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

SPIRITUAL PHILOSOPHY

DEVOTED TO

MOSOPHICA

# VOLUME XII.

TRUE ISSUES AND THEIR METHODS.

The learned logician that rightly deduces

from certain fixed premises, may properly say "therefore," and the world moves onward; but

f both, or even one, of his premises be not

true, or his deduction not logically correct,

The huntsman, with faultless rifle, powder

and ball, with true and steady aim, brings

down his game; but if there be one defect, the game is simply scared, and runs away, and can

bot be approached again. The traveler, along the direct road, will gain his point; but if his

direction be wrong, the greater his effort and speed, the greater his departure, and the worse his plight. When the youthful David marched

against Goliah, one stone planted between the eyes brought down the giant. If he had harled whole mountains, and not well directed,

David would have been weary, and the defier

of the armies of the living God unharmed. The great Napoleon marked the commence-

then there is "confusion worse confounded."

BY JUDGE EDMUND C. HOLBROOK.

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

# CHICAGO, MAY 18, 1872.

#### NUMBER 9. \$3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS.

The daily Leader of this city gives the following account of the occasion:

"FUNERAL SERVICES OF MRS. BILLINGS.

"The funeral of Mrs Billings was largely attended, only a small portion of the audience finding room in the house. The afternoon was pleasant, and the people were comfortable out doors. The speaker stood near the door, and all could hear. The services were conducted by Miss Helen Grover, who spoke more with respect to the living than the dead. It was living and doing that made the character and helped the growth of the human soul. The ministry of spirits, and the welcome to the other shore was feelingly presented, and the glorious reunion was portrayed in original impromptu verse.

"Rev. F. J. Briggs followed with a few remarks, speaking illustrative of the spiritual philosophy, and spoke of his faith in the daily visitations from the spirits, and expressed his determination to live faithful to the doctrines of Spiritualism, through whatever persecution, contempt or scandal that might follow from such a life.

"The remains were followed to the cemetery by a large concourse of people, bearing testimony to the amiable character and worth of the deceased.

"The ceremonies were new to a great many present, and were listened to with seriousness, and really seemed to produce deep impressions.'

This is the first out-and-out Spiritualist funeral ever held in this city. Respectfully,

F. J. BRIGGS. Bloomington, Ill.

Sixty Consecutive Days Without Food.

[From the Iowa Voter.]

In the confused elements of the world, where gath agonizes to overcome error, and in the neglect or refuse. In entering into government, each one surrenders something of his tark struggle there are a thousand failures to absolute natural right, or what seems to be such, as an individual, for his relative right, and success, there is nothing so important to hose who would advance her cause, as to seas a member of community; the equivaet principles and issues that are vital and molent for what he gives being found in the addi-tional power which he receives. As man now neptous, and to elucidate and sustain them by reasons sound, fortified and absolutely defensi-ble. This is conceded all along, from the "Q. E. D." of the learned logician, to the "censtands in a relative attitude, it is the business of government to sustain his relative right at the expense of the more natural right. A good ter shot" of the illiterate huntsman. When government aims to impinge upon natural in-dividual rights as little as possible; but it must look to the highest good of all combined, and, as an approximation to this, to the greatest good of the greatest number. It is, therefore, tor; for the weapons of truth are few and sime, and can not be ultimately resisted, while the shafts of error, though they darken the air, must yet fall innocuous in such a contest. I say, in such a contest; for if the weapons of truth are not bared and properly used, then the enemy keeps possession of the field.

approximated to, more by experiments and de-ductions than by any *a priori* reasoning, or seeming axiomatic truths.

Governments are established to compel just-

ice; to compel those to do right who otherwise

THEARTS AND SCIENCES, LITERATURE

in itself and in its details, a compromise of natural rights—"I will do this if you will do that; I will yield you this if you will yield me that," In other words, government is a ques-tion of expediencies, as what shall be done un-der such a combination of conflicting rights, claims and interests? How much here shall we restrain, and how much there, so as to effectuate the greatest ultimate, the highest good of all?

It is well to consider, also, that governments, to be valuable, should propose to deal with men as they are now in fact, not as one might fancy they should be-upon some higher plane of being; nor as they may be in some ingher plane of being; nor as they may be in some far off golden age, when they shall have graduated out of their present infirmities and imperfec-tions; nor only with the few, the exalted, the wise and good, that perhaps need no govern-ing, but with all the people as they are, in all their qualities, "good, bad and indifferent," and ever for the purpose of eliminating the and ever for the purpose of eliminating the highest good to the greatest number. I would make, Mr. Editor, these remarks ap-

plicable to many of the proposed govern mental reforms and would-be reformers of the present day, not excepting the woman suffrage movement, that many of the issues now made, and their methods, are false; but for the want of space that belongs to you, I will pass them by, and come directly to what I wish now particularly to notice-the false issues presented by Mrs. Woodhull in her address in Boston, on "Social Freedom," as she calls it, or on Free-Love, as others call it. I mean *false* according to my view; and though it may be deemed late by some, and not called for by others, in that her proposition is so intuitively unreasonable that it has no capacity of life, yet as many in some way suppose, there is much of truth in it, or, at least, see nothing that is untrue. As I think there is a fatal error in it, I will, by your leave, lay it before the readers of your valuable paper, for whatever of their consideration it merits. An epitome of her allegations as to love, marriage and divorce (for I can not quote at length), is this:

the Woodhull theory. What is it? What answer?

Another fatal error, cognate to the others, in the Woodhull theory is, that there are but two parties to a contract, and so persons can enter upon any contract they choose, and retract and abandon when they choose; whereas I insist there are at least three parties to every contract. The two that contract in their limited sphere, and the great public represented in the government, which either permits, approves or condemns, and will enforce or annul, as it thinks best. This third party is never adverted to in the Woodhull theory, except in a very remote and gingerly way, as simply a force to prevent any interference with the in-dividual contractors. Now, is this so, or not, that government may say, that in this way and manner you may contract, and not otherwise, for it is against public policy, the greatest good of the greatest number that you should so contract?

Take the right of eminent domain, so called, the right of government to take private prop-erty for public uses. Does it exist, or not? I have certain property, say a piece of land. My right is to hold and enjoy it as I please. It is my way of seeking happiness; but is my right absolutely inalienable, and subject to no interference? The government—which is the people-wishes it for a road, a common, a market place, a public wharf or a school house, and takes it, giving an equivalent. My right to lo-comotion at will is natural. The government, having taken this land, builds a road and permits all people to pass upon it freely, and yet says, "When two meet, let each turn to the right; if you do not, I will make you responsi-

verted sense will answer in the negative. Then government can interfere, and limit, and re-strict the exercise of natural rights; and I beg to know why it may not do it in the matter of love, marriage and divorce, in all their essentials and incidentals, as well as in everything else. Government, in its counsels, which is the ultimate judgment of the whole people, may say that persons under the age of eighteen (or any other age) are inexperienced, passionate, short-sighted and disregardful of con-sequences, and therefore they shall be under a defined control of parents, guardians and myself, and a great injury may result to them and society, and the State, from their unrestrained action on the subject of love and marriage; therefore they are prohibited from marriage below a certain age, and also below a certain age they shall not contract or enter into the relationships of marriage, without the consent of their parents or guardians, or my own, in a certain way to be made manifest. Government, in its wisdom, from a consideration of all things, the correlation of all rights and duties, as they exist in society, and the influences that each individual and his conduct may have upon all others, may say that, inasmuch as I have the care and custody of property, and must regulate its descent, and as I have the charge and support of the poor and idiots, and insane, and foundlings, and also the education of people and their morals, and their highest good, and inasmuch as marriage should be based on *permanent* love, and in-volves the raising of a family, the work of years, and the acquisition of property and its distribution, and inasmuch as temporary marriages, entered upon and ended simply at the will of contracting parties may, on account of their reckless impulses, be highly injurious to them and to society, I therefore command that none shall marry, except with my consent and approval, through my appointed officers, who shall keep a record thereof for public use, and not until the parties are well satisfied that their love is of such a quality, and so deep and strong that they will love through life, and live with and for each other, and provide for each other and for their children, and will promise so to do; and furthermore, inasmuch as mar-riage, with condition of abandonment and divorce at the will of the parties, or either of them, seems to militate against the object of marriage, and the highest good of all-therefore I ordain that no divorce shall be had, except for certain reasonable cause, and shall be allowed only with my consent and approval after the existence of such causes for a certain period, and the proofs made public, and the decrees of my courts, who shall see that such rales be observed as to the parties, as to children, and as to property, as shall also be for the highest good of the greatest number. This, Mr. Editor, is the end of my argument at present. The whole theory of free-love is based on the assumption that government can not interfere to restrict or limit natural rights or their exercise, of which love is one. Now, if government can restrict a natural right, the whole Woodhull theory falls to the ground. The premises are false, and all deductions therefrom must be lame and impotent. But if govcrnment can not restrict a natural right, then how utterly powerless it is; how narrow and limited in its operations and functions! Mrs. Woodhull admitted and asserted, to give force to her argument, (and for once she was consistent in her logic), that government has no right to enforce a contract of any kind, which one, without the consent of the other even, refuses to perform.

all things. Government, as it has come to us, and as it is, is the aggregate wisdom of the State in its fullest and best expression at the present attained It is the ultimate of the highest wisdom and best sense of men in regulating the practical affairs of life for the highest good; it is common sense applied to the common affairs of life, and I do not think that extraordinary assertions, that are made in a general and glittering way, should be received with favor, without assaying them at least, in the gravity of the sense of the sense. the crucible of common sense; and if they will not bear the test of reason, it must be unwise to deem them practical in government, where a failure would be exceedingly damaging; nor should we be ravished and pushed from our propriety by a seeming bravery, for that may be no more than a reckless daring, more usual in a bad cause than a good one, and worse the more there is of it; nor by the expression of any sentiments because unusual, and given under some divine or other afflatus, while they are not true in fact.

In these days of change and affected improvement, I would propose an emendation of an ancient document, after which it would read, "Though I speak with the tongues of men and of angels, and have not *common sense*, I am be-came as sounding brass or a tinkling cymbal," and so on to the end of the chapter.

The conclusion, then, is, that all matters pertaining to love and marriage are as much proper subjects of control and restriction by law as any other. And the question, what shall be done for the highest good of all? is one of expediency, as in all other cases. I confess that I feel somewhat offended that this matter of free-love should be so successfully and per-sistently foisted upon Spiritualism that it can rise only with difficulty, on account of this ill-omened burden; and least of all should it be glorified by certain axiomatic principles, which are found not to be applicable, and thus gain a

ble in damages, and perhaps punish you." Now, can government properly do these things? I take it that no one with unper-

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reputation which a real demon of darkness,

ment of his public career by firing loaded cartridges upon the mob, when his predecessor had fired only blanks. Had he also continued he blanks only, the boys would have been delighted, and the mob would have still derided, anmoved.

There was much of a certain kind of learning in the schools of the dark ages. Premising that angels were immaterial, the church schoolmen questioned, if they occupied space? Could they pass from one point to another, without going through the intermediate space? How many could stand on the point of a needle? and like questions; and filled tomes with elaborate disquisitions and affected answers. Lord Bacon attempted to utilize their learning by converging it upon practical questions, a work not yet fully accomplished. Some one asked Franklin why it was that fish did not weigh mything in water? But the infidel, doubting Franklin, questioned back, if it was a fact that they did not? An example of great value to the cause of truth, but not yet fully effectual to all people.

But what is truth? It may be very difficult, and it may be presumptuous to attempt an answer; but this much I will venture: a truth is a correct statement of what is, and since every thing, fact or principle, is related to every other thing, fact or principle in the world, a full statement, to be correct, involves the consideration of both what it is in itself alone-an abstract truth-and of what it is in connection with all other things-a relative trath. I hardly know. I can not now think of any merely absolute truth without limitations, this side of mathematical axioms (and these definitions are man-made, simply for the purposes of the mathematical structure), that are practical truths.

Nature has involved us, and all things, in endless combinations, intricate interlacings and correlations of rights and duties, all and each bearing on, and affected by all others, in various extent and degree; so that what is asserted is an absolute truth is very far from being a relative truth, or a truth considered in its relations to all its surroundings.

A good illustration of the co-ordination of forces and resultant motions is presented by a view of the starry heavens. No star is moving in a straight line, nor in a perfect circle; but as one is affected by every other one, all impulsions and restrictions being the combined effect of an infinite number of influences, which can only be proximately expressed or understood.

What boy has there ever been of considerable brightness but has nursed the idea, and has trongly expected to discover perpetual mo-tion; but yet who has abandoned, on riper years, upon the full consideration of gravity and friction, hindrances that could not be overcome? In like manner, the youthful reformer, a mad, inconsiderate enthusiast, psychologized by one certain, abstract truth—an Aaron's rod that, with him, swallows up all others, in some way blinded as to its relationship to all other truths, plays high fantastic antics with public opinion for a while, but soon impinges on other principles of truth before unseen, and soon subsides from blazing revolution into the

An ancient fable relates that some inconsid-

stract rights? be stripped of nearly all their power and funcband, father, mother, and two sisters that were In the first of these cases, the Woodhull would say that the Thug, in slaying his fellow man, gets out of his sphere into that of the one tions, leaving it mostly an affirmation of nega-tions, and there shall be a new declaration of present and their husbands, counsel, words abstract, but as they are related to each other, of cheer and her good-bye, till she should be and this is true, though it may nominally af-fect in terms to do otherwise; for laws are for the whole people as they are related to each able to communicate to them through spiritual channels, which she has already done. Miss Helen Grover, inspirational speaker, rights, an aversion of old logic, and in them he slays, and should be restrained from doing shall be put a glittering phantasmagoria of words that, with a speciousness of general ab-stract truths, which are captivating but not practical, conceal the absence of relative truths with which we have to deal mainly, is not enso. I grant you, but how is it in the second case? Here is no physical violence offered— only personal action and example—on the part of those who are dressing and walking as they please. The answer to this is the criterion in other. The work of government is an adjust-ment of corelated rights, duties and depend-encies, a finding of the proper line between different claims, as planetary ellipsis, and to be conducted the funeral services appropriately, satisfactorily and with ability, speaking with enlightened earnestness from the depths of the tirely, in our relationship with all persons and "Knoxville, Iowa, March 30, 1872." soul.

1. That love is natural, and can not be compelled nor resisted by force or restraint.

That individuals have an inalienable right to love whom they please, and as long and no longer than they please, without restraint from any source.

3. That marriage should be based upon love, to continue while that continues, and no longer; and.

4. That these are natural rights, and government can do no more than protect one in the full exercise of such rights, by the restraint of all interference on the part of any one.

These propositions are put under the specious phase of self-evident truths and inalienable rights as unquestioned and unquestionable; and are put, too, with such a confidence and such a grandiloquence of language, and have so much of a basic truth in them, a very popular sentiment of freedom, that the minds of many are captivated, and the uncritical fail to see the secret error with which the whole is burdened.

My proposition is this: that government has as much right to interfere with the matter of love and marriage, as with any other right, natural or otherwise, with the principal fact, its preliminaries, incidentals, surroundings and consequences; and no matter how pure and sacred it may be. If this be so, then the Woodhull argument, or government itself, will fall to the ground.

In this connection it may be observed, that it is not with internal sentiments that government interferes, but with conduct and action. This is called a country of religious freedom; but is all conduct that may grow out of relig-ious sentiment, therefore, free? And must it be unrestrained? The Thugs of India secretly slay their fellow man, and do it under the impulse of a religious sentiment; and the Thugs, or their like, may be at our very doors; and shall it be said that we may not restrain the acts that may grow out of their unrestricted religious liberty?

Suppose there were a sect of Gymnosophists who, wise in their own conceit, and enthusiaslife, will be remembered and noted. She exclaimed. "They talk to me about the beauties tically mad in the matter of natural rights. unknown. should, in the exercise of their religion, imiof the spirit-world. I want to hear more of its erate youth thought himself capable, and got leave to drive the chariot of the sun for one tate King David, and dance in a state of nu-dity before their Lord; or appear in like plight dreary illness. USES." "He leaves a widow, a daughter and a son, A day or two before her death she became day; and that, by his rash and inexperienced hands, the heavens were set on fire. A parable which is, to the apprehensive, a vehicle of a in the churches, the lecture rooms, the semina-ries of learning, and in the market places and public walks; will it be said that government correctly impressed that she was enjoying the last revival of physical strength sufficient to Oh, what a cause is this free-love, that, in converse, though she would linger some time great truth. order that it shall triumph, governments shall longer. And one by one she gave to her huscan not restrain, because of their natural ab-Government has to deal always with relative truth and principles; with matters not in the pain.

clothed as an angel of light, may be able to acquire thereby.

Mrs. Woodhull, in order to give a logical position in the State to her pet scheme, or hobby of free-love-which is love, marriage and di vorce at will, without any interference on the part of government, society or individualsfound it necessary to disarm the State of all power to enforce any contract. Such a reform that required such an innovation, it seems, ought to cause alarm to all thinking people. One is reminded how Troy opened her walls to let in the wooden horse, and the consequence thereof; and, also, of the mythological story, that some god promised the children of Meden that if they would destroy their parent. he would revive and clothe with immortal youth, but who, after they had followed his suggestion, failed to perform; which story conveys this moral: that in important matters of State, mere mad-cap theories, without reason and experience for support, should be received with hesitating scrutiny, rather than with unsuspecting enthusiasm. Chicago, Ill.

In Memoriam.

On the 26th of April last, MRS. FANNIE wife of LEWIS P. BILLINGS, and daughter of Thomas A. and Sarah Drake, progressed fully into the spiritual sphere. Aged 27 years and 8 months.

The light casket that once contained the mature and seraphic spirit, was buried on the 28th. The funeral was attended by a large concourse.

Her earth-life is her best eulogy, and the only one needed by those who were acquainted with her. Few have lived and done as well. Living most faithfully up to her religious and moral convictions, which were both strong and clearly defined, with large charity and cheerful firmness, it may be truthfully said that she had not an enemy. All who knew her were her friends.

Formerly a member of an orthodox church. her impressive, luminous, loving and cheerful spirit was easily raised, by spiritual and angel influences, whose communings she loved, up to the truth and fruition of Spiritualism. Believing, knowing, realizing, that death was only an incident in our lives, aiding further progress-that it causes no separation of spirits, or spiritual communion, during all of her decline, up to its peaceful close, she showed the sustaining power of this truth, and the buoyancy that this knowledge gives. Calm'y, cheerfully, she made known her wishes as to all her temporal affairs, even as to her funeral. One of her requests must not be passed over, and I hope it will not be read lightly by any parent. She earnestly requested that her only child here, a boy about two years old, might not be influenced to attend any Orthodox Sunday school in his young and tender years, to have his unfolding mind darkened, and his young credulity imposed upon by their dark, absurd and cruel dogmas.

One remark of hers, characteristic of her

"DIED-On Wednesday, March 27, 1872, MR. GEORGE N. BOYDSTON, after an illness of near three months, occasioned by cancers, which were located in the back, near the shoulder, and on the face.

"Our deceased brother was born in Greene county, Pennsylvania, June 6, 1821. He joined the Methodist Episcopal Church at twenty-four years of age, and remained a consistent member until his death. A most remarkable fact connected with his illness almost defies belief. The general opinion has been held that two or three weeks is the utmost limit of a human being's living without food. On the 20th of January last he refused to take any solid food, his stomach rejecting anything in the shape of nutriment, such causing vomiting to such a degree as to create an utter aversion to anything like food. For three or four days a teaspoonful of wine was given occasionally; but this too was rejected, and caused such pain that it was discontinued, except at long inter-vals. Ice was all he could take for some time, and then water until he died. He lived thus without food for sixty days. All that could be considered an exception to this was that a couple of spoonfuls of coffee, on the Sabbatth before he died, were put into his mouth, and caused less distress, but were soon rejected by the stomach. On a few other occasions a little jelly or toast was tried, but likewise caused vomiting. Again a thin bit of dried beef was placed in his mouth, when the same distressing symptoms recurred. A little rice was tried, as the only other attempt; but this resulted as befere. If the jelly, rice, dried beef and coffee had all been put together they could have been contained at once in the smallest sized teacup; and had they been taken into the stomach, they could not have been sufficient to support the life of a man for two weeks. As they, on each occasion, excited vomiting, it is more than probable that they shortened, rather than prolonged his life. Thus it is proved that a man, under certain circumstances, may subsist on water alone for more than fifty consecutive days.

"His mind, during all this time, was clear, calm and hopeful to an eminent degree. He often sang several verses together of hymns that interested him in his earlier Cristian life. On several occasions he seemed, as he told the writer, to have visions of 'the other shore.' Once a beautiful ship was seen, whose numerous passengers thronged every portion of its decks, all arrayed in the most splendid and shining garments; and among them his deceased mother, brother and sister in a group, beckoning him to come. The mother was all beautiful and glorious-not wrinkled and grayhaired, as at death. So of the brother and sis-ter, and the whole of the ship's company. The grand sight seemed to fill him with perfect ec-

"Again he seemed to see the 'river of death;' multiudes of decrepit, sick, lame and weary ones were seen descending on the hither bank; but on the other, as they ascended from its waters, all were bright and joyous, and seemiagly with renewed life and springing tread, walked forth to the joys of immortal life. Several times he spoke of others of a similar character, which cheered his long and otherwise

to struggle a while longer in life's conflicts, cheered, we trust, with the hopes of a happy reunion at last beyond the reign of care and "Had his perfectly resigned state of mind anything to do with thus prolonging his life to such an astonishing degree? Were his vis-ions real glimpses of the promised land? We may not know certainly: but they were surely some of the first-fruits of a Christian life, while yet lingering on the borders of eternity." "Respectfully, E. L. Brucos." E. L. BRIGOS."

# MAY 18, 1872

# Original Essays.

[Jons Bnows Surra is open for engagements to give a course of independent lecture on the "Science of Human Life," in Pennyisania or adjacent Stater, during the pring and summer, West during the fall, and South in tweek in which eight lectures will be given. riz: "The Sci-ence of Human Life"; "Republican Government—the True Principkes"; "Universal Suffrage"; "Temperance— True Principkes"; "Universal Suffrage"; "Temperance— its Moral, Legal, Physical, and Medical Aspects"; "La-bor and Capital—their True Relations"; "Vegetarianism in the Feodution of Man"; "Man—his Spiritual, Moral, Physical, and Social Nature"; "God—in the Science of Life." The First, Seventh, and Eighth Lectures embrace the subject of Spiritualism. Permanent address, 812 North Tenth Street, Philadelphia, Pa.]

#### DEDICATION OF THE TEMPLE OF LIGHT.

#### From John Brown Smith, Our Traveling Correspondent.]

On Wednesday evening, April 17th, a goodly number of persons gathered at the new Temple of Light of brother D. S. Cadwallader and sister Maxwell, recently opened at 241 North Eleventh street, to lend their presence and sympathy to the new enterprize, of establishing a Spiritual Home for media and other friends of Progress in this mundane sphere, where they may receive sympathy and shelter-independent of the cold outside world. I believe it is the first practical attempt, in this city, to establish such a home, where Spiritualists may congregate, and find comfort and food for the

physical and spiritual man. Mrs. Kattie B. Robinson kindly consented to preside as the instrumentality through which angel friends could meet with earth friends upon a plane of peace and harmony, as the most appropriate emblems to commemorate the inauguration of such a useful enterprise; and may the projectors reap a golden harvest, by thus doing practical good in more ways than one.

#### PHILADELPHIA MEDIUMS.

The various phases of mediumship are silently at work with an influence potent for good, in breaking up old theological instructions and effete ideas, as exhibited in the diverse ramifications which lead to the avenues of thought in all classes of society.

From the Roman Catholic father church, down through all grades, to the most liberalized sectarian and materialist bodies, their members exhibit a growing curiosity to explore the truth or falsity of immortality, as exhibited through the phenomena of mediumship, and fail not to encounter the old-time "ghosts" after the going down of the sun, with a bravery which puts to shame ancestral teachings.

It is very easy to cry "humbug," when strangers are the mediums; but when members of the Orthodox household become, through the insiduous influence, instruments of inter-communication between both worlds, it is far more difficult to cry "devil and humbug," and these phenomena are ever forced upon the attention of thousands of families, who would never dare to go to public places, or even private mediums; thus these facts give an element of universal propagandism, which makes it simply a question of time, when the old father church will be buried in the cave it has dug for its own dead body.

The inquiring mind is ever ready to grapple with the phenomena of nature, and endeavor to discover the fundamental laws which always lay back and form the science, which, when understood, will unfold the necessary conditions for the production of such pheno It is a pity that scientists should acknowledge the phenomena, but immediately go to the extreme, and ascribe production to causes, which only in part cover the whole facts, and are totally devoid of demonstration, while they stoutly deny the only rational explanation yet advanced, and demonstrated to be in accordance with logic and facts. It is rather amusing to hear would be scientists admit that they can demonstrate that matter has an existence in elements so refined, that our physical senses cannot take cognizance of it, which they are pleased to designate as "ether," and then immediately assert that spirit can have no existence independent of physical matter, because they have not been able to find it. How long is it since they found "ether," although it had existence in spite of their ignorance? Again, others will admit that they believe there is an element of identity in every individualization in matter, which insures that successive worlds, plants or animals, will be superior to those preceding them, which is acknowledging a principal in matter which re-tains all past intelligence acquired in the dif-ferent stages of evolution, which is the identi cal spirit-principle claimed by us. But imme-diately they exhibit strange inconsistency in denying that this principle of individual iden-tity can return and psychologize the brain of man, and thus establish its identity, through known personal characteristics; and then, in the same breath, assert that one mind can psychologize another, without personal contact, and impress its thoughts and personal charac-teristics on the subject. If an operator can do this without physical contact, why may he not more perfectly, when his mind is liberated from the body? Some mediums fall unconsciously into the error of not distinguishing between the mesmeric condition which enables the operator to read the mind of the subject, and true spirit control, and thus, unknowingly, are oblivious to the fact, that they are reading the mind of the subject, instead of receiving spirit impressions. The phenomena of mediumship are as necessary to Spiritual science, as any of the sciences; and hence, true scientific students of nature will recognize this fact, and work in good earnest for the discovery of the laws of spirit control. Science works unceasingly—clearing away the rabbish of theology, and will yet illuminate the laws of spirit unfoldment so clearly that there will not be left one "bit" of a foundation in nature for a single *ism* to rest upon; and even what is called religion to-day, will sur-render to the increasing light and glory of a true science of life. Go on then, Mediums, in every phase of de-velopment, and give us the phenomona which baffles and muddles narrow-minded pompous scientists, and perchance some true students of nature will delineate her foot prints in a way to open the eyes of the self-wise solons. We have a good number of mediums in this we have a good number of mediums in this city of Brotherly Love, with various phases of mediumship, and who are all doing a good faithful work for the cause. We will refrain from personal notice of them at present, be-cause we have not sufficient data or personal acquaintance with some of them, to form a correct opinon of their individual phases of correct opinion of their individual phases of mediumship. Brother H. H. Smith's statement in the Jour-NAL of April 27th, that "it is absurd in the ex-treme to say that animals ever get to be men, or men animals. Everything is a phrenologi-cal function of God, and must ever remain so, to make God eternal and immortal."

gical function of God," of course the corresponding functions of man and animals are the same functions of God. We know that physical law controls and determines to what extent any function of man or animals will permit the manifestation of spirit through it; hence, physical law controls the manifestations of any function of God. Why, then, is it absurd for the functions of God to be called animals when passing through the evolution of animal life, until, by a successive series of reincarnation, it comes to the conformation of man's body and brain?

It is the same "function of God" all this time, and is merely occupied in progressing through this difference of physical conformation (or capacity.)

The brother speaks of, and consequently it is eternally the same function. Spirit of man or animal can never grow or increase in intelligence, because it is an individualized part of God from all eternity; hence, nothing can ever be added to or taken from it. All development is finite, and belongs to finite evolution, through matter. It is one of the grandest conceptions possible, of the universal brotherhood of God, that he is so benevolent that the same functions are manifested in the infinite diversity of capacities exhibited in nature, from the first and last orders of formation. It dignifies all life to thus view it, and elevates our conceptions of God, making him our own brother, instead of a despotic ruler.

Philadelphia, Pa.

## Spiritualism v. Departures. BY J. D. STILLMAN, M. D.

The liberal tendencies of the age to investi gate all subjects, the result of free schools in a free government, guaranteeing politics and religious freedom, has had a salutary effect on divesting the mind of all that superstitious fear that forbade the general progress of spiritual investigation, as it hindered the free expression of theoretical views of social and political problems, that have many times, in the history of the race, had a certain amount of attention. The opportunities for spiritual manifestations, and what are now treated as depart ures, have been always co-existent, though it may be properly assumed, they have no necessary connection with each other. Spiritualism proper only relates to the fact that the spirit, which is the unseen clothing and active machinery of the human soul, whether in the body or out of it, has the power to change its conditions and represent itself outside of the general appearances of physical law, to leave the body and return to it in life, to leave it at death and return to mortals by various sensible and insensible means, subject to sympathetic attractions and conditions for its manifestations, either as impression, inspiration or guid ance and control of the machinery of the intellect-the moral, social and passionate, or the physical body alone, separated from these general functions of human will. Among all nations, and in all ages in religious literature and philosophy, its manifestations have given a character to all institutions, and an endless diversity to all thought, action and their results, the various forms of government and religion, under which the world has been moulded or governed. But the spiritual life is beyond the manipulation of human desires, however much such an admixture is sought.

Reforms call forth a particular diversion of the faculties to some particular relation, and magnifies the importance of one affection or principle to the inclusion and exclusion of others, to overlook the new relation of spirit-ual agencies to every condition of each indi-vidual being; hence they beget fanaticism, monomanied and an unbalanced representation of human character, which is alike prejudicial to spiriual influences, and their harmonious development. The diversion of spiritual in-quiry to reforms, is to clothe the unsolvable essence of an unseen world in all the idolatry of forms and ceremonies that cluster around wood and stone, or human personifications, none the less idolatrous, with which the world is filled. Our own faculties and judgments are given us for use and development. Experience, observation and history are the materials upon which they progress to the practical adoption of the best modes of life and happi-ness. Earthly life is always subject to the same general needs. The human mind, though organized to be subject to all conditions of change, has its defi-nite purposes and ends to fulfill, and learns by its own experiences that are peculiar to its composition and condition, what is life. To confound appreciation and respectful regard of individual personal attractions with the sel-fish desire to absorb the individual possessing them, by sympathetic power, and to revel in the charms of the masses for personal happiness, is, I consider, unworthy of those who claim any knowledge of spiritual influences. To undertake to discriminate between love and lust, requiring a higher standard of moral ethics than the assertion of dogmatic rights that ignore all the conventionalities of sacredness that pertain to the married relation of individuals for this purpose, not less than to the purity of innocence which, under such a domination of theories, would have no existence. A large consideration of such preservative moral restraints as is necessary in any condition of society to prevent excesses in any one direction, limits this freedom (that when too clamorously exalted becomes licentiousness and tyranny), and therefore becomes both politic and wise. Love can only be considered spiritual when subject to these protective re-straints that exalt its purity above selfishness, as lust. The ignoring of these restraints in what is termed as freedom of the aflections, gives an unqualified definitition of free-love, as it does also to free-lust, the mere selfish manifestation. The inharmonious, restless nature may or may not be interested in the social theories, that would so compound discordant elements into a harmonious mixture by adaptation; but this pertains alone to social chemistry and the definite study of mind, and the laws which govern every faculty and passion, according to organization, cultivation and exercise, or parental origination, but has little to do with the spiritual facts that interest the world. Hence restraints are just as necessary for hapness as freedom. The unbridled will and covetous desire for unrestrained freedom is as sure to end in disappointment, misery and evil, as it is to degen erate from a moral, intellectual or social selfishness to physical passion, and results in an-archy, discordance and the wranglings of discontent, or the very selfish passions, than which no better definition can be given for which no better definition can be given for lust. Hence free-love necessarily includes free-lust, and the assertion of inherent rights be-longing to one which do not belong to an-other, desiring or demanding the boon that gives happiness, and hence either becomes a purchaseable commodity or tyranny instead of freedom; selfish licentiousness, rather than be-nevolent purity, and opposed to all spirituality. Spiritualism, if it means anything, practic-ally, as a general rule of action, negates all selfishness that pertains to this life for the ultimate, the future of sublime principles that pertain to the development of the soul out of physical relations; and canthly affections into seek the good of others as the purest happiness attainable here, as well as hereafter, in blessings to all.

If Spiritualism is to further spiritual happi ness, it can only thus legitimately secure it in this direction, rather than in the affectionate and selfish, that pertains to the continuance beyond this life of social or animal needs and physical desires, which only pertains to the laws of corporeal organization and earthly existence in a tangible form, which, if perpetuated, must seek again an earthly form for its manifestation upon the same plane, with no higher object or end.

To descend in the order of creation to the animals of instinct for our laws and examples to guide man as a spiritual and intellectual being, is only in keeping with the tendency to submerge the prospective of man's spiritual nature and gross sensuality and lust, which is entirely unworthy of the progressive nature of spiritual truth. Our uncongeniality and desired affinity is but a sacrifice of the nobler efforts to harmonize ourselves to the conditions of life, so that a supremacy may be established of spiritual power over the terrestrial, to demonstrate the divine power of the spiritual over all inharmony, by the unfailing active principles of moral truth as the true compass for the development of perfection and happiness as spirituality.

The question of habits, food and dress, the equalitity of different races, and of their sexes in politic and civil rights, are problems only solved in that advanced age of civilization, where all these conglomerated elements of society are made homogeneous by following great principles that unite all the diversities of our feelings and interests in the grand governing principles of the universe in which all is harmony. This is doubtless the undiscovered essence of spiritual love, which is just the same in the spiritual spheres of progressive perfection as it is in its lowest spheres in the human experience of earthly life; but it is, wherever it exists, a power that does away with all inharmony, and destroys all the antagonisms between selfishness, individuality and a sacred effort to be in unison with the highest influences that perfect general good and general advancement.

The imperfections of all religious systems are demonstrated by their practical results. Spiritualism, as a religion, can never be superior until it is concentrated into unfailing principles of action, that produce no bad results, but are wholly spiritual, without evil. Hence the less material adjuncts that are carried along under its name, the more free will be the disclosures of spiritual life; for these aspirations will bring always the corresponding demands of the mentality through which these aspirations rise. To fetter Spiritualism by making it terrestrial, is only to subvert the economy of order, that places the spiritual beyond and above human control, working out through all the definite operations of unknown natural laws, the infinite problems that are dependent upon conditions and progressive cl ange for all grades of development and future good. It should always remain questionable how much human wisdom and its sagacity should appeal to the spiritual for a sanctum of its progressive efforts. The two worlds are here widely separated from each other, and are dependent upon different laws: the one is terrestrial and human, the other above these

earthly laws, and spiritual. The mission of Spiritualism is to create an interest in the future life, which tends to substitute for fictitious and mechanical morality an active, earnest desire for a natural development and perfection that will become progressive at every step in life. As it institutes conditions for future progression in the life to come, then each individual learns to become self-governed. Still to contend against law and restraints utterly unfits, by the very nature of the contention, the individual from having these principles of harmony, that dem-onstrate self-government, under any conditions that may be imposed by them. This makes it apparent that moral axioms, as intuitive, spiritual truth, which develops the individual into progressive harmony, is beyond all organized means for securing great reforms in any or every direction, and must be regarded more for its influx into individual life, as the result of earnest and passive receptivity that comes to us from aspiration and interest in the spritual progression of the mind, than for the phenomena, or the ethics of theoretrical reform. St. Louis, Mo.

detected assisting the manifestations, while yet, in fact, they were securely tied, and the knots scaled! And a gentleman who traveled with the Davenports says he has seen the "double' of one of the boys some distance from where he knew his physical body to be at the time.

Does the spirit leave the body tied in a chair, and go to work itself to produce the manifestations? I think not. Their spirit-guides take on the aura-magnetism and conditions of the boys to such a degree, that they nearly resemble them. This they are obliged to do to produce the desired results. Hence, ink squirted upon the hand of the spirit exhibited through a hole in the cabinet was electrotyped upon the hand of the medium. It is not likely that the medium's own hand was exhibited, while it was securely tied and sealed! Grant, however, that it was; what power but that of the spirit could loose them in such a manner?

The philosophical consideration of the question of "doubles" leads to an explanation of 'clairvoyance" and "mediumship" generally. We know that many clairvoyants assert that they leave their bodies, but a due consideration of the laws of magnetism and psychological control will remove all the fog, and show us the true source of all our claircoyant impressions.

Some would have us to believe they are clairvoyant-independent of spirit-control. They dislike to be called mediums. But no clairvoy ant can prove himself or herself thus free from spirit-control while admitting the Spiritual Philosophy, since it is on all hands acknowledged, that we cannot always be conscious of such influence.

On page 675, of Nature's Divine Revelations, Brother Davis, in the trance state, was made to declare this truth :- "The laws of magnet ism teach us the same principles, hence, how can clairvoyants know that they are independent of the spirit for the knowledge they pos sess? They cannot. It is impossible. And it is equally impossible to be independent of the spirit-world." And it is a remarkable fact, that nearly all clairvoyants and professed mediums. When a seer, therefore, falls out with his mediumship, as did P. B. Randolph, his guides let him become, as he thinks, independent.

Spirits must humor some mediums a great deal, in order to carry out their purposes. Hence, they grant them "intromissions into the spirit-world"-all of which is clearly comprehensible under psychological law.

Mrs. Pierce, my companion, at one time began to grow weary of the work. She had labored long for the public as a test and medical clairvoyant. The spirits set her at work again by several new developments, and one was this:-They would take her mind while in a trance-through numerous scenes in the spiritspheres, which she remembered upon awaking. Now there is no question but that she was under spirit-control, and must suppose it was necessary for her own spirit to leave her physical body, in order that her guides might show her the beauties of the spirit-land!

The ignorant and uncivilized have always believed that the spirit left the body during our dreams. If we were to rely alone upon our impressions, we might conclude so too. There is just as much reason in it, as in the cases of "doubles," or of clairvoyance.

The more we investigate this subject in the light of our magnetic and psychological relations, the firmer become our convictions, that the presence and agency of spirits furnish the only rational solution of these mysteries. Waco, Texas.

Much rule has resulted in much rain, in all ages, and not the ruling of self, but of others, seems to be the drift of ambition.

Much as it is to be deplored, that any should wish to narrow down the legitimate work of Spiritualists, to simply receiving manifestations, delivering lectures, and holding meetings, no danger need be apprehended from this source, so long as our rostrum is free to all to express whatever sentiment they may wish. Give us freedom of speech! Give us freedom of opinion!!

Was there ever a truer maxim than that m. tered by our much loved brother, A. J. Davis, when he said that "Whatever fears investigation manifests its own error.'

The history of the world writhing under the tyranny of religious sects, ought to be warning enough to teach us of the one danger-that of limiting the range of human thought and human belief. Many of us have fled from the Church, because our opinions must be trimmed to fit a certain basis.

I never before felt so proud of marching un-der any banner as that of Spiritualism, and be far from us that dark day, when speech shall be restricted, and the widest range of opinion not tolerated.

Diversity of sentiment never did, nor never can injure us. Suppose the forty-two at Troy did think that they had cast the entire body of Spiritualists into a certain mould and shape, Was it so? Did they ever think so? I cannot believe it. If they did, time will undeceive them.

Spiritualism will cease to be Spiritualism, when once a national convention shall have the power to issue a dictum-defining the bounds. ries of human belief.

If at Troy they exceeded their prerogative, all know the remedy. If there was not a judi cious discrimination of rights and privileges, all know the remedy.

But let us not talk of new departures, and new divisions, but of more harmony and more work. Personal animosities and personal ambitions, will ever arise while imperfections last; but nothing can overthrow the people, and reduce them to anarchy, with a free rostrum, and universal intelligence.

We cannot permit brother Tuttle, and his host of friends to travel off in one direction, while our president and her friends go in another. Our platform is broad enough for all

The Catholic Church has given us the best specimen of harmony of sentiment, and we see the fruits. And may the time never come when the Spiritualist will harmonize in sentiment, nor agree as to modes or measures.

What, then, shall we agree on? We can agree in allowing every one the utmost latitude of belief, and expression of the same. We can agree in extending our fellowship to all.

So soon as any set of ideas or opinions become necessary to entitle one to our fellowship, or to our rostrum, so soon we stand advertised to the world as a sect. So soon as any particular set of transactions are necessary to constitute a man or woman a rightful claimant to our friendship, while they are acting conscientiously, although differently from us, so soon do we begin to follow in the footsteps of Orthodoxy.

While we have diversities of gifts, and diversities of opinions, we simply need to have the same spirit, or an agreement to tolerate

International Spiritual Unity.

DOUBLES-DO WE LEAVE THE BODY!

#### BY DR. H. C. PIERCE.

We are frequently presented with facts which are thought by some persons, to indicate that the spirit can leave the body before death. Per-haps it may or may not. One thing is clear, however, that most of the facts relied on to prove the position, can be easily explained

without such a supposition. The existence of *doubles* does not at all necessitate the leaving of one's corporeal organiza-tion. We are continually accompanied by spirit friends, who often clothe themselves in our magnetism, or aural emanations, and make themselves visible. In doing so, they often take on our conditions so perfectly, that they represent our very appearance. Our particular guardian-spirits are frequently doing this, and will often be seen by clairvoyants and sensi-tives, as our *doubles*. They often execute our wishes, and visit, for us, our distant friends; and so perfectly are we en rapport with them, that they are able to make us see whatever they wish.

The case published in the JOURNAL not long since, of the gentleman who seemed to visit the inside of a bank, while he was really dosing in his chair, is evidently referable to this psycho-logical law. We are surrounded on all sides by "unseen creatures"—spiritual reflectors—who are impressing our thoughts with visions of distance.

Through our magnetic relation to them, we see, clairroyantly, across continents, and into the celestial spheres.

It is unphilosophical for us to talk of seeing these things, without the aid or influence of spirits. We cannot rid ourselves of their pres-ence if we would. Like ten thousand mirrors they surround us, and we see and experience, in a great measure, whatever they set before

We, by no means, ignore the tremendous fact, that we have much to do in determining the character of our communications; yet, it is an undoubted truth-in the Spiritual Philosophy-that we may often be under spirit-influ-ence, when we are not conscious of the fact. Such being the magnetic relations existing between us and our spiritual guides, it is no proof that my *double* is my spirit got out of my body, even though I might have a distinct impression of traveling at the time.

I often have such experiences, and visit dis-

# Orthodoxy and Spiritualism.

#### BY A. E. DOTY.

As Spiritualism v. Orthodoxy is the order of the day, it would be very natural that a pestilential fellow like myself, in probing the putrifying sores in the very hospitals of both camps, should know something of the pros and cons of both. While no possible good can accrue to our cause, (the cause of truth) in winking at, or apologizing for wrong in our own midst, would it be out of place to suggest a wider toleration of opinion than now seems to prevail?

Our platform has been pronounced free, and the history of coertion is redundant with facts all about us, in the career of our Orthodox neighbors.

Each religious order commenced with liberal pronunciamentoes, and so long as they held practice and precept together, steamed rapidly up stream against tide and current; but so soon as they became aware of strength sufficient, coertion (alhough in mild form at first) was resorted to. A coertion-not of fagot or stake, but of dogmatic and domineering opinion.

This sly and mean way of torturing the peo-ple into acquiescence, if not into open accept-ance of their views, has had its outward effect; it has given temporary place and power to Or-thodoxy, but its doom is sealed, and its own tyranny has sealed it. Had they have widened their platform from the first, instead of contracting it; had they have tolerated the wider range of opinion, and strove only to secure harmony of feeling, they would have been a tower of strength to day, that nothing in in heaven or on earth could have shaken.

While they have computed their strength by wealth and numbers, and have studied sedulously to perfect the machinery of organiza-tion, under the vain belief that they were ren-dering their citadel an impregnable fortress; the grains of sand under their foundations have been leaving one by one, until now the unbiassed and impartial can see very plainly, that it is being undermined, and it does not seem to require much sagacity to detect the

It is the contracted and narrow range of thought which does not permit fellowship to entrance those who may perchance have a wider range of view.

Is humanity one common brotherhood? Is humanity one common brotherhood? Fuch it most assuredly is to me. Has Mrs. Woodhull taken very advanced grounds on the social question, and planted herself where I am not ready to go? Most assuredly, but it has not diminished my respect for her. Is it her doctrine, or is it herself, as a worker for humanity, that I am to fellowship? It would seem needless for a right minded man or woseem needless for a right minded man or wo-man, to say the latter, for the former is the snare that Orthodoxy has fallen into—in short, it is Orthodoxy itself. To fellowship belief, and discard humanity, is just what is killing, and will finally destroy the last vestige of churchocracy on earth

and will finally destroy the last vestige of churchocracy on earth. Distinctly then let me say, that neither be-lief nor unbelief has the right to demand my fellowship, nor does it control it. The church to which I formerly belonged, on my reception thereinto, promised the largest toleration, but denied it in their practice, when I took the rostrum. And widely different must my feelings be from the present, when dictation from any source shall warp or control my utterances, unless that dictation shall come from some source besides an earth sphere.

In view of the unsettled condition of affairs in the ranks of Spiritualism, I propose to start the talismanic cry of Unity !- financially and socially

A PROPOSAL,

There is no general organization that meets the demands of the popular voice; no perms-nent social anchor for the individual thinker; no financial shield for the poor Spiritualist; no harbor of safety or bosom of comfort for the shipwrecked brother or sister!

The voice of the millions calls for the remedy, and the angels of heaven re-echo the call. Light! light! more light!-a groan, a prayer! Can the crises be met? Is the permanent remedy to be found in financial and social unity! If in that, then is the world ready for it?

To move clear of past complications, of past misdirections and indiscretions, and of all organic foibles and jealousies, I lead out in a call for an international convocation of the Spiritual thinkers of the age, irrespective of caste, nationality or condition, with the dis-tinct purpose of taking the incipient steps toward organizing an International Spiritual Unity upon a safe financial basis.

I would suggest that this be consummated before the next presidential election in the United States, that the present politico-spirit ual entanglement may be wisely and equilably adjusted, and a unity formed, free from the entailment of individual ambition or political demagogism. Therefore I will name, simoly as my own suggestion, the first week in September next as the time, and Chicago st the place for the meeting-a place where for the last six months the heaven-born charity of the civilized world has been concentrated, and where, I trust, the best inspirations of the angel host would take active organic effect.

I would approve that it be the great pente-costal day of Spiritualism, when all who can come, from the uttermost bounds of the earth, under whatever auspices, may give voice to the inward pleadings of the soul. If the time I suggest is too soon, then let it be deferred, and the necessary primary meeting will decide upon the time and place, and should be called in time to give ample notice to those living in remote localities. But my impression is that the time is close at hand for unity—the watch-word of temporal, social, and spiritual progress

Under the auspices of an International Unity subdivisions of National, State, and District Unities may exist, and when once in working order, and business transacted by properly delegated authority, the voice of sections strife will give way to the voice of the elective millions.

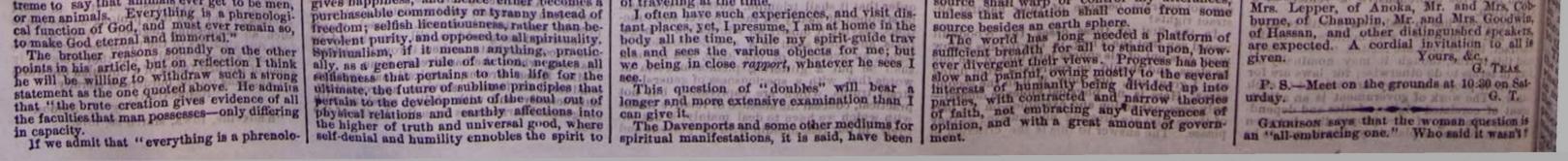
Spiritualism is not a thing of clique, or easte, or State, or nation, or of sectional import li is world-wide and universal in its tendency, and to give it well directed purpose and power, universal voice must acclaim its premises. Fraternally and Spiritually, J. W. EVARTS

#### Long Lake, Minnesota.

BRO. JONES:-Please say in your glorious JOURNAL, that there will be a basket pic blc held on the north shore of Lake Minnetonks, south of G. Tea's farm, two miles west of Long Lake Station, on Saturday and bunday, the 15th and 16th days of June. Mr. and Mrs. Fuller, of Elk River, Mr. and Mrs. Lepper, of Anoka, Mr. and Mrs. Cob-burne, of Champlin, Mr. and Mrs. Goodwin, of Hassan, and other distinguished speakers are expected. A cordial invitation to all is given.

given. Yours, &c., G. TEAS.

P. S .- Meet on the grounds at 10:30 on Sat



#### MAY 18, 1879.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Arts and Sciences. BY .....Y. A. CARR, M. D. SOUTHERN DEPARTMENT. - Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Ad-dress Lock Box 330, Mobile, Alabama.

#### corelational Forces and Evolutions.

SCIENTIFIC-SERIAL NUMBER TWENTY-EIGHT.

Carbon, as the controlling element in a stationary condition, assumed a most important char-acter and bearing to surrounding elementsthe character and bearing of a new magnetic ower, achieved rather by inter-electro-chemcal action than by mere polar union-thus indicating and effecting that kind of concentration which has ultimated in all phases of earth mind.

Such is the most probable mode in which germinal matter and mind originated, that sture, in her beautiful teachings, has ever aggested to human reason. To return, however, to the inter-electro-

chemical action which produced the monocochemical action which produces the duality of tyledons or single-lobed seeds as the duality of tyledons or single-lobed seeds as the duality of the inward spirit and the outward form. pest come to the germinal development of the dicotyledons or double-lobed seeds-prototyping both the inward and outward form of the monocotyledons, at that period, the highest product of inter-electro-chemical action. The dicotyledons, unlike the monocotyledons, are developed from within outward.

But, as we progress, we should observe and remember that, though the transitional formations present us with the humblest character of vegetables and animal life, as inter-electrochemical results, they seem to have had a remarkable bearing upon the entire nature and character of the carboniferous formations that followed. This influence is probably attribstable to the effectual development of that polar condition of carbon which we see coninues to advance through the higher degrees of polar concentration, manifest from the crude cactus to the sweetest flower.

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As the earth's temperature decreased, and these formations progressed, the whole range of inter-electro- chemical action heightened in character and strengthened in effect. The earth appeared at many points above the water, which had necessarily left on dry land many of its carboniferous formations and oxyds-such as those of silicium, sodium, potassium, calcium, magnesium, aluminum, iron, etc .-whose radical polar conditions (the elements being thus, for the first time, exposed, not only to the pure light of the warm sun, but to the graduated moisture of the alternating dews) were, of themselves, sufficient to develop, by inter-electro-chemical action, an electric current that in its circuit involved the elements eliminating it, and, while thus in motion, displayed that inherent magnetic wisdom manifest in the concentration of germinal life, which was probably effected in the following manner: The electricity thus eliminated from these elements and set in motion, assimilated and controlled such of their properties as were, by its inherent magnetic wisdom, attracted to the germ under process of development through its instrumentality; or, in other words, the polar cause apparent in the elementary diver-sity referred to, was sufficient to evolve a current of electricity (that great originator of polar condition and result of chemical action), which, in its magnetic circuit, necessarily comprised and controlled, holding in solution, as it were, a sufficiency of inferior radical polar relations out of which to elaborate a proximate electrolyte, and impart to it the high magnetic impress of vital capacity which assumes, in germinal matter, a superior balanced series of relations, and stands positive and distinct in polar conditions. On reaching the maximum of surrounding polar relations, however, the necessity for chemical action ceased, the electric current stopped, and this newly-originated magnetic electrolyte was left as a highly equi-ponderant product of all surrounding relations. It remained in this position until, through the influence of warmth and moisture, it began to yield on the outer surface to oxygenation, which produced an internal motion among all its polar relations, all of which, separately and collectively, sent forth an individual current as a unit of power. Thus, compounded of their several polar natures, this current—as the supervisor of all elementary relations without, and as the representative of the magnetic compact within-Included both the source of its development and the object of its mission in its unceasing and the object of its mission in its unceasing circuit, thus bearing from the nucleus the Polar impress of the compact, and deriving from its elementary source, by the magnetism of its motion, those qualities necessary to its establishment as a germinal power. Hence, from a knowledge of all the facts, relations, and indications in point, we may reasonably infor this to be the most suggestive account of infer this to be the most suggestive account of the order of germinal development; nor will the inference lose any of its virtual force when We come to analyze the philosophic nature and character of electrolytes-their supervisive power, and vitalizing capacities. Be the origin of germinal life what it may, however, we know that it did and does exist; and as the proposition in question is as clear of incum-brance as the human mind can present it, it comes up for a further and more mature consideration. ORDER OF GERMINAL DEVELOPMENT. tal pro-The germ now to be developed embodies, in its own inherent nature, an epitome of all those polar elements and elementary relations District these polar elements and elementary relations originally assimilated and organized as before stated, or organically associated together under the magnetism of electricity in motion. The erm, we say, thus conditioned and now to be developed, is placed in the surrounding soil, where it remains until the warmth and moisture of the seasons gradually effect internal motion through the oxydation of its pericarp, which motion sends out the magnetic impress of its high polar condition in a definite and imper-ative form, which we will call the assimilative intelligence, or magnetism of the electricity vorking elective ort li ndency power, intelligence, or magnetism of the electricity thus put in motion. This assimilative intelligence, or magnetism, embodying the respective impress, and being the polar epitome of those internal elementary relations residing in the germ, has, of itself, the inherent power to dissolve all such elements as may contain properties that, through its agency, the germ would assimilate in the process of its develop-ment which properties when thus liberted glorious pic pic netonka of Long ment, which properties, when thus liberated, pass on, upon the magnetic tide of electricity in motion, to such points in the germ as, through external elementary influence, conform Mr. and frs. Cob loodwin. to their chemical affinity. Thus, we see that polar condition is really the architect that builds, as it were, by chemico-vital affinity, while the magnetism of electricity in motion is the beau and drawer at work in epeakers to all i in motion is the hewer and drawer at work in TEAS the great temple of Nature. And, as we proceed, let it be borne in mind that the magnetism of electricity in motion is the beginning and ending of life in all things, and it is the green proceed in the manner we O op Sal uestion d 4 the germ progresses in the manner we have indicated until, on coming in contact

of electric motion within, necessarily give off their excess of oxygen in exchange for those elements in the atmosphere requisite for development-such, for instance, as the carbon exhaled by the animal kingdom.

The question will naturally be asked here, Why is oxygen transferred from the root to the seed leaf, if it is not wanted there? The answer is, that oxygen is invariably found connected with organic substances, which, as in the case under consideration, on coming in contact with the atmosphere-the internal electric current, as already observed, being impressed with the polar wants of the germexchange their excess of oxygen at the surface for carbonic acid and such other elements as best suit their vital wants, which may be more easily assimilated from the atmosphere than from the soil, by polar action.

We here observe not only a policy of convenience subsisting as a relation between the vegetable and gaseous kingdom, but a most useful and abiding reciprocal dependence manifested between all three of the kingdoms. For instance, the carbonic acid gas resulting from the breathing of the animal kingdom would polson the atmosphere. This, gas, hewever, with all others that would necessarily render the atmosphere poisonous and irrespirable, is absorbed by the vegetable kingdom, which in return gives out oxygen to the animal kingdom. Thus, while the vegetable is labor-ing for the animal kingdom, the animal labors for the vegetable kingdom; or, to be more simple, that which is useless to the one is vital to the other, as manure is to the plant, and a mutual exchange follows. But this is only one among thousands of the beautiful reciprocal relations which obtain in extenso throughout every department of Nature's universal economy. To return to the leaves of the plant, By

analytic examination, we find that on their absorbing powers depends the constant interelectro-chemical action manifest in their progressive development; and that their green color is an abiding evidence of their chemicovegetable affinity as based upon inter-electrochemical action or the magnetism of electricity in motion, and upon the polar epitome of the magnetic association thus developed through the simple agency of the minutest germ. And thus it is that the color of the leaves depends upon the character of the chemical associations effected in the rete mucosm or underskin of the leaf, at which point the electric current, in passing its round, gives off the oxygen and absorbs carbonic acid gas. This reciprocal action is effected in the presence of either light or moisture As a proof of this character of action, the stem of the plant will continue green when deprived of its leaves. We have no time, however, to trace this interesting subject further, at present, than merely to remark that light, warmth, and moisture are all necessary to the development of vegetable forms-light, to give force and effect to the external, and heat and moisture to produce internal motion. The roots tend downward because of their magnetic impress and agencies, and the branches tend upward to receive the light and dews of heaven.

Q. Considering the germ and plant as an individual, what constitutes the source of its inherent action?

A. The polar relation it sustains between the negative earth and the positive atmosphere. Q. Can you explain simply the nature of

the polar condition of the plant? A. The germ, in the first place, when embedded in the soil, is positive to the earth. This relation between the germ and the earth

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The work clearly shows MAN has ever made a Gop in ms 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

5. 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 jealons God, was fired with rage; And may diviner wisdom from above, Expand our sonls to see a God of love. Hich authorities assert that some of the most diffic

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

That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a given sphere, an agent free; As fishes well secured in globes of glass, Are free within, though none without can pass; While they, like us, look outward all around, May often wish a larger range was found. But highest wisdom hath ordained this plan, To focalize the feeble powers of man; Where each may freely choose a field of thought— May grope in darkness or be wisely taught; Where all will learn, as laws are understood, To harmonize with universal good. Thus God ordained that every wayward sonl Should walk in wisdom's ways by self-control. That God ordained the whole is understood 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 unfuris— Jehovah's crown a diadem of pearls! Each star-lit gem upon the whole depends: The whole to each a needed influence lends: Each orb, an aggregate of countless grains; Each grain a key, a ponderous arch sustains; Destroy but one, the boundless spheres will fall, And tumble worlds to chaos, one and all; Thus all are linked in Nature's endless chain— The hand that forged them never wrought in vain. The following is of especial interest to orthodox read-

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

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time to time, that we may keep their place of residence correctly registered. It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not infrequently even of those who are far their superiors. The names of such persons will be dropped from this frequently even of those who are far their superiors. The names of such persons will be dropped from this frequently even of those who are far their superiors. The names of such persons will be dropped from this frequency of the persons will be dropped from this frequency of the power of speak which ald or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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produces a chemical action; electricity is evolved, and in its circuit connects the germ with the earth by the magnetism of electricity in motion, which magnetic tie is the living architect that gives manifest life, form, and individuality to every type in creation. The current thus established, connecting the heart of the germ with the surrounding soil, produces a magnetic condition which has the power to suspend the chemical affinities of such elements of the soil as are necessary for the development of the germ. The elementary want of the germ is made known through the affiliative impress of the circulating current that produces the magnetic power which stands thus ready to perform its true functional duty, as occasion requires. The germinal development goes on until the plant reaches the atmosphere and becomes the connecting-link between it and the negative earth. The current of electricity thus made to revolve between the negative elements of earth and the positive elements of air, produces the magnetic condition that, upon strict polar principles, controls the chemico-vegetable affinities estab-lished at the two extremes. Thus the electric current circulating in the germ, coming in contact with the oxyds of the soil, dissolves contact with the oxyds of the soil, dissolves them and transports their elements through the structure of the plant, upon the tide of its magnetic circuit, to those parts that come in contact with the air, as the leaves, etc. On arriving at these points, the oxygen is given off to the atmosphere in exchange for the carbonic acid gas resulting from combustion, decomposition, exhalation, etc. The carbonic-acid gas upites with the more positive alkalies acid gas unites with the more positive alkalies drawn by the electric current from the earth; and thus it is that the process of vegetable development goes on, the earth being the negative trinity plate, the air the positive trinity plate, and the plant the connecting trinity action.

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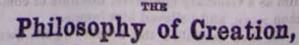
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CHICAGO, SATURDAY, MAY 18, 1872.

#### A SEARCH AFTER GOD.

The Results of Ignorance-The Englishman's Experience -The First Cause again Considered-The Character of this First Cause, or God-The Origin of Vice and Virtue.

#### (NUMBER LXXXVI.)

In wandering in all departments of science, new objects are constantly being illuminated with the lamp of reason. Xonder department is dark. How hideous the aspect! How solemn the grandeur of its secret chambers; and as we attempt to traverse them, we constantly meet with obstacles that are exceedingly difficult to surmount. We attempt to penetrate it -to illuminate it by some secret device, in order to explore its various avenues.

While standing before us in this condition, it is eminently well calculated to excite within the mind superstitious notions, and our conjectures in reference to its nature, can not be sustained by actual observation.

your wife, children or friends to cross its

way of all reformatory movements. Vindictive, arrogant in its assumptions; bold and defiant in its demeanor, it crucifies those who do not bow down to its shrine. "The world moves" was uttered by Gallileo, and what a howl the religious bigots uttered against him! The waves of vindictiveness and hate, rising mountain high, and propelled forward by religious intolerance, overwhelmed him, and he

was compelled to recant. Tell a native of Africa that water forms

mountains of ice in the northern regions, as solid as the earth, and he will not believe you! Humanity, instead of passively submitting to the onward strides of truth, resist it by every conceivable means.

In our previous article we advanced a grand truth in reference to The First Cause, if one exists, which all must acknowledge as true. The last generation is a culmination of all preceding ones-including, of course, the First Cause. The first man and woman, or pair, were a culmination of God, and could not possess an attribute or trait of character not incorporated in his organic structure. Then, if the first generation was a culmination from, and of God, and possessed no characteristic that was not a part of him, would not the second, third, fourth, and so on, throughout all eternity, possess attributes, instincts, feelings or passions common to him? If not, please tell me when those that are foreign to him, were introduced into his organic structure; and please describe the Second Cause.

If man has a feeling, passion, function or aspiration of mind that exists independent of God, it must have been absolutely created. But if our good traits of character originated direct from God, please inform me whom the bad traits originated from? If not from him, then two persons were engaged in the formation of man. Please tell me who this "other person"

To-day, then, admitting a God as the "First Cause," the murderer, the prostitute, the inebriate, the licentious, the low and vile on all sides, possess nothing-no trait of character, no passion, no function of mind, that is not common to him. The second generation must have been like the first in essential particulars. They could not impart what they did not possess; and as the first was a culmination of God, so would all generations following after them be.

The assassin who holds in his hand the dagger dripping with blood; the inebriate, wallowing in the ditch; the licentious of the low dens of infamy,-all, all, originated direct from God; could not, by any process whatever, possess anything not common to him.

This intelligent God can be no better than the objects he creates. All humanity originated from this one Fountain, you claim, and how is it possible for it to become impure, Lock a certain room in your house; forbid when that is the only Fountain or source of power in existence? If the Fountain is pure,

#### **Diversity of Spiritual Gifts.**

In our last article in this series we alluded to the multitudinous phases of spirit manifestations, but were unable to discuss the subject at any considerable length, our usually allotted space having been already consumed by other branches of the matter.

We, in substance, intimated that the Philosophy of Life, commonly called Spiritualism, comprehended in its general scope everything that we could conceive of; that it particularly comprehended the living principle that aggregates and builds up, and the disintegrating power that tears down and dissipates all forms which it has before created; that there is no visible or comprehensible organic structure or substance that has not an internal moving principle by which it is actuated, governed, and controlled; that every visible or invisible motion is but the result of the living principle which we denominate spirit. While this principle obtains everywhere and in everything, and all comes within the sphere of what is denominated the Harmonial Philosophy, we at this time desire to confine ourself more particularly to the varied phenomena recognized as Modern Spiritualism.

In this sense our attention is directed to the phenomena developed by human souls who have passed from their physical bodies through that disintegrating power that separates the organized spiritual body or soul from its earthly tenement or material body.

While there is a general belief among the mass of mankind, of every nation and type, that man does survive the dissolution of the "natural body," Spiritualism alone teaches it with a demonstration not to be gainsayed.

The general belief in immortality has doubtless with all people been predicated upon the fact of spirit manifestations and clairvoyant sight, but inasmuch as such observations have been limited to a very few, the masses have believed it from an intuitive love of continued life, and as a palatable theory, rather than a demonstrated truth, until the ushering in of Modern Spiritualism.

The traditions of the ancients, the so-called sacred writings, are largely made up of the reports of facts witnessed, embellished and enlarged upon, of spirit manifestations of bygone days.

Those who have departed this life have occasionally found mediumistic conditions by which they could, to some extent, manifest themselves to persons in the body. But such a state of ignorance and superstition has ever abounded among the people that they have actually believed such manifesting spirits were 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 less so to become the property of the other semiomnipotent gentleman, who never gets short

We have often impressed it upon the minds of our readers that knowledge is the savior of the world. Hence, we shall know how to take 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, cruel, merciless God.

We are well aware that poor timid souls who have entertained a trembling fear, which they supposed was love, for the great Jehovah of the Jews, think this series of articles, as well as the one comprising the "Search after God," by our associate, are sacreligious--aye, blasphemous! Let us assure them, however, that we have the highest veneration for that ever-living life-principle which is ever and everywhere operating through all forms, from the molecular atom or monad up through all higher degrees, to and including the sweeping intelligences that constitute the myriad throng that composes the highest circle in spirit-life, that we can conceive of.

While we have no veneration for mythological or pretentious gods of the past or present age, we do from our inmost soul venerate that continually unfolding principle of life of which we are an integral part, and in which, as a great whole, we have a being. Call it God: but ever idealize it as goodness unfathomable, infinite, supreme. To that ideal our aspirations shall ever ascend for light! more light! In this series of articles which were prompted by the calamity of the Ninth of October, we have been inspired to show that there is everywhere a compensation equivalent to every calamity, whose author is the ever-living principle of life indicated.

To understand the philosophy of that life, in its multitudinous phases is the mission of what is known as Modern Spiritualism. Our religious opposers denounce us as Infidels. We confess to the charge and even aspire to that infidelity to all popular fallacies called religion. We seek to know more that we may save ourself and our fellow men from the lils of this life, and from a desire when we pass upon the next plane of life, to impose bonds of ignorance upon those who may come after us in this life, believing most implicitly that the only true savior of the world, here and hereafter, is knowledge.

Who will deny that if a majority of the people living under this government were wise enough to do it, they would banish all the ills of life from the land? If those sufficiently wise to do so in this life pass to the next with all their knowledge intact, will it not be a cap ital well invested to begin the next life with? Having such knowledge will they desire to control media to impose bonds upon their fellow men remaining on earth, or would every effort be made toward the enlightenment and development of all mankind, both upon the material and spiritual planes of life? When we, with a philosophical eye, glance at the great system of nature we behold it a unit whose integral parts, like a well-developed whole, is tending to a higher state of perfection upon its plane of being. Intelligent conditions, and appliances, have n uch to do with this development, its delicacy, its beauty, its flavor, its perfection. Even so conditions change humanity from barbarism to civilization; from ignorance to wisdom, to ultimate goodness upon the angelic plane of life.

We are inclined to think that several of the "warm friends" whose names he has mentioned will, on reading the same, know that the thought will be aroused in the mind of the reader, that it is dangerous for a certain class to throw stones.

MAY 18, 1872.

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 imposition to insinuate against Brother Jones' moral character, then the priestly cry is raised against his paper, that the "Search after God" is an "athe-istical attack."

Then comes the contrasting of the RELIGIO-PHILOSOPHICAL JOURNAL with "the three ster. ling papers that have always spoken well of the purity of her motives, her intellectual capacity and reformatory influence,"-to wit: "the Banner of Light, the American Spiritual. ist, and Present Age.

Our only reply to this discrimination against the RELIGIO-PHILOSOPHICAL JOURNAL shall be a few quotations of what the American Spiritualist and the Present Age say of each other.

We quote the following from the American Spiritualist of April 20th, 1872:

"The public is beginning to press the inquiry as to the practical outcome of Spiritualism. It has a right to so do. A Spiritualism that does not make the dishonest honest; the liar truthful; the sensualist pure-minded; the uncharitable charitable; the malicious mild. mannered; and impel the thief to 'restore four-fold,' is not worth the paper it spots.

"To the paragraph in the Present Age, we offer no reply. The Managing Editor is the legitimate field of Brother A. A. Wheelock's operations. This position he is abundantly competent to fill, touching matters both finan-cial and personal -J. M. P. [J. M. Peebles.]

"Our associate has sent us the above, with the gentle hint that something is needed in our line. It has always been a motto with us, that if we said anything of a person, 'we would speak of a man as we find him.' "We noticed the attempt at a compliment,

considering all such references from that source as such, in the paper referred to, but did not deem one stray Fox game of sufficient consequence to notice, although like flies and fleas, there are small creatures of the human kind that become an annoyance, if no more. Besides, we have known that Fox a long time. and do not consider his skin worth the trouble of taking off, although we know there are a great many Spiritualists in Michigan and other parts of the country, who, from sad experince, fully understand the cunning ways of this Fox, especially in money matters, and would be pleased to see a little 'fur fly,' or the *hide* itself removed; but pressed with more weighty matters, we decline attending to such a dirty job now.

"The Foxey reference, with pious cant, to that beautiful sentiment expressed by honor Abrahm Lincoln, seems rather out of joint with such manifest unfairness; for how can there be 'charity for all, and malice toward none, with anything more than the mere pretense 'for the right as God gives us to see the right," where the dishonest purpose to deal unfairly is expressed, to those who made several ineffectual efforts to have The American Spiritualist noticed in the Present Age, as 'courtesy, fair ness,' and common decency required. "Not a particle of that noble sentiment has this cunning Fox manifested! Why were those words used? Simply to deceive. No other purpose. "An honest man, however earnestly he may oppose us, we can respect, but a hypocrite we despise. We recognise honesty and fair dealing, as a basic principle for action, not profession, merely, in our Spiritualism, while we hold it to be a stern duty, to detest and denounce dishonesty, deceit, and hypocrisy, in a professed Spiritualist, as soon as any one else."-A. A. W.

threshold, or gaze in at the open door, and at once a thousand conjectures will arise in their 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, circumstances had placed an intelligent Englishman. A shipwreck, with its attendant disasters, had carried him there, and he had finally been adopted by one of the interior tribes, and lived in comparative happiness and ease.

They regarded the sun as God, while the moon, stars and planets, were his smaller children-each contributing its assistance in furnishing light and heat to these ignorant specimens of humanity. True to their own peculiar notions, animated with assurances arising within their own souls, they knew that which was productive of so much good as the sun, moon and stars, must necessarily be imbued with intelligence, and they would bow down and worship them with the same zeal and sincerity that animates the heart of a Christian at a revival meeting.

In this tribe (somewhat advanced above those that surrounded it), peculiar notions existed 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 them, and in many cases, the result was a cure!

This Englishman, after he became familiar with the language of the tribe that compassionately 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 their language was transmitted through a wire, and that they could convert steam into a motive power, and compel it to move trains of cars more rapidly than any wild beast could run in Africa. This astonished them! They could not comprehend it! To them this was impossible! absurd! And they treated the narration with that contempt which animated their narrow contracted intellects! They regarded him as a visionary character, destitute of common sense, and believed him insane.

He then described the scenery in his own country. Said that he had seen large balls of ice, an inch in diameter, descend from the clouds, with force enough to kill birds, and that during certain months of the year it did. not rain any, but that each drop of water formed itself into a soft wisp of snow, like a feather, and that it frequently came from the clouds in such quantities, that it covered the earth several inches in thickness. Those statements, so new to the miserable, ignorant negroes, were regarded as the fabrications of a diseased brain, and this poor, unfortunate Englishman was severely flogged, until he had admitted that what he had told them was a false hood! Thus it is with ignorance in all parts of the world.

The illiterate always stand ready to denounce those who have made some important discovery, or who take an advanced view in regard to what is usually termed God. Ignorance is the grand stumbling-block in the the streams (generations) leading therefrom, must be pure also.

Again, if man originated from an intelligent God, with attributes common to humanity, he must have thought of him before he created him. If his thoughts were pure, only a pure being could originate from him. Hence, we can conclude that during the creative period of various races of men, at times he was pure in thought, at other times impure; at times angry and vindictive, at other times licentious-giving rise to the various traits of character that we see manifested in the human family. On no other hypothesis can we account for the crimes and virtues of society.

This proves also, that if God possesses one trait of character common to humanity, he must all-and at times he is a "God of war;" at other times a "God of peace;" at other times a "God of licentiousness;" at other times a "God of virtue;" at other times a "God of falsehood."

Admitting that all humanity, or the various pairs of different races originated direct from 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 contest; when feeling deceitful, he formed the tattler, liar, and common slanderer; when feeling like fighting, he brought forth the warrior, and 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. It is planned there. Its length, breadth, interior and exterior forms exist there, and from that pattern they assume a tangible form.

What is true of man must be of God. The various races, the pure and impure; the honest and dishonest; the murderer; the inebriate, or the traits of character that make them such, first existed as thoughts of the Deity (if he created them), and were projected as living entities in the world.

Admitting, then, that an intelligent God exists, 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; possesses no more virtue than the convicts in our "penitentiary; is no more moral than a Booth or a Brutus, and would be guilty of ordering the death of all the women of a certain tribe that had known man, while he allowed his pets to keep the virgins for their own licentious use, and would not hesitate to send forth lying spirits, that King Ahab might be destroyed.

(TO BE CONTINUED.)

#### To Everybody in the North-west.

Don't fail to attend the convention to be holden at Wheaton, Ill., on the 17th, 18th, and 19th days of May.

One of the best times ever known among Spiritualists may be expected.

of fuel.

When we consider that a self-conceited tyrant, who rules a nation with a Nero's ferocity, finds himself in spirit-life, possesing precisely the same attributes that he had on earth, and has the opportunity to control a Moses or an Aaron, even as a good psychologist can control subjects without number, is it to be wondered at that he improves the chance to set himself up as a god instead of a Nero, and gives off a Mosaic code of laws for governing an ignorant tribe of barbarians under repeated injunctions of "Thus saith the Lord ?" Is it surprising in this view of the subject that willing obedience has been yielded, in different ages of the world, to a number of self-constituted gods? And is it to be wondered at that these gods have put forth codes of laws that have for ages been enforced with savage barbarity, under the authority and by virtue of the command of a "Thus saith the Lord?"

Let it once be conceded that the same law has always obtained which now prevails, in relation to spirit manifestations through media, and that in some cases the control is so perfect that the beholders of the phenomena are thoroughly convinced that some higher power is controlling; accordingly, it will be readily seen that where ignorance abounds an egotistical tyrant in spirit-life could proclaim himself 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 to time, and such gods have ever reflected the most terrible traits of character possessed by the savage tribes of which their original worshipers were composed.

The tyrant who assumed the name of the Great Jehovah,-the omnific I Am that I Am,must have been, judging from the commands and licences given through his medium, Moses, a far more despotic character than a Caligula or a Nero.

We call the attention of our readers to these palpable truths, as founded on the soundest philosophy. We predicate our argument upon the fact that man is immortal; that he enters spirit-life as he leaves this; that he can, with all the characteristics of this life, control a medium as a good psychologist does his subject; and having through this means persuaded the ignorant people to accept him as the Maker of the Universe, proceeds to compel them to render him absolute veneration, worship, and obeclience, under pain of never-ending hell torments. A selfish priesthood is built up to reiterate the behests of such a God, and the ignorant devotees are but too willing to carry death and destruction to all who resist the servile mandate to fall down and worship the great "I AM."

These demonstrated truths are based upon principles eternal, over which Spiritualists have no more control than they have over any other principles in nature; but knowing the facts, that knowledge predisposes them to guard against all such assumptions, be they of ancient or modern origin.

But we presume this fruitful subject will further demand our attention in future arti-

#### Rev. George White.

Our Rev. Brother, George White, has been taking us severely to task on the Woodhull question, in the Woodhull & Claffin Weekly. He seems to think he is at perfect liberty to malign us through the columns of that virtuous paper, and in truly sanctimonious style cries "mad dog," to the end of bringing out such as are easily duped to retail that which he insinuates, as veritable truth. He cites various well-known Spiritualists and three sterling papers, the Banner of Light, the American Spiritualist, and Present Age as Woodhull supporters; then, in true preacher style, says:

"Would BRO. JONES be pleased with the charge of being a 'free lover,' (in the objection-able sense,) and as a proof of it, having it published that he kept a mistress in addition to his lawful wife, and that he encouraged, by his own act, the promiscuous intercourse of the sexes, and that he was upheld in this practical sentiment by many who took his paper?"

Now, this usual course of a thief-being the first and loudest to cry "thief"-is just the course that this reverend brother, and several others whose names he has mentioned, have pursued toward the JOURNAL and its editor ever since they found out from experience that it was sufficiently independent to speak the whole truth and boldly defend the right.

This reverend brother means to charge us with free-love practices and with Atheism. He selects the columns of the Woodhull & Claffin Weekly for that purpose. It is well. We prefer to be assailed rather than praised through those columns. It is all very well for reverend gentlemen to attack us with cowardly insinuations in that paper, for presuming to reply to Woodhull's article which we, at her request, published in the JOURNAL, and for which we have received the commendations of Judge Edmonds and many hundred others of the first men and women of America and England. The insinuations of this reverend brother are in keeping with the daily verbal attacks of several of "the warm friends and supporters of Mrs. Woodhull," whom he names, verifying the old adage quoted above.

"A. A. W." means A. A. Wheelock, the managing editor of the American Spiritualist.

Col. Fox, the editor of the Present Age in May 4th, 1872, replied to the above as follows:

"A. A. W., by management of which some of his former associates can 'a tale unfold, managed to get control of the American Spiritsalist, and secure to himself the position of manager. The result has been a marked illustra-tion of the adage ' Pigmies placed on heights are pigmies still,' for however well he may have managed the financial affairs of the enterprise for his own benefit, as an editor he has been unable, from native ignobleness, to rise above expressions of personal hatred and malice."

The readers of the JOURNAL will learn from the foregoing a few of the peculiar traits of character of two of the high-toned, non-atheiscal journals that contrast so favorably, in theestimation of our Reverend Brother White, and against the "atheistical" RELIGIO-PHILOSOPHI-CAL JOURNAL

In conclusion we have but to say to all whe are using such desperate means to prejudies the people against the JOURNAL: Go on; never spare anything that a lying tongue desires to give utterance to. The great mass of Spiritaalists prefer a high-toned, independent journal, that protests boldly against all frauds and impostures. They desire a journal that adheres strictly to fundamental principles of truth, however much they may differ from prescribed theological opinions; a paper that combats error among Spiritualists as well as wherever else it may be found: hence they subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL.

#### Boulder, Colorado.

BRO. JONES: I have long thought of adding my mite to the columns of the JOURNAL, but your contributors "dish up" such a glorious feast I fear my efforts will be plain indeed in comparison. There is one subject, however, that I will handle pretty soon if some one more able does not; to wit: a series of national repeat head of all theorem. school books, entirely devoid of all theological ideas. Our school books are doing more harm than both Sunday schools and preaching, in planting false religious ideas in the minds of the young. It must be checkmated by a series

the young. It must be checkmated by a series of books such as I have named. I am very glad Brother Francis did not find the old gentleman. It saved an awful con-flict, for I had traveled many a weary mile to find him, and found at last a myth. When he started in I resolved to wait, and if he should be so unfortunate as to have made a successful search, I would have taken the bugbes be pieces for the amusement of your readers. I rejoice in Brother Francis and his Search. It will do more to swaken thought on that im-portant subject than any previous single effort. JOS. WOLFF.

# RELIGIOUS REVIVALS.

May 18, 1872.

# pirational Discourse by Mrs. M. J.

(From the (Lawrence) Kansas Tribune.] The Unitarian church was well filled Sunday oon by the announcement that a lady what noted among the "Spiritualists" ald speak under inspiration upon a subject selected by the audience. At her sugdien a committee of three persons, Doctors gier, Percy, and John Hutchings, Esq., were aller, reacy, and boint Hutchings, Esq., were been to name the subject. They proposed bissibject of "Religious Revivals," with bisch Mrs. Wilcoxson held the attention of

sudience for an hour. the began by remarking that she perceived that an unusual interest was taken in revivals are of late. She had learned by the newspathat Mr. Hammond had been working in awrence, and that many persons, including we are all by nature religious beings. There department of our nature by which we are menced to penetrate the world beyond-a which no human thought has fully exored. Therefore religious revivals are based a principle of the human soul. From the winning the mind of man has been moved to e the hidden world with higher beings whom it has sought communion. We supposed to live in a world which advances the investigation of these subjects. But the most important question concerning ritual affairs remains unsettled. This is lown by the fact that the world is divided nto over two thousand shades of belief, all jaiming to be founded on an infallible revelaion; all speaking by authority, and claiming that they have compassed the whole circle of the divine thought. But still new heterodoxies continually arise and make headway against be orthodox beliefs. Hence the resort to rerival movements to withstand these encroaching heresies. The revivals are founded on a Jaim of authority to proclaim the true docrine and condemn the opposing opinions. Authorities that deny the right of private hought and expression. Hence we suffer from the results of old theology.

The fundamental ideas of the revival are: First, that man has fallen from his high statethat he is consequently depraved, and, second, the need of a vicarious atonement. A miraculous conception shall produce another God who shall die for the salvation of men. Hence the doctrine of the Trinity, "a kind of threeheaded God.

The speaker then proceeded to examine the first chapters of Genesis, in which the account of the fall is said to be given. Here she maintained are two accounts widely different of the creation of man and placing him in the garden. Two Gods are here described very different in character. The first "God" is beneficent and indulgent, who gives to man the unrestricted use of the privileges of the Eden in which he places him. The second, the "Lord God," forbids him to eat of the tree of the mowledge of good and evil. This jealous and exclusive God became ever after the God of the Hebrews. A God who will not tolerate me worship of any other, prohibiting recourse to the aid of familiar spirits for fear of losing influence with the people. The Mosaic God represented the Mosaic character. The ancient Jews did not teach the fall of man, nor is there any such doctrine taught in the Old Testament. Their religion was very much of a mythological character. Their practice of sacrifice was not taken from any idea of vicarious atonement. The scapegoat was supposed to carry away the sin of the penitent, laid it upon the hands of the priestnot to suffer in his stead. Revivals are based on this idea. Adam's alleged sin was no sin at all. It was a virtue. Then began the expansion of his intellectual and moral nature; then he began to know the distinction of good and evil. Jesus made no allusion in his teachings to the doctrine of a fall and consequent depravity, and loss of man. In the representation of his judgment he calls the people up and addresses them in quite different terms-approves or con-demns them on the ground of their conduct as to whether they have done deeds of beneficence, or omitted to do them. If the evangelical scheme be true, this is strange. Why did he not declare himself on this important question? He being so gifted that it is claimed by some that he is the infinite God, must have known if this were true and so necessary for salvation that it be believed. And yet the evangelical teachers claim authority to condemn those who reject their scheme-condemn them because they undertake to set up a moral standard within themselves. What folly to stultify reason-to thrust upon children these mysteries so contrary to their every-day schooling. The speaker accounted for the remarkable enthusiasm of the revival by the fact that some men have certain psychological powers by which they lead the people away from the calm use of their own reasoning and common sense. If each person was educated in his religious principles so as to be well founded, such a man as Hammond could not lead them into these excitements. She questioned their right to single out men and women and pronounce them sinners. She believed the revivals were helped on by spirit influence. The spirits who passed away in the orthodox faith would for a while remain so, and until they had progressed beyond them would attempt to carry out the same ideas and measures. For a while these revivals increase; but look a while later, and we shall find but few of these converts. At the close of her discourse Mrs. W. invited any present to ask questions, and replied to the following as they were proposed:

who will give him no peace until he yields. But who believes that there is any change of heart in such a case? The man remains essentially as he was before such confession.

We are aware that in our report we have failed to do justice to the eloquence with which the lady held the interest of her large audience to the end of her lecture. We understand she is to remain here for several weeks, speaking every Sunday.

#### ----Lawrence, Kansas.

DEAR JOURNAL:-I learn that my beloved father passed on to the higher life on the 9th of April, from his home in Newtown, Conecticut, which was my birth-place. He had passed the three score years and ten, when he began to sink slowly away into the arms of the deathangel. From my noble-hearted sister, Mrs. Emeline T. Fairchild, who, with my surviving parent, has tended him during his slow decline. I have frequently learned of his state, and been sweetly and tenderly encouraged by his earnest words of blessing-often sent me across the vales and mountains of apostolic life; and nothing comforts me so much as to feel that his dying blessing has been freely imparted to me, with a promise to return and strengthen me in my future work for humanity. When, years ago, after sinking in a rapid decline, I was first taken by the angel-powers, and penticosted for my present ministry, my dear father had seen the light before me, having been converted through the lectures of S. B. Brittan, the succeeding phenomena of Spiritualism, through Charley Gordon, the wonderful medium of that time; the manifestations through H. P. Fair-child and C. Barnes, who visited him; and at last, through his own physical mediumship, and the control of his own children.

I have two sisters who have been among the finest mediums in the land. One of them, Mrs. Fairchild, is still one of the best test-mediums -a humble and devoted servant of the angels, who has never betrayed our Christ, but ever stood firm and unshaken-scorning the paltry price of treachery-willing to spend and be spent in the sacred cause of love and truth. And always, though her furnace of trial were seven times heated, has she boldly and triumphantly vindicated the cause of our noblest and most oppressed mediums. Faithful and true, though humble and little known, has she soothed the last hours of our departed parent, with the solacing tenderness of a reverent and filial spirit.

Oh! how sweet the calm and holy trust of kindred souls! When first I was taken, almost from the grave, and electrified with the penticost of spirit-power, my aged father seemed to doubt the wisdom of the intelligence controlling me, and could not believe that one so frail -so near the river of change, (apparently,) could ever be successful as a public teacher, but he lived to change his opinion, and look with deep interest upon my public success, until at last he became joyous in the deep and tender satisfaction of my triumph over all obstacles, and sent me the most tender assurances

of his sympathy. "He has gone," writes my affectionate daughter-but I cannot mourn. He has gone from the crumbling tenement of clay; gone from the clasp of corroding pain; gone from the hard bed of physical agony in which his strong ten-acity for life held him; gone! gone! But only a little way; only on to the peaceful shores of emancipation, where immortal youth and unfading vigor shall clothe the enfranchised spirit in robes of health and beauty. He went from us when the warm gushing life of returning spring filled the air with prophecies of golden harvests, and mellow autumn fruits. Like the full sheaf, he went from us, rich in the golden grains of Spiritual truth; never once doubting the blessed reality of that future state where we shall meet in the full fruition of an immortal existence.

and in that dying we shall have either personal comfort or personal dismay."

"A substitute there is to day for every one that believeth-God's appointed substitute, the Christ of God; but if that substitution be not accepted by you, there can never be another; but there remains only for you a personal casting away to suffer personal pangs in your own soul and in your own body forever."

#### A Mysterious Affair,--Exciting Midnight Adventure.

#### [From our Fireside (Centralis, Mo.) Guard.]

A short time since our town was favored with a real sensation, which has been the subject of considerable speculation since its occurrence, and which also caused considerable excitement on account of its mysterious nature. The circumstances are as follows:

One night recently, a handsome, well-dressed lady, accompanied by a gentleman who represented himself as her brother, got off the eastward-bound 12:40 P. M., express, at Centralia, and went to a well knewn hotel, the name of which we withhold for obvious reasons, and registered their names. The lady said she was the wife of a minister at St. Joseph, which has since transpired to be correct.

There was no one up at the time of their arrival at the hotel, except the proprietor and clerk, who took the lady to her room, which was situated near the front of the building, on the first floor, while her brother was put in a room in the rear end of the house-these being the only two rooms unoccupied at the time. Thus far, all was well and in proper shape.

But here comes the strange part of the aflair: About two o'clock in the night, while everybody in and about the hotel was locked in deep slumber, and all nature was hushed in that calm and silent repose that always precedes the hour of midnight, some one suddenly startled the echoes of the still air by violently knocking at the chamber door of the lady, rudely arousing her from the happy dreams of the loved ones in the far-off home. The lady raised up in bed, and inquired what was wanted, when a strange male voice answered, without the door, that he wanted a certain lamp that was in the room.

Although thinking this was rather an unusual time for any one to disturb her for that purpose, the lady got up, found the lamp in the dark, and utterly unsuspicious of anything being wrong, she slightly opened the door, sufficient to admit the passage of her hand, and reached the lamp to the man, whose figure was scarcely perceptible in the gloom; he, however, did not move, nor make any effort to take the lamp from the lady, but immediately entered into conversation, saying-"You are from St. Joe, are you not?'

Being answered in the affirmative, although reluctantly, and with some embarrassment, at the strangeness of the question, under the circumstances, he eagerly said-taking one step forward-"I belong there too, and am going back."

Upon seeing that the man persisted in keeping up the conversation, with unpleasant familiarity, keeping the lady standing in the chilly night air, she abruptly cut short his remarks, and pushed the lamp into his hands-telling him if he wanted it he had better take it. He then apparently, very reluctantly took the lamp, while the lady, now somewhat alarmed, by the strange conduct of her midnight visitant, quickly shut and bolted the door. Then going to a window that overlooked the porch, she silently, and with bated breath, anxiously watched the movements of this mysterious individual, who, she describes, as a slim, spare made man. He stood awhile at her door, as if undecided what to do, and after taking a cautious survey around, he turned and started slowly across the porch, in the direction of the street. After going a few steps, the lamp chimney fell off and was shivered to atoms at his feet. Turning his head, the man exclaimed in a tone of regret, "There, see what you have done!" He then rapidly stepped off the porch, crossed the yard, went out at the gate, and quickly vanished down the street. Since then, neither the lamp nor any one answering the description of the man has been seen. The most curious part of the affair is, how an apparent stranger could so readily find the lady's room in the dark, as there was no one except the clerk and proprietor present upon her arrival, and no one had access to the register after that, by which the number of ner room could have been found, were that possible, but stranger yet, the rooms in the hotel have no visible number on the door, and no one but the clerk and proprietor knew what room she was placed in. From the lady's description, neither of them could possibly have been the person she saw. There is an air of deep mystery about the whole affair that will, perhaps, never be penetrated. What possible object the person may have had in view, is known, perhaps, to no one but himself. The lady left the next day with her brother, and it is now known positively, that she is as she stated, the wife of a well known minister of St. Joseph, Mo., moving in the first society, and of a spotless character-far above reproach. Since the above occurrence, a night watchman has made it his practice to keep an eye skinned on the lookout for that chap; should he ever have a desire for another midnight confab, and should he put in an appearance, he may have a fair chance to be the principal character in a funeral.

# Philadelphia Department.

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

#### Love in Absence.

Midst all the turmoll of the busy day, And in the peaceful stillness of the night, Recurs thy dear, fond name; whene'er 1 pray, Yearn 1 to see thy loving face so bright. All in a mist, whene'er thou art not here, Looms in the distance, phantom-like, thy face.

- fancy, darling, feel thee near-Can feel thy power and every soothing grace.
- And ever in my heart an echoing sound Yields up its tune to Love's untiring hand ; O'er my lone spirit love-born joys abound, Unclouded by a shadow is Love's hand,
- No pen, nor voice, my love can tell. God knoweth how I love! Darling, farewell.

#### Man, Know Thyself.

Looking over the world of humanity, from a spiritual standpoint, we see that the knowledge which man has of himself varies from a very low point-almost of entire ignorance, through a great variety of degrees up to the highest point which man's spiritual attainment has reached.

The masses of mankind are satisfied to know that they are physical beings; indeed, they boast of this as the only real knowledge which can be obtained. They consider all knowledge of man's mental and spiritual natures as mere theory and speculation; and there is no other class so completely bound in their ignorance and conceit, and hence, they are in many instances unapproachable. When they pass out of this life, they are the hardest cases for the reformers, whose labors are to enlighten these and bring them out into a knowledge which shall enable them to grow and unfold into better conditions.

The religion of Spiritualism differs from all other religions in the grand fact, that while it sees these men and women-the masses of humanity all over the world, in these low conditions-it does not find any single one who can possibly be outside the pale of the Fatherhood of God and the brotherhood of man. It consigns no one to a hell of endless torment, or any other kind. It condemns no one, but says to each and all-whether high and pure, or low and degraded-there is for you a brighter and better condition in the future. It says we are none of us our brothers' keepers, nor even their judges, and we always err when we get into a condition to condemn others.

We may be called to point out to them what seems to us to be a better way, and endeavor to show them that a greater amount of happiness will result from pursuing a different course. Spiritualism comes to humanity in every possible condition, and always brings something adapted to its wants.

All other religions have had more or less of the Pharisaical idea that would say, "Stand back I am holier than thou ;" and it has become a part of their religion, often that in which they are most zealous, to condemn, and consign these ignorant and undeveloped-it may be wicked ones, to an eternal hell. The people have been particularly careful to carry out this part of what they suppose to be their God's decree, and they evince their adherence to him by the earnestness with which they carry this out. 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 powers, and in the exercise of these have become infidel to the dogmas and creeds of the church. To such a fearful extent had this gone that, had not the living gospel of Spiritualism come to these, millions of minds would have been wandering upon the barren mountains of cold and materialistic speculation, who are now in the enjoyment of that living knowledge which makes their souls truly happy. Many persons in the churches have experienced this gospel which the angel-world has brought to them, and they think it better to remain there to leaven these. Others have come out and taken a bold and independent stand in favor of spiritual freedom and the recognition of the divine principle within every human being which is the recipient of inspiration, by and through which the soul of man grows and becomes unfolded in its native beauty, and gives evidence of its capacity for the enjoyment of purer happiness than had ever before been realized. Each step in man's spiritual progress impresses him more deeply and solemnly with the importance of knowing himself in all the departments of his being ; at the same time it reveals to him that this is to be the study of eternity, and that each revolving cycle of the grand future will reveal to him more of himself, and while it removes all narrow selfishness, it expands the soul with an allcomprehensive love that fills it to its utmost capacity for the time. It is the great mass of ignorant men and women who are most stern and severe in their judgment and denunciation of their fellow beings. They have no nice discrimination of motives, and are often most fierce in charging others with those things which they are guilty of themselves. They hurl forth their anathamas upon institutions and individuals without knowing that they are hurting themselves an hundred fold more than these. Inspired by their prejudice and ignorance, they know no better. There is another class of individuals whom we are compelled to see, and of whom it may be thought that we lack charity in doing this. We allude to the class of hypocrites who, in the language of Shakspeare,

duty faithfully, we would be anointed, as saviors one of another.

5

The great mission of life is to purify and unfold our own souls into the most perfect conditions of harmony-the highest growth which our surroundings will permit ; and in order to accomplish this, we must not only work in and for ourselves, but we must be willing to do whatever our hands find to do for our brothers and sisters-the world of humanity. It may be to heal their bodies, for this is a much more general work than we have yet learned to appreciate-a work in which almost all may find something to do, especially when they find their proper sphere of labor in life. It may be to speak a kind word to some one in sorrow and distress "Kind words never die ;" and it remains to be true, that "words fitly spoken, are as apples of gold in pictures of silver," they will be treasured up.

The great mission which will continue to be ours throughout all the cycles of eternity, when we lay aside all the uncongenialities and improper relations which seem to be forced upon us here, whether we will or not, is to instruct those around ns and aid them in their growth and unfoldment into higher and holier conditions-to seek out the good that is in every human being, and endeavor to remove the clouds of error and darkness that may have gathered around it, so that the sunshine of pure love may descend upon it and cause it to grow.

The world, especially the religious world, has made a fearful mistake, in supposing that its mission is to pronounce judgment and condemnation upon those whom it calls the erring and fallen ones, while it has nothing to do in searching for the good that lies buried, it may be deeply in every human soul.

There are many of those whom the world thus condemns, who have overcome much more of evil than the brightest saints who have ever walked the earth, and who have their reward for thus overcoming. "Blessed are they that overcome."

The highest knowledge that we have been able to attain of ourselves, teaches us, first to sweep in our liouses and before our own doors, and then in kindness and brotherly love to offer a helping hand to all whom we can influence. In this way we shall "bind up the broken-hearted, proclaim liberty to the captive, the opening of the prison to them that are bound, and thus preach the acceptable year of the Lord." Of this we may be certain, that the nearer we approach to perfection in our own souls, the less will we be inclined to condemn our brother or sister. But seeing the causes which have been, and are operating in and around them, we will endeavor to correct the unpleasant influences of these, and, by the manifestation of our love, bring these nearer to us, and in this nearness of soul is the greatest source of strength and growth that, we can experience.

We do not now refer to that interior soul-love which binds one man and woman together in a blissful union that grows stronger and more beautiful with the growth and unfolding of their soul-natures, and which, we believe, is eternal in its duration. We mean that humanitarian feeling which is to save the race, and which is an evidence of the love of God in our souls ; 'for if we love not our brother whom we have seen how can we love God whom we have not seen," and shall not see. "To thy tents oh Israel! To thy tabernacles oh Jacob !" Into the inmost recesses of our souls let us look with a desire to cast out all bitterness and unkindness, and we shall find the fountains of love and purity flowing therein, and angel guests will come and dwell with us; and seeing them face to face they will rejoice with us in our triumph over 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-place of the soul wherein peace and joy shall abide forever and ever.

1. Has any good come from the religion of the Bible?

This she replied, was a very difficult question to answer. There was so many kinds of religion taught in the Bible. It was like an instrument on which any one could play his own tune.

But the religion of Jesus was the true religion-the religion of love to God, leading us to recognize the divine in every human soul.

2. Do you believe in a personal God as an ever-present, all-knowing spirit? To this she answered, "No." Such an idea

was a self-contradiction and an absurdity. A personal God could not be everywhere present.

3. Do you believe in the literal resurrection of Jesus?

"No. It would be contrary to well known

"Another has gone from this cold world of ours, No more to gather its thorns with its flowers; No more to linger where sunbeams must fade, When on all beauty death's fingers are laid. Weary with mingling life's bitter and sweet-Weary with miniging and never to meet, Another has gone to the bright golden shore; Ring the bell softly for one gone before!" May 1st, 1872. M. J. WILCOXON

#### Spurgeon's Sermons.

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We have received from Janson McClurg & Co., successors to S. C. Griggs & Co., of Chicago, a book, the ninth series, of the "Sermons of Rev. C. H. Spurgeon," of England. Published by Sheldon & Co., 677 Broadway, New York.

Instead of making remarks concerning the book we will allow it to speak for itself, by quoting a brief summary of excerptions from its pages, that our readers may be able to judge of its merits or demerits.

"Salvation! We all fell in our first parents we have all sinned personally; we shall all perish unless we find salvation. Every person who is unforgiven is the object of divine wrath. 'God is angry with the wicked every day. If he turn not, he will whet his sword. 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.'

"To die without salvation is to enter damnation. What a comprehensive word, then, is salvation! What a thought, that I am set as a watchman to warn your souls, and if I warn you not aright your blood will be laid at my door! My own damnation will be terrible enough, but to have your blood upon my skirts as well-! I pray you, then, by the blessed Trinity, by the tears and prayers of holy men, by the joy of angels and glorified spirits, by the malice of devils and the despair of the lost, arouse yourselves from slumber and neglect not this great salvation!

"Oh, sirs, if every harpstring in the world should resound your glories, and every trumpet should proclaim your fame, what would it matter if a louder voice should say: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels'?

"Salvation! Salvation! SALVATION! Nothing on earth can match it, for the merchandise of it is better than silver, and the gain thereof than gold."

"If you are saved it will be 'your own sal-vation,' and you yourself will enjoy it. If you are not saved, the sin you now commit is your own sin, the guilt your own guilt."

"There is a page in God's Book where your sins are recorded unmingled with the transgressions of your fellows." "No other can be washed in Christ's blood

#### -----Lapeer, Michigan.

One word in regard to Dr. Slade. I have waited so anxiously for his defense ever since I read his expose in the JOURNAL, and in the ast number I found the defense as given by Mr. Simmons, and I must say I am a little surprised to find that he rather blames you for demanding of Slade a full explanation of all the facts of the case. Mr. Simmons scems to forget, or else not to know, that there are thousands who demand the same of him and Dr. Slade, and that their failure to give the required explanation would cast a stain upon the cause of Spiritualism that all its able defenders would be unable to clear away. You did right to ask it of him, and he should give it gladly and freely, without casting such hints at you as he has done. I am not a popular woman, but I believe I have just as strong a sense of what is right as though I were Mrs. Woodhull or Britten or any other strong go-ahead of the day, if I do not scorn to stay at home and attend to my household duties myself. I lecture every two weeks, yet my name has never been in a public journal as such. I am simply MRS. E. B. HUGHSON.

#### "Have stolen the livery of heaven To serve the Devil in.'

These are they of whom Christ spoke when he said, "Ye generation of vipers, how shall ye escape the damnation of hell?" He does not accuse them but asks them, "how can ye," etc. This class are among the fiercest and most bitter in their judgment and denunciation of others.

We would say to these-friends, brothers and sisters, search your own hearts as with a lighted candle, and endeavor to cast out all deceit and every root of bitterness; learn this great lesson, that to deceive your fellow-man is only to cover up that which shall be to you a cancerous sore in the future, that you will find great difficulty in healing. To deceive ourself is the greatest delusion that any human being can possibly take to himself.

#### Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Julia Ann Fick passed from earth life to spirit life March 27th, aged 63 years, from Fredonia, N. Y.

Past from earth-life to spirit-life, from Pierceton, Ind,, April 16th, Noves Norris, aged 23 years one month, and two weeks. He was a devoted Spiritualist.

Departed, for the bright Summer Land, where sickness and pain are no more, from Irving, Mostgomery county, Illinois, n Thursday, March 14th, William Edward, eldcet child of Frederic and Emily S. Challacombe, aged 3 years and six weeks.

Weep not, ford mother, for thy beautiful flower is but transplanted to a garden tended by argels, where it will continue to bloom with more fragrance and loveliness than it ever could with thee, and where the poisoned arrows of e arthly disease will reach him no more.

Think not that thy darling boy will ever forget thee, but feel and realize in thy inmost soul that he is with thee still, and will play with his little brother Joey just the same; and though he may be invisible to thee, thou wilt not be invisible to him; for death takes nothing from the loving buman heart, but only enlarges its powere of enjoyment. Then be of good cheer, bereaved one, for we know that every dark cloud has its ellver lining. M. A. S. K.

Dep arted this life, Ephraim Orer, of Oregon. Missouri, on the 17th day of April, 1872, sged 57 years.

One more friend of the cause gone. He may be called a veteran of '48, for he was one of the earliest to believe in the spiritual origin of the phenomena called Rochester knockings. His conversion was easy, because of certain mediumistic qualities in himself. If I am truly informed he never was a "Bible slave," superstitionsly accepting every word therein as the voice of God. He was a genuine Spiritualist. His creed was not 'I believe because I do believe;" but "bacause I know." If ever any man died calmly, even joyfully, he certain ly did. His conversations during his illness and his last words were but expressions of joy at being so near home. Patient of his present sufferings, his dying eyes lit up with happiness as he saw the near shores of the Summer Land. His Me was a good example, and his death a proud triamph. He seemed to regard death as 1 othing-a mere st pping off the boat which had borne him as a voyagar down the river of time to the soil of his dear loved native home.

"May I live the life of the rightcous, and my last end

natural laws, the facts of chemistry, etc." 4. How account for a change of heart in Christian conversions?

This question she said she was inclined to treat mirthfully, but supposed it had been asked in all seriousness. She denied that there was any such change, and so there was nothing to account for. Persons may become excited with religious enthusiasm, or alarmed by fears of perdition; but their character remains the same after as before, in such experiences. A hardened criminal, for instance, just about to suffer death for his crimes, is beset by ministers and pious people, and wrought upon to accept the evangelical scheme for his salvation, as a drowning man will catch at a straw; or as is doubtless often the case, he says he accepts it in order to get rid of his previous tormentors,

for you; no one can believe and let his faith stand instead of your faith. The very supposition of human sponsorship in religion is monstrous. You must yourself repent, your-self believe, yourself be washed in the blood, or else for you there is no forgiveness or accep-tance, no adoption, no regeneration. It is all a personal matter through and through; 'your own salvation' it must be, or it will be your own eternal ruin."

"Reflect anxiously that you must personally die. No man imagines that another can die for him. No man can redeem his brother, or give to God a ransom. Through that iron gate I must pass alone, and so must you. Dy-ing will have to be our own personal business; more successful.

DR. W. PERSONS.-In another column will be found the advertisement of the abovenamed well-known and most successful healing medium. The Doctor has been located in St. Louis during the last six months, where he has done a successful business. He will treat all who call upon him during his sojourn in Chicago; and from success in the past, the sick who patronize him may expect to be speedily cured. Probably no healer in the United States has had more experience or been

The remedy for these evils is not in denunciation, not in bitterness of feeling toward each other, not in sitting in judgment upon each other, but simply and alone in self-examination, and a prayerful desire to do right and be right. These desires should go forth to the Infinite Father, and especially to his ministering spirits, the holy angels who are around about us, and to our fellowmen, for we are all appointed, and, if we did our

be like theirs." C. I.

UNDERSTAND DISTINCTLY 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 one which subscrip-tions are taken, and we are thus comphatic that there may be no misunderstanding upon the subject. Justice demands that renewsis shall be made as soon after pre-my ments have expired as subscribers can without great inconvenience do so. Three months trial subscribers are not entitled to come in for a renewal under the \$1.50 pro-tision. It would be an injustice to our friend, who would be called upon to miske up the balance. Friends, let us ever bear in mind that we are daily pointing a life-picture. If we are so scilish as to do another injustice, if will for-ever island as a baleful blotch on life's record.

SPIRIT PHOTOGRAPHS .- Copies of Spirit Likenewes can be had at this office. Sent by mail on receipt of thirty cents.

#### Our Correspondence.

#### THAT CHALLENGE!

#### Elder Haines to Dr. Kayner.

BRO. JONES :--- I herewith subjoin the remainder of the correspondence to date, on the subject of a discussion in Chandlerville, as previously reported; and I wish here distinctly to state, that I am ready to entertain any fair proposition, wherein the Bible and the relig-ous world on one hand, and the Philosophy of Modern Spiritualism and Spiritualists on the other, can be faithfully presented. other, can be faithfully presented. But all attempts to force the question, as in the case of Eld. Raines, can only end where it began in smoke. The following will explain itself:

"CHANDLERVIILE, ILL., Mar. 25, 1872. D. P. KAVNER-Dear Sir:-Your reply is before me. Permit me to say that your manner of disposing of my resolution is not, to my mind, courteous. If my resolution does not contain the difference or points at issue, why not say so?

You came into the community, as I under-stood, affirming and advocating a system of religion and morality, proclaming publicly that it was superior to the system known as Christianity, as set forth in the New Testa-ment by Jesus Christ and the Apostles. And when I ask you to affirm it in debate, you coolly pass it, and offer something entirely the opposite, seeking to change the affirmative and shift the laboring oar to other hands. If you believe Christianity is what you said it was in your lecture on Friday evening, and if Spir-itualism is what you claimed then and there, You came into the community, as I under in your lecture on Friday evening, and if Spir-itualism is what you claimed then and there, you certainly could affirm it, I don't believe that Modern Spiritualism is superior to Chris-tianity, and therefore deny it; you do, and should so affirm. If you do not believe Mod-ern Spiritualism superior to Christianity, you should not ask us to receive it; but if you do believe that Modern Spiritualism is superior to Christianity, then you are bound to af-firm it, and from this there is no escape. I shall certainly hold you to that position.

I wish nothing unfair, nor do I wish to treat you in any other than a friendly manner. The length of time mentioned for speakers to occupy is too short, in my judgment, and I can not consent. The satisfactory in part. Yours Very Respectfully, JOHN A. RAINES." not consent. The other suggestions are only

#### The following is my reply:

ST. CHARLES, ILL, April 11, 1872. ELD. JOHN A. RAINES-Dear Sir:-I have delayed anwering your second letter (of date March 25th) until the present time, for three reasons:

1. I was too much occupied with my evening seance and clairvoyant examinations, which continued up to the hour of my departure, to reply before leaving Chandlerville.

2. I have been so much engaged with my professional duties since my return, and a part of the time from the precarious state of my health unable to labor, that I could not attend

to it before this date. And, 3. The animus of your rejoinder to my first reply was such that I did not think then, and do not now, that you meant business in a fair and honorable discussion, but that it was evidently done for the purpose of raising a "smoke" and throwing "fog" over what I had been doing in Chandlerville, after my departure therefrom.

If, however, I am mistaken in my interpretation of it, instead of throwing away a large portion of your record, the "Holy Bible," and ttempting to force a question upon me, which will allow you to drag in all the follies and vices that are directly traceable to the "religious teachings" founded upon "the Bible," which have "outcropped" among some of the, so-called, Spiritualists, as well as among your professed Christians (while you desire to reject your own record). Come up squarely with your entire "Plenary Inspiration" and its records of the doings of your God among men, together with its history of those "holy men of God," who figure in its pages; come with your 1,600 different religious sects founded thereon, with their catechisms and creeds; come with the bloody history of the "march of Christianity," and the iniquity of the clergy generally, and offset these against the teachings and works of Modern Spiritualism, and then I am ready to meet you.

the interest in scientific truths was increasing to an alarming extent, and that there must be something done. So I suggested to Bro. Peter Podauger, that we hold a prayer-meeting, if it was not our regular night have a nigger show of some kind, snything to keep the people away from the lecture. And, if necessary, have the bays to throw some eggs at the lec-turer, and then apologize after he is gone, by saying it was all done in fun. (You know saying it was all done in fun. (You know saying it was all done of the devil. But I am sorry to say that some of the flock did go and hear him, and they say that his lecture on clairvoyance was not only truly scientific, but very interesting, and demonstrated before in-telligent men and women that it was worthy of their consideration.

of have many other things to tell you, but I have said too much already for the good of our cause.

"Yours Despondingly," PODAUGER."

#### Westfield, New York.

BRO. JONES :- Thirteen years ago, the 4th of the present month, the first article we ever wrote for publication, appeared in a small sheet termed the "Good Time Coming," pub-lished by Over'on & Lasley, at Berlin Heights, Ohio, from which we make the following extracts:-

"Are not positive and negative principles interchanging relations, and is there any one thing, power, or intelligence in the universe that is, and remains positive to all else. It seems that all mankind believe that there is a great positive first cause or intelligence, located in the centre of the universe, or else per-vading it that controls all, and which Christians call God. In the study of nature, I find plenty of proof to sustain my views, but when begin to bok for something to call God, at the other end of the rope, the proof comes up missing," etc. From that time to this our sole object in what we have written, has been to sustain, and try to demonstrate the position then taken, that spirit and matter are different conditions of the same thing, and that they balance each other, and become one by interchange. In this we have been entirely alone so far as our knowledge extend, and considered an ultra enthusiast unworthy of notice. You will recollect that a zealous brother would have had us expelled from your columns for doubting the existence of a supreme being, and asserting we could see no use for one except for the few to make slaves and tools of the many. We also recollect the noble stand you took on that occasion, that when truth would not sustain itself against error, your occupation, as a journalist would cease. The fruit-less search for such a being, by brother Francis, for the last eighteen months, and the evident change that is taking place in public opinion on the subject, together with the growing difference among Spiritualists, would seem to indicate that a change of base from the supreme to the universal, is a necessity that cannot be much longer ignored. To sustain these views, we quote from authority which all Spiritualists will respect, whether they accept it or not. We refer to the recent communication in the Philadelphia department of the JOURNAL, from Professor Hare, through that truthful medium, Doctor H. T. Child, from which we make the following extract: "The recent discoveries of science with you, have left many of the old landmarks, with which I was familiar, and led us far out into the ocean of truth. The fact which has been generally accepted by scientific

men, that there are but two divisions in nature, namely, force and matter, will soon be fol-

the interest in scientific truths was increasing to | your letter, as a justification of the course we pursued. It gives us pleasure to know that we exactly met the desires of the great mass of Spiritualists, by demanding an explanation directly from Dr. Slade, It further gives us pleasure to know that our course received the full approbation of the spirits who control the Doctor. This was a case not to be dodged. "A dignified silence" would have been ruinous to Dr. Slade's reputation. A hold refutation of the charges places him fully before the public as an honest medium.

We pity the little dwarfed souls that are taking so much pains to prejudice the minds of others against the JOURNAL for doing its duty. But eternity with its ample developing forces is before us all: there is hope for them .-ED. JOURNAL.

#### St. Louis, Missouri.

Mn. JONES:—Having been a reader of your excellent paper, and a thorough investigator of the beautiful phenomena of Spiritualism and animal magnetism, for the last two years, I feel like adding my testimony to the truths I have discovered, and sending them forth, like "a waif upon the waters," through your col-umns, hoping they may reach some stricken heart like my own, and prove another pillar to buoy them up in the faith of the consolation of spirit communion. spirit communion.

Like Mr. Figuier, and many others, I have been driven to the unseen and occult forces of nature, by the saddest of all earthly affictions, the death of a darling and idolized companion, and but for the consolation which I have received through your paper, and other like sources, would now, no doubt, have been hopelessly insane. For the teachings of my religion and simple faith in our unknown future beyond the grave does not satisfy the longings of a devoted heart like mine, without something tangible to make assurance double sure, that "when we die we live again." All of which, thanks to my own perseverence, and the kind sympathy of my spiritual friends, I have received.

I shall at present mention but one or two phases which have come under my observation, and which have created a great revolution in the minds of a large class of the best people of St. Louis, the conservative and creme, ala creme of our best circles, who had scarcely, if ever, heard of such wonders.

Through Mr. Willis, a spirit photographer, I last fall obtained a picture of my husband, which has proved a world of consolation to me, and an astounding verification of spiritpresence, to my wondering friends.

There are several tests connected with it which make my letter too lenghthy, and which are known to my personal friend Hon. Warren Chase.

Another phase which has made a loud noise, and called forth much speculation, is the wonderful cures performed by the celebrated Dr. Persons, who is now here, practicing his won-derful powers upon many of our most intelligent citizens. Even the most Orthodox are glad to receive the magnetism, healing powers, or whatever it may be, by the laying on of his hands.

One lady, whom I know well, the wife of one of our oldest and most estimable clergymen, considered herself the subject of a miracle! so perfectly was she restored from a state of helplessness to literally arise from her bed and walk, and after having been a sufferer for months, became entirely restored.

Another lady was not only restored instantaneously, but every vestige of swelling and unnatural appearance of the limbs instantly disappeared.

#### "Is the Spirit Immortal?"

BRO. JONES:-I saw the query in your paper, by H. A. Eastland, with some remarks, and I thought, perhaps, you would let me answer the question in another way, as my influences seem to think different, on some things. For instance—" The spirit always was, is, and ever will be, an individualized entity in form," etc.

In this we differ. The soul containing the possibilities of infinite advancement in devel-opment, is, and ever has been, an individual. But the spirit is the surrounding material or But the spirit is the surrounding material or body to give to others a knowledge of distinc-tive individuality. The spirit body is as much changeable as is the physical body, it being composed of the vital principles of cosmic ma-terial or the energizing properties of earth mat-ter. The soul obtains this principle from mat-ter by being becauld in a condition of the soul o ter, by being brought into a condition of en rapport, through the laws governing organic compounds.

By its stronger affinities it holds in combination for its use, all it gains as against physical elements, but being brought under the special laws governing spiritual as vital elements, it is subject to interchange of particles and motion;

subject to interchange of particles and motion; hence, composition, as well as decomposition, are constantly going on in the spiritual, as well as the physical spheres. We perceive man to be a three-fold being in this sphere, viz:—Physical body, spiritual body, and mind, person, or soul-individual. The mind, or mental, being the unfoldment of the latent possibilities inherent to the infinite individual individual.

By the law of pro-creation, the physical is projected, with its vital principle, but not without ordering of the soul proper, who claims the material working out of material, for its spiritual body, through which it puts on im-mortal consciousness in individualism. We think, then, the spirit may be composed of parts, and a union of these parts is assortial

of parts, and a union of these parts is essential to conscious manifestation of the soul, and yet it is not subject to dissolution and death, but is subject to metamorphoses, in action and correlation to mind.

We see this exemplified, day by day, in the metamorphoses of tissue in man as a physical being. The only union to be severed by death being where mind and matter are united, and spirit and matter-not where spirit and mind are united.

Man, in the next sphere of being, will be a dual, and not triune compound, and there being no stronger affinities than soul for the spirit, there can be no loss, but exchange only in equivelants.

The soul is the vital of the spirit, as the spirit is vital to matter. So the ultimate at tained in specific personal conditions and qualities remain for ultimate acquisition. Hence, infinite expansion in development to the spirit and soul, and man is immortal. GEORGE W. CARPENTER.

#### Kendallville, Ind.

#### ----Warwick, Massachusetts.

S. S. JONES-Dear Sir:-The contents of your JOURNAL have been eagerly read by me, for I too am searching for the truth. Most truly do I believe that our friends in the other life manifest themselves to us in various ways. When bereaved with sorrow after the loss of my mother, some years ago, and the thought haunting me, she is dead! she is dead! as persistently came the whisper, she is not dead! until I troubled and grieved over it, and would almost feel that she had been buried alive, although knowing, of course, to the contrary. Again, after the death of my husband, two years ago, I passed through a similar experi-

Voices from the People.

MAY 18, 1871

LAFEER, MICH.-L. G. Hughson writes.-M angels bless you in your brave work for hus rights. I am proud to work for the dear

PINE BLUFF, ARK .- J. Merrill writes.-E. number of your JOURNAL knocks out one brick least, from the foundation of old Theology. G bless you in your noble efforts.

bless you in your noble efforts. WOODBURN, OREGON.-E. C. Cooley with All liberal-minded people should read the Joursau I could not well get along without it. Go on a the glorious cause of human reform, for you an doing a great and noble work. NEWVILLE, CAL.-W. R. Conyer writes wend you three dollars in Green Backs. You plus in with your good paper and I will stir them a out here. T should like to meet you and see how a live Spiritualist looks.

a live Spiritualist looks.

a live Spiritualist looks. NEW HARMONY, IND.-C. C. Warren with Many thanks, for your very kind attention to be request (in my note of the 5th.) It makes metal happy to have a friend interested and able to contribute so much to my happiness, as does you deeply interesting and most glorious Jourant. VALLEY MILLS, WEST VA.-J. V. Dunke writes.-You say so many good words in you JOURNAL, I can but admire you; your kind words and benevolent acts toward those who want you paper, and who are not able to pay at the proto-time, and many not able to pay at the proto-time, and many not able to pay at the proto-time, and many not able to pay at the proto-time, and many not able to pay at the proto-time, and many not able to pay at the proto-time, and many not able to pay at the proto-time, and many not able to pay at the proto-time, and many not able to pay at the proto-time, and many not able to pay at the proto-time. admire.

Thank you, brother, for all you do to circulat the JOURNAL. [ED. JOURNAL.

OPHIR, UTAH TERRITORY.-Cox & Linton write.-We regret that circumstances beyond ou control, have prevented us from being mon prompt in renewing our subscription to the Jorg we go without our dinner. We shall endeand to extend its circulation in the mining campain (the Saints) Utah, believing it will do much good in breaking down priestly rules.

CAMDEN, OHIO.-E. S. Rees writes.-Although there are no Spiritualists in Camden, I am incluse to think a good test medium would set the peop to thinking, and bring about a desire to investiga, this new theory. Many, I believe, are growing tired and disgusted with the old Orthodox seen would like to know on what terms we could go a reliable test medium, one fully competent to sustain the cause.

WORCESTER, MASS .- Mrs. Flagg writes .- ] am a Spiritualist, true blue, and have been for more than seventeen years. I have never been so situated that I could subscribe for any paper that suited my ideas of right. But since I have taken the JOURNAL it seems a real treat every week. I feel it to be one of the needs at the present time to break up old Theology. God speed you in your grand and noble work.

WINTERSET, IOWA .- I. P. E. Whedon writes. We have been enjoying ourselves this whater at the expense of old fogyism. We have crowded them so closely by spells that they have closed down on all discussions on Orthodoxy, and the "bell-weathers" (ministers) tell their dupes not to talk with any one that ridicules the idea of going to heaven for "Christ's sake."

BROOKFIELD, MO.-J. D. Stone writes.-The cause of progression is going on slowly but surely in this place. But we have two good mediums, and are developing some more. Dr. Perkins and lady, of Kansas City, have been here and lectured two Sundays, giving good satisfaction. Mr. Perkins is a good lecturer and an excellent healing medium and myself with others, can testily to medium, and myself with others, can testify to her healing powers, and do cheerfully recommend her to all who are willing to trust themselves in the hands of good angels, and wish to be healed.

BLACK RIVER FALLS, WIS .- James A. Dyer writes .- You will find enclosed fifty cents for Hon Robert J. Ingersoll's Oration on the Gods. If the book is anything like your paper, the JOURNAL, I want it just as soon as I can get it. The JOURNAL is the best thing I have got hold of since I got out of old Orthodoxy, and found I could think for myself. I never saw but little of Spiritualism; but the JOURNAL is food for a hungry, starving soul I will let you hear from me again at no distant day. Yours for the right wherever it is found. ELKHORN, WIS.-M. ROPER writes.-I have had to have some one read the good old JOURNAL to me, and it may be I have heard half what is in every number ; but that is worth more to me than twice the price of it. It don't seem to me that I can get along without the dear old JOURNAL which contains so much good food for the mind. I live twelve miles from the post-office, and I am the only Spiritualist this side. Our Postmaster is an outspoken Spiritualist and a veteran in the cause. I give the JOURNAL to every one who will read it. It may do good by and by. WALLULA, W. T.-T. J. Peabody writes.-Herewith I send you two dollars, for which please send me a box of Mrs. A. H. Robinson's "Tobacco Antidote," I want it for a friend of mine. I also enclose to you four dollars more to be used as per order with same. I always keep a lot of spiritual books and papers laying around loose in my effice for my Orthodox friends and the public generally, to blunder onto. I have all of Bro. Wm. Denton's and also the greatest part of A. J. Davis's books, and quite a number of many other authors. I intend to send for "The Debatable Land" before hone long. Thou doest well, brother. If all Spiritualists would follow your example in that particular, they would not only soon gain the respect of their neighbors for their independence of character, but they would soon find that they were living in the midst of a neighborhood of liberal-minded people. It is astonishing how soon people take to Spiritualism when convinced of its truth by reading books and newspapers devoted to the subject. [ED. JOUR-NAL. ENTERPRISE, IOWA.-S. Shimer writes.-If I fail to get the precious JOURNAL when I send to the office, I feel that I have lost an edifying friend, until it appears. I have been an investi-gator of spiritual manifestations for more than twenty years and have witnessed many of its different phases, therefore you will not be surprised if I tell you that I don't only believe that we have communion with the friends gone from earth, but to me a certain knowledge. Long may the JOR. to me a certain knowledge. Long may the JOUR-NAL live to give light and spread its soul-inspiring influence over ignorance and old superstition. Good angels guide and protect you and your contributors in this glorious work. ST. LOUIS, MO .- M. A. Koch writes .- Our cause has been quite lively here this winter, and is yet. Mr. Chase lectures Sundays, morning and evening, at Avenue hall, corner of Washington avenue and Ninth street; and the Lyceum is in successful operation, in the afternoon, at Ticknor's hall, corner of Washington avenue and Fourth successful operation, in the afternoon, at Ticknor's hall, corner of Washington avenue and Fourih street, under charge of our President, Mr. Tuckett, and the Yandell Bros. We have also had a so-ciable, literary and musical, on Thursday evenings, at Avenue hall, besides social parties at Ticknor's hall on Tuesday evenings. Dancing from eight till twelve. They will close for the season, on the last Tuesday in this month, with a calico ball. So you will see that one thing and another has kept us pretty busy. But I fear that I an trespassing on your time, so, with my best wishes for the JOURNAL and its publishers, I close. WESTFIELD, MASS.-J. W. Fletcher writes.-there never has been, so it seems to me, a time before in the history of Modern Spiritualism, when, among Spiritualists themselves, there were so many divers opinions. Yet I have watched your points of the straight and narrow path of pustice and truth, and I am ghad that you, at least, have dared to speak out in the manly and noble way you have, concerning the so called social reform and its exponents. Glad that our noble Sister Hardinge, who has given her life to Spirit-ualism, and our equally noble Brother Tuttle, can find support in the columns of your estimable paper; and I believe that when they speak, as they ever do, against the growing licentiousness found in every side, they but echo the sentiments of every true worker in the cause. Your paper I find filed with valuable information, and I know it meets with a warm welcome in every home where it enters. WESTFIELD, MASS .- J. W. Fletcher writes .-It enters. at a rais bill

Until you do this, or accept the proposition in my former note, do not, if you please, charge discourtesy upon me, while attempting to force a false proposition upon me. Trusting I shall yet see the time when we

will work shoulder to shoulder upon the platform of progress, I remain

#### Sincerely and Fraternally Thine, D. P. KAYNER.

As a good sequel to the whole matter-my lectures and the opposition they called out from "the faithful," challenge, eggs and all, the story is so well told by a Chandlerville correspondent, in the Virginia (Ill.) Gazette, of April 5th, which we here append, that further comment is useless:

"CHANDLERVILLE, ILL., Mar. 30, 1872.

BRO. SIMON PODAUGER POREASY :-- I was very much struck with the remark you made to me the other evening while returning home from caucus: that "a general intelligence among the masses was destructive to our peculiar institu-tions," and I heartily endorse those sentiments, and would further say that I know of no greater power in our land to bring about general information among the people than that of the Gazette, and newspapers in general-

hence my opposition. "The next power in our country, is the ros-The next power in our country, is the ros-trum. (And just here I would say, that I had scarcely finished my opposition to the newspaper enterprise of our village, when, lo! I had to turn my attention to an effort that was being made in our midst, to enlighten the minds of people on physiology and clairvoy-ance, and a future state of existence. And— would you believe it?—this scientific man just "let the cat out of the base" and told the peop "let the cat out of the bag," and told the peo-ple that Pigmentum Nigrum meant black paint, and that most any plow-boy knew what beans were when the bag was open. Yes, and don't you think he had the impudence to tell the people that if they would be happy they must be good, honest and truthful, and, that in order to be healthy they must oney the laws of health.

"I saw just what the thing was leading to, and if the lecturer was allowed to go on telling such facts, that the people would know as much about the human system as we do, and would become so enlightened in a law of com would become so enlightened in a law of com-pensation that they would be too healthy for doctors and too good for preachers. So I just sounded the alarm, devil, devil, neverst and it was diverting to see the magic influence of this mysterious word; they did not want to go where he was; no, sir-ee. And it was well they didn't go, for there were a few that had brains enough to think for themselves. They went and gave him a hearing (for that is all went and gave him a hearing (for that is all that truth asks), and now they can say "Pigmentum Nigrum" as good as we can, and op-tic nerve, Ipecacuantia, and such, and con-fesaed themselve highly entertained by the lec-

ture. "But as the lecture progressed, we saw that

lowed by another step, which, from my pres-ent stand point, and all the information I have obtained here, I now accept, that in the ultimate analysis of the universe there will be found to be nothing but force, that which is known as matter being simply the result or product of modifications of force. This is the platform on which I stand, along with the great philosophers and sages of antiquity, many of whom I have met here." Standing upon this broad and eternal platform of truth, so grand and yet so simple, all the universe is a unit of force, or spirit, for this is a necessary conclu-sion from which there is no escape.

Passing the balance of the article as unnecessary to sustain our position, we will merely quote the two closing paragraphs:--" 19th. That spirits will soon be able to give to the world the means by which these statements may be demonstrated in an absolute and scientific manner," and " 20th. That the progress of the race in spirit-life and on earth are simultaneous, and spirits are just as dependent upon mortals, as they are upon them, for these developments.'

And now we feel that we are no longer alone; that this bond of union for which we have contended-the reciprocal relation of all things-is to be the guiding star of the future of our planet. You may well imagine that such confirmation of long cherished opinions, coming from such a source, give rise to a thrill of satisfaction that to be appreciated must be realized.

J. FINNEY.

April 6th, 1872.

#### Courtney, Texas.

I am so glad that you still insist that Brother Slade shall come out in a bold, fearless, independent manner, to refute the Sun's accusations, and truly hope, for the sake of Spiritu-alism, that he will. If he himself only were concerned, he might aflord to maintain a dignified silence; but he is public property, and therefore his acts are a target for the public. I am the only Spiritualist in my neighborhood who comes out and openly avows a belief in its beautiful faith. But my husband and his sons are inclined to investigate the subject, and when they read the article from the Sun it threw a severe damper on their feelings. My husband could not shake it off, and every Bannor of Light, and RELIGIO-PHILOSOPHICAL JOUR-NAL that I get, he will ask: "What of the Slade exposure? Has he come out like a man and defended himself?" Well, of course my answer is, "No; but his friends are doing that for him." "But," says my husband, "that will not have the same effect as if Slade was to come out and denounce the accusation himself," and I can see that his little faith, gained from a few months investigation has considerably diminished.

As I see from the pages of your JOURNAL, that Brother and Sister A. J. and Mary Davis are going to devote themselves to lecturing for a year, I do most sincerely pray that they may come to Texas. I wrote to him in '52 or '53, and begged him to come; but his agent wrote that his time was too much occupied then.

I think if Brother E. V. Wilson would come to our beautiful Texas he would be well paid. God grant his spirit guides may lead him here. May you be richly blessed for promulgating our glorious doctrine in so fearless a manner is the sincere wish of your sister in the cause of Spiritualized of Spiritualiam, JOSEPHINE WHITESIDE.

Dear sister, ere this number of the JOURNAL reaches you, we trust you will have seen the edition in which Brother Slade's vindication over his own signature is most ample. We venture to publish the above extract from

A little daughter of one of our most intelligent and conservative families, has been saved almost miraculously from becoming a hopeless paralytic, by being kept upon her back by the old practice; but through his healing powers, she was raised to her feet.

These are only a few-for "their name is legion"-of his wonderful cures.

Can it be possible that this is an awakening of an innate power that has lain so long dor-mant? And is it not probable, that a very thin veil is between the seen and the unseen? Yes! it must be true. As Milton said, "That thousands of spirits tread the earth unseen."

St. Louis is a hard field for the spiritual laborer, for it is truly a Catholic city; and while a very large class of our citizens-the most elite and intelligent cannot deny the miraculous and spirit-power inside the church-it is only men, eminent for their moral and intellectual bearing, like Dr. Persons, who could command the respect and confidence of our city.

VERITAS.

#### ----Springfield, Missouri.

BRO. JONES :--- I wish once more to call the attention of the readers of the dear old Jour-NAL to the benefits of the Sunday law, as carried on out in this section of Missouri. One Jesse, a boy of 17 years, and his younger brother, both bright looking, intelligent boys, are living with their mother, not many miles from here, and one Sunday last fall, while they were permitted to rest from their almost unceasing toil to support themselves and mother, they saw a small flock of quails in the brush near by, and, naturally enough, thought it a fine idea to drive them into a quail trap This they did instanter, and without any noise. But, lo! one of "God's chosen people" hap-pened to pass by, and, in order to elevate him-self, reported the boys to the Grand Jury, and that humble (?) body (bound to carry out the law, whether right or wrong) found an indictment against the boy Jesse. I suppose it was for offending God, for he surely injured no one else. He was brought before the court, and, unluckily for him, there was no one in the court room to bail him; i.e., there was none of his friends there at the time, and consequently he was put in prison with criminals of all classes, and there allowed to remain nearly two weeks before coming to trial. When the time came he employed the services of one of the brilliant young lawyers that south-west Missouri is famous for, and after about five minutes' trial, he was fined ten dollars, and his able lawyer charged him twenty; and furthermore, the boy says he was not permitted to go on the street to get bail, nor was he allowed bail after he was confined, although it was offered.

The boy says the prison was swarming with vermin, and that his mates were criminals of all kinds.

These are facts as I glean them from the boy, and I know him to be a truthful, hard-work ing young man.

ing young man. I wish this incident placed before the pub-lic, that they may read and ask themselves, why it is that in our 1,800 years of Christian civilization, there has been no means devised whereby our young men can be kept from the prison or the hangman's grasp? Are men so ignorant that they can not see the curse of such institutions—places that feed the baser portion of man's organization, and let the bater part go uncultured & AII hail the time when mankind shall rise and shake off the cursed yoke of so-called Christian enlight-ment, and stand forth a free nation! Yours Truly, J. B. WHERLOCK.

Yours Truly, J. B. WIRRLOCK.

ence, and I had almost made up my mind to send to where the body had been laid, and satisfy myself that it was not so. It was when in the depth of this sorrow that I was startled by the seeming touch of a hand upon my shoulder, and had a kiss, and turning, expecting to see some member of the family, saw

nothing. This is but one of the many similar experiences I have had.

Now I say, "not dead-not even sleeping; in that bright world watch they are keeping," over their loved ones here. That these experiences have lifted the clouds from before me and shown me the silver lining of the summerland, you can easily imagine. I do not call myself a Spiritualist, for I feel that I know but very little of their belief.

It is with almost childlike eagerness to learn that I read your paper. I have envied Dr. Slade's power (or rather gift) until his present trial, through which I hope he will pass safely, and come again before the world, pure and true. It seems to me that if this great gift, of seeing the loved ones gone before, hearing them talk, etc., were mine it would afford me almost perfect happiness. I have almost felt, upon reading of his wonderful writings upon the slate, that upon him should depend my future belief. He must be a true defender of Spiritualism.

Excuse me for writing so much. When I began, I had no idea of giving you even as much of my experience with the angels as I have.

Thanking you for the good I feel I have received from the JOURNAL, and wishing you all success in its publication, I am

DEAR BROTHER: I received your letter in answer to the one I wrote you, and now inform you that my papers are all right. Brother Maxfield lives here and is my near neighbor. I don't know how to express my gratitude for your kindness in sending me your

glorious JOURNAL. Now, I hope I shall not intrude if I should say something of myself. I have been told by different mediums that I was mediumistic in a very marked degree. And, for one, Mrs. Severance writes me so, and I have been influenced often enough to place some faith in it. I have, at different times practiced medi-cine with excellent success, but have given it up; but for the last four years people send to me from fifty to one hundred miles for advice or treatment and in every case I am successful. I either from seeing the patient, or from a lock of hair can determine their disease and prescribe a remedy without fail. I have from five to six calls daily, but then my services are gratis.

I think if I could be where there was a good circle of mediums I might be developed, and be an instrument of great use, but where I live be an instrument of great use, but where I live there are but three or four Spiritualists, scat-tered over as many miles, who only meet by accident or chance, and this gives me a poor opportunity to progress; but still I have good hopes of amounting to something yet, although I am an old man seventy-one years old, of very limited means, with a family to provide for, and with no help. Still I am not cast down. I suppose my subscription is about run out and should be renewed. I shall do my best to secure the paper at all hazards. Please don't deprive me of it, but send it right along, and I will try and pay for it if I should be obliged to live on two meals a day in order to save the means for it. the means for it. Yours in the bonds of fraternal brotherhood,

F. HEMENNAY.

Yours Respectfully, M. A. LANGSTROTH. Milbury, Ohio.

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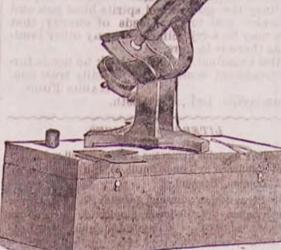
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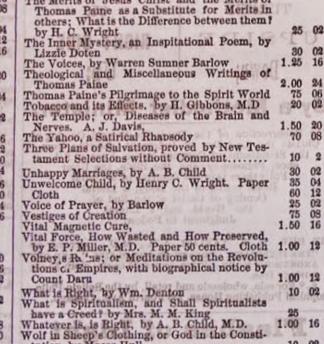
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#### Our Eastern Tour-No. 15.

Rochester, N. Y., Saturday, Sunday and Monday, March 16th, 17th and 18th, we gave three lectures and one seance to crowded houses, giving many fine tests.

Spiritualism is not dead in this goodly city, but active and full of life. Sister Sarah A. Burtis helped us in deed and word in getting up our meetings. Thanks sister, from the soul thanks, Miss Millie Burtis is as true to our cause as her mother. A faithful young worker, and besides being a true and faithful worker in Spiritualism, she is extensively engaged as a dealer in Lady's Human Hair Goods, and Manufacturer of Goldmounted Hair Work, Hair Flowers and Device Work. We advise all desiring this kind of work, to employ Miss Millie, who will guarantee satisfaction and at reasonable prices. Let the Spiritualists everywhere remember Miss Millie, No. 30 Sibley's Block, Rochester, N. Y.

We made our home at Bro. Cronks, at whose hospitable table we were supplied with the comforts of life. Bro. Cronk keeps a boarding house at reasonable rates, and can easily be found by Spiritualists visiting Rochester. Bro. and Sister Parkhurst, on Sophia street, can give all desired information. They, too, are workers. Our sister being noted as a clairvoyant doctor. Bro. Isaac Post and his good companion, were on a visit East and we did not see them. Truly the cause in Rochester is alive. Bgo. J. G. Fish has moved to to the city and opened an office for healing the sick, and we heard good report of his works. Try him all ye who are afflicted with aches and pains. As a speaker and writer he is already widely known. May he succeed. We met many other old and tried friends, who gave us a cordial welcome,

We gave some very fine tests and had some sharp conversation with skeptics. We love to meet an honest skeptic. But save us from all such who have been ten, twelve or fifteen years' investigators. As one said to us-" Well, I am an investigator and have been for seventeen years, but I am not convinced yet!" We answer to all such, "No, nor will you be convinced until, like the candlewick, you are ducked and dipped in hell, and come out incrustated in sulphur, as the candlewick is with tallow, and then your investigating soul may find light. No! sir, investigator, you are an alligator with your mouth wide open, snapping at whatever lights thereon, provided you cau borrow or sponge spiritual food. We know many such who are paying from ten to five hundred dollars per annum for sermons that describe hell in glowing terms, and sponge their way into spiritual things.

From Rochester we wended our way to Ellicottville, Cattaraugus Co., N. Y., at which place we lectured on Tuesday, Wednesday, Thursday and Friday evenings, March 19th, 20th, 21st and 22d, to good audiences-both in number and intelligence. Ellicottville is situated among the hills in what is known as Great Valley, on the banks of a small stream of the same name. The village is the center of one of the best dairy counties of the State, and Cattaraugus county butter and cheese are famed for their good qualities throughout the State. Bro. Litchfield, medium, seer and speaker, is doing a good work for the cause, and is a tower of strength wherever he is. We made his pleasant home ours during our stay in Ellicottville, and a pleasant and cheerful one it was; notwithstanding the angel of Death has taken all the children of Bro. and Sister Litchfield, to the Summer Land. These little ones are mourned and missed ; their places are vacant; their little feet no more make merry pattering in the hall; and yet they are not dead, but gone on to a bright and beautiful land. Still they are frequent visitors to their father and mother, at their old earth-home.

weight of Orthodox damnation removed, and her trembling, sorrowing soul made to rejoice in the knowledge of a progressive and practical immortality.

A spirit man came to his old friends, told them of his death by the fall of a tree, the time and place.

To a music teacher came the girl pupil, in love and truth, speaking of her happy home.

Then came the spirit of Pat O'Nell, killed on the railroad ; gave time of death, age and place. All of these were fully identified and confirmed.

Bro. Sherman has been, and now is, the champion of Spiritualism in this section of the Master's vineyard.

Wednesday, March 27th, we leave Friendship for Puttneyville, Wayne county, New York, across the State by going half around it, via, Dunkirk, Buffalo, Rochester and Palmyra. Time, two days and two nights. At the latter place we took the stage, staging it eighteen miles through one of the very best farm sections of New York State. Reaching our destination at 9:15 P.M., cold, weary, hungry and tired. We found a quiet and pleasant home at the house of Bro. Reynolds. A joyous good old couple are Bro. R. and lady. We enjoyed their home.

Friday evening, March 29th, we were in our place at our work-the work we love-continuing to teach the truths of Spiritualism until Sunday evening, March S1st.

Puttneyville is situated on the south shore of Lake Ontario, west of Sodas Bay, some seven or more miles, and is the home of many who are following, or have followed, the lakes for a living. The liberal elements predominate, and the people seem happy and cheerful. Among the active workers in our cause in and around Puttneyville are the Lacys, Reynolds, Troops, Whites, Austins, Gilberts and others, who are brave, true and fearless exponents of liberal ideas; who are not afraid to live and be good to themselves.

The weather-well, what shall we write of it. "First it blewed, then it thewed, then it reined, then it snewed, and then it freezed, all the time." This was Col. Crockett's description of the first week he spent in Washington, and it meets our experience during our stay in Puttneyville. But, notwithstanding this continuous storm, our meetings were well attended, the audiences being large and intelligent.

Puttneyville will soon have railroads, and thus connected with all the world, will afford work for our speakers and mediums.

We gave many fine tests; some of them very remarkable. But being somewhat in a hurry, we will not write them out or give them a place in our "advertising corner," for fear it might again paralyze the weakened nerves and brain of our little friend, lately a deck hand on the craft Woodhull, now "Managing Editor of that eratic and somewhat eccentric sheet, The American Spiritualist, that was born in Cleveland, and, like the Universe, has gone to New York to die.

E. V. Wilson's Appointments for May.

the father to report from time to time. He did so as follows:

MRS. ROBINSON, Dear Sister: I feel grateful for the prospects and the privilege of calling your attention to our afflictions and distresses again. I need not tell you the condition of our son, but send you a lock of hair as before. Can we hope to have him cured?

AARON LORD. Middlefork, Feb. 23d.

Again the medium diagnosed and prescaibed and the following is the report:

MRS. A. H. ROBINSON, Dear Sister: With a grateful heart I pen you a few lines-a statement of facts. Our son that has been treated by you for epilepsy, is as we believe, completely cured. The truth is he has had spasms on but two occasions since you began to treat him. He first took them when but four years old, and is now past seventeen; and with but slight cessation he has had them ever since. up to the date of your prescribing for him. A great part of the time he was delirious, and had to be guarded both night and day, which is well known by my neighbors and relations. At this time he is capable of taking care of himself, and his mind seems to be only slightly injured. People think his mind will be the same it would have been had he not had fits, I can gladly recommend your cure to all those afflicted likewise. Inclosed I send you a lock of his hair, that you may know how he is. In regard to pay, at the present time, I would say I feel pressed some, but will by and by send on to you. After spending money, time after time, and taking great risk of losing him by quack nostrums, I feel I have found the pearl of great price, and if I should never be able to remunerate you as I could wish, may I be able to send the poor sick wayfarer to you, and may the good angel spirits bless you and encourage you to like deeds of charity, that there may be a rejoicing in many other families as there is in ours.

After examination if you think he needs further treatment send it. We readily trust you. AARON FORD.

Russiaville, Ind., April 29th.

#### LITERARY NOTICES.

esting number. The following topics are worth special commendation: "How the Faculties Combine;" "History of Photography in America;" "Punishment and Prison Reform;" "Small-Pox and Vaccination;" "The First Chapter in Genesis-another interpretation;" "Tools for our Women."

The Overland Monthly. The opening article of the May number presents valuable facts about "Wine-making in California." It is the closing paper of that interesting series furnished by Arpad Haraszthy, in which we learn that the large sum of \$31,000,000 is invested in this pursuit in California, and that the future annual increase will not be less than \$2,000,000.

A new feature is added, occupying the two closing pages of the number, under the heading of, "Record of Marriages and Deaths on the Pacific Coast," which for reference alone, arranged in a convenient alphabetical form, is very valuable. John H. Carmany & Co., Pub lishers 409 Washington street, San Francisco, Cal. \$4.00 per annum.

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W C., London, England.

The Phrenological Journal, for May, is a most inter-

Bro. Litchfield prayed for cold weather and good sleighing, and behold, his prayer was heard ! The snow fell fully a foot deep ; everything froze up ; cold as cold need be, and yet the people came out; the hall was full to overflowing-all could not get

We gave over one hundred fine tests, most of which were fully approved on the spot. One, a lawyer came who had died and was buried, declaring-"I am he that liveth and was dead, and behold I am alive forevermore. Amen." This man was so fully described that his identity was perfect and complete. Second, the boy drowned at eighteen years of age; the taking him out of the water. Third, the lame woman Lorena Toddfully identified. Thus the work goes bravely on.

Saturday, March 23d, we left for Friendship, Nile and Bolivar, lecturing three times in Friendship, once in Nile, and once in Bolivar. These places are in Alleghany Co., N. Y., adjacent to the Pennsylvania line. Bro. Samuel Sherman takes the lead, and is ably assisted by several friends in the good cause. He is a fearless and stanch worker, and does his work well.

Among the tests given while in these places, the following, we trust, will please our readers :

At the dinner table in the hotel, the sister of a man came and stood by him and showed us how, when and where he came near being drowned. We told him. He affirmed it as a fact.

Captain C-, of Cuba, came from his home in the Summer Land, leaving his place on leave of absence from the Army of God, presenting himself to us for full description, which was given to his friend, and fully identified.

The drunkard, full of woe and sorrow-the result of violated law-spoke with regret of his sad estate. A warning to all who tamper with strong drink. The man was fully described and as fully identified. This was a sad failure of a life at one time bidding fair for a glorious future, and to us one more witness to the thousands already received, that there is no such thing as forgiveness. The penalty must be paid in full here or hereafter for the violation of any of the laws of life.

To a young widow came the husband who, but a short time before, was laid away in the grave.

E. V. Wilson will lecture in Keokuk, Iowa, on Friday, Saturday and Sunday, May 10th, 11th and 12th inst. Lectures to be held in the Court House, commencing at 8 o'clock on Friday morning.

#### A Call Convention.

To the Spiritualists of DuPage Co, Ill., greeting : We, the undersigned, call on you to meet us in council, at Wheaton, DuPage Co., Ill., on Friday, Saturday and Sunday, the 17th, 18th, and 19th of May, 1872, for the purpose of organizing a conference meeting, to be known by such name as in the wisdom of the Convention may be determined on. This meeting will be called to order on Friday evening, at 7% o'clock, the 17th of May, 1872, in the Universalist church in Wheaton, situated twenty-four miles west of Chicago, on the Galena Branch of the Chicago & Northwestern Railroad, and will continue its sessions through Saturday and Sunday, closing Sunday evening.

We invite all liberal-minded people to meet with us in council, thus taking council one with the other for the good of all humanity.

Let us come together in truth, taking council with each other, asking the angels to be our helpers. Let us know each other here, that we may know our own hereafter.

We especially invite the Spiritualists of McHenry, Kane, and DeKalb counties, to join us. Arrangements have been made with the friends of free thought in Wheaton to entertain as many guests as possible, and at hotels at reduced charges.

	THE REPORT OF STREET, S
E. V. WILSON,	H. CARPENTER,
MARY ELLEN WILSON,	I. SABIN,
MILO PORTER,	T. ABRA JEWELL,
ELIAS JEWELL,	K. HOWARD,
JOHN THRASHER,	C. A. D. SMITH,
D. B.	RONSON.

**Epilepsy Cured in Four Months by** Spirit Power.

Mrs. A. H. Robinson, the celebrated healing and business medium, 148 Fourth Ave., among the other wonderful cures daily performed under spirit direction, by letter, without her ever seeing the patients, presented us with the following correspondence, showing the cure of a most desperate case of epileptic fits in less than four months time.

Our readers will bear in mind that the band of spirits controlling Mrs. Robinson delegate one of their number to watch over each case until a cure is performed; and in cases where the sick persons are mediumistic they not only see but converse with and are conscious of being manipulated by such delegated spirits.

These cases seem almost incredible to skeptics; but they are well-authenticated facts. In cases where the sick persons have no consciousness of spirit presence, nevertheless they are thus treated through her mediumship beyond any reasonable doubt.

See her advertisement in another column, in regard to requirements on application for treatment, etc. MRS. A. H. ROBINSON: Inclosed find \$3.00 MRS. A. H. HOBINSON: Inclosed ind \$3.00 and lock of hair of my son, William Francis Marion, who is afflicted with epilepsy. He is seventeen years old. I hope you may be able to do him good. Still I cannot do as others do—say I have full confidence. I intended to have you read from lock of hair only as a test, but it is not a test I want; I want him cured if possible. Yours in hope, AARON LORD. Middlefork, Ind., Jan. 4th, 1872. Mrs. Robinson diagnosed the case and prescribed the remedy dictated by the spirits, for

". The arts, whethere and retail by the Belleto Fulle, populari I utilishing Norman, The Fourth Ave., Calenge,

Old and New. Rev. James Martineau, the celebrated English divine, contributes a thoughtful and striking article to the May number, entitled "The Place of Mind in Nature, and Intuition in Man," discussing weighty questions of psychology in a very interesting way. The serials are continued as usual. The editorial introductions are practical and suggestive. One of them tells briefly how to have many flowers from little ground; another shows up the poor quality of current Suncay-school books; and there are statements worth conducing in that prefixed to the "Record of Progress," on social science, and the pleasant account in the Fine Art introduction, of the New York gallery of old masters.

There are some further entertaining "Reminiscences of Brook Farm;" a graceful sketch of woodland flowers in Maytime; several short poems of more than average merit; a sharp attack on Mr. Stephen Pearl Andrews' "Universology," and other good matter.

#### Spiritual Convention.

The regular quarterly meeting of the Spiritua ists of Nunica. Mich., will be held at the Bartholomew Schoolhouse the first Saturday and Sunday in June. Mrs. L. A. Pearsall is engaged for the occasion. Speaking to commence at ten and two o'clock each day. A general invitation is extended to all. Friends from a distance will be duly provided for. R. B. JENNINGS. Sure Cure for Catarrh. I have the only remedy that will cure Catarrh. In no case will it fail.



# v12n9tf MESMERISM.

## SPIRITUALISM, WITCHCRAFT, AND MIRACLE. TREATISE Showing that Mes-merism is a Key

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## FOUR LECTURES BY THOMAS GALES FORSTER.

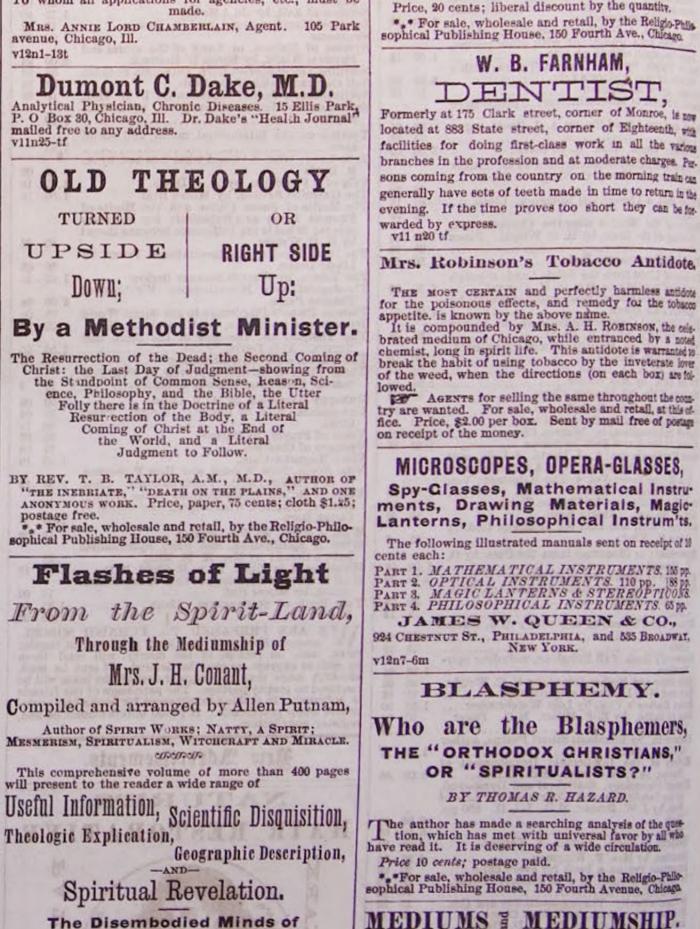
1.—An Address on Spiritualism. 2.—The Analogy between the Facts of the Bible and the facts of Mod rn Spiritualism. -Man a Religious Animal; or, the Devotional Element in Man. 4.-Man a Trinity.

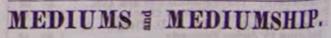
These able and learnet addresses were delivered by Mr. Forster in Apollo Hall, N. Y., under the auspices of the Society of Progressive Spiritualists, during the month of November.

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Just Published.

#### Is Spiritualism True? A LECTURE BY PROF. DENTON.

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#### NOTICE.

Any book or treatise published in the RELISIO-PERIO-soffical 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, vi2n2tf

This case was a peculiar one, and created a good deal of feeling. At the funeral the minister who preached his funeral sermon, had cruelly and wickedly declared to the listeners and mourners, that there was no hope for him ; that his soul was in everlasting woe; thus torturing the young wife's sensitive nature into gloom and fearful agony. The husband who came before us was fully described. He spoke of the funeral sermon, and bid his young wife heed it not, for his happiness in the spirit-world was as much a matter of fact as when in the body, only alloyed by her sorrow. He bid her be of good cheer, for all was well! The sunshine came again to her soul, filling it with joy. The cloud lifted, and the death- whom she is a medium, with directions for States Positive and Wegnelled Powers

ICAL IDEA OF DEITY," "MEDIATORS OF THE WORLD," etc. etc. Price 25 cents; postage 2 cents. \*.\* For sale, wholesale and retail, by the Religio-Philo sophical Publishing House, 150 Fourth Ave., Chicago NATURE'S LAWS HUMAN LIFE: Exposition of Spiritualism: Embracing the various opinions of Extremists, pro and con, together with the Author's Experience. BY THE AUTHOR OF "VITAL MAGNETIC CURE." Price 1.50; postage 20 cents. \*\*\* For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

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