left me, my cough ceased, and my whole system is so far renovated that I can do all my own housework, though unable to do so for the last two years. MARY CRAYCRAFT. do so for the last two years. MARY CRAYCRAFT. Sworn to and subscribed before me the 4th day of April, 1872. W. MILLS, Justice of the Peace and Notary Public.

The above affidavits were copied from the originals in this office.-Atchison (Kansas) Patriot, April 11tn. Those desirous of corresponding with this wonderful Healer should address DR. P. B. JONES, Box 315, ATCHISON CITY, KANSAS.



mal, or overload any team, or expose any calves or sheep upon the streets or sidewalks with their legs tied, he shall be subject to a fine of not less than five dollars nor exceeding twenty dollars in any case."

The Illinois Humane Society is now prepared to receive complaints of cruelties to animals. The names of two reliable witnesses must be given, with street and number of each, for use in case prosecution is deemed expedient. v12n7

will not be issued until a sufficien number of subscriptions are guaranteed to insure its expenses for one twelve-months.

Wealthy Spiritualists sympathizing with this move-ment are hereby earn stly solicited to contribute donations, or take shares in this project.

Terms of subscription, \$4.00 per year; postage, 24 cts.; single copies, 35 cents. Terms of shares may be known on application to the Secretary.

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THE VOICES:

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VOICE OF SUPERSTITION.

-:0:--WITH A FINELY EXECUTED STEEL-PLATE PORTRAIT OF THE AUTHOR, WARREN SUMNER BARLOW.

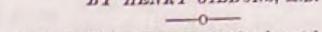
It would be difficult to speak too highly of this work, which is passing through the fourth large edition with every prospect of becoming a standard work which every intelligent reader must own and be familiar with. The work contains food for all. The Philosopher peruses page after page with increasing zest and wonderment, finding therein new ideas, sound logic, and the most elevated reason, dressed in elegant and beautiful or sharp and pungent language, as the theme requires. The devont Religionist can here find new and sublime ideas of his "Heavenly Father," while the fabulous God of Old Theology is held up in all his hideous deformity.

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



In preparing these pages, care has been taken to avoid all statements in regard to the injurious Effects of Tobac. co, which cannot be sustained by good medical authority. In small compass of fifty pages it gives such positive proof of the injurious effects of this vile weed, that we do not see how a person with any self-respect, or regard for himself and family, can continue the use of Tobacco after reading it.

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facilities for doing first-class work in all the variou branches in the profession and at moderate charges. Pg. sons coming from the country on the morning train ca generally have sets of teeth made in time to return in the evening. If the time proves too short they can be forwarded by express. v11 n20 tf.

Mrs. Robinson's Tobacco Antidote,

THE MOST CERTAIN and perfectly harmless antidoze for the poisonous effects, and remedy for the tobsco

appetite. is known by the above name. It is compounded by Mns. A. H. Romnson, the cele-brated medium of Chicago, while entranced by a noted chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate love of the weed, when the directions (on each box) are followed

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

Second Revised Edition. STATUVOLISM: OR, ARTIFICIAL SOMNAMBULISM. HITHERTO CALLED MESMERISM, Animal Magnetism. CONTAINING A BRIEF HISTORICAL SURVEY OF MESMER'S OPERI-TIONS, AND THE EXAMINATION OF THE SAME BY THE FRENCH COMMIS-SIONERS. PHRENO-SOMNAMBULISM; OR, THE EXPOSITION OF FEIL

NO-MAGNETISM AND NEUROLOGY. A NEW VIEW AND DIVISION OF THE PHRENOLOGICAL ORGANS INTO FUND

incidentally shatters the	popular version of the story of
Abelard and Heloise.	

"The Arabs at Home," is another of the sharp and incisive characterizations of foreign peoples which Albert Rhodes is furnishing the Galaxy.

Space forbids further mention of many articles worthy of note.

Littell's Living Age, for April 13th, contains many articles of deep interest, taken from standard English periodicals. We can only mention "The Secret Policy of the Vatican"; "The Story of the Tichborne Case"; "Sir W. Gull on Physiological Intervention."

The Michigan Freemason, published monthly at Kalamazoo, Mich., is a valuable periodical for members of the fraternity, and of interest to all.

Wood's Household Magazine claims to have more than doubled its circulation under the editorial management of Gail Hamilton. The last number is full of fine reading.

The Eclectic Magazine for May is at hand, and presents the usual valuable selections from the leading foreign periodicals. It is embellished with a fine steel portrait of Hamilton Fish, Secretary of State,

Scribner's Monthly. The May number is a superb one, and commerices the fourth volume. We cannot show our appreciation better than by endorsing the following extract from the publishers' notice:

lowing extract from the publishers' notice: "With this number of the monthly we begin the fourth volume; and while it would be parlonable to refer to the past, and call the attention of our readers to the steady improvement of the magazine since it appeared, a year and a half ago, we shall not do so further than to offer the past as a pledge for the future. To the great multi-tude who have learned to greet the coming of every num-ber of the monthly with loving interest, it is pleasant to say that it was never so prosperous as now, and is surely winning its way to a success that will equal its ambitions and answer their own kind wishes. Even Its present position, so suddenly won, is recognized as an achieve-ment unprecedented in the history of magazine literature in this country."

Scribner & Co., New York.

Spiritual Convention. The second quarterly convention of the New Jersey State Association of Spiritualists and friends of progress will be held in Jersey City, on Wednesday, May 8th, | Will answer calls to lecture.

One of Thousands of Cures.

MRS. A. H. ROBINSON-Dear Friend: I am a Spiritualist, and a reader of the RELIGIO-PHILOSOPHICAL JOURNAL. Have noticed your advertisement for diagnosing and healing diseases. I am very much troubled at times, and have been for several weeks, with an affection of the throat and lungs. Respiration is very much suppressed. Cough a good deal and raise nothing.

I am a farmer by occupation. My age is fifty-eight years.

And now, if you can see more fully what ails me, and the cause of my complaint, and send to my address a prescription that will cure me, I shall be very grateful to you. Inclosed find \$3 00.

Yours Respectfully, WILLIAM STACKHOUSE. East Cambridge, Ill., March 22, 1872.

Mrs. Robinson diagnosed and prescribed for the case and here follows a report of the result:

MRS. ROBINSON-Dear Sister: Your letter, prescription and directions for my treatment, were received in due time. And it is now two weeks since I commenced taking your prescription, and I am happy to say that it has worked on me like a charm. I commenced to get better as soon as I began to take it-my cough stopped, the soreness in my throat was healed, and my appetite for food became good, and I gained strength right along. And to-day I am well. Please accept my thanks and gratitude to yourself, and the angels that control you, for my speedy recovery. Yours Fraternally, WM. STACKHOUSE.

East Cambridge, Ill., April 18, 1872.

R. BOLTON, Magnetic Healer, will visit Morris, Ill., April 30th, and will cure disease by electro-magnetism.

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BLASPHEMY.

Who are the Blasphemers, THE "ORTHODOX CHRISTIANS." **OR "SPIRITUALISTS?"**

BY THOMAS R. HAZARD.

The author has made a searching analysis of the ques-tion, which has met with universal favor by all who have read it. It is deserving of a wide circulation. Price 10 cents; postage paid.

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MEDIUMS I MEDIUMSHIP.

By T. R. Hazard.

This little pamphlet from the pen of one well prepared to give light on the subject is attracting much notice and should be widely circulated.

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Spirit Photography. Persons Wishing Spirit Pictures, address with stamp A. D. WILLIS, BOX 346, CHAWFORDSVILLE, IND. viin4-tf

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 ponderons 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, 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.

ers:

THE VOICES is printed on fine extra heavy paper. well bound, containing about 200 pages.

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Any book or treatise published in the RELIGIO-PHILO-SOPHICAL JOURNAL, truching on the Philosophy of Spir-itualism, Liberal Thought and Progress, can be obtained through return mail by remitting to Dr. Allen Pence, Terre Haute, Ind., box 54, at the publisher's price.

TIONS, WITH DESCRIPTIONS OF THEIR NATURE AND QUALITIES, ETC., IN THE SENSES AND PACULTIES; AND A FULL AND ACCURATE DESCRIPTION OF THE VARIOUS PHENOMENA BELONGING TO THIS STATE; INCLUDING ITS DIVISION INTO TWO DISTINCT CONDITIONS, TIL: THE WAKING AND SLEEPING, WITH PRACTICAL D STRUCTIONS NOW TO ENTER AND WAKE FROM EITERS. The Identity of these Conditions with other

States and Mysteries.

Together With

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

BY Wm. B. Fahnestock, M.D.

The author of the above-named book is a philosophit of large experience and great merit. In this work be treats of the philosophy of mind, as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational the ory for phenomena manifested. Dr. Fahnestock is a thorough believer in spirit or

munion, and teaches in this work the modus operandi 10 a demonstration.

12 mo., 328 pages. Price. \$1.50; postage 16 cents. • For sale, wholesale and retail, by the Religio-Phile sophical Publishing House, 150 Fourth Ave., Chicago.

FRUIT TREES. -Usz Natures' Hair Restorative. See Advariate