## RELLGIO <br> PHILOSOPHICAL <br> JOUPNAL. <br> P PHILOSOPHI <br> Nower

Efrutb wears no mash, bolvs at no buman shrime, selis meither place nor applanse: sbe onlp ashs a bearing.

| Nse.gron |  |
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| THE MYSTERY OF THE CLOOK. <br> Reply to Doctor Bond. by samuel watson. <br> Prom the St. Lonis Christian Advocate.] <br> Deas Docron Bond:-I find an editorial of |  |
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| crat e etent, upon human tesimony, , $I$ hink It repy to your inguiry as to what think that clock, 1 will simply state that at first I |  |
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| stonishing coincidences" as its striking under $e$ circumstances. They do not come from |  |
| ind, but from men and women of the very |  |
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| "Fulton Statton, Ky., July 17, 1871. "other old clocks. |  |
| "A child died in a family residing in Ben- Ma conty, Arkansas. $A n$ old clock belong. <br>  |  |
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| ther of the child died, and the old clock,hich had not struck since the death of theild, struck one, and no more. In Evans- |  |
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| One more old clock, and I pass on. Daring <br>  |  |
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| amy yers This generat war, that if he hed |  |
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| ont of the room, if not out of the house. I tire this upon the highest authority in the |  |
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| You seem solicitous for my theory, and desiTous for me to give you some of the "many |  |
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| anth Dr. Adam Clarke, the most learned com- bentator that ever wrote, when he says: "I |  |
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| mior Bithop of the M. E. Church, whe <br> syis: |  |
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CHICAGO, MAY 4, 1872

NUMBER 7 .
 thas to "mination."
One word more: You say, "The spirits
knock with wretched telegraphy on the ta-
 respectfully decline any further reply to any-
thing you may say. In inever 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 wit-
nesses.

REMARKABLE MANIFESTATIONS.

While we are no believer in Spiritualism, that While we are no believer in Spiritualism, that
is, in the supernatural origin of the soc.alled
manifestations and revelatoonsof moderntimes,
we are not at liberty to itnore the facts and we are not at liberty to ignore the facts and
phenomena, so many of which are so well at-
tested, and upon which the receivers of the tested, 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 The Proodman, of that city in in which he described
ome of the remarkable spiritual manifesta tions witnessed by himself and others during
the last spring and summer in the sick room of N. M. Woodman.
The last spring ane

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. times more. On the 24th of March, Mr. N. M.
Woodman fell through the scuttle of his store
on Cemmercial street, a distance of twentythree feet, and striking upon a bale of matererial
below, was found in an hour afterwards in an insensible condition. He was taken home,
when physicians were called who pronounced 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 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 27 ht , mi the presence of Dr.
Ur. Hopking, a leading medium, Nathan raised
himself upright in bed, and spoke through the
spirit which had him in control:-"I am terrispirit which had him in control:- "I am terri-
bly injured, and something must be done. It must be done within fort-eight hours or you
winl see the necessity of it." This wis repeated on the Wednesday following. and the injuries
described. And the spirits, speaking through
de described. And the spirits, speaking through
the controling infuunce, said "Now friends,
let the powers present handle him," and he
俍 let the powers present handle him,", and he
was raised from the bed, and the voices pre-
scribed a poultice, which, it was directed scribed a poultice, which, it was directed,
should be eplaced on a certain poont on the sys-
tem, but it must not remain over an hour and ten minutes, The poultice was applied und
the direction of the spirit, the bed tucked up,
and the patient left sleeping. The room was and the patient left sileeping. The room was
vacated, and at the close of two hours the wife entered the room and found the bed undis-
turbed, 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.
Wibur-a Prussian, and Lerow $-a$ Frenchman. The power in charge was a female relative,
called $A$ manda, all of whom are long since
dead dead. the third of April the influences said the man must be got up auft dressed, and he was
raised from the bed, twirled in the air, and
stood upon his feet. stood upon his feet. He was dressed in an in-
credible short space of time by the spirites and
walked about the room. An unbeliever who was in the room, but who knew the attendant
in life was addresed by her, and
of theumstances childhood recalled. Two days after an
then examination and exercise like the above, the
patient was left tanding at the foot of the bed,
with his back to the foot-board, when he was
. with his back to the foot-board, when he was
seized by invisibe hands, lifted horizontally
over it and laid upon the bed.
At another time, those present were put in





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it woild beem that the occurrence must be
 $\stackrel{A}{\text { Literary Treasure. }}$
The Manchester Franinare calls sttention to




 Among many things to diesgreable to men.
tion he points out the Strikikn Devil:

 and eerer wihout sotoping Mhe frits stroks covere from head io foot with sores and



ping? then shows them a "Dress of Fire

 bid dres shat hisis on-her dress is maderef frret






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(1)riginal Essays.

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 material creations, and who believe that per-
foction of being and equality of rights are in-
herent in the constituicon or spint of every
 space. Hence, the highest poosible concention
of rapubilana contress of univeral spriti is
its eternal brotherhood.
We will proceed to a tries conceptions of of god, in ther anair resisular or thesere,
ind endeavor to give a fair consideraion to and endeavor to give a fair consideration to
fow

frial ism: he week points in Theology and Mate| rialism: |
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| First, |






 one? And if admitted to be both one, where,
then, doy you find rom in space or the
lions of spitit Again let us analysize the proposition that
Gocis isove the ultumate desmy of man
It bas been shown that if God fill sull space, It bas been shown that if God fills anl space,
there is not rom lett for any obter materin 10
make man of Hence he must, of neeesity make man of Hence he must, of necessity,
mave been made on part o thimelf
rule of logic or common sense can it be byown rule of logic or common sense can it be shown
that in man was made of part of Goo, and that
part can not return at some time in ternity
 the inevitable exhussion of creative power,
oconequenty God is niol above the ulimate
destiny of man because it is imposible to con-
 nently detenched.
Let us briely
vine aspreneycy trace the results of these di-
actual history $\begin{aligned} & \text { ogmmas, } \\ & \text { man }\end{aligned}$ as illustrated in the actaun history of man Me, rom the earlie
Men, from the eariiest traditions of the race,
made their form of governent contorm to
their conceptions of the tie divent
 kings and emperors, who all clasim a righars,
rult by the grace and divine right of a despotic
God The intuitions and natural instincts of the
Quaker and Puritan fathers prompted them to

 of civil libery, their descendents will not cease
tie good work until these principles of repub-
lient lianism are introduced into the governgents
othte whole arth; jes, and even the whole
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Inthe evolutions of plan

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writen by myself a mand
um in Philiadelphiat, who was ent relly y giornan
of the fom
 said artiele which was entiled "The science
of Human Life," and has been forwurded tion
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 though the ideas were my own
y was brought up a a sirict Old School Pre
byteris byterin, and never even read one of Paine
Worisit have been believer in Moder
Spiritualism only three yenrs, although a rad

 tenco ideas to Paine, or the Precbyyterians
tonve Pri
convine convinced from past experience that the press
byterians will not clatim them; hence abased
Paine wil have to father them. t take the liberty of weaving in these per
sonal incidents in my life, to grva a brief dea
of a "correspondent," and further, because the
are needed to prove the correctuess of my ar
guments The inportant facts are yet to be told, vir
Paino informed me that said aricicle was wrí ten on five pages of manuscript, which was ii-
erally rue
He also informed me that on the second there were three mistakes - not of grammair but of paraseology. He eaid that the ideas
were not rought out bold enough. He also
tidicat indicated the precise localities on the page
where these corrections oughtito be made; and where these corrections ought to be made a an
forther stated trat if 1 woudd read over the ar
ticle wien Thece when at home that te would impress ime
where to make the necessary changes. These
statement were all statement were all true, and verified afterward
by the person present with me at the seance, as well as by myself.
The medium wis uneducated, and not con petent to make the criticisus in her normin
conditon. It can not be ascribed to min
reading because I had no reading, because 1 hat no knowledge of the
fact that the ideas were not brought out boldy.
mind t mind that pire other demonstrations to my
retain retain their rdentity and inteliligence, which
setales the uuestio win very muny mind that
Materiaisism has not not even the phenomenon of nature for its support
812 N . Tenth St., Philadelphia.
"The Play of Hamlet,", with Hamlet
Left Out.

Bro. Joxss:-We have been not a litlo puz-
zled with Dr. Fahnestock's leters and posi: tion on statuvolence, somnambulism and anti-
animal mate
 as to its meaning. Does it signify, sit still nud
Ayg Will tue Doctor be pleased to enlighten
Ag?

 breely consider the principles and a few or the
beauties sand achieveurents of animal mamgnet ism. Its intelligent adhee ents are numbered
by tens of thousinds, whose balief rests upon tue same classon ef evidence ans dooes thatt of the the
sun light. But to delineate in detail the intit nite variations and conditions under all the di versited temperaments aud shause of tomperaa
ments, under the ention of this sublue, alif per
vading agent, would require vadidg agent, woutid require
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 experience, we aro impelled to adopt widely
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ed thousands magnetically and effected







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| ence, and produced a result at all, it should be the same in all cases, and necessarlly would be |  |  |
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| netism, or nerve force? -all one, and the mag. |  |  |
| thatin "Suceeptible condition," What does |  |  |
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| nambulism.". What does he mean by con- |  |  |
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| a "passive somnambulic" condition when the |  |  |
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| Once more; <br> that it certainl |  |  |
| some spirit that always accompanied him," | kno |  |
| limy Did ever any |  |  |
| mal magnetisu\% Somnambulism is only one |  |  |
| bet. Statuvolism, we suppose, is another let |  |  |
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| an atom held close to the eye will olscure an |  |  |
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| distribution of forces through the whole sys. |  |  |
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| mart or organ magretically. To cure some | - Now, if imderstand the sty ject, , as nyone |  |
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| organs. Other cases require some |  |  |
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|  | And now I ask, supposing the Doctor's theory |  |
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| glan, nerve and mu-ce, reciprocally generat ligg and dispensing the electric force. There | c. ${ }^{\text {many, or who te has gut to believere as he does, }}$ |  |
| fore commerclal ieciprocity or intercl ange of |  |  |
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| "spirit rap;" frum the "flood" to the dewdr. from the anclent visit of the "anvel of the |  |  |
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| would have no accasione for interchange; nur could any oceur undir the lans, excepting |  |  |
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## A SEARCH AFTER GOD.



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 There are various currents to iire. Some ofthem are freighted with the widow' cry and
orphan's moan, and they are impelled onward orphan's moan, and they are impelied onward
by the tears of the sal, sorrowing ones of
carth. On its current, bleak and dismal, saturearth. On its current, bleak and dismal, , satur
ated with the blood of wars, murders and re-
ligions persecutions ligious persecutions, it resembles, in appear-
ance, the fabulous river Styk. Entering into ance, the fabulous river Styk. Entering into
all conditions of society, invading every clime, all condititons of society, invading every clime, along like a poisonous reptile, endangering the
life of all who come in contact with it. Humanity marching in one immense phalanx
from the cradie 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
last. Between these tw 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 chilid is beautiful. Innocence glistens in
its eyes, peeps forth in radiant smiles from its litseyes; peeps forth in radiant smiles from its and prattle, and it is loevely in its artless, mis. chievous pranks. But inexorable law brought it forth, -landed it in the crade, and now it is on one of the many currents of life. It is, persleeping cars there; no soft beds; no comfortable seats; and the air is pestilential with the foul tobacco smoke. This train starts at the
crade; it sounds forth the plaintive song,"Rattle his bones overt the stones; hei is nothing but a pauper whom nobody own
As we glance at the various life-at the high, the low, the rich, the joyous, the sad-we are inclined to ask why this diversity, and our mind suddenly beseems suspended in every nook and corner of space, and the scintillating rays thereof speak
a divine language. The Universe, with its
in countless currents of life, with its myriads of living souls, seems to be spread out before us. How grand, how beautifill With no obstruc.
tion to our vision, no apparent limit to our tion 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 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 free, Trisk alongets, 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 undertood by man. The eye glances along those currents, and grues thin varied hues of light that illuminate all things, and then wonders where is the archinoving worlds. How sweet the music! Each erent 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. Ou Back, back, back! The light fades away, ollowed by a darkness that seems tinged ary. Strange sounds strike upon our ears, and The cry of poverty, -how heart rending! How the waves of sound that proceed from the lone, dowing cellar, and the falling tears of the sorto all creation.
groans and anguish-and we often wonder,
Why all this? These scenes soon vanish, and
the world seems locked in one profound slum.

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|  |  | to the first pair his a tod tributes firs. Gone-soimpanply, culmination of himself. Hove, whicn, and where

can those attributes or faculties be changed? can those atribues or rhacen so as to dosestry
To syan they can be chan
their original qualities, would be an insult to God.
$A$ gain, we find space assuming its natural, active appearance. The universe is teeming
with life; the ocean is dotted with the slips of wimh ife; the ocean is doted with the ships or
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 Who made the first man, will some learned
professor tell us uhen, where, and how he lost his Goonke attributes or faculties, and wher 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 Sec ond Cause changed him from the nature that
the First Cause gave him. If a First Cuuse,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, irrst 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 no made to his original faculties, mind and body. This would bring in a Second Cause, and that alone would be responsible and not the man who murdered.
Glancing at this question on all sides, we deny the existence of an Intelligent First
Cause-God, with attributes common to humanity.

## ( bz costinvib.)

Is it True?-If so, Why Ignore it?
In previous articles in this series we have ence imposed by Chrithe pernicious influ ence 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 That church dogmas.
That pernicious influente is exerted far beyond the so-called Evangelical church devo tees. It extends to the more liberal sects: to Une Universalists, the Unitarians, to the free religionists; indeed, there is nota sect of relig. onists on the face of the
idoaters and concardly slave.
The very idea of reiigion, when properly implies cowardice and slavery-idolatry veneration and worship of a myth; a mer
creature of the imagination.
Mind and matter are subject to immutable degree, as appropriate and proper conditions are evolved to that end as the blade, the stalk, and the ear is the result of proper agriciltural appliances to the kernel of corn deposited in
the proper and congenial soil. As inteligence is, to a certain extent, required to develop and
mature the ripened ear of corn, so intelligent
appliances aro necesasyry to develop and maappliances are necessary to develop and ma nobility-true manhood.
All phases of religion in effect deny this world has to encounter that spirit. The Phi $P$ ini is demonatrating very many im spiriualism, is demonstring very many important truths,
which militate diametrically against all relig. ous formulas. It day by day demonstrates
the fact that spirit is the inner and moving
principle of all development, be it in mind or principle of all development, be it in mind or matter; that morala
and are the result of the development of mind. Most astonishing facts are performed b
Bita spirit power, contrary to all known laws. The
anvans of the age are compelled to admit the
truth of phenomena, and attempt to
account for the same upon the most stupid, shallow, and inconsistent hypotheses rather

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were born and educated, and which we advo-
cated until we grew out of it by the natural
law of develoment, an appeinion of he
Philosopply of Life, took seats near us. Hav--

## with ono friend -the Jodine- predicicedetion that but a few years would elapse before the like.

 but a few years would elapse before the likenesses of "departed friends" would be take
through and by the science of photography
we took from our pocket a very yood common
photograph likeness of Mrs. President tincoln,
on which
on which photograph was also, standing
behind her, the likeness of the lamented Preg-
ident
behnd her, husbanc, and her two son's in spirit.
ident, her
life, Thaddeus and Willie. As an evidence
tife, Thaddeus and wilie. As an endention
that it was no fraud, we called the attention
o our friend the Judge to the apparent fact of our friend the Judge to the apparent fact
that the spirts stood back of Mrs. Lincoln
men When the likeness was taken, and yet Mr. Lin-
coln's hands were placed upon her shoulders, in front of her, so pos to show conclusively that while Mrs. Lincoln's likeness was being taken,
he occupied precisely the position that a morhe occupied precisely the position that a mor-
tal would standing behind her, with his hands on her shoulders in front.
These gentlemen, both of more than ordin-
ry ability in their respective prosesion ary ability in their respective professions,
looked at the photograph-looked grace- 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 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-
ined the photograph as a work of art had it 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 manifested among religionists - a fear of what some one will think
express an opinion.
Reader, think of it for a moment! Here was presented to the scrutiny of two intelli-
ent men-peers of the most intelligent in the land-a photograph on which was imprinted four likenesses-three of them distinct, the the widow of the lamented Abraham Lincoln the two others, which were plain and distinct, Lincoln and their son Willie; the fourth the shadowy outline of the recently deceased once recognized by Mrs. Lincoln the moment she saw it. And yet these men dare not
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 tikenesses, and whom an hundred years ago they would 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 he 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, bu
who have gone before, is worthy of all commendation, and fanorably contrasts with the
timidity of those who dare not opinion upon the subject.

## utmost respect, should ever find place in the

 mind of the true Spiritualist for this lady. Copies of these likenesses will go broadcastthroughout the world. They will do more to convince the men and women who have inde pendence of character enough to look at and closely scrutinize them, of the truth of immor
tality than all the theollogical tality than all the theological sermons eve
preached. We will keep an abundance of them to supply acmands, as the most emi-
cient missionaries sent outinto all parts of th world, to convert it to the truth of man's im
mortality, and a knowledge of the Phatosophy of mortality, and a kif as demonstrated by spirit communion. We
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| 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. <br> Why was Abraham Lincoln and his two |  |
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| sons on hand at tue opportune moment tohave the camera catch their likeneseses at the |  |
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| alone was visible to the operator? The answer is apparent to the student of Spiritual phileophy, The lady's spirit husband inspired |  |
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| rebellion was equally qualified to aid in a proper manner in executing a mental revolu. |  |
| proper manner in executing a mental revolu- |  |
| When we contemplate the truths involvedin this matter, how puerile appears the saga- |  |
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| in this matter, how puerile appears the sa |  |
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|  | A Recognition of Right. |
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|  | 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 |

calm consideration of the subject, thank us for
having frankly published the Sun's so-called
expose, and for cmphatically calling upon Dr. Slade to deny or explain.
Now his case is undoubtedly cleared up in we do not expect will see it. They have no
eyes to see, no ears to hear, no tongues to speak
the the truth, no heads for honest thoughts. Let the publishing the Sun's so-claimed expose, an
judged us as cruel to demand an explanation, after perusing the criticisms below, read D
Slade's own statements in his letter in this cle, and also the letter from Mr. Kimbal
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Spiritualist of April 20th:
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