# KELGIO PHILOSOPHICAL 



Trutb twars no mash, botws at no buman sbrime, selis neither plate nor applanse : sbe only astis a bearimg. TOLUME XII

$$
\text { CHICAGO, MAY } 18,1872
$$

|  | approximated to, more by experiments and de- ductions than by any a priori reasoning, or seeming nxiomatic truths. | the Woodhull theory. What is it? What answer? Another fatal error, cognate to the others, |  | The daily Leader of this city gives the fol occasion: |
| :---: | :---: | :---: | :---: | :---: |
|  | Goverments are established to compel just ice; to compel those to do right who otherwise |  |  |  |
| is notirigg so in |  |  |  |  |
| ooud advance ter cause |  |  |  |  |
|  |  |  |  |  |
|  | sta |  |  |  |
| bed, each one is a host an | $\begin{array}{\|l\|l\|l\|l} \text { Hoe } \\ \text { gooe } \end{array}$ |  |  |  |
|  |  |  |  |  |
|  | (in |  |  |  |
|  |  |  |  |  |
|  | titiol |  |  |  |
| Spemid mores onw |  |  |  |  |
|  | we |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| , | gol |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | Sixty Consecutive Days With |
| (the armies of the iliving ood unharmed |  |  |  |  |
| pro |  |  |  |  |
| he mob, wen ms pre |  |  |  |  |
| , and die mob would hase still de |  |  |  |  |
| dremamucho |  |  |  | Our deceased |
|  |  |  |  |  |
| ded |  |  |  |  |
|  |  | action on the subiect of love and marriage; |  | The general |
| Mristions and antected enswers Lord Bacon |  | belory a certan age, and also beluw a cerain |  | ry last he re |
| uribisit upon prectical questions, a work not |  |  |  | st, sa |
|  |  | tew |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| did poople, is truh? It may be very dififuelt, |  |  |  |  |
| mity |  |  |  |  |
| stutem | to love whom they please, and as long and no |  | In Memoriam. ${ }^{\text {a }}$ |  |
|  |  |  |  |  |
| 何 consideration |  |  |  |  |
|  | doen |  | he light | ymplo |
|  | ment cand dis ono more e ihan, prot he |  |  |  |
| $\begin{aligned} & \text { ions are man-made, simply for } \\ & \text { the mathematical structure), } \end{aligned}$ |  |  | ,er earthinc is her bes |  |
| ical trubso has invored us, and all thin |  | $\begin{aligned} & \text { tho } \\ & \text { nod } \end{aligned}$ |  |  |
| combinationsi intriatationtern | and are put, too, with such a conflidence and |  | her | ${ }^{\text {to }}$ supp |
| and aifeced by tall ohers, |  | Stomg that they will |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| sration of the | Hy propositon is hiss: Lhat government thas |  |  |  |
|  | mis |  | d |  |
| is affected by every other | preliminaries, incidentals, surroundings and | cept for certain reasonabla cause, and shall be | owin | On several ocasasions hin semmed, as he |
| of an infinite number of influences, which |  | ater hie exisenco ors such causes ora a eerain | - intat | Once abeatitul ship wes seen , |
|  |  | served |  | hatarased in the most sple |
|  |  |  | made | mother, brother and sister in a group, ing him to come. The mother was all |
|  | $\left.\right\|_{\substack{\text { That } \\ \text { put }}}$ | This, Mr. Eitior, is thio end or my argument | fflurs even ne | ala and glorious- not wrinkled and gray. |
| hindrances that could not be |  | based on the assumption that government can |  | d the whole of the ship's company. The |
|  |  | or their exercise, of which love is one. Now, |  |  |
| wallows up all others, in 80 | or their ilise mays be at our very doors: midd <br> shall it be sald that we may not restrain the |  |  |  |
|  |  |  |  |  |
| les of truth before unse | Suppose there were a sect of Gymnosonhist |  |  |  |
|  | in the mater or' mo | tted and asserted, to give force |  |  |
|  |  |  |  |  |
|  | The the thad |  |  |  |
|  |  |  |  |  |
| Ins to deal alm |  |  |  | ${ }^{\text {d }}$ |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | ota |
|  |  |  | sailiffactorily and with ability, |  |
|  |  |  |  |  |







 wim on
Mumumimu smorus.
































## 





































##  <br> and

## 

## 

## 

## 




## 

$$
\begin{aligned}
& \text { io } \\
& \hline
\end{aligned}
$$




A5E
A5E
A5E
A5E 







direction, limits this freedom (that when too
clamorously exalted becomes licentionsness













Nos

## ness as freedom. The unbrided will and covetous desire for unrestrained freedom is as sure to end in dis. dis.






11

號號
Waco, Texas. $\underset{\text { Orthodoxy and spiritualism. }}{\text { EY A. E. doty. }}$

thiber



| gits and Scientes |  |  | gatadums＇piretioy． | Alatum＇s Comm |
| :---: | :---: | :---: | :---: | :---: |
| T－$x_{1, \operatorname{atan} x}$ |  | TEET VOICE | \％ramid |  |
|  | 10．e | Three Poems， |  | \％ |
| Itional Forees and Ev |  |  |  |  |
|  |  |  | － | dumove caice yo |
|  |  |  |  |  |
|  |  |  | \％ | DR． |
|  | 边 |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | DIE．GEORGE R，EME |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| Lhat Lounh hite tranation | reciprocal relations throughout every d universal economy |  |  | D．W．HUT |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| apiatemanemation maneer tom to |  |  |  | Dr．Samy |
|  |  |  |  |  |
|  |  |  |  | \％ |
|  |  |  |  |  |
|  |  |  |  | The Well－known Psychometrist， |
|  |  |  |  |  |
|  | \％ombers |  | （xatum |  |
|  |  |  | \％uxpemex | $=12$ |
|  |  |  |  |  |
|  |  |  |  | ABBA LORD PALMER． |
|  |  |  |  |  |
|  |  |  | tat |  |
|  |  |  |  | Summexmememe |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | The Secret of a Century尺巴V円A工円D！ |  |  |
| mamed |  |  |  |  |
|  |  | MMAS Pall |  |  |
|  |  | ， | Dutumix wim mis |  |
|  |  | Declaration of Independence． |  |  |
|  |  |  |  | s， |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | a 1 mame |  | \％ |
| an peem th |  |  |  |  |
|  | NITRO－GYYOERINE MAGAIINES |  |  |  |
| \％egm | $\mathrm{S}^{\text {mid }}$ | ritual Tracts |  |  |
|  |  |  |  | \％ |
|  |  |  |  |  |
|  |  | m |  |  |
|  |  |  |  |  |
|  |  |  |  | iilosophy of ${ }^{\text {rume }}$ Cre |
|  | XETER M |  |  |  |
| mm |  | ISSUED Geat of |  |  |
|  |  |  |  | Mrs．Maria M．King＇s |
|  |  |  |  |  |
|  | ${ }^{2}$ |  |  |  |
|  |  | DIES |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| Hipem |  |  |  | 䢒 |
|  |  | pint potography, |  |  |

## Gedtigio-2lthilosophicat dourmal

EDITOR, TLBLISHER . . . . ANAM PROPRIETO
TERMS OF SLDECRIPTION .




 Nain
告isto
 anitumertin avarace
 $2=2$
chicago, saturdar, Mar I8, 1872.
A SEARCH AFTER GOD.
 In wandering (in ang divenx new objects are constantly being illuminated with the lamp of reason. Yonder departmen is dark. How hideous the aspect How sol emm the grandeur of its secret cham bers; and
as we attempt to traverse them, we constantly meet with obstacles that are exceedingly dififi

While stading before usenus in this condition, it is eminently well calculated to exxite within tures in referencect ot oits nature, can not be sus tained by actual observation.
Lock a certain room in your house; forbid your wife, children or friends to cross its once a thousand conjectures will arise in thei minds in reference to it. While they were not permitted to see its contents, the most absurd notions would arise in reference to them. On the coast of Africa, circumstan
placed an intelligent Englishman. wreck, with its attendant disasters, had car
ried him there, and he had finally by one of the interior tribes, and lived in parative happiness and ease.
They regarded the sun as God, while the moon, stars and planets, were his smaller chilnishing light and heat to these ignorant spe mens of humanity. True to their own peculia notions, animated with assurances arising within their own souls, they knew that which
was productive of so much good as the sun, was productive of so much good as the sun,
moon and stars, must necessarily be immoon and stars, must necessarily be im-
bued with intelligenee, and they would bow
down and worship them with the same zeal and sincerity that animates the heart of a Chris tian at a revival meeting.
those that surrounded $i t$ ) isted in regard to insanity; and they, strange to say, had adopted the practice of some tribes of Indians, and would tie the insane to a tree and whip the
was a cure!
This Englishman, after he became familiar with the language of the tribe that compassion-
ately adopted him, one day told them, that in ately adopted him, one day told them, that in
countries which he had visited, that two men could hold conversation, though thousands of
miles apart, and not speak a word, and that miles apart, and not speak a word, and that
their language was transmitted through a wire, and that they could convert steam into a mocars more rapidly than any wild beast could run in Africa. This astonished them 1 They impossible! comprehend it! To them this was ration with that contempt which animated their im as a visionacted intellects! They regarded non sense, and believed him insane. country. Said that he had seenery in his own clouds, with fince enough, descend from the clouds, with force enough to kill birds, and that during certain months of of the bear it did
not rain any, but that each drop of not rain any, but that eech drop of wate feather, and that it frequently came from the earth several inches in thickness, Those state mene, so new to the mizerabie, ignorant no groes, were regarded as the fabrications of a dis
eased brain, and this poor, unfortunate Eng lishman was severely flogged, them was a fale
mitted that what he had told the hood Thus it is with ignorance in all parts of the world.
discovery, or who take an advanced view in
regard to what is uasually termed God. Ig-


 howl whe reigious bigow wes and hate, rising
The wave of vindictiveness sim
 Yas compelied tor recant:

 the onvard striad
In our previous anticle we advanced a grand
ruth in reference to The First Cause, if one The has generation is neulminimationo of all pre ceding ones-including, of course, the Prime
Cause, The trat man and woman, or pair were a culmination of God, and could not pos
vess an antribute or trait of character not in corporated in hisis orgnic structure. Then, if,
Hie ifrst generation was a culminintion from, and of God, and posesesed no characterisicic
that was not a part of him, would ond, thirn, fourh, and so on, tirroughout all
eterity, possess atributes, instincts, feelinge

 If man has a feeling, passion, function or aspiration of mind that exists independent of
Goc, it must have been absolutely created. But
 two personesere engaged in the ormation of
thene
thene
 Cause, the murderer, the prostitute, the ineb.

 They could not impart what they did not pos.
sess ; and as the frist was a culmination of God
, so would all generations following after them The asassin who holds in his hand the dag. ger dripping with blood; the inebriate, wallow
ing in the ditch; the licentious of the low dens of infamy, -all, all, originated direet from God; nything not common to him.
This intelligent God can be no better than the objects he creates. All humanity originated how is it possible for it to become impur when that is the only Fountain or source of the streams (generations) leading therefrom, nust be pure also.
Again, if man originated from an intelligent
God, with attributes common to humanity, God, with attributes common to humanity he must have thought of him before he created
him. If his thoughts were pure, only a pure him. If his thoughts were pure, only a pure
being could originate from him. Hence, we an conclude that during the creative period of hought, and vindictive, at other times licentious ang ing rise to the various traits of character that we see manifested in the human fami no other hypothesis can we account for th crimes and virtues of society.
This proves also, that if Trait of character common to humanity, nust all-and at times he is a "God of war" t other times a "God of peace;" at other time
"God of licentiousness;" at other times "God of
Admitting that all humanity, or the various God, he must have thought of them before he made them. If he cannot think he must be idiotic, and nothing could emanate from him. When his thoughts were pure, those whom he created were patterns of honesty and virtue;
when he was in a passion, he made pugilists and those who delight to engage in deadly con test; when feeling deceitful, he formed the tat tler, liar, and common slanderer; when feeling those that would stir up strife among nations. You will know, if you know anything, that everything before it is projected in the material
world, first exists in the mind world, first exists in the mind. It is planned there. Its length, breadth, interior and they assume a tangible form.
What is true of man must be of God. The and dishonest, the pure and impure; the honest the traits of character that make them such first existed as thoughts of the Deity (if he cre
ated them), and were projected as living ent ated them), and were projected as living en
ties in the world. Admitting, then, that an intelligent God e
ists, he is not a particle better than his children not any better than the midnight assassin; not any superior to him who is bloated with whisky. our 'penitentiary; is no more moral than
Booth ordering the death of all the women of a ce ain tribe that had known man, while ho an
lowed his pets to keep the virgins for their own
licent licentious use, and would not hesitate to sen forth lying
destroyed.

## ETo Everybody in the North-west.

Don't fail to attend the convention to be
holden at Wheaton, III., on the 17th, 18th, and 191h days of May,
One of the be One of the best times ever
Spiritualists may be expected.

## In our last article in this series we alluder o the miltitudinous phases of spirit manif to the muiltitudinous phases of spirit manifes at any considerable length, our usually allotte

## 

branches of the matter.
We, in substance, intimated that the Phil
ophy of Life, commonly called Spiritualis
comprehended in its general scope
comprehended the living principle that agg
gates and builds up, and the disintegrat
power that tears down and dissipates all fo
which it has before created; that there visible or comprehensible organic structure o
substance that has not an internal movin
principle by which it is actuated, governed
and controlled; that every visible or invisibl motion is but the result of the living principl
which we denominate spirit. While this prin
ciple obtains everywhere and in everything and all comes within the sphere of what
denominated the Harmonial Philosophy, we a
his time desire to confine ourself more partic
ularly to the varied phenomena recognized a Modern Spiritualism.
In this sense our attention is directed to
phenomena developed by human souls have passed from their physical bodies thro organized spiritual body or soul from
earthly tenement or material body.
While there is a general belief among mass of mankind, of every nation and type with a demonstration not to be gainsayed. ess with all people been predicated upon the ght, but inasmuch as such observations bave been limited to a very few, the masses hav life, and as a palatable theory, rather than demonstrated truth,
Modern Spiritualism.
The traditions of the ancients, the so-calle reports of facts witnessed, embellished and

## mim

Those who have departed this life hav
occasionally found mediumistic conditions by Which they could, to some extent, manifes themselves to persons in the body. But such abounded among the people that they hav either gods or devils; hence they greatly feared them. A god and a devil was equally to be
dreaded. Thus it was "a terrible thing to fall into the hands of the living God," and no les so to become the property of the other semi of fuel. $\qquad$ tyran
ity, fil ity, inds himself in spirit-life, possesing earth, and has the opportunity to control Moses or an Aaron, pren as a rood psycholo gist can control subjects without number, to be wondered at that he improves the chance to set himself up as a god instead of a Nero erning an ignorant tribe of barbarians unde repeated injunctions of "Thus saith the Lord" Is it surprising in this view of the subject
that willing obedience has been yielded, in that willing obedience has been yielded, in self-constituted gods? And is it to be wondered laws that have for ages been enforced with savage barbarity, under the authority and by
virtue of the command of a "Thus saith the virtue
Let it once be conceded that the same law has always obtained which now prevails, relation to spirit manifestations through media,
and that in some cases the control is so perfec hat the beholders of the control is so perfec oughly convinced that some higher power controlling; accordingly, it will be readily seen that where ignorance abounds an egotis a god, and the multitude would unhesitatingly fall down and worship him and yield implicit obedience to his expressed mandate. Thus gods have been manufactured from
time totime, and such gods have ever reflected the most terrible traits
worshipers were composed
The tyrant who assumed the name of the must have been, judging from the commands
and licences given through his medium, Moses, a far more despotic character than a Caligul or a Nero.
We call palpable truths, as founded on the soundest
philosophy. We predicate our argument philosophy. We predicate ourargument upon
the fact that man is immortal; that he enter spirit-life as he leaves this; that he can, with all the characteristics of this life, control a med um as a good psychologist does his subject
and having through this means persuaded

to render him absolute veneration, worship,
and obecience, under pin of never ending hell
torments. $A$ selfish priesthood is built up to

## 

$\left\lvert\, \begin{gathered}\text { We have often impressed it upon the minde } \\ \text { of our readers that knowledge is the savin of } \\ \text { the world }\end{gathered}\right.$ "We shall kno
 tioned will, on reading the same, know that the tioned will, on reacingtne same, know that the
thought will be aroused in the mind of the
reader, that it is dangerous for a certain class reader, that it is
to trow
tones.

| all such gods as those above analyzed-be they of the unmentionable name, the "grand, Omnific" character, or of the more recent origin, who assume to speak with so much authority through the Joe Smiths, the Brigham Youngs, or any other class of media. Belief in such assumptions is due to an ignorance of the Philosophy of Life. To the end, in some little degree, of awakening thought upon this great and all-important subject, we present the facts and their legitimate conclusions, fortifying them with the suggestion that good grows out of even so great a calamity as a belief in a vinductive, |
| :---: |

It is a matter of public notoriety that a certain
person who is "deeply pained" and her "warm friends" live in glass houses; yet they
coolly and deliberately throw stones out of pure malice. When it is too bald an imposi-
tion to insinuate against Brother Jones' moral
character, then the priestly cry is raised anint character, then the priestly cry is raised againot
his paper, that the "Search after God" is an
"s Then comes the contrasting of the Religio-

God," by our associate, are sacreligious-aye,
blasphemous! Let us assure them, however, Our only reply to this discrimination agaiant

|  |  |
| :---: | :---: |
| the molecular atom or monad up through all | Spiritualist of April 20th, 187 |
| higher degrees, to and including the sweeping | in. |
| intelligences that constitute the myriad throng | quiry as to the practical outcome of Spiritual. |
| composes the highest circle in spirit-lif | ism. It has a right to so do. A spiritualism |
| e can conceive | that does not make the dishonest honest; the |
| hav | liar truthful; the sensualist pure minded; the |
| gods of the past or present | uncharitable charitable; the manicious mil |
|  | four-fold, 'is not worih the paper it epots. |

RELIGIO-PHHOSOPHICAL JOURNAL.

|  |  |  | z2hiladelphia d Jepartment. <br> BY. <br> HENRY T. CHILD, M. D. |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |
|  |  |  |  | The great mieslon of ufe is to purify and unfold our own touls into the most perfect conditions of harmony-the highest growth which our surround- |
| hurch was well filled Sunday announcement that alady, |  |  |  |  we mumt be willine to oto whatever ourt hands find |
| under inspiration upon a subject by the audience, At her sug |  |  |  | humanity. It may be to lieal their bodies, for this is a much more general work than we bave yet |
|  | Dear Journal:- I learn that my beloved father passed on to the higher life on the 9 th | From onr Fireside (Centrilia, Mo.) Guard. Ahort time since ar town wes favered |  | learned to appreclate-a work in whleh almost all |
|  |  |  |  | find their proper uphere of labor in life. It may be |
|  |  |  |  | disirese "Kind words never die; ", and It remalns <br> to be true, that " worde titly spoken, are as apples |
|  |  |  |  |  |
|  |  |  |  | of gold in pletures of silver," they will be treasured up. $\qquad$ |
|  |  |  |  | The great mission whleli will contisue to be oure througbout aill ancongenialities and the when we lay Hons which seem to be forced upon us here, |
|  |  |  | Man, Know Thyself. |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | made a feartul miltoke, in supposing thit his <br>  fallen ones, while it has nothing to do in searching tor the good that llee porice, thay be decely in |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | Gicre are many of thofe whom the world thus condemns, who have overcome much more of vil than the brightest saints who have ever walked the earth, and who have thelr reward for thus $\qquad$ bessed are they that over- |
|  |  |  |  |  |
| mn the opposing opinions |  |  |  |  |
| and expresion. Hence we suffe |  |  |  |  |
| Tree fundamental ideas of the revival are: |  |  |  | The higheet knowledge that we have been able to attain of ourcelve, teaches us, frret to swcep in otir-ligares and before our own doors, and then in |
|  |  |  |  |  |
|  |  |  |  |  |
| who shall die for the salvation of men. Hence |  |  |  | kindnets and brotherly love to offer a belping hand to all whom we can Influence. In this way we shall "bind up the broken-hearted, proclaim |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | that the nearer we approach to perfection in our own couls, the less will we be inclined to condemn our brother or sister. But seeiser the ealues |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | influences of these, and, by the manifestation of our love, bring these nearer to us, and in this gearness of soul is the grestest source of strength |
|  |  |  |  |  |
|  |  |  | condition, and alwass brings sunetling dappledto its waited |  |
|  |  |  |  | We do not now refer to that interior soulloove <br> which binds one man and woman together in a blieftul uniun that grows stronger and more beautiful with the growth and unfoliding of their |
| me worship of any other, prohibiting recourse |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | beautiful with the growth and unfolding of their Bou-natures, and which, we believe, is eternalinits duration. We mean that humanitarian feeling |
|  |  |  | zealous, to condemn, and consign these ignorant and undeveloped-it may be wicked ones, to an eternal hell. The people have been particularly | (tartion. We mean that humatitran feeling |
|  |  |  |  | an $\begin{aligned} & \text { of the love of God in out souls 'torit we lere not } \\ & \text { our trother whom we have sen how cen we lore }\end{aligned}$ |
|  |  |  | eternal hell. The people have been particularly careful to carry out this part of what they supposeto be their God's decree, and they evince their adherence to him by the earnestness with which |  |
|  |  |  |  |  |
| ent, laid it upon the hands of the priest- |  |  |  |  |
|  |  |  | they carry thls out. <br> Thousands in the churches, and many more out of them, within the last quarter of a century, have discovered that they have mental and spiritual discovered thal the hive me the hare become |  |
| , |  |  |  |  |
|  |  |  |  | come and dwell with us; and seeing them face to face they will refoice with us in our triumph over |
|  |  | den the man excl |  | sin, and suffering, and death. Then shall the kingdom of heaven come into each one of us, and we shall have no need to say one to another, behold this kingdom ! for each shall realize it as the dwelling.pplace of the soul wherein peace andjoy thall abide forever and ever. |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | that living knowledge which makes their souls truly happy. Many persons in the charehes have experienced this gospel which the angel-world has | oy thall abide forever and ever. |
|  |  |  |  |  <br>  gratitionity. |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | Past from earth-life to spirit-life, from Pierceton, Ind, April 16th, Yores Norif, agcd 83 years one month, and two weeks. He was a devoted Spiritualist. |
|  |  |  |  |  |
|  |  |  |  |  |
| ker accounted for the |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | chil of Prederic and Emilj S C Cowlicoconte, aged 3 |
|  |  |  |  | atamen |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | Ster |
|  |  |  |  | ${ }_{\text {ong }}^{\text {ong }}$ |
|  |  |  |  |  |
| res. For a while these revivals in. lat and we shall |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | be never was a "Bible slave," spperstitionsly accepting every word therein as the voice of God. He was a gonu- |
| , |  |  | "Have stolen the lyvery of teaven |  |
|  |  |  | These are they of whom Christ spoke when he sald, "Ye generation of vipers, how shall ye |  <br>  |
|  | on earth can matchit, for the merchand dise o it is better han silver, nad the gain thereo |  |  |  erpiretions of joy at teing to ncar heme patient of |
|  |  |  | acense them but asks them, "how ean ye," etc. This class are among the fiercest and most bitter in their judsment and denunciation of othere. | axpterens of his present suferings, his dying eyes lit up with happi- |
|  |  |  |  |  |
|  |  |  | in their judgment and denunciation of others. We would say to these-friends, brothers and sisters, search your own hearts as with a lighted |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | ver been in a pub |  |  |
| asked in all seriousness. She denied that there |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

RELIGIO-PHILOSOPHICAL JOURNAL.

$\stackrel{8}{a}$

## 

cer
yor
oof
of

## -

Westrield, New





${ }_{c}^{\text {th }}$${ }_{80}^{\text {ch }}$


## The following is my reply:

 delayed answerinn yoursecond leter (or date
March 25Lh) until the present time, for three I. . was too much occupied with my even-
Ing sance anc clairvyyantexaminations, which
continued up to the hour of my departure, to










 and works of Modern Spiritualism, and then I
an reaty to meet you
Until you do this, or accept the proposition

 Yiil work shoulder to shionide
form of progres,
Sincerely
Ind



 asserting we could see no use for one excep
for the few to make slaves and tools or the
many We took on that occasion, that when truth would
not sustain iseelf againt error, your occupan
tion, sta tion, as as a ournalist would ease. The fruit
less saarch tor such a being, by brother Traucis
for the





 which has been generally accepted by scientific
men, that there are but two divisions in nature namely, foree and matter, will soon be fol
lowed by another sten, which from my pres ent stand point, andep ail the inhormation Mr prese
obtained here mate analysis of the universe there will be be
found to be onthing but force, hat which is
known as matter being siont product of moditifations of force. Thais is he
phat orm on welich 1 stand alo
 brond and eternal patiorm of truth, so grand
and yet so simple, all the universe is is unit of
年 rorco from which, there is no escape.
satas
Passing the balanee of the articie as unne
cessary to sustain our position, we will merely quate the twe cosing paragraphs:-" "19th
That spirits will soon be able to give to the
wotr
 the race in spiritilife and on earth are segresulta
neousu
 opments. now we feel that we areno longer alone;
that this bond of union for which we have con
 planet. irmation of long cherished opinions, comin from such a source, give rise opinions athin oom sain
isfaction that to be appreciated must be real
ized.
$\frac{\text { April 6th, } 1872 .}{\text { Courtney, Texas. }}$

| and |
| :---: |
| name |
| ande |





## 

## 



$$
\begin{array}{ll} 
\\
\hline
\end{array}
$$



|  |
| :---: |

have received
phases whes whicent mention but one or twe twe tome under my observation






 hands. lady, whom I know well, the wife of
one of our oflest and most estimable clergy-
onen cousidet
 ot helplessness to literaly arise from her bed
and walk , and after hryving been a sufterer for
months, became entirely restored. Another lame wast way rostored restored instan-

taneously, but every vestige of swelling and | unnatura |
| :--- |
| appeared |
| A litll |


 she wass raised on her feet.
 of an innate power that has lain so ong dor-
mant? And is it not probable, that a very thin
 St. Louis is a hard field for the spiritual la.
borer, for it is truly a Catholic city; and while borer, or it it truly a Cathoric city; and whilie
a verr large chass of our citizens thie most lelite and inteliligent cannot deny the miraculons
and spititpower inside the echurcc- It is only men, eminent for their moral and intellectual
bearing, like Dr. Persons, who could command the respeet and confidence of our city VEurss
Springfiela, Missouri.






aimost perfect happiness. Thave almost fett,
upoo r readig of his woinerfil writing upon
the slate, that upon him should depend my future belief. He must be a defender of
 have.
Thanking you for the good I feel I have ree
ceived from the Jounsast, and wisling you all ceived from the Jounkinat, and
success in in it publication
Yours Respectiluly Milbury, ohio
Dear Brotukn: 1 received your letter in answer to the one I wrote you, and now
inform ounhat my papers ane all right
Brother Shaxfield ivys here and is my hear neighbor. 1 don't kuow bow to express my
graitude for your kindness in sending mey your
 by different mediums that 1 was mediumistic
in very marked degree. And, for one, , Mrs.
Severe ientanced often enooght on ophace some faithin in
inture
it have, at differemt ti
cine









| the mens |
| :--- |
| Toura in |


| TALOGUE OF BOOKS |  | gauertismunts． | yrew adurrtismments． | \％ew gavertismments |
| :---: | :---: | :---: | :---: | :---: |
| aral Puisming tix |  |  |  |  |
| 2 |  | Microscopes． | BY THE |  |
|  | ， |  | Positive \＆Negative |  |
|  |  | \％ |  |  |
|  |  | T ${ }^{\text {a }}$ |  | OREAT OHANCE FOR ACENTS， |
|  |  |  | ． |  |
| Sumicua |  | c．． | ）\％awe |  |
| ， |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | more |  |  |
|  |  |  | deve |  |
|  |  |  |  |  |
|  |  |  |  | VOICR Of Prayeri． |
| 2mem |  |  | our money for them to PROF，SPENCE，at the rink； ending all eums of five dollare or more in the form of |  |
|  |  |  |  | Now |
|  |  |  | \％amm |  |
| Wextemen |  |  | $\cdots$ | CRITICISTM |
|  |  |  |  | theologioni inta of dittr． |
|  |  |  | Address Prof．Payton Spence，M．D．， Box 5817，New York Cry． |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | scievce of evil； | Ernest Renan＇s Works． |
|  | m |  | First Priniciles of Human Action． | Aro or Paul |
|  |  |  |  |  |
|  |  |  | 何 |  |
|  |  |  | 込 |  |
| \％ |  |  |  | AN EY |
|  |  |  |  |  |
| Uay mixame | ， |  | SEXUAL PHYSIOLOGY． |  |
| inmideli inime cois |  |  | A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDANENTAL PROBLEMS IN SOCIOLOGY． |  |
|  |  |  |  |  |
|  |  | STRANGE VISITORS： |  | wari |
|  | $=2$ | Ifinal |  | ${ }_{\text {Remem }}^{\text {Remem }}$ |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | mmo |  | MAN SN |
|  |  |  |  |  |
|  |  | W Dwelling in the Spirit－Wo |  |  |
| Man the Image of God，by anings from the Past，by G ． |  |  | The Lyceum Guid |  |
|  |  |  | somas，hymns，And chant | Finmat |
|  |  |  |  | Astounding revelationt |
|  |  | turition without pail ； | Marcilies anil Calistheics |  |
|  |  | Dirations | Togeteren mit | －diemonetratio |
|  | gew gaverisemmuts． |  | seswe sum |  |
|  | NATURE？ |  |  | APOCRYPHAL NEW FESTAMEIT， |
|  | if restorative |  |  |  |
| Tivizuit |  |  |  |  |
|  |  |  | This book is complote ln cevery particul | THIE BIBLE IV THE BALANOI． |
|  |  |  |  |  |
|  |  | \＃KORAN， |  | mos |
|  |  | The Atcoran of Mohammed． | and |  |
| T3 |  |  | Prof．Wm．Denton＇s Works． | Hemwem onill |
|  | ， |  |  |  |
|  |  |  |  |  |
| \％ |  | min misumeme |  | $\cdots$ |
|  | ${ }^{\text {m }}$ | manath mememe |  |  |
|  |  |  |  | The Fount |
| \％ab max mix | m |  |  | Tr |
|  | xmomb |  |  | Jetaf R |
|  | 边 | texpt Triouscip |  |  |
| \％ |  |  |  | THE LAW OF MARIIAGE． |
|  | $x^{x+y}$ | SEVEN－HOUR SXSTEM | 边 | 二上＂\％ |
|  |  |  | Temminam |  |



