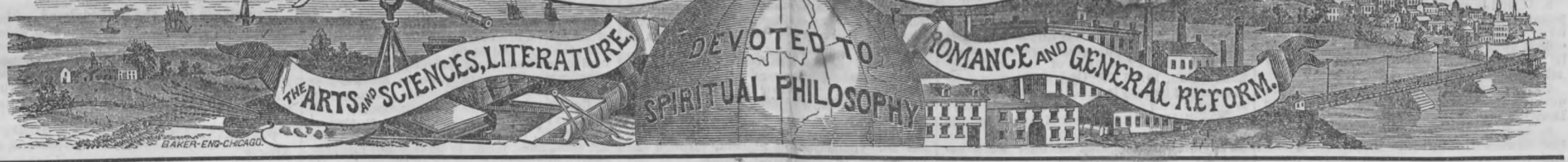


RELIGIO PHILOSOPHICAL JOURNAL



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

VOL. XIII.

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

CHICAGO, NOVEMBER 16, 1872.

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

NO. 9.

Original Poetry.

IN THE NIGHT.

BY HENRY L. KINER.

We're the truest when we're dreaming,
When the doubts of day are dead;
When the plotting and the scheming
Of the busy day are fled;
When the moon-beams round us streaming
Are with holy silence wed.

Then, almost without our knowing,
Angels take us by the hand,
And we feel earth's cares are going
With the coming of the band;
Feel the soul with twin souls flowing
Up toward the better land.

Then our Evil Angel dozes,
While we clear the clouded brow,
And the air is rich with roses,
And we see, we know not how,
That what sunlight to us closes,
Is as clear as sunlight now.

Oh, ye sad and broken-hearted,
Tell me do I not say true,
That ye in your dreams have started
At beholding forms ye knew
In this earth-life, now departed
Far beyond your earthly view?

Has not quiet like a blessing
On your drooping spirit fell,
Like a loving hand caressing,
Or a whispered "All is well,"
Or the peace born of confessing
Things that made your heart a hell?

Angels, who in tears were given
To the great and silent land,
Are who this have blessed the even,
And these sweet surprises planned,
'Tis the balmy breath of Heaven
That has o'er your spirit fanned.

Epitaph Correspondence.

BY E. J. WITHEFORD.

Spiritualism in Birmingham—Another Fairing Medium—
"The Spiritualist"—Remarkable Phenomena Among
the Quakers—Tawell, the Murderer—Dreams and
Impressions among the inhabitants of Natal—"Lou
ise Lakan"—A Psychological Study—A local case of
Ecstasy and Prolonged Fasting—Spirits materialize
themselves in London—A piece out from the robe of
"Katie King"—The mediumship of Miss Florence
Cook.

The Harmonial Philosophy is rapidly increasing the number of its adherents in all parts of this country, and the people of the midland districts are by no means slow to receive its truths, or dull to the brilliant beauties of their native appearance.

Birmingham, the chief town in the midlands, is about the size of Chicago before the fire, and contains some 370,000 inhabitants, mostly engaged in manufacturing pursuits. It has been said that the manufacture of every article of metal in use is carried on there, "from a pin to a locomotive." Last winter the Psychological Society held a series of highly successful meetings in a hall capable of holding five hundred people. The leading man among our friends there is Mr. A. Franklin, who has assisted in developing several good mediums, among them a Miss M., whose peculiar phase of mediumship consisted in painting flowers, landscapes, etc., chiefly in water colors, with the eyes closed, and producing a picture upside down. The pictures so produced were faultless; not a line appearing sketched in the wrong position when the whole was inverted. This young lady—who was connected with one of the first families in the place—also made some progress in speaking in the trance, indeed, Bro. Franklin believes she would have had no equal in this country, but some of her friends (?) prevented her continuing her sittings. Just at the present time, the cause in Birmingham is progressing silently; it is undermining all religious beliefs, and, like a hidden fire, will suddenly burst forth. Their most advanced preachers, Dawson, Crosskey, and others are secretly with us,—indeed, a prominent divine recently was carried by the spirits from a house in Birmingham to a distance of about thirty miles, to the residence of a friend.

The *Spiritualist*, a journal devoted to the scientific aspect of Spiritualism, and conducted by Mr. W. H. Harrison, hitherto published on the 15th of every month, made its appearance as a bi-monthly on the 1st of November. The editor has lately been having a "Plain Talk" with Messrs. Herne and Williams, and Mr. Hudson on the subject of "Real and Sham Spirit Photographs." Mr. Hudson is accused of selling a number of artificial ghost pictures, made by "double exposure of the plates," and Mr. Herne of sitting, both as a "mortal" and as a "ghost," thereby aiding in the imposture. However, in the last number, the editor says: "Some of the Holloway pictures we think to be genuine spirit photographs, and among the best are two, one of them taken when Mr. Pycock was the sitter, and the other when Mr. H. E. Russell sat. Mr. Guppy's first five pictures, and two taken when Miss Cook was present, we think to be genuine, taking the collateral evidence, as well as that contained in the pictures, into consideration."

In a paper on "Psychological Science," recently read before the London Anthropological Institute, by the Rev. Canon Calloway, M. D., of Natal, several remarkable instances of spiritual phenomena were given, some of which, we think, are deserving of a place in the JOURNAL.

The first is the case of the celebrated murderer Tawell, who, some years ago, was convicted and executed for the murder of a woman with whom he had for years co-habited, and by whom he had several children. The circumstances of the case are still fresh in the minds of many people in England, and the whole affair, at the time of its occurrence, attracted considerable attention. He said:

"The history of this man is most remarkable. When young, he was taken into the employ of one of the Society of Friends. Here he soon began to assume all the external peculiarities which used to mark that body, and it was generally supposed in consequence that he belonged to them. But this was not the case. I believe he tried on several occasions to obtain admittance as a member, but something undefined prevented it. After his return from transportation for forgery, he assumed a very devout and grave deportment, and more than once applied to be admitted. But one of the committee appointed to consider his application, a physician since dead, opposed it. His objection was founded on the feeling of antipathy to which I have alluded, for at that time he had all the appearance of a reclaimed, respectable, religious character, and nothing was known against him; but he was not admitted."

"I call up this case not for the purpose of pointing out this instance of unreasoning antipathy, but to relate one or two facts in the history of this man, which are remarkable instances of what I have ventured to call natural clairvoyance, or inner sight."

"To all appearance Tawell was a respectable man, carrying on business in London. But one day, a friend now dead,—a loving, venerable, warm-hearted philanthropist, to whom it would be hard to think evil of any one, and who was ever ready to excuse and speak gently of the erring,—had his thoughts immovably fixed on this Tawell. He could not tell why. He in vain attempted to turn his mind to other things; and if he succeeded in turning away his thoughts from him for a moment, they only rushed back to him more impetuously, and dwelt upon him with a still greater tenacity. And these unreasoning thoughts gradually took a distinct form,—the form of an apprehension that Tawell was about to commit a capital offense; and this was soon followed by a sense of duty to go and tell him. This, as you may well suppose, was a most painful—a really terrible state of mind to be in reference to another. He had no reason for supposing this strange, strong impression to be true. What if he obeyed it, and it proved to be false? What would Tawell say? What would others think of him who could allow such imaginations respecting an innocent man to arise or exist for a moment in his mind? But he could not shake off the impression, nor the sense of duty. He went to Tawell's house. Even when he got so far he found it hard to enter. He walked backwards and forwards several times before he gave the knock which finally necessitated him to take some action. He was ushered into Tawell's presence, and without much ceremony, and in much apprehension, addressed him in some such words as these:—'John, I come to tell thee that I believe that thou art on the eve of committing a crime which will bring thee to the gallows.' Tawell was astonished. He buried his face in his hands, and burst into tears. After a time he composed himself, and opening his desk took out some forged money papers, which he was about to attempt to get cashed."

"At that time forgery was a capital offense. He tore up the papers in presence of his friend, and was for the time saved. But subsequently, when the law as regards forgery had been altered, he was convicted of the offense and transported."

"But the history of this man provides us with still another remarkable instance of this clairvoyant power."

"Tawell was living in the country. He went to London with his wife. On Sunday as usual they attended a Quaker's meeting. A preacher from Yorkshire was there, a total stranger to Tawell. This preacher arose and told the assembly that a distressing feeling had taken possession of his mind, which he could not account for, but on the supposition that some one present was contemplating an act of external wickedness and atrocity; and added that if the warning were unheeded, the person he was addressing would never be warned again. As they quitted the meeting, Tawell's wife said to him, 'Why, one would think we had a murderer amongst us,' little dreaming that at that moment her own husband was actually contemplating the commission of the crime which shortly led to his execution."

"In this case, which is perfectly authentic, and with one of the parties concerned in it I was myself intimately acquainted, there are several things worthy of notice. Tawell seems to have possessed a mind very readable by those who were gifted with inner sight. Of this he would seem to have had an instinctive consciousness; but all his attempts to conceal his real self by eternal peculiarities were in vain."

"Speaking on the subject of 'dreams and impressions,' he quoted the following incidents, coming under his notice, while among the natives of Natal, South Africa, who are often highly impressionable:

"The natives of Natal believe in sympathy, by which they are made conscious of what is happening at a distance from them; and there are certain recognized signs among them, by which it is attended."

"Thus they may have an absent friend brought forcibly before them, as being in some danger, and at the same time, be affected with the colic passions; or tears may come into their eyes without any known cause; or there may be simply a something in them—an inner voice, which tells them that their friend is ill or dead."

"An old man who had cataract in each eye, referred his blindness to the following circumstances:

"He said his son had gone out to battle. During the day he was suddenly seized with blindness, and felt at the same time a strong impression that his son was killed. This turned out to be the case."

"Or, sympathy with the absent may be felt only at night. During sleep he sees his friend, as he is lying sick or dead; and sometimes, it is said, if he has been killed, he sees the very wound that has caused his death."

"Umpengula was engaged in service at Pietmaritzburg. He dreamt that he saw his brother Undayent dressed in his finest attire and dancing at a wedding. On awaking, he had a strong impression that his brother was dead. He could not shake off the impression, and involuntarily tears came continually into his eyes, and he looked constantly in the direction by which a messenger must come from his home. During the morning, a messenger came. On seeing him, he said, 'I know why you are come. Undayent is dead.' He was dead."

"The native Undayent, whom I have mentioned above, was possessed of a similar power, which came on after a prolonged struggle with a leopard, which nearly cost him his life, and left him a broken constitution, and an irritable nervous system. This man used, by his inner sight, to become conscious of people who were coming to the Kraal before they were visible. He used also to dream correctly of the position of game, and the accidents of the hunt. Being a man entirely out of health, he was unable to go far from home, and knew nothing of the neighborhood of a new place where they had lately settled. But one morning he called the boys of the Kraal to him, and said, 'Boys, is there a place on the hills where there is a hollow stone, in which there is usually water, and where you are in the habit of washing yourselves?' They said there was. He told them to bathe there no more, for he had seen it in his sleep, and some one had put bad medicine in it, which would injure them."

An article appeared in *MacMillan's Magazine*, for April, 1871, entitled "Louise Lakan, a psychological study," by Dr. Day. It was a review of a work by Dr. Lefebvre, of Lourain, Belgium, describing the case of Louise Lakan, of Bois d'Haine, a young girl on whose person the stigmata are manifest.

The mother is now again before the public, and is being discussed in all our leading journals. The case has been investigated by more than two hundred doctors, and as yet no "humbbug" has been discovered.

Dr. Febré and others state, that every Friday blood flows from five wounds on the hands, feet and side, and marks of blood appear on the forehead; indeed, she is said to be wounded in an exactly similar manner to Jesus Christ. All kinds of experiments have been tried. Tightly fitting gloves have been put on her and sealed, but always on being taken off on Friday, have been found full of blood. Now, every Friday, she passes into an unconscious state, from which she cannot be aroused, though a gun, has been fired behind her, and she has been pricked with pins and knives without flinching. While in this state, she sees all the scenes of the Passion and Crucifixion, which are vividly described to those around her.

Another person, an eyewitness of the case, says that for the last eighteen months she has taken neither food nor drink, and still loses nearly eight ounces of blood every Friday.

These statements are, no doubt, greatly exaggerated; but the case is, undoubtedly, a most extraordinary one, for it seems hardly likely that a simple Belgian country girl should be capable of deceiving over two thousand people from all parts of the world, who have visited her.

The following is a somewhat similar case occurring at a village about eight miles from where we write, as communicated by us to the *Birmingham Daily Post*:

"Being in the neighborhood of Feckenham, about a month back, a report reached me of a girl who, it was alleged, had taken no food for a long period, and had lain many weeks in an unconscious state. I accordingly went to a farmhouse about a mile on the Droitwich road, and saw the girl. She appeared greatly emaciated, her breathing inaudible, pulse scarcely perceptible, and her hands cold. She appeared to be about fifteen years old, and was brought up a "Protestant." Her parents (who, by the way, are respectable farming people) stated that she had taken scarcely any food since last February, when she was first taken ill. The greater part of this time she has lain unconscious, except for a few hours at a time, when she has been restored to her normal condition by applying a current of electricity from a magnetic machine. At times she becomes ecstatic, and describes to her attendants visions she sees of Jesus, angels, etc., etc. It is said she lay for about twelve weeks without taking anything—not even water. At other times, when food has been forced upon her, her stomach has rejected it. She now takes about a quarter of a soaked fig, which lasts her a week."

The detailed accounts received in this country, of the systematic appearance of spirits at Moravia, N. Y., induced several of our London mediums to sit for the same kind of manifestations. Their efforts have been attended with considerable success, particularly Messrs. Herne and Williams, and Miss Florence Cook.

At a private seance, recently reported, which took place at the residence of Mr. D. G. Fitzgerald, the Electrician—a gentleman well known in connection with scientific literature, bottles of a luminous solution of phosphorus were introduced in the attempt to see the spir-

its by a faint light, but the experiment did not answer.

After calling for a light, and directing the medium (Mr. Williams) to be tied securely, "Katie King" became distinctly visible, and at the request of Mrs. Fitzgerald, permitted that lady to cut a scrap from her robe, "Katie" remarking, when the piece was cut, "There, it won't dissolve now!" On examining the piece afterward, it appeared to be an Indian fabric of a cottony nature.

This same spirit, "Katie King," also manifests through the mediumship of Miss Florence Cook. Miss Cook sits in a cabinet, the dimensions of which are seven feet six inches, by three feet one inch, by one foot nine and a half inches; it has two doors five feet six inches high, which, when opened, expose the whole interior to view. Above the two doors is a paneling, in the centre of which is an opening a foot square. The medium sits on a chair in the cabinet, placed sideways, with the instruments—consisting of a guitar, a concertina, a tambourine, and a harmonica; also two paper tubes, and a length of a rope.

She is secured with the rope, and the instruments are played by the spirits, all at one time, in a similar way to those manifesting through the Davenport Brothers. In the darkness of this cabinet to which there is no entrance but through the front doors, the spirits manufacture the faces, and when ready, put them out through the opening into the light, and talk to the observers. Besides "Katie," many other spirits have been able to show themselves. On the 12th ultimo, "Katie" showed herself while the medium was tied up and sealed; afterward, a Fellow of the Royal Society took about ten minutes to untie her. Later in the evening of the same day, another face appeared in full light; it had a painful expression of countenance, and some of its front teeth were missing. It was not recognized by any one present.

Little Edith Cook, aged four years, strengthens these manifestations by sitting near the cabinet outside. The spirits say they get more power from her, than from the other outside members of the circle.

A seance with this medium was reported in the *London Daily Telegraph*, of October 9th—a paper boasting the largest circulation in the world, which is written in a fairer spirit than could have been expected from a paper which has hitherto been bitterly opposed to Spiritualism. "Verily the world moves!"

London House, Broomsgrove, Worcester-shire, England, October 17th, 1872.

Captain Winslow's Seance.

Capt. Winslow is in Topeka, Kansas, holding seances. The *Daily News* speaks of one as follows:

The first seance the local editor ever attended was the one given by Captain Winslow last evening. Twenty-three persons were in the room when the seance commenced. They joined hands and formed a circle with Captain Winslow, a table, guitar, two iron rings, a rope and a trumpet in the centre. Samuel Rades, Esq., and the local were commissioned to tie the Captain, and were at liberty to do so without suggestion from him. Square knots by the dozen were indulged in, and we concluded the job with some credit. The lamp was blown out, and in a very short time was relit, when the medium was found untied and the rope coiled up in the local's hand, without his knowledge and much to his surprise. The light was again extinguished, and upon being relighted the medium was found more securely bound than before. Out goes the light again, and the guitar makes a musical voyage through the air, nearly every one in the circle is touched by fingers, and the medium keeps talking, and his whereabouts is easily discovered by his voice. By this time the local wants to go home; the night is dark, pitfalls are numerous, and he has a long way to journey. But he was constrained to stay. The Captain claims to be influenced by an Indian woman, and the half incoherent jargon given utterance to by her or him was certainly perfect. We have not the time to say all we would like to about what we saw there last evening. If what we saw last night were put in print, it would not be credited. We could detect no deception or humbug, and at present will be compelled to adjourn the subject.

Prayer.

The discussion of the "prayer-gauge" is still under discussion in the English papers, some holding that it is a fair subject of scientific test, and others that the proposition is little short of blasphemy. Both parties to the controversy, however, seem to assume if the test is really applied to the Supreme Being that he will be under the absolute necessity of responding, or else that he is incapable or unwilling to do so, and that in either case the test is successful.

The remarkable omission is made of the consideration that possibly he may do neither the one or the other; that it may better comport with Infinite wisdom not to recognize any such experiment on the Divine will; that God may not consent to turn aside the action of universal law because a few scientific men propose to make him the subject of experiment. In fact, it seems to us that the first element of experiment is entirely lost sight of by the zealous positivists, that is, the possibility of making any experiment whatever.—*Evening Post*.

That is a convenient dodge, nothing more. Here is the promise—"The prayer of the righteous shall save the sick;" but when a proposition is made to try it no one is willing! and moreover, the proposition is wicked! Verily, prayer is a great institution.—*Investigator*.

Angel Eyes are Upon Us.

BY ANNA DODGSON.

Reading the RELIGIO-PHILOSOPHICAL JOURNAL, I was pleased with the summing up of the long series of articles, "Search after God," in which I found the following beautiful paragraph:

"Spirits alone can answer prayer. Ever hovering around you, ever showering down upon you the strength of their magnetism and love, to you they are indispensable. They know every thought, they sense every secret wish, they witness every act. Child of earth, beware! Your secret deeds are all known—every prayer is heard and recorded. Angel eyes are ever upon you. What better answer can there be to prayer, than that which comes from a spirit-hand?"

Beautiful spirit-teaching, that is thus brought to bear so closely on our daily earth-life! What a protective influence would be shed over enlightened Christians, could they be made to believe that spirit-eyes are ever upon them! Who would transgress the rules of propriety in word, thought or deed? What a moral corrector such a belief would be—what a teacher of charity and universal love! How many prayers would be directed to the spirits of departed friends, in whom the highest degree of confidence or purity, virtue and love could be placed! And would not erring mortals long to find Christ, dwelling in mortal form, to whom they might unbosom their secret thoughts, and confess their sins, that they might ever be ready for the communion of good and holy spirits? Who can bear the thought of being constantly accompanied by bad, unclean, selfish spirits? No one. But this must be the case, so long as the spiritual consciousness speaks disapprovingly. Nothing but humility, confession and repentance will repel a bad spirit; and earnest, sincere prayer will bring a good spirit to our aid. Let this belief be living in every Spiritualist and Christian soul, and we should soon have a good world, of which we should have but little reason to complain. Shaker world, indeed!

Reflecting on the foregoing subject, I was reminded of a hymn, from which, in my youth, I received much instruction, and was conscientiously awakened to realization of spirit presence. It was composed by Garret R. Lawrence, a physician of our Community, who deceased in 1837. He spoke by the spirit of prophecy, at his death, of a time near at hand when we should converse with spirits as freely as with each other. This was fulfilled to the Shakers, in less than a year after his demise, in what is known to them as the "Spirit Manifestation."

WE ARE SEEN.

All things here on earth revealed,
Indicate a Great First Cause,
From whose sight there's naught concealed,
All efficient are His laws.
Ever thoughtful, and word and action—
All lie open to His view,
None can hide the least transaction—
We are seen in all we do.

Mortals, here may try to cover,
And conceal their sins awhile;
There's a God who will uncover
And expose the deepest guile,
True as Heaven e'er existed,
Watchmen there their vigils keep;
Every veil shall yet be lifted,
There's an eye that knows no sleep.

Altho' conscience seems to slumber,
And resign its sweet control;
Yet each deed records its number,
Deep engraven on the soul,
And from these the soul eternal
Takes impressions day by day,
Whether spiritual or carnal,
Good or evil, yea or nay.

Who can hide a guilty conscience?
Fearful state of sin and woe!
Who can group thro' time, inconspicuous,
And their standing never show?
Who can smother flames unceasing,
Keep concealed the gnawing worm—
Shame and guilt their load increasing,
Nor with inward horror squirm?

We may seek to veil from mortals,
Deeds which can not bear the light;
Can we hide from the Immortals,
That surround us day and night?
Are not thousands now beholding
Every action, word and way?
And our very thought, unfolding
In the blaze of endless day!

Have not those, who stand connected
With the source of truth and light,
Many secrets sins detected,
And exposed to mortal sight?
Are not all our words and actions
Fruits which mortal eyes can view?
'Tis a truth without deception,
We are seen, yea, through and through.

The (Albany, N. Y.) Shaker.

Spirit-Rapping among Hindoos.

The Bombay papers contain accounts of a mania for spirit-rapping which they say has set in among the natives there. If the statements are correct, it would not be surprising if the mania ran through India. Everything connected with the spirit-world is a profound mystery to the native of India. He has no definite ideas as to the future. He confesses at once that it may be this or that—he knows not what. A city with golden pavement astonishes him, but really the definiteness is what puzzles him. If spirit-rapping finds its way among such a people, we shall have queer revelations by-and-by. They will intensify a hundredfold all the mysteries, and will make a thousand more. Religion will not stand in the way in the slightest degree. A Hindoo is free to examine anything on the face of the earth, and speculate to his heart's content.

Original Essays.

Fifty-Two Items for Consideration.

BY A. B. CHURCH.

- 1. "God made all things, and fills all space." Did he make the Devil, and no space for him?
- 2. Has the Devil the image of God, and "in him lives, moves and has being," as all nature does?
- 3. The Devil being a "fallen angel," who made him so? Who knows it, and when?
- 4. If the Devil is the agent of God, then all evil originates in God through such agency?
- 5. If God is omnipotent, then why does he permit evil, even if he does not directly cause it?
- 6. Why is God or Devil always spoken of in the masculine gender? Can anybody tell?
- 7. How can man be tempted by any Devil, unless Omnipotence yields in favor of the Devil?
- 8. As God "hates all evil," it is very strange that he should allow it to flourish so abundantly!
- 9. So much said about God and Devil, suppose age, complexion, race, sex, form and color, be given!
- 10. "God wills all men should be saved." Strange, puny man or Devil, should thwart his wishes!
- 11. To prevent this, did God compel his only son to be crucified and slain?
- 12. If so, what must be thought of the real essence of such a manifestation of God?
- 13. Did Almighty God really die, nailed to a stick, between two thieves? Impossible!
- 14. Can Almighty God be born of a woman? What an assertion, or question to ask!
- 15. Can Almighty God be a father, a son, and a Holy Ghost, in three persons?
- 16. Can such three persons or powers be one God, and the original named in Genesis?
- 17. Who verifies such an accusation, as Eve being born from Adam's rib?
- 18. Does anybody think impossibilities can become possible? Question! Question.
- 19. Can God be male and female, good and evil, or one of each at the same moment of time; or of neither, or of all? Who gives assurance?
- 20. How can his children be like him, unless he be also a *she*—both? How good and evil, and "in his own image," unless God is like the human race?
- 21. Holy writ says, "God has no variableness or shadow of turning;" hence, as he was, so he is to-day.
- 22. A God—one to make his children liable to torment forever, is one without any love or mercy.
- 23. The whole human race, in their natural love and affection, gives the lie to a being like a God, who delights in hell-fire and vengeance, as a means to appease anger and wrath.
- 24. "God the father, and God the son, forgives all manner of sin." God the Holy Ghost never will (Matt. 13: 31, 32) He vetoes the others.
- 25. What reliance in (1st Tim. 4: 10) that "Christ is the savior," when the Holy Ghost is stubborn, and "God sends strong delusions that we should believe a lie that we might be damned" (2 Thess. 2: 11, 12).
- 26. How can God punish eternally if there is any truth or reliance in Sam. 8: 31.
- 27. Eating forbidden fruit at the instigation of a snake, caused Adam and Eve to "be as Gods." Wonder if they said "thank ye," to his snake, for thus preventing them from "going it blind" all their days?
- 28. To hear a snake talk, or see it walk, fly, hop, or wriggle along before doomed to crawl, would cause people to stare now-a-days, especially if the speech of Balaam's ass was spoken. Science cannot assent to a talking snake, God or devil talking; yet, superstition does, and always has. No proof demanded.
- 29. Pagan writers long before A. D. 1, speak of a Devil and a hell, as "fabricated to govern man more effectually." Bible writers say enough to bother the brains of millions—yes, they do!
- 30. The historical fact is, that for ages before the time assigned as the birth of Christ, the whole of what is called the Christian Religion, was known to the Ancients; its basis at least!
- 31. In Sodom and Egypt our Lord was crucified (Rev. xi: 8) and in Judea at the same time. Was it so?
- 32. To fall down and worship a baby god in a manger, giving it sugar candy, is equal to prostrating before a carved image on a stick, like the Catholics, in violation of Ex. 20: 4, that an image should be worshipped!
- 33. To adore a "Lamb that takes away sin," as did the Jews a calf (Ex. 32: 4—Kings 12: 28), is all right, but to say sheep or bull, or the Devil descended from heaven like a crow at the baptism, would be called blasphemy! As the baby was both God and man, might he not also have been man and horse thrown into the sea in Ex. 15: 1, by that Lord that don't like many legs, or horses strength in Psalm 147: 10.
- 34. Ezekiel, 1st chap., says: "God's legs are straight, but his foot is like a calf's." Is he sure?
- 35. And in 37th chapter, that "bones shall come out of the graves, and God's spirit shall come to live—a great army, saith the Lord." A miracle equal to any in the Gospels! Who credits such?
- 36. "He that believeth shall be saved;" for such trust, "in that very day his thoughts perish."—Psalm 146: 3, 4.
- 37. "Christ came, not to give peace, but a sword!" Is there great joy and peace in believing it?
- 38. Israel will not hear God, nor Ezekiel, being impudent," saith the Lord.—Eph. 3: 7. How very ungrateful for "God's chosen people" to turn a deaf ear to all his entreaties!
- 39. Previous to A. D. 680, a lamb represented Christ the Lord. Pope Adrian 1st, ratified a decree, that a man should be substituted, as crucified for the sin of man!
- 40. Can any sane man tell how a crucified lamb, or man, can take away sin? or, can any man tell within one hundred thousand years, when any such was born, or crucified at all?
- 41. Six hundred and five years of the Christian era passes away when Kings Pepin and Charlemagne caused "A. D." to be used; the Dionysian era being previously used—the Christian not known? yet, all Christendom is four years behind time in the reckoning. "How is this for high," as to Christ's birth?
- 42. Job 19: 23, speaks of printing two thousand nine hundred and sixty years before its invention, according to history; and glass also was unknown previous to A. D. 684; hence we have God's word printed before it was possible.
- 43. Two hundred years pass away before any notice of the New Testament, by the Church Fathers.
- 44. Jonah being so long in the whale's belly, ought he to be silent about gestation? He says God gets angry; repents; says he got mad; the Ninevites give him the lie, and he gives God the lie.—Numb. 23: 19.

45. Why is Psalm 24: 7, 10, received as God's word, and yet rejected in the Apocryphal Gospels? Great doings!

46. "The Lord said in his heart he would not again curse the ground for man's sake;" yet, sends vengeance dire and awful from that day to this, with a Savior, "who came not to give peace, but a sword, and to set father against son," etc. etc. I can puny man know the heart of Jehovah?

47. Where the beauty or excellencies of such examples as Noah drunk! Vulgar daughters of Lot! The lies of Abraham! Cheating Jacob, and his mistress! Murder by Moses. A life of a Digger Indian; Solomon, with all virtue and chastity banished; virgins to be kept for the Midianite's use in the general slaughter! No talk to Isaiah—3: 17! Decceiving!—(Jer. 20: 7). "Isaiah ordered to marry the Lord"—Jer. 23: 30. Hosea ordered to marry a whore—Hosea 1: 2. Jesus directed to "set son against father, daughter against mother, etc., and a man's foes to be of his own household."—Matt. 10: 35, 36. God sends strong delusions that we may believe lies, "to be damned," is going it with a vengeance strong, and wholly irreconcilable with all ideas of God of infinite mercy, benevolence, and love. Does the Devil do anything worse? Can he ever do worse examples?

48. The Bible tells about the wonderful changes of the Sun and Moon; blood, fire, vapor, smoke; the stars falling to the earth; the Son of Man and God himself descending from heaven with a shout. Trumpets sound; angels were heard; the dead arose; Paul, and others of the elect who were then living, were caught up together in the clouds, to meet the Lord in the air, being with him ever since. Now, let us use a little common sense. The whole human race then living, could see the sun, moon, and stars, as seen to-day. If they were changed, and the stars touched the earth as stated, it is astonishing that no historian of any nation has told how God appeared, or how loud "the shout." Sounds of trumpets, angel's voices, dead men coming to life, and the "living going to meet the Lord in the air," could not be general, like seeing the planets; yet, no historian in all the world, takes any notice at all of any of these wonderful wonders, for the very good reason, that they never occurred; and why? Because, contrary to all nature, from time immemorial, the conclusion is irresistible, that Nature's laws, with the experience of the whole world, and their common sense, cannot assent to such improbable impossibilities to pass as a truth. The sayings of Socrates, Plato, Cicero, and others long before Christ's time, and others at the time assigned reach us, and nobody calls them in question, simply because natural and reasonable.

49. Iraneus, A. D. 122, is the first of the Christian Fathers that mentions the four Evangelists. He was a Disciple of Papias, Papias being a Disciple of John. If we credit this, it compels us to admit the still higher antiquity of the various heresies endeavored to be refuted. The Gospels and Paul's Epistles speak of a state of things as existing, which must have long, long prevailed; and before they could happen, to have them consistent, and the Evangelists been eye witnesses, they relating only what they truly knew. What is the fact? Luke expressly says, "Many have taken in hand" to do what he attempts, and the others are no better; none appear to be eye witnesses, except Peter (1: 16, 21), who asserts he was, and heard the voice of God in the holy mount." Tertullian, in the second, and Lictorinus in the fourth century, quote as genuine the Sibylline verses which relate the story of a Christ's incarnation, life, death, resurrection, and miracles to Targuinus Priscensus, seven hundred and seventeen years B. C., in almost the words of our Gospels.

It is not necessary to speak of the apostasy of Origen in the third century, and his strange views—views held by one so noted, and a great oracle in the Church, for Dr. Lardner makes admissions respecting these shining lights named, and of Eusebius, the great pillar of Christianity, which is but little calculated to aid the diligent seeker after truth. He stumbles at the very threshold of the door, which, if opened, truth might be seen, or would probably appear, and is off on a tangent line, leaving us to guess what he means, or what might be inferred by saying "It is wonderful that Eusebius should think that Philo's Therapeutæ were Christians, and their ancient writings were our Gospels and Epistles." The greater wonder is that Lardner should have spoken of it at all. The above few lines concerning "Philo's Therapeutæ," are equal to all the ponderous volumes of Christian evidence extant, in my opinion. Readers will think of, and view these matters, as the evidence appears.

Had the writings of Celsus, Porphyry, Hierocles, and others, been permitted to reach our time, there can hardly be a doubt, but in them the Christian Scriptures would have been called by them a plagiarism from the Pagan.

The Christian Father, Minucius Felix, taunts the Pagans, thus: "You it is, ye Pagans, who worship a cross with a man on it;" yes, "wood—O wood, most blessed, upon which God was stretched!"

These Pagans were certainly no more inconsistent to worship thus, than Christians are to-day; yet, the idea of a Christ, or a man crucified, was not admitted by this Church Father, A. D. 200. Not "it was a lamb slain before the foundation of the world," which was long enough ago to set the world quarreling about it ever since.

What shall be thought of all these admissions and sayings? Don't all speak at once—please don't.

Columbus, Ind.

The Bible vs. Science.

BY GEO. WM. WILSON.

If God has written a book it is reasonable to suppose that its statements will be in harmony with the revelations of science. There will be no jar between its statements and the facts of the universe.

According to the chronology of the Bible this world was created about six thousand years ago. Geology says that our globe has existed for "myriads of ages." Rev. Dr. Edward Hitchcock, a geological writer of world-wide reputation, says: "The globe must have existed during a period indefinitely long anterior to the creation of man. We are not aware that any practical and thorough geologist doubts this, whatever are his views in respect to revelation."

Owen in his work in "Paleontology," says that the age of our globe as indicated by geology, is "a period of time so vast that the mind, in the endeavor to realize it, is strained by an effort like that by which it strives to conceive the space dividing the solar system from the most distant nebulae."

Dr. Anderson says: "Upward of sixteen millions of years are supposed to have elapsed since the creation of life upon the earth."

Prof. Denton says: "No geologist can consider the siberian period as separated from our own by any less time than many millions of years."

Astronomy, equally with geology, contradicts the Mosiac story of creation. Denton says: "Herschell, with his forty-foot telescope, saw nebulae whose light, he calculated, must

have traveled for nearly two millions of years before it reached our planet. The nebulae must, therefore, have been in existence nearly two millions of years before, for their light thus to reach the earth."

Thus, in regard to the important question of the age of our globe, we find an irreconcilable difference between the statements of the Bible and the facts of science. But what says the Bible with reference to the age of man? Is it in harmony with the facts of geology?

Although commentators, taking the chronology of the Bible for their guide, do not all agree on the exact age of man, yet they all agree in fixing his advent upon the earth at less than six thousand years ago.

Baldwin says: "It is now as certain as anything else in ancient history, that Egypt existed as a civilized country not less than five thousand years earlier than the birth of Christ." Thus Egypt was a civilized country nearly one thousand years before the creation of man as recorded in Genesis.

Lylell tells us that man lived in France more than one hundred thousand years ago.

Lesley says: "My own belief is but the reflection of the growing sentiment of the whole geological world, a conviction strengthening every day, as you may with little trouble see for yourselves by glancing through the magazines of scientific literature—that our race has been upon the earth for hundreds of thousands of years."

Ansted says: "It would appear that the lowest human remains must be of a date carrying us back a quarter of a million of years." Page says: "There is the amplest evidence of man having been an inhabitant of Western Europe for ages preceding the popularly received chronology."

Broca, in *The Anthropological Review* for 1868, says: "Man has left traces of his existences, works of his industry, and remains of his body, in geological strata, the antiquity of which is beyond computation." Again he says: "A person may easily convince himself that six thousand years constitute but a short moment in the life of humanity."

Lepsius, after telling us the "Negro and other races already existed in Northern Africa, in the Upper Nile, 2300 B. C.," and that African languages were in existence as early as 3893 B. C., says: "We are still busy with structures, sculptures and inscriptions, which are to be classed, by means of the now more accurately determined groups of Kings, in an epoch of highly flourishing civilization, as far back as the fourth millenium *u. before Christ*." Upon which Denton observes: "But this is within four years of the Bible date of creation." And yet this does not carry us back to the first Egyptian Kings, as we have already seen. And when we arrive at Menes, the first King of Egypt, Dr. Thompson acknowledges that we find already an empire consolidated from previous district governments, and a capable of building the great city of Memphis, with its magnificent temples and towers, and its huge dyke that turned the course of the Nile! And prior to all this, and long prior, was the stone ages of Egypt, of which says Wilson, we detect evidences, old as the date of their civilization appears. Quite recently indeed, weapons in abundance, belonging to this early Egyptian period, have been found. Six thousand years is but as yesterday, compared with the length of time that man has been in the globe, existing, too, as races differing as widely from each other as they do to-day.

Hudson Tuttle, in his work on the "Origin and Antiquity of Physical Man," proves that man inhabited the earth long before the drift period. He says: "The facts furnished by geology extend the advent of man far into the night of time. The Pyramids and ruins of ancient cities, even the rude columns of stone—show a highly civilized state. In their day, man was acquainted with the metals, the principles of refined architecture, the art of writing, the measurement of time, and had acquired the social amenities of refined nationality; but what shall we say of man of the drift? A rude and colossal world spread around him; in the midst of a dense wilderness inhabited by savage and colossal beasts. We first find him armed with a fint arrow. How long he had existed previously, we as yet can not tell; but he had advanced from a ruder estate by a process slow and painful." Again he says: "Below all these combined periods of savage life, of twelve hundred centuries of Nile deposit, and the Pyramids, lies a stretch of ages during which man existed, adown which we gaze into night with our senses perfectly appalled."

How stands the story of the creation of man less than six thousand years ago in the light of the scientific facts we have here presented? Who will say that the records of Genesis and geology are not irreconcilable?

As with regard to the age of the earth, so also with reference to the age of man, we find the Bible at variance with the facts of science. Is not this sufficient proof that God did not write the Bible?

Dead-Headism

BY A. GAYLORD SPALDING.

A perfect, harmonious and happy family, represents strictly, on a larger scale, a State, a Government. In such a family all is just, equal and brotherly. No shirking, no monopoly, no oppression; no favored ones, no dead-heads. The world, at present, is very different. Favored classes revel on the sweats of productive labor. Popular church religion is a vampire; and the clergy, of all others, is the most exhaustive class on the treasury of the workingman. Spiritualism is a religion of love and humanity, and is destined to revolutionize this state of things by enlightening the working classes.

Who are deadheads? To be one of that class is to get your cream and sugar, your milk and honey, your bread and fine cloth, free of cost. You have a complimentary ticket to the world's fair on the great railroad, and to all the comforts, conveniences, beauties and pleasures of life. It is charming and glorious thus to be a privileged specimen of humanity. Thus you become fashionable, respectable, and belong to the upper ten. True, somebody has to dig the dirt and turn the grindstone, use the hoe and spade, and raise the corn and wheat. But the clodhopper class, throughout the earth, was made on purpose for that, for so it has been since the days of Cain.

I make no reference to pilfering, hooking, cheating, burglarizing, robbing, swindling, embezzling, defaulting or confiscating on a private or small scale, or on a Government big scale, for this is always more or less vulgar and mean, and would alone pay all the cost of a decent government. But I mean the legitimate rights and privileges of the pure and innocent deadhead. That class have a divine sanction. David was a man after God's own heart, and therefore had a right to wives and concubines, and to his cattle on a thousand hills. Solomon was the wisest man that ever lived, and of course his claim was good for seven hundred wives and three hundred concubines, and all the gold and silver needed for his big temple. But those poor men, who picked the stones for his temple had no rights, neither had their wives, that he was distinguished. David and Solomon were distinguished favorites of old Bible times, and worthy examples for modern deadheads. So, in our day,

we have the system perfected on an extensive scale of democratic republicanism and catholic and protestant orthodox deadheadism—leaving out the extra virides—with schools to train and qualify all young men aspiring for these high positions.

Professional life is the universal attraction, which must be expensively accomplished. Nobody wants education to grow potatoes, or push the plane, or do any other productive labor. But if a young man have comely features and a pert mind, and some tongue and little wit, it is clear that he was not made for common or useful things, but for an ornament in polished society. He must be a deadhead, to live on the sweat of others. Society is adorned with many kinds of that genius. One can take his choice according to his peculiar fitness. If he have grace and solemn sanctimony, he is right for a minister; if noisy, blustering eloquence, a good politician; if straight, with a proud gait, a first-rate candidate for Westpoint and epaulets; and so on. Society is sadly defective without these privileged classes for trappings. They are quite as necessary as Colorado potato bugs, Minnesota grasshoppers, or Egyptian locusts, to eat up things.

For example, the clerical profession, ancient and sacred, is a consuming horde. To minister, sometimes, means to serve. But now, the church minister is *seduced* by all the world. He has a high and holy calling or exemption, and workingmen must give him reverence, feed him and his horses, build a church and parsonage, and pass round the hat for all hands to throw in their money. Seventy thousand such in this blessed and favored nation! Who wouldn't be a minister? Such soft, pretty hands; not allowed to work or earn his bread, and yet have everything. He wears dead-head broadcloth, and reads dead-head newspapers. The minister's doctrine is dead-headism all through. Personally he is free from all rough duties and responsibilities in life; he preaches a dead head theology; and saves the people on the back of Jesus in a dead head heaven of eternal rest and idleness. Church property is dead headed from taxation—three hundred millions valuation—which is made up by extra taxation or the horny hand of labor.

In Europe dead-headism is worse than here only because we have more land and elbow room. Its growth with us is mighty and rapid, being a controlling element in our religion and politics, fostered by all our popular education in high schools and college, which tends to aristocratic social exclusiveness.

Among the Chinese and Hindoos, the distinction of ladies of high caste is to wear silks, jewels and fine things, and be helpless and useless. That is the spirit and doctrine of dead-headism prevailing in all countries called civilized. It is the doctrine of capital and monopoly, and the burden of the working classes. The higher one class is the lower another must be to balance it.

The Pope is King of dead-heads, and it takes thousands of small men to keep him in his place. His cardinals, bishops and priests, everywhere, are so many more little popes. The whole world is canvassed and preoccupied by these grab-men. Our western country is hunted over for its choice chances, and thousands of acres of its best lands are held by idle speculators. Office-holding, from king down to constable, is a system of half sinecurism. Men are crazy to get the places because they get so much for nothing. The whole cost comes out of workmen's pockets.

Now has not the time come for a change. Is the burdened and abused class prepared for a peaceful reconstruction? Productive labor is healthful for body and mind; and pleasant and desirable when duties and chances are made equal. But when one class, under pretext of governing the country or the world, or protecting the people, or saving their souls, become themselves exempt and scapegoats, the other class may justly conclude that they need no such government, protection, or salvation. The sky would not fall if they had less. It is hypocritical dead-headism, and should be immediately superseded by a method of self-government, equal industry and brotherhood.

Champlin, Minnesota, October, 1872.

Itinerant Items.

BY DR. KAYNER.

On again turning our way Eastward, after stopping five days at home in St. Charles, Ill., we made our first call at the New Rooms of our dear-ly-prized RELIGIO-PHILOSOPHICAL JOURNAL and found Bros. Jones and Francis snugly ensconced in one of the finest business locations in Chicago, and in a suit of rooms pleasant, commodious and well arranged, with the *LITTLE BOUQUET* in its gilded vase on the corner.

We next stopped, between trains, at Erie, Pa. The people here are waking up on the subject, and, although not having regular lectures, are holding weekly circles and getting some fine tests.

At Angola, N. Y., we met Mrs. Madison, who is developing to be a very fine medium. At this place there was great excitement, owing to different ones on the night trains, seeing the form of "a Woman in White" at a place where one was murdered last year—about ten miles east of Angola,—standing on the side track. "There has also been considerable excitement on the "mile strip," (six or eight miles south of Angola) owing to lights being seen at night in an unoccupied room, voices heard of persons walking behind those in the house and the lights blown out where persons are sitting when there is no current of air to account for it.

In the town of Pomfret, south of Dunkirk and about six or seven miles from the lake, a woman was also killed some years ago. This fall, Col. Wilson and his sons saw and recognized her in daylight coming from the place where she was killed, across some barley stubble, passing within a few feet of them to some standing oats, where she stepped up and walked away over the tops of the grain. Who shall say that the spirits can not and do not return and demonstrate that they "still live," and that we, too, are immortal?

We lectured in Lockport, N. Y., October 27th, according to announcement, and although we had two days of drizzling rain, had a fair attendance. The lecture on Scenes in Spiritualism and the Picture by Prof. Streight, illustrating those scenes, elicited the encomiums of the audience. We go from here to spend a week at Addison, N. Y., and then on toward the Great Metropolis.

Address for lectures or clairvoyant examinations, at St. Charles, Illinois.

Complimentary.

NEW YORK, Oct. 28th, 1872.

Mr. Editor:—Mrs. A. E. Mossop's lectures here have been a success, and the following resolutions were adopted at the close of the course:

Resolved, That our grateful acknowledgments are due to Mrs. Mossop, and to that exalted spirit control by which she is influenced, and through whom we have been favored by truly touching and eloquent discourses.

Resolved, That we commend Mrs. Mossop to all societies that are earnest and faithful, and hold our cause as a pre-eminently sacred trust

and that these expressions of our good will and heartfelt desire for her prosperity and happiness be published in the RELIGIO-PHILOSOPHICAL JOURNAL, and *Banner of Light*.

Mrs. M. described quite a number of spirits present, most of whom were recognized. Dr. Rev. Mr. James was identified by several; Dr. Jacobs, of Troy, recognized his father, Mrs. Strong her mother; and Captain Holdridge, a noted citizen, told me that his wife, who had been, as stated by Mrs. M. in the spirit land some 25 years, was accurately portrayed.

I think, Mr. Editor, you will be glad to learn that our young society is in a very harmonious and prosperous condition; so much so, that the Common Council have granted us the use of their room in the "City Hall," where the portraits of the many distinguished governors of our State smile blandly upon us.

Good spirits here, and of the beyond, gather about us, and the glad, bright halo with which the angels are waiting to enfold us is seen through the mist and haze of our decrepitude, our mortal misgivings and malversations. Bright and fair hands are extended towards us, and there is a still small voice ever whispering through the air, "Behold, we come."

G. L. DRISON, M. D.,
President of First Society of Spiritualists, of Albany.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

- Remember that this paper is sent one year to new subscribers at half price—\$1.50.
- OREGON, ILL.—F. Shinn writes.—I have taken your valuable paper nearly a year, and can not do without it.
- KNOXVILLE, ILL.—John Donelson writes.—I find I can not do without your valuable paper. I think I will be one of your life subscribers, at least so long as it contains such liberal ideas.
- KANSAS CITY, MO.—J. L. M. writes.—The Car of Progress moves on. Our audiences were fair, and were much interested in the lectures of Hon. Warren Chase, the two last Sundays in October. He is a generous, noble and sacrificing worker.
- SALEM, ILL.—L. H. Colver writes.—We are not progressing here as fast as we would like. We have no developed mediums. Bro. H. K. Lusk is with us occasionally. He was here last Sunday, and we had a good time. Sister C. C. Jones, trance medium of Centralia, was with us also.
- FREDONIA, KAN.—H. M. Stultz writes.—I have been taking the beloved JOURNAL for one year, and am sorry that it did not happen to fall into my hands a great deal sooner. I could have read a reader of its bright pages much longer than I have. There is no visitor so welcome as the blessed JOURNAL with its well-filled columns that teach a man the true and right way.
- LIBERTY CENTER IOWA.—S. Wright writes. In view of all the exertions put forth by the spiritual world in our behalf without remuneration save in trying to make us happy, what manner of men ought we to be? Should we not imitate their example, in doing all we can to make all around us happy, whether we get the Almighty Dollar for it or not?
- ALLEGAN, MICH.—M. C. Vanderoock writes. The Nuncia Society of Spiritualists held its Quarterly Meeting the fifth and sixth inst. The meeting was well attended and much interest was manifested. Mrs. L. Fearsall, Albert and Lamilla Stegman, those friends to humanity and myself, were the speakers present. The Spiritualists of this place hold their next Quarterly Meeting the first Saturday and Sunday in January, 1873.
- SALAMANCA, N. Y.—Edward Price writes.—We have had Mrs. Stearns, a fine speaker, here. I like her much. I met with her at Coffey, Pa., and invited her over here. I have seen but little, but read much, of Spiritualism. I am willing to furnish my hall free and accommodation for a good lecturist at any time, and think they may collect from five to twenty dollars for a couple of lectures and tests.
- WACO, TEXAS.—I. B. Pelham writes.—I see in your paper, October 12th, a challenge from R. J. Garrett, of Cincinnati, for a physical manifestation. I also propose to give a tract of land lying in this country, worth \$500, to any Orthodox minister or ministers that will make good the 21st verse of the 21st chapter of St. Matthew, or I will give the above land if four hundred (the number of Baul's prophets) ministers can move a mole hill by faith without physical force—a committee of six Spiritualists to see it done.
- W. LAFAYETTE, OHIO.—J. S. Burr writes.—Until of late, this section of Ohio has been the undisturbed abode of an Orthodox night, darker than that of Egypt. But a few Spiritualists have passed this way and called at a few places, and now sectarian bigotry is receding and light from the spirit-world penetrating every avenue of society (not entirely evading the church), and if we could have aid from abroad, would soon be noted for its progression and liberal sentiments. Can you not send us aid, or at least induce traveling lecturers, mediums, etc., to call at Coshocton with me at West Lafayette? We are few in numbers, weak peculiarly, but very anxious to become better developed—can pay but little at any of these points—but will make worthy callers welcome and keep them clear of expense at least. I live immediately upon the Pittsburgh, Cincinnati and St. Louis Railroad, often called the Pan Handle Railroad.
- HANNIBAL, MO.—Merritt Allen writes.—Having had the pleasure of listening to three lectures by Mrs. M. J. Wilcoxson in our city, I inclose a resolution which was passed unanimously, giving an expression of the high appreciation with which they were received.
- Resolved, That we, the Spiritualists and Liberalists of Hannibal, Mo., do hereby express ourselves highly favored in listening to the very able lectures delivered here by Mrs. M. J. Wilcoxson, of Chicago. We would respectfully recommend her to the friends of Spiritualism and Liberalism throughout the country. We cordially invite her to give us another call when it may be convenient for her to do so.
- Resolved, That a copy of this resolution be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL, and *Banner of Light* for publication.
- (Signed)
S. ANDREWS, }
D. C. HALL, } Committee.
MERRITT ALLEN, }
- CLAYVILLE, N. Y.—J. P. Smith writes.—I wish to say a few words to you through the medium of a written communication. Brother Francis, I see, has closed his "Search After God." Well, he gave the Old Fellow (God) a wild-goose chase. With his sharp sledge-hammer logic he has annihilated all the gods of the ancient together with the thievish, licentious, changeable, murderous, fighting God of Christians. It seems that the great question on this point is not God or no God, but what constitutes God; whether he is an originating principle, permeating all forms of matter, both animate and inanimate, or whether he is a person perched upon a great white throne away somewhere in the starry skies, watching his creations below. This seems to be the question. Well, let Brother Francis rest awhile, like the Christians' God, and in the meantime keep close watch of his great army of demolished gods lest some bigoted D. D. attempts to patch them up again and set them in running order and make them appear respectable. When we find anything that contains within itself all the essential elements of eternity, whether it be a man, a horse or a hog, we had better stop right there and call it God, or an infinitesimal portion of him, for just so sure as we go thundering back of eternity in our "Search After God," before we are aware we shall find ourselves bowing down to that old fighting being, Christian God, or some of the dead gods of more ancient times. If we can do no better let us be satisfied with the poor Indian's God, and say we can "see him in the clouds and hear him in the wind."

NOV. 16, 1872.

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. Address Lock Box 330, Mobile, Alabama.

Egyptian Sayings and Teachings.

Says Hermes Mercurius Trismagistis the Egyptian teacher, "I write this Book, O my son, for humanity's sake, and piety toward God. The soul once lifted up, can never return to evil. Piety is the way of truth, but difficult for the soul in the body.

Of the soul, that part which is sensible, is mortal, but that which is reasonable, is immortal.

Every essence is unchangeable and immortal; everything that is, is double; none of the things that are, stand still.

"Not all things are moved by a soul, but every thing that is, is moved by a soul."

"Heaven is the first element. Providence is divine order. Necessity is the servant, or minister of Providence."

"God is immutable and unalterable. Man is an unchangeable evil." We suppose the allusion is made to man's imperfect state.

For the sleep of my body was the sober watchfulness of my mind; and the shutting of my eyes, the true sight; and my silence great with child, and full of good; and the promising of my words the blossom and fruit of good things.

"And thus came to pass or happened unto me, which I received from my mind, that is Pymander, the lord of the word, whereby I became inspired by God with the truth. For which cause, with my soul and whole strength, I give praise and blessing unto God the father."

Here Pymander, intoxicated with the imaginary "enthuse" tremendous, goes off into that sack-cloth and ashes mumbly so characteristic of self-confused semi-trance seers, of infinite flight, who are continually endeavoring to butt out the blinding light by which they have been attracted.

Wise men when on their feet, have but to fall down self-stultified, in the dust of over-ruling frenzy, to make ridiculous asses of themselves, in imitation of all that has been done, said, or acted before, under such circumstances, and on such occasions.

The divine Pymander says, "Holy is God, the father of all things. Holy is God, whose will has performed all things. Holy art thou, that has established all things. Holy art thou, of whom all nature is an image. Holy art thou, whose nature hath not forsaken. Holy art thou, that is stronger than all power. Holy art thou, that art greater than all excellence. Holy art thou, that art better than all praise."

All this, was doubtless, new to the Infinite, and entered in his log book, as the true measure of the grand proportions of the divine Pymander, who continued his morning devotions by asking God to accept his sacrifice of information from "a pure soul," and a heart stretched out in that direction.

The beginning, so imaginatively grand and overpowering in its inconceivable proportions, which all, copying from the original Hindoo, seems called on to explain and defend, is one of those sublime dives into Egyptian mud, characteristic of the whole tribe of delvers in the original creation.

Hear the divine Pymander—the noblest, purest, and best-informed of them all. He says, "The glory of all things is God, and that which is divine, and the divine nature, the beginning of things that are, God and mind, and nature, and matter, and operation, and working, and necessity, and the end, and renovation. (Mirabilia dictu)

For there was in the chaos an infinite darkness in the abyss, or bottomless depth, and water, and a subtle spirit, intelligible in power; and there went out the holy light, and the elements were coagulated from the land out of moist substance. (Clear as fog.)

"And all the gods distinguished the nature full seeds." (Very lucid.)

"And when all things were interminated and unmade up, the light things were divided on high, and the heavy things were founded on the moist sand, all things being terminated or divided by fire; and being sustained, or hung up by the spirit, they were so carried, and the heaven was seen in seven circles."

In the above paragraph, we have a few light streaks of the origin of Hindoo intuition or inspiration, from which the spirit of the text is copied, and also a slight trace in the following:

"And the gods were seen in their ideas of the stars, with all their signs, and the stars were numbered with the gods in them. And the sphere was all lined with air, carried in a circular motion by the spirit of God."

And every god, by his internal power, did that which was commanded him; and there were made four footed things, and creeping things, and such as live in water, and such as fly; and every fruitful seed and grass; and the flowers of all greens, all of which had sowed in themselves the seed of regeneration. As also were made the generations of men, to the knowledge of the divine works, and a lively, or working testimony of nature, and a multitude of men, and the dominion of everything under heaven; and the knowledge of good things, and to be increased in multitude. And every soul in flesh, by the wonderful working of the gods in the circles of the beholding heaven, the god's divine works and the operations of nature.

Though Pymander may have seen an occasional spark of Hindoo inspiration in this learned rendering he secretly made of the original Hindoo text, it is doubtful if any one of them ever saw as much as a Hindoo scintillation that originally shone in their fountain source of inspiration.

However, taking into consideration the wonderful achievements of Egypt, that seemingly rose to the summit of all human glory, and fell to the lower depths of all human degradation, before (the to us known) human history began, we can but attribute it to the wilder and more incongruous fittings of intuition, caught by semi-illuminated egipt, and impression sky-sweepers on the wing, and cast down on the waste-heaps of Egyptian learning to rot, and give forth such sweet flowers of true life, as we find inscribed or growing on the Egyptian tombs of which no olden outside history gives any information.

The spirit of a priest in the reign of Cambyse, speaking from hieroglyphs, from the sarcophagus of an embalmed mummy, says: "I honored my father; I esteemed my mother; I loved my brothers; I found graves for the unbared dead; I instructed little children; I took care of orphans as though they were my own. For great misfortunes were on Egypt, and the city (sis) in my time."

Another inscription from the tomb of a Nomad prince at Ben Hassin, says: "What I have done I will say; my goodness and kindness were ample; I never oppressed the widow, nor the fatherless; I did not treat cruelly the fishermen, the shepherds, nor the poor laborers. There was nowhere in my time hunger and want, for I cultivated all my fields far and

near, that their inhabitants might have food. I never preferred the great and powerful to the humble and poor, but did equal justice to all."

Another inscription upon the tomb of a Pharo at Thebes, says: "I lived in truth, and fed my soul with justice; what I did to men was done in peace; and how I loved God, God and my heart well know; I have given bread to the hungry; water to the thirsty; clothes to the naked, and shelter to the stranger."

Another inscription on a tomb at Sycopolis, says: "I never took the child from his mother's bosom, nor the poor man from his wife."

From the foregoing, it would seem that the wider and more incongruous the elementary properties of the aggregated manure, and the ranker the decomposition, the quicker, brighter, and more beautiful the flowers that spring up thereon—whether on Egyptian, or Hebrew, or more modern Christian grounds.

Though such may, in truth, be the necessary apologetic confession due to Egypt, and all more modern Christian countries characterized by such elementary manures, decompositions, and wondrous flowers, yet, there is a higher grade, better balanced, more uniform, and self-sustaining soil, whereon Truth's standard fruition is wont to grow. And though we may say whatever is right, except a conscientious wrong, we may at the same time say with equal truth, whatever is wrong, except a conscientious right."

G. B. Stebbins, in a new and interesting work, issued last month (1872), at Detroit, Michigan, entitled, "Chapters from the Bibles of all Ages," from which we have quoted and condensed the main substance of Boodism—the Parsee system, and the present Egyptian article, says in his appendix to Egypt: "The author of the divine Pymander is spoken of by Lord Bacon, as of kingly power, priestly illumination, and profound wisdom."

It is said to have been published in Arabic, Greek, Latin, French and Dutch. He (Hermes Mercurius Trismagistis), the author, was a King of Egypt—one of the Pharaohs, perhaps, who ruled and taught long before Moses. It is said that this remarkable work is held authentic by eminent authors. To say the least, with all its wild vagaries and imperfections, it is far more common-sense, and consistent than some to follow, of far greater pretensions.

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The work clearly shows man has ever made a God in his image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature, his God was bloodthirsty and combative. These ideas are best expressed on page 165.

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, Retaining still their passions, joys, and fears; Then let us turn from that benighted age, When God, a jealous God, was fired with rage; And may diviner wisdom from above, Expand our souls to see a God of love.

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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 will 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 localize 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 nature's good; Thus God ordained that every wayward soul Should walk in wisdom's ways by self-control. Hence man's free agency is not denied, While God's grand purposes are glorified.

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

Creation but one galaxy entails— Jehovah's crown a diadem of pearls! Each star-lit gem upon the world 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 readers:

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!

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CHICAGO, SATURDAY, NOVEMBER 16, 1872.

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Let a person approach you wild with fear, and instantly a feeling of alarm and terror will seize you.

A man convulsed with laughter has set a whole house full of gentlemen and ladies to laughing vociferously. At a religious meeting, the cry of "Glory to God" animates those present with a strange uncontrollable frenzy, resulting in making many "converts." Some call this psychology, but we prefer classing the effects of religious excitement among the results of epidemic delusions.

Nearly all revival meetings contain persons who are subject to the mysterious workings of a religious epidemic, resulting in affecting the mind in a variety of ways, and proving decidedly injurious. We have known a noble woman who became subject to this debasing influence, and with tears in her eyes, declared herself the most wicked of persons!

Those who, a few years ago, believed that the world was coming to an end, were merely subjects of a mysterious epidemic delusion. Many climbed to the tops of trees with their ascension robes on, and jumped off, expecting to be borne heavenward.

The same epidemic raged in the year 1300, and hundreds of people, actuated by some strange impulse, gave themselves up to self-mortification, by whipping themselves.

Epidemics in the natural world arise from impure water, dirty streets, malarious districts, and animalcule that exist in the air. These epidemics are particularly dangerous, proving very destructive to human life. But there are other kinds, classed as "epidemic delusions," that seem to affect the mind and the nervous system. The worst of all is that which arises from a belief in the efficacy of the blood of Christ to atone for the sins of the world! This, at first purely an epidemic delusion, has now become a fixed fact—a part of human nature, which will require centuries to remove. Millions believe that a man who died many years ago, will save them from the damaging effects of pernicious habits and vile indulgences. Those who are blessed with common sense, and entirely free from this epidemic delusion, know that there is no more efficacy in the blood of Christ, than there is in that of a wild Cannibal of Africa. So extensive has this epidemic become, and so disastrous in its effects, that the poor nincompoops who are subject to it, believe that baptism, faith and repentance will secure them

a seat at the right hand of God. Laboring under these hallucinations, they have assisted in spreading this epidemic delusion by the most cruel instruments of torture. The millennium can never be ushered in until this terrible scourge is entirely obliterated. It penetrates the hovels of the poor; the palatial residences of the rich; affects the convicts of the Penitentiary, and the murderers on the gallows.

A few days ago, George W. Jenkins was hung at Washington, for the murder of his wife. While imprisoned, he became a subject of this epidemic delusion, and it developed itself in him in its most aggravated form. When Warden Crocker read the death warrant to Jenkins, he replied:

"Well, Crocker, it is your duty, God's will be done, and soon I will be with Christ."

Mr. Crocker said: "Well, Jenkins, it affords us consolation that you are prepared to meet your Lord."

Jenkins replied emphatically, "As sure as the deed is done, my soul will waft to glory. I am not unprepared to meet my God, thanks to his holy name. I know that he has a crown prepared for me and I shall soon wear it. Give my respects to your officers; they have treated me kindly, and all that I can say to you is, to continue on in the path of virtue, and I'll meet you."

The prisoner's brother had entered the room while the death warrant was being read, and stood with his head bowed in one corner of the room, and when Jenkins had finished the above remarks, he took him by the hand, and throwing one arm around his neck, while the tears were streaming down his cheeks, said:

"Oh God, here is my brother; I have done all I could do for him, and now I leave him to Thee!" The brother then retired, with tears trickling down his cheeks.

Jenkins then bid each one in the room good-by, calling all by name, and saying to them, "There's a crown that awaits us in glory; press on, we shall soon meet where there is no trouble; glory to God, I'm going home." Having bid adieu to each one, the guard advanced and commenced to pinion his arms, and while doing so, the prisoner jumped up, remarking, "Oh, Ill soon put on my crown; all things to hope for, nothing to fear."

He walked with a firm tread up the steps to the gallows, and took his position beneath the noose, the officers and ministers taking their positions near the railing, when the Rev. Dr. Aper gave out the hymn, "There I stretch my hands to Thee," which was sung by the ministers and others, Jenkins leading off and singing with a clear voice.

Rev. Mr. Johnson offered a prayer, which, owing to the noise and confusion of the thousands on the outside of the walls, could not be heard by the spectators. On rising from their knees the ministers bade the unfortunate man good-by, and turned their heads. Jenkins then with a loud voice exclaimed, "Farewell, world, farewell! friends, I am going to live with Jesus, and all I can say is, follow me to Hallelujah." His legs had been tied while this was being said, and the black cap having been produced, the guards took him by the hand, and he said to them, "Good-by, I want to see you in Paradise." To Crocker, he said, "I thank you for your kindness, I'm going to Jesus in glory; will you meet me there?" To James Nelson, the colored cook, he said, "Jim, I wish you well, and hope to meet you in heaven—God bless you all, and I hope to meet you all in heaven." The black cap was then drawn over his face, and at 12:10 o'clock the signal was given, the trap fell with a plunge, and the sharp metallic ringing sounded through the spring, and catching the edge of the trap announced to those outside that the soul of Jenkins had been launched into eternity. The shouter gave one or two shrugs, and the legs quivered a few moments.

It is evident to all that this epidemic delusion that has proved so disastrous to the world, found an easy victim in the case of Jenkins. He was as sure of going direct to the throne of God, without any further preparatory steps, as those who believed the world was coming to an end a few years ago, and who immolated themselves by jumping from high trees, resulting in their immediate death.

As a class, the Christians are the worst subjects of epidemic delusion, and the most to be pitied. They are the most bigoted, and indulge in such a fanfarade of bombastic pretensions, that an intelligent Mr. Monkey gathering cocoanuts to throw at the head of a Congo Negro, would disclaim any connection with "Darwin's Descent of Man," and would make up faces at any Disciple of Christ who would come to him with a sermon on the "Fall of Man," as long as he could hold his whole weight from "falling" from the topmost branch of a tree, by simply winding his tail around it,—good enough for Mr. Monkey.

The Horse Disease. The horse disease which has prevailed so extensively in Eastern cities, has at last reached Chicago, resulting in the temporary suspension of travel on all the lines of street railway in the city. This inconvenience is keenly felt by all classes, and arrangements are being made to use oxen, mules or steam dummies, to draw the cars. It is indeed really amusing to see oxen attached to a horse car, patiently submitting to the arduous task of drawing at snail pace a load of men eager to reach their places of business—their countenance betrays their impatience and the nervous tremor manifested in the limbs and body shows plainly that they think the world is retreating not a little.

Under these depressing circumstances when the noble horse is so badly affected and business arrangements so confused, will not the Christian world come to the rescue and organize a prayer meeting, and pray off the epidemic the same as a snake divests itself of its old skin in early spring time. Prof. Tyndall's test could now be tried, for the horse, innocent of any crime, patient and forbearing under the harness and lash, and never resenting an insult when it would be justifiable in kicking the head off its owner and driver, certainly should receive no little attention from God! We hope that Robert Collyer, or the more noisy bucolic Moody, (who turned off the gas once in a fall he rented, in order to prevent the light fantastic too soon, being tripped in accordance with "Pop goes the Weasel") will take this subject in hand and organize a grand prayer meeting and if possible get the Orthodox God interested in the welfare of the noble horse. Everybody would attend such a prayer meeting, and the noise created would be far more inharmonious than the anvil chorus at the Boston Jubilee, and we have no doubt that if the Orthodox God didn't respond favorably, he would become awfully disgusted at the confusion of sounds.

placed herself in position to judge the teachings of theology, and to decide which are true and which are erroneous. Let the reader keep in mind that we speak of theology and not of religion. We maintain that a scientist who devotes his life to the study of God's own handiwork has more true religion and a more exalted idea of that mysterious Divine Being, who, with such wisdom, power, and superior conception of the truly beautiful, presides in the management of the infinite Universe, than the so-called theologian, who, neglecting the study of God's own handiwork, confines himself to the discussion of old obscure literary traditions. For our part, at least, we must confess that our religious feelings of awe for the Creator have often been severely shocked by visits to a certain theological seminary, on hearing the professor expatiate before his class of theological students, on the classified properties of God, what He is, and what He is not. To the scientist such a lecture is nothing but arrogance and blasphemy, and such lectures are, alas! occasionally propounded in some of our orthodox churches.

Thanksgiving Proclamation.

The President sends forth the following:

"Whereas, the revolution of another year has again brought the time when it is usual to look back upon the past, and publicly thank the Almighty for his mercies and his blessings; and Whereas, if any one people has more occasion than another for such thankfulness, it is the citizens of the United States, whose government is their creature, subject to their behests, who have reserved to themselves ample civil and religious freedom and equality before the law; who, during the last twelve months have enjoyed exemption from any grievances or general calamity, and to whom prosperity in agriculture, manufactures, and commerce has been vouchsafed, therefore by these considerations, "I recommend, that on Thursday, 28th day of November, next, the people meet in their respective houses of worship, there to make acknowledgments to God for his kindness and bounty."

This public demonstration in the United States is of yearly occurrence, and about one person in every ten thousand feels devoutly thankful to the Orthodox Deity for his manifold blessings, while the newsboys, boot-blacks, and others whom poverty has attacked more severely than the epidemic ever did the horse, eat their crust of bread, and in the taste thereof, they do not feel inclined to thank anybody but their own exertions. The "thankfulness" that emanates from hard back, and that which oozes forth from the baked turkey and stewed oysters, do not bear much resemblance, and the man who thanks Deity for prosperity of which he is not the recipient, is tending to that which does not concern him. A bootblack who had been invited on one occasion to a sumptuous dinner, was requested by the religious donor to express his appreciation of the same, whereupon he took his hat, and swinging it vociferously exclaimed, "Hurrah for God!"

Such a manifestation, flowing spontaneously from a well-filled stomach would naturally excite a smile in the "Courts of Heaven," and would be regarded there as a genuine demonstration in behalf of God. We would continually thank Deity by daily alleviating the sorrows of humanity, and not make a solemn mockery of our good intentions by indulging in religious luxuries only one day during the year, while thousands are in abject poverty.

Woodhull-Clafin. Our readers will remember the vile statements that were made by the above-named individual before the "American Association of Spiritualists" recently congregated at Boston, against Henry Ward Beecher and Mrs. Theodore Tilton. She recently got out an issue of "Woodhull & Clafin's Weekly," in which she reiterated the same statements in an article of some ten or twelve columns, and threatened to continue the same course toward all who oppose her sentiments. Her object is, revenge and blackmail, unquestionably.

The whole tribe have been arrested, and are now under indictment in the United States' Court, for sending obscene matter through the mails. Other criminal and civil persecutions await them.

The Horse Disease. So prevalent all over the country at this time, induced a questioner at the Banner of Light Free Circle, to ascertain the views of the controlling spirit. We give below the result: QUESTION.—What is supposed to be the immediate cause of the prevailing disease among horses? ANSWER.—The immediate cause is the presence of animalcule in the air. These poisonous animalcule have been generated by the peculiar atmosphere of the past summer, which acts upon the glands of animals, because those glands are peculiarly adapted to receive that kind of poison. Horses are more liable to take it than other animals, for the reason that they have been overworked. They have been driven to a speed corresponding to the speed of the human intellect—the march of mind that belongs to the present age. You are a fast people; you have driven your horses very fast; you have overworked them; you overwork yourselves; and nature, either in man or beast, always pays the penalty for any such step taken. It is to be hoped that this visitation will teach humanity a lesson it has never yet been taught, namely: how near the beasts are to the human, and of how much use they are to man, and the necessity of being just to them—taking good care of them. They should be taken proper care of. These animalcule would not have developed themselves in forms of disease, when inhaled by horses, had not the lungs and heads of the latter been in just that peculiar state to develop the former when once taken into the system.

We would call attention to the notice of the Yearly Meeting to be held at Richmond, Ind., on November 15th, 16th and 17th.

"STATUOLISM, or Artificial Somnambulism," by Dr. Fahnestock, continues to be the most popular work on the subject ever published.

According to the statements of an exchange, which is no doubt correct, a New York charitable institution, "St. John's Guild," has been laboring the past year among the poor of the city, and especially in the Fifth and Eighth Wards. Their report, just made, reveals a fearful state of destitution. The tenement houses are said to be hotbeds of disease, reeking with dampness and foul with pestilential odors, and the people who are herded in them are destitute of the common necessities of life. Members of the Guild have visited ten thousand families in these houses, and children were found perishing for lack of food while on every hand was poverty, squalor, and sickness. In these two wards there are 7,400 drinking houses, or one for every 130 persons, including women and children. The inevitable connection of intemperance with poverty and crime could hardly be more clearly demonstrated than by these simple figures; and those who sneer at "temperance statistics" will do well to ponder upon these. The report of the Guild has directed the public attention to the two wards in question, which are in worse condition than had been dreamed of; and the police are admonished to do what they can to repress crime and intemperance in them.

Why will religious societies send missionaries to convert the heathen when such squalidness and misery exists in our midst. What is true of New York, is also true of every State in the Union. "Consistency is a Jewel," but it can not be found in any missionary camp in Egypt or India. Home reformation is what is needed.

BROTHER J. B. COKE writes to us from Rolla, Mo., speaking very favorably of the lectures of P. R. Lawrence. Mrs. E. A. BLAIR, letters await you at this office. Where shall they be sent to reach you? When will you be in this city? Harry Bastian, when will you be here? Mrs. M. E. SAWYER has changed her residence from Manchester, New Haven, to Baldwinsville, Massachusetts, where those wishing her services as a lecturer should address her. Miss HELEN GROVER's present address is 24 Willow Place, Brooklyn, N. Y. She would be glad to make engagements to lecture in that vicinity. Dr. H. P. FAIRFIELD addressed good audiences during October, in Salem, Mass. He will speak the first two Sundays of November in Lynn, and the last two in Stoneham, Mass. N. FRANK WHITE will lecture in Port Huron, Michigan, November and December; East Saginaw, Michigan, during January. Applications for week evenings and funerals promptly attended to. Address as above. We had the pleasure of listening to Lyman C. Howe answer questions on Friday evening last, at the residence of the genial and whole-souled Spiritualist, Mr. Hunt. Mr. Howe is controlled by a wise band of spirits. WILLIAM DENTON spoke at Harwichport, Mass., with the usual marked success which attends his efforts, on Sunday, October 27th. During November he lectures in Portland, Maine. He will also deliver a course of geological lectures there on week evenings. The lively localizer of the Banner of Light Cephas B. Lynn, lectured at East Saginaw, Michigan, during October. He has an engagement in Bay City, for December and January. He would like to make other engagements in the West. Permanent address, Sturgis, Michigan. J. WILLIAM FLETCHER, the young trance speaker, lectures in Concord, N. H., November 10th; Suncook, N. H., November 17th; New Bedford, Mass., November 24th; Lunenburg, December 1st; North Scituate, December 8th; Gloucester, December 29th. Dr. P. B. RANDOLPH, during November, will be in Sunbury, Pennsylvania, where he lectures. Parties wishing his services can address him there, care of J. F. Knapp. On his return to Boston, December 1st, he will accept calls to any part of New England and the Middle States. ONLY \$1.50 PER YEAR to new subscribers who send for this paper betwixt this time and the first of January next. The friend who pays the remaining \$1.50 for each new subscriber so obtained will not do so after that time elapses; so all who wish to try this paper for one year, will do well to send on the one dollar and fifty cents for the same immediately. BROTHER S. B. HOLLOWELL desires to give notice that the Spiritualists of Mercer County, Ill., will hold their first Quarterly Meeting in New Boston, Ballard's Hall, on Saturday and Sunday, November 30th and December 1st. Eugene B. Hoak will conduct the meeting. Other speakers will be present; also mediums for physical manifestations. Friends from a distance are invited, and those near are requested to bring well filled baskets. WE learn from the Banner of Light that Mrs. L. V. TAPPAN has not sufficiently recovered from her severe prostration last winter to be able to resume her labors in the lecture field, and therefore, has gone on a visit to Europe. On the 16th of October she took passage on the steamship Nevada, for Liverpool, en route for a winter's sojourn in Southern France or Italy, accompanied by a family of life-long friends, who go to Europe to superintend the education of their children, a portion of whom were with Mr. Tappan, last winter in Florida.

An Evening with Mysteries.

Spiritualism is gradually creeping its way into the secular papers. A late number of the Daily Courier, published at Syracuse, N. Y., contains the following:

"Thinking that a little something besides politics might be acceptable in these days, and having an opportunity last Saturday evening, by invitation, to witness a seance at a friend's house in this city, I thought it might be acceptable to your readers to hear what we saw and heard. At about eight o'clock, in company with two friends, we repaired to the house. We had a pleasant reception by the medium and his amiable wife, and after a few minutes we were invited to the dining-room. And here let me say that the medium is a person well known to the business community, and occupies a very responsible position in his business relations. The table cloth was removed from a very plain table, nothing appearing about it more than was common for table purposes. A plain slate and some writing paper was placed on the table; on the paper was placed just the smallest point of a lead pencil, nicely sharpened, and on the slate was placed a bit of a pencil broken off by a pair of nippers. It was about the size of a big pin's head. Two tureen covers were brought, one placed over the slate, and the other over the paper. All being ready, the medium said he wished to make a few remarks before he proceeded further. He said he was a skeptic as far as Spiritualism was concerned, and had out of curiosity been investigating these ten or twelve years, and in doing so had come to the conclusion that there was a phenomena existing—a something that has not as yet been explained by the ablest tests, nor made comprehensible by the investigations of the most scientific men of the world, who had a short time since investigated it, and made a report which did not shed much light on the subject. He sometimes thought it might be animal magnetism, clairvoyance, psychology or psychic force, or some external subtle agency unknown to science that produces in certain conditions results which are curious, but interesting and sometimes wonderful. He further said as far as his experiments was concerned, he did not darken the room. Whatever might occur it would be in the plain gas-light, which is entirely different in other sittings. He used these covers, which answered all the purpose, it being comparatively dark under them, which was one of the conditions for a successful experiment.

At this point we joined hands and remained in that situation for a few minutes, the medium asking one of the party to write some names on strips of paper, those that he wished to hear from that were dead—he repaired to the next room, leaving the medium and the two of us hold of hands around the table. Soon he returned, the medium taking the slips of paper, folded up tightly and placed them on his forehead, he called the alphabet, which was made on a piece of paper, and called off A, B, C, and so on until the letter was reached. For instance, in this case as soon as the letter A was called, the medium said A; the next one reached was D, stopped at D, and so on till the name of Adelbert was spelled out, never missing a letter, which was the name on the inside of the paper. But to the unbeliever this would not amount to much, for it could be easily done with a little collusion.

But the next thing in the programme is perfectly unaccountable and wonderful to behold. At this point, the medium announced that we were to have a communication in writing. Soon he told us to listen and he would go, and to our astonishment we distinctly saw the pencil writing under the cover, heard the dotting of the 's' and crossing the 't's, and as the writing progressed it grew more distinct.

All this time our hands were together, and nothing but the two covers over the slate and paper was on the table, and only four of us present, and the room lighted. The writing ceased, the cover was removed from the slate, and there appeared twelve or more lines, written in good style, and signed Adelbert. The composition was to the point, and referred to the evening's interview.

An honest man with the result before him could not help but feel that he was in the presence of immortal beings, holding communication with those who inhabited the eternal regions of the hereafter—mortality holding converse with immortality—and the agency being none other than the medium before us a man.

Soon after, the writer of this was requested to take a seat by the side of the medium, which he did. The slate was handed to him, with two or three little pieces not bigger than the head of a pin; they were placed on the slate. By the direction of the medium the slate was placed under the table by the writer, and held tightly against the bottom of the table with the medium's hand on the writer's hand. Very soon could be heard the movement of the pencil, and could plainly feel the vibration. The sound was clear and distinctly heard by all.

Soon the sound ceased and the slate was laid on the table, and there were four lines written in a bold and dashing hand, almost a fac simile of the hand writing of the signer, which was one John A. Green, Jr., addressed to one of the company. This was equally as demonstrative as the other that there was no collusion, and that it was out of the power of mortal man to have produced it of his own agency. And while we were engaged about this last demonstration, the medium commenced rubbing his arm, and called us to come close and see what was there. At first but little could be discerned, but it grew plainer and plainer until letters stood out plain and distinct and spelled Adelbert. It appeared like indentations on the skin; no coloring but white like the flesh. Again, during the evening, in like manner, the name of Mary was spelled out, but nothing like as plain as the other name.

Numbers of names were spelled out during the evening, and many little incidents were related by the medium during the last ten or twelve years of his experience investigating this most curious of all subjects.

We came away from our friend's house well pleased with our entertainment; if not a better man, certainly not a worse one.

EGORNEDEWS.

Biography of A. B. Whiting.

The interesting features connected with the life of Brother Whiting are presented in an attractive style in this book, and those who have listened to his ministrations, will peruse them with great pleasure. As a trance speaker he had but few equals. The influence that controlled him seemed to be endowed with remarkable wisdom, always presenting, in a masterly manner, historical incidents illustrative of the truths of Harmonical Philosophy. His poetical improvisations are beautiful, breathing forth the grandeur of his soul and the lofty thoughts of a well-stored mind. In this book we have the life of a man who devoted his whole time to the promulgation of the truth of Spiritualism, and it will be read with interest by all true Spiritualists.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 54 Race St., Philadelphia.

Does the Spirit Leave the Body and Return to It?

Spiritualism is continually awakening deeper and more profound thoughts in all departments of society, and questions are being continually asked which indicate the wide spreading influence of this cause.

Before us lies a letter from a clergyman of this city, who has been a reader of our paper for some time. "It contains a request that we should answer the following questions in the JOURNAL."

First, "On a number of occasions in life, this kind of experience has occurred to me, and I have heard it testified to frequently by others. In certain circumstances, or positions, a conviction comes to the mind. 'I have seen all this before.'" "I have been placed in just this position, with just these surroundings somewhere else." Certain landscapes—certain relations in society, have brought this feeling to me with overwhelming force, and so many are willing to give in like testimony that to deny it, or set it down as imagination is futile and does not satisfy those who have experienced it. Even if it should be "imagination"—a very indefinite term by the way—what makes one have that peculiar imagination at that peculiar time and with such peculiar force? The above facts are so common that few will deny them. A friend remarked to us, "I have been very much disappointed in visiting places to find that every thing was familiar to me. During the war my husband was at Fortress Monroe, and visited that place for the first time. As we walked up from the landing, he remarked to me, 'You seem disappointed.'"

"Yes, I am," she said. "I expected to see something new, but everything here is as familiar to me, as if I had been here a dozen times."

It is a very common experience for person to meet each other for the first time, and say it seems to me that I have seen you somewhere. A wit once remarked in reply to this, "That is very likely for I have been there."

In a recent article upon the spiritual-physical body, we have shown that that body, though a resident of the physical body here, which is modeled after it, is destined to be independent of it after the change called death, and that there is abundant evidence to prove that these spiritual bodies frequently leave the physical body temporarily; that in ordinary sleep, and especially in trance this is done. The perceptions, which this spiritual body has, of external objects, are different in different individuals, according to their unfoldment.

Our own experiences have been entirely satisfactory to us. There are hundreds of places which we have visited, and thousands of persons whom we have seen in this manner.

There is a peculiarity about this, that some persons, whom we desire to see, we can not, and some places that we should be glad to visit, are not within our reach. These visits and recognitions seem to be generally involuntary, but almost all mediums persons have had experiences of this kind sufficient to satisfy them of their reality.

Thus the soul with its spiritual body leaves the physical, and these are so much like disembodied spirits that many mediums who see them are unable to detect the difference, and often depend upon the statement of the spirit for this.

We have been seen, and recognized by numerous mediums in many distant localities, and have actually communicated with some of these in the same manner that disembodied spirits do, and have fully identified ourself. Clairvoyance is of that kind—that which the soul sees without leaving the physical form, and the range of this is far wider than the physical vision.

Second, That which the soul sees when it has left the body temporarily, and, thirdly, that which is communicated to it by spirits.

Many writers have classed these under one head.

Our friend well says that imagination is an "indefinite term." If you mean by it a thought of some thing that does not or can not exist, we do not accept the definition.

Shakespeare says: The poet's eye in a fine frenzy rolling, Doth glance from earth to heaven, From heaven to earth and as imagination Bodies forth the forms of things unknown, The poet's pen turns them to shape, And gives to airy nothing A local habitation and a name.

The powers of leaving the body consciously is much more common now than it ever was before, and the old idea that the appearance of a "double," or the spirit of a living person, indicates the death of the individual has passed away, since hundreds of cases are recorded in which it has not taken place.

Many of the phenomena, which are occurring around us daily, can only be explained or accounted for by the recognition of this fact.

The other questions of our friend are these: 2nd. The following phenomenon has been manifested to me three times, at periods of years apart, yet with such vividness and power that it will never be forgotten. Once when a boy about twelve years old, in falling from a height, head foremost, and expecting to be killed: once when about twenty when drowning, and saved only at the last moment, and again when about thirty-two in falling about thirty feet head foremost, at each occasion as though some panoramic vision had been unrolled before me—every act of my whole life, apparently, passed distinctly before me, or was so reproduced as to give that appearance to me; even to impudent words given to a veritable grand parent when a small boy. What is this?

3rd. Is there in that spiritual body that Paul says now is, (not will be, but now is) a receptacle for every thought and act of life, where they are treasured up?

4th. Do we thus carry our "book of life" within us; and when we put off the veil of the flesh, and stand revealed to the eyes of the spirit, seeing ourselves and being seen, "just as we are," do we judge and condemn ourselves from our works there written, by the standard of eternal justice and truth as revealed to us in the light of the spiritual world?

5th. If so, can we ever forget evils learned here? Call them pervasions of good if you wish. Are they ever obliterated?

6th. Will they not rise up against us in our struggle for growth and development there as here?

7th. The subject opens up in such dimensions that no one article can compass it. Will you, at your leisure, give the world the benefit of your thoughts upon these matters?

Yours truly

W. T.

We thank our brother for these important questions, and shall proceed to answer them, asking the aid of our spirit friends. On the

phenomena of the falling and drowning, we would say that many spirits have spoken to us of their own experience, and while some fully agree with our friend, there are others who have no such experience. In many instances of sudden death the spirit is not conscious of the change, and it is sometimes very difficult to convince them of it. We believe that it is dependent upon the development of the spiritual nature, whether under such circumstances the panorama of life shall be perceived. Within a few days of this writing, a young man in our city fell from the top of a five-story building, striking a stone pavement. His body was picked up terribly mangled and senseless. On conversing with this spirit he says that he passed out of the body before it reached the ground, and he experienced no pain. Although he was not fully conscious of his condition, he has no recollection of any panorama. While we were talking with this spirit, another spirit, a stranger, who had been attracted to him by the manner of his death, said to us in a very jovial manner. "I can beat that all out. I fell from a balloon in New York state three quarters of a mile above the earth. It was over a swamp, and before my body reached the ground, I was out of it, and conscious of what was going on. I saw it going down head foremost into the mud. It was to me also a painless death. I thought at the time all the events of my life passed before me, but I am not so sure of it now." He was a very jovial spirit and before leaving us, he said, "If mankind will continue that abominably stupid folly of capital punishment, I would suggest to them both as a matter of economy and comfort to the poor victim of their ignorance, that they should take them up about as high as I was, and pitch them out of a balloon over a swamp. It will be the cheapest funeral that can be got up, and the easiest way to get out of the body, if one must do so; though I do not advise it by any means. I have often wished that I was back in the body."

In these statements we have the basic idea of an answer to this question. Fear is one of the strongest passions, and will kill a person sooner than any other, and when in falling, or being drowned, strong fear seizes a person, they may die from this cause before the other acts upon them. In the act of dying thus suddenly, if the spirit is active and well developed, it may perceive its past experiences as a panorama more or less clearly presented to it.

To the third question we answer that all the evidences of Spiritualism go to confirm the truth of the declaration of Paul that "There is a natural body (we presume he said material body) and there is a spiritual body." They are both natural.

Undoubtedly there is in that spiritual body a spirit or soul, but this body bears the impress of every thought and act of life. It is the interior soul that builds up and keeps alive the physical and the physical bodies, and the former is the counter part of the latter, and both are impressed by the surrounding materials and conditions which the soul is compelled to use in building up these.

The spiritual body is the great "Book of Life," in and upon which are recorded all the efforts of the soul, its failures and its success, to make it what its ideal is. The soul is continually trying to improve this, and when the veil is torn away and the outside garment of the flesh is thrown off, it works on in this direction, and is more successful than in this life in removing the defects which have marred it. We are our own judges here and hereafter, and when mankind have learned this great lesson and cease to be continually judging and condemning their fellow men, this truth will be better understood. Men will not justify themselves as they now do, because they realize that other men's judgment in reference to themselves, does not come up to the line and plummet of truth. Hence while society or individuals, are thus fierce in their denunciations of criminals, there can be no true reform; the sense of justice in these recoils from the false estimate which is placed upon their acts, and they are led to defend themselves in the wrong on this account; but there is "a standard of eternal justice and truth which is revealed to us in the light of the spiritual world, to which each soul must come and sit in judgment upon itself."

To the fifth question, can we ever forget the evils—are they obliterated? We answer, in the absolute sense—No! Evil, which is always the result of ignorance and undevelopment, must retard our progress. We lose something in our journey, which, if ever overcome, must be by extra exertions. So trifling and insignificant will the events of a day or an hour seem in the great ocean of eternity, that they will be lost sight of when we have outgrown their influences, and we believe when the desire for that which is not right is entirely overcome, it can no longer rise up against us in our struggle for growth and development, but in the grand future towards which we are all moving, when we have triumphed over the ill of materiality, and the soul nature has gained victory over those things which now hold it from the full and free exercise of its powers, then shall all these little events which now make up the sum of our lives, fall into their proper and appropriate places and be weighed in the true balance, and from the grand lessons of life we shall learn that which will give us the power to rise to a plane on which is the fulfillment of its high and holy mission, truth, justice and rectitude shall be not only the aim, but the successful results of our labors; then hand in hand, and heart to heart with those who have gone before us in the grand march of life, shall we walk and work and rejoice in a fullness and perfection far beyond anything which we are now capable of realizing.

Let us do all we can by true lives now to hasten the good time coming, when error's dark and loathsome form shall hide away and truth shall be proclaimed, and light beaming in radiant beauty shall be seen everywhere.

New Publications.

THE PROBLEM OF LIFE AND IMMORTALITY, by Loring Moody. Boston: William White & Co., Publishers.

This work is the product of one of the most comprehensive thinkers of the present age, and is well worthy of a careful perusal. He takes up the "Problem of Life," and in a masterly manner explains those abstruse principles that have baffled the scientists of Europe.

"To-Day" is the title of a spicy and instructive weekly journal, just started in Philadelphia by Maclean, Stoddart & Co., with Dr. Dio Lewis as editor. The services of Dio Lewis are a guarantee that To-Day will live up to the motto its author adopts, viz: "Let the dead past bury its dead. Ad! Ad! in the living present," and that a vast amount of useful information concerning the laws of Health will be disseminated as only Dio Lewis can do it.

Scrivener's Monthly.—On receiving the new number of Scrivener's Monthly, one will naturally turn to the opening of Dr. Holland's novel, "Arthur Bonnieste," and when he has read it through, he will wish that instead of

giving us only a dozen pages, the editor had been less modest, and inserted three times that amount. For from the first line one's attention is riveted by the charming gracefulness of the style which is one of the author's excellencies that few of his critics are able to gainsay or rival—the naturalness of the characters introduced, and by the exquisite humor of much of the dialogue. The movement is just right, neither too rapid nor too slow. The autobiography first touches lightly upon the earliest childhood of the hero, born among the New Hampshire hills, then describes more fully a stage-ride from the old home to a new one in a New England village-city, a drive that is enlivened by the exceedingly comical observations of the driver, a decidedly practical humorist, in depicting whom the writer's genius shines with a steady brilliancy. The sketching of such an original is a success that must excite the envy of all who have striven in that difficult field. The young hero's own quaint conceits presently come to light also, and show that he is one whose fortunes will be watched with intense interest as they are unfolded from month to month. Two eccentric characters, a little old lady and a benevolent old gentleman, are also introduced into this scene of the drama, together with a good-natured Irishman, so that there is no want of dramatis personae; the stage is pleasantly full, and if it were not that the curtain drops altogether too soon, one would be perfectly satisfied. Perhaps the best compliment that can be paid to this introduction is to say—and I can say it honestly—that as soon as he has arrived at the end of the chapter he is strongly inclined to turn back and at once read the whole over again. The high finish of it, in fact, makes it a bit of art that excites the desire to make a careful study of it.

City Entertainments.

[For the week ending, November 9th.]

AIKEN'S THEATER.—Cor. Wabash avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Geo. L. Fox and his Humpty Dumpty Pantomime Troupe are fascinating the lovers of fun here. The pantomime of Humpty Dumpty in its present shape, written expressly for him, has achieved a splendid reputation, and we have no doubt will attract crowded houses.

MYERS' OPERA HOUSE.—Madison street, between State and Dearborn streets. Maggie Mitchell, in her renowned presentation of Fanchion, is still at McVicker's. She is so well known to Chicago play-goers in this charming role, that nothing needs to be said of so fine a rendition.

THE GLOBE THEATER.—No. 56 and 58 Desplaines street, Wood and Sinn, Lessees and Managers. This place of amusement, on account of the varied character of its plays, is generally well filled. Madles, Sophie and Bettie Remmelsberg still prove a strong attraction in their graceful dancing.

MYERS' OPERA HOUSE.—Monroe street, between State and Dearborn streets. Here the bill is always crammed with good things. Among the novelties now introduced are the delineations and lightning changes of Mr. John Morris, and the comical burlesque, prepared by Mr. Kemble, entitled "John Sheppard and Joseph Blueskin."

ACADEMY OF MUSIC.—No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole manager. A new version of the Black Crook is now the attraction here.

NIXON'S AMPHITHEATER.—Clinton street, between Washington and Randolph. The Georgia Minstrels, eighteen in number, have returned to the city, to entertain those who delight to see the "Sons of Africa" in song and dance.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley sole proprietor and manager. Entire change of entertainment. Monday evening, Nov. 4, 1872, and during the week, Abbott's new edition of Humpty Dumpty, introducing FIVE, 5-5-5, FIVE grand features of the original Humpty Dumpty, exactly as performed 100 times by the Kiralfy Troupe, at the Olympic Theater, New York.

NORTHERN ILLINOIS CONFERENCE OF SPIRITUALISTS.

The third quarterly session of the Conference, will be held at Belvidere, on the Northwestern railroad, Friday, Saturday and Sunday, December 13th, 14th and 15th.

We have a hall capable of seating 1300 people, with dining room and other large side rooms attached, that will be kept steadily warmed. Let the friends bring their blankets and well-filled baskets, and come up to the feast which the angels will spread through their Media and let the grand infowing waves of inspiration flow into your souls.

Arrangements will be made to accommodate in the building all who come. Let none stay away on account of the season, but come one, come all, and the magnetic soul-waves set in motion by our gathering, shall roll and swell in their grand onflowing to pales and thrill along the track of the coming ages.

C. K. W. HOWARD, Secretary. D. P. KAYNER, M. D., President.

Married.

In East Saginaw, Michigan, Oct. 28th, by N. F. White, Geo. A. L. LATHROP, M. D., to Mrs. HELEN DEWLY.

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.]

Passed to the higher life, in Morristown, Miss., Oct. 15th, 1872, JAMES ARTHUR, youngest son of H. and M. E. Mills.

Also, in Morristown, Miss., Oct. 24th, 1872, HATTIE LENOBA, youngest daughter of S. and A. M. Howe. Funeral services conducted by Harriet E. Pope.

The Funeral of Mrs. ALMARINDA C. MASSEY, wife of Mr. Wm. Massey, took place from her late residence, on corner of Campbell and Mt. Vernon streets, Springfield, Mo., at 1 o'clock, Monday, October 14th, 1872. She was interred in the family burial ground at Joseph Rountree's.

WANTED.—A respectable widow lady aged 30 years, wishes to correspond and form the acquaintance of a widower of gentleman of means, (who is a Spiritualist) with a view to matrimony. Address or inquire of Miss L. A. HENDER 210 West Madison St., Chicago, Ill. 21

WANTED.

A LADY PHYSICIAN intends traveling in the southern states during the fall and winter. She desires a good Test Medium to join her. The trip can be made a good paying one for both parties. Address or inquire of Miss L. A. HENDER 210 West Madison St., Chicago, Ill. 21

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GOLDEN MEMORIES

AN EARNEST LIFE

A Biography of A. B. Whiting

(TOGETHER WITH SELECTIONS FROM His Poetical Compositions and Prose Writings.)

COMPILED BY HIS SISTER, R. AUGUSTA WHITING.

The work is published in response to the general demand for a reliable resume of the life, labors and wonderful mediumistic experiences of our arisen fellow-laborer in the cause of human freedom and progress. It has been carefully prepared by his sister, from his own journals and letters; and from her intimate personal knowledge of all important facts embodied, can not fail to be accurate in every particular. It is embellished with a fine steel portrait of the individual whose life it portrays. The book is one that will be of interest to every Spiritualist, and to all who are interested in rare and curious developments of mental phenomena, while the travel and adventure of seventeen years of public life furnish incidents both instructive and amusing for the general reader. Part second of the work contains a number of beautiful poems, including the words of many of his songs, both published and unpublished. PRICE \$1.50, postage 20 cents. For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, corner of Adams Street and 5th Ave., Chicago, Ill.

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ALSO, The Pagan origin of the Scriptural terms, "Bottomless pit," "Lake of fire and brimstone," "Keys of Hell," "Chains of darkness," "Casting out Devils," "Everlasting punishment," "The worm that never dieth," etc., etc., all explained.

By K. Graves. SEVENTH EDITION. "Fear hath torment."—1 John iv:18

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Funerary- Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium.

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 872 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Rev. Thomas Starr King.

Oh, thou whose name is eternal! Thou who dwellest alone in the land of the beautiful! Thou who dost speak every day and night to us in each passing breeze! Thou art the only truth and principle of right! Thou art the angel world, and the angel world is thee!

The eternal spirit of truth and justice is sufficient to atone. The bread of life and bread of heaven to hungry mortals is freely given.

I see here a man, who came from Colorado, near the "golden state" where I was. Glorious it is to come back and say that I am living.

Prof. Hare.

"It has been a subject with many that some persons get better communications than others. Why can some persons paint and others produce better musical sounds. It is because they have the necessary elements within themselves.

Edward Wilson Harris.

I will just step in as a periwinkle. My name is Edward Wilson Harris. I have come through fire and rain and bring a few periwinkles. I am going to see if I can not get some of that dust.

George Derbyshire.

I have come here to give my testimony in regard to Spiritualism. I have been waiting for many months. I was a member of a Baptist church a few miles from here.

James Jack.

Yes, I corroborate what Mr. Derbyshire has said about Spiritualism. He was a good, honest man, but he was a great Baptist. I was a Presbyterian, and am the father of this medium. Yes, "Bud" is my boy.

Samuel Ulrich.

Well, since George Derbyshire and Mr. Jack have come back, I'll come too. My name is Samuel Ulrich. I lived in Chester, and have known this chap since he was a "little tot."

Princess Hohenlohe.

I am so glad to come here. I am glad that there is a truth in the divine doctrine of Spiritualism. I give my testimony that it may go over the large body of water which separates these United States from England.

Spiritualist. For the sake of humanity and this glorious truth, were I on earth again, I would be willing to be called insane. My name is Hohenlohe.

Annie Shoemaker.

My name is Annie Shoemaker. I am the little girl who got run over by a team as I was coming from school. I went to school on Filbert street, in this city—they used to call it Zanes St.

A German Minister.

I come back, good friends, to say that I live in an expansive country whose scenery is more grand than Italy or Switzerland. No artist can paint such a grand picture. Be not afraid. Go forward and hold fast to the truth.

Helen.

I want to come and be one of the little buds of promise to make children happy. My aunt is here. Aunty I must go over the water to see papa. This child was recognized by the lady.

The King of Sweden.

I have just laid aside my earthly crown; it is of no use here. How I desire to, and will work for Sweden. This medium has a taint of Swede blood in him. He came from Delaware which was settled by Swedes and Finns—his accounts for it. He also has French blood in him.

Letter from Hillsboro, Ohio.

DEAR JOURNAL.—The Indian Summer haze comes softly and dreamily among the beautiful hills of this "highland" country, draping with the soft mellow touch of autumn's finishing stroke, the russet and crimson leaves that still linger among the branches of the maples, reluctant to cast their heightened beauty into the shadowy valley of humility's grave.

Many incidents of travel marked the journey from Springfield, Ohio, where I last wrote you to my next engagement at Battle Creek, Michigan. Rains, detentions of trains, and general exposure and sleepless riding, and change of cars amid Michigan fogs, are not particularly beneficial to the itinerant more than to other folk.

Battle Creek has long held a prestige of its own. Settled pretty considerably by the Quaker element, which has since very nearly subsided into Spiritualism, giving to the place an atmosphere of liberality long and universally recognized abroad and near.

The society of Spiritualists here have a beautifully furnished hall, a good organ and good voices, when they are happily blessed with their presence, and numbers upon its list of members some of the most excellent people it has ever been my fortune to meet.

The Advents held their annual camp-meeting here the second week of September, all parts of the State being duly represented. They are spoken of by all as an honest, industrious and intelligent class of people, favorably comparing with other denominations of an orthodox nature.

Several of our own workers have chosen this, of all others, as a desirable locality for a home, from time to time. Here Moses Hull became a convert from Adventism to Spiritualism; and here a few years ago lived the "Spiritual Pilgrim."

himself, he pleasantly entertains, with instructive explanations, the interested caller.

Mrs. A. E. Blair is making her way westward, carrying the evidences of her rare gift with her, and will doubtless find a warm welcome among the friends at Chicago when she shall finally arrive there.

As the mellow days of early weeping September went for a month in the prattle and kisses of Evangeline's childish sweetness depart, when October calls forth other fields of labor among the generous and earnest souls of this strictly orthodox city of the hills in Southern Ohio.

My next address until January 1st, 1873, will be in care of Spencer Field, New Orleans, La. ADIE L. BALLOU.

Items from Lois Waisbrooker.

BROTHER JONES.—I sit down to tell you that I am the proud and happy possessor of one of Mrs. E. A. Blair's beautiful pictures. On Thursday the 18th, I learned that Mr. and Mrs. Blair were in town, and immediately the desire to possess some of her handiwork took possession of me.

JUDGE BOARDMAN

has left the moral form as the enclosed will show; but it is amusing to see how correctly newspaper reports are sometimes given. Instead of being a resident of Kansas fifteen years, he has been there less than half that time.

"OUR AGE"

will find a place for what seems to me valuable, from whatever source it comes. By the way, Bro. Jones, allow me to say to your readers, that subscriptions for "Our Age," are coming in as fast as can be expected.

What I Saw and Heard on my Trip East.

Leaving Chicago early in September for Philadelphia by my favorite route, Pittsburg and Ft. Wayne R. R., which I regret to say is not up to many other roads in providing luxurious Pullman cars.

I called a number of times upon your co-editor, Dr. Childs, whose health I found much improved. He had just returned from the annual meeting of the American Spiritualists Association.

The 1st of October, I went to New York, taking up the Herald, it said under the head of "Religious Ceremonies," that "Thomas Gales Foster would be embraced by Dayton, who lives up aloft, and would speak at "Apollo Hall."

which Mr. Foster alluded in a manner anything but complimentary to the absentees. Dr. Slade invited me to a sitting, desiring me to scrutinize his premises as closely as I could.

I saw the likeness of my Uncle, and a brother—features as plain to me as when looking a any mortal. I saw others that I did not recognize. I have known Dr. Slade for some years. He is always candid, sensitive in his organization, void of deception, uniformly desirous of giving satisfaction to those who patronize him.

I next visited the residence of Mrs. A. E. Baker, 102 West Forty-Fourth st., a lady of large experience, and a great favorite with the denizens of the higher life, urbane in manner, genial in nature, great kindness of heart.

At a seance held in the fourth story of her residence, the Fox girls being present, doors locked, hats, scissors, and all small articles removed from the room, we were all handled and talked to by spirits; and my eldest daughter came with a pair of scissors, and cut off a large lock of my hair, and wrote a note, in which she placed the hair.

Chicago, October 21, 1872.

The Minnesota Convention.

The State Association of Spiritualists of Minnesota held its Fifth Annual Convention, at the National Reform Church, in St. Paul, on the 18th, 19th and 20th of October, 1872.

The Convention was called to order at 12 o'clock, President in the chair, ten delegates having arrived.

In the evening Brother Wilson took the stand, and for one hour and a half hurried shot and shell into the orthodox, intermingling it with grand bursts of eloquence.

Leaving Chicago early in September for Philadelphia by my favorite route, Pittsburg and Ft. Wayne R. R., which I regret to say is not up to many other roads in providing luxurious Pullman cars.

The old Board retired, followed by the kindest feelings of the Association. The new Board, on taking their places, were introduced with some pertinent remarks by Brother Wilson.

In the evening session, a conference of one hour was held, in which Brother E. V. Wilson paid his respects to one Von Vleck, who was present. Those that have ever listened to one of Brother Wilson's lectures, may imagine what was left of Von Vleck when he was done with him.

Sunday morning session met at 9 1/2 o'clock. Conference of one hour. Then followed an excellent lecture by L. F. Cummings, of Chicago. Brother Cummings should be put to work, and be well paid.

Afternoon session opened with music by Brother S. Jenkins and family, Brother Potter at the organ. Lecture by Mrs. Lepper, of Anoka.

Brother Wilson then gave one of his notable sermons, giving some forty or fifty tests, and the reading character without a single failure, to the astonishment of all.

In the evening session, Brother Potter gave us one of his clear, practical, logical lectures. Then Brother Wilson again took the stand and attacked in an able manner that wonderful nondescript called orthodoxy.

In conclusion, we feel as Brother Wilson well said, "Spiritualism has come to stay." We have done a good work the past year. Our numbers are increasing, extending our borders in every direction.

Letter from Alliance, Ohio.

BROTHER S. S. JONES.—During the latter half of September, we had with us the celebrated medium, R. M. Sherman. He has been here four times; on two occasions, remaining several weeks at a time.

Immediately after his engagement closed with us, came Dr. D. P. Kayner, according to previous appointment, and gave us three glorious, soul-inspiring lectures.

Although he tarried with us one week, he won for himself laurels as a clairvoyant physician, nearly every patient examined by him expressing surprise that he had given him or her, such a correct diagnosis of the case.

Yours, truly, SARAH H. HESTER.

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50.

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A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to old bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

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On receipt of seventy cents we will send by mail, and prepay postage, one dozen of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

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All orders, with the price of books desired, and the addition of postage mentioned for postage, will meet with prompt attention. Astrological Origin of Jehovah God. D. W. Hall. 15 2

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NITRO-GLYCERINE MAGAZINES; THREE BY THE SAME AUTHOR. SELF CONTRADICTIONS OF THE BIBLE. 144 propositions proved pro, and con, with a comment. N. B. In a pamphlet entitled "TRUTH IS A DAY QUESTION," &c., many of these contradictions are pointed.

RAILROAD TIME-TABLE.

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TURNED UPSIDE DOWN, OR UPSIDE RIGHT SIDE Down, Up: By a Methodist Minister. The Resurrection of the Dead; the Second Coming of Christ; the Last Day of Judgment—showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the Utter Folly there is in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow.

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

MEDIUMS & MEDIUMSHIP.

By T. R. Hazard. This little pamphlet from the pen of one well prepared to give light on the subject is attracting much notice and should be widely circulated. Price 10 cents; postage paid.

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NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Minnesota State Convention of Spiritualists.

The Convention was called to order on Friday, Oct. 18, 1872, precisely at two o'clock P. M., in the National Reform Church, Market Street, between Fourth and Fifth. This church is now owned by Oscar E. Dodge, Esq., and has been thoroughly renovated, and is in good order, being comfortably seated, warmed and lighted, and can seat three hundred persons comfortably, and will hold four hundred when crowded.

President Pope, of Morrilstown, was promptly in his place, as was the Secretary, Sister Harriet Pope, mate and companion of our good president. If Sister Pope is as true and good at home in the discharge of the domestic duties as she has been in the public duties that devolved upon her, then, indeed, she is a helper everywhere.

The proceedings of the Convention has been marked for ability, harmony and a desire on the part of all to advance the cause of truth, and to sustain Spiritualism.

The speakers present were, J. L. Potter, L. F. Cummings, Mrs. Felter, of Elk River, Mrs. Lepper, of Anoka, Mr. and Mrs. Pop, of Morrilstown, and the Gentle Wilson, besides, many local speakers, who did good work for the cause.

On Saturday afternoon, the regular business of the Conference came up. Bro. J. L. Potter, State Agent, read his Annual Report, and an able one indeed. Then came the election of officers, which resulted as follows:—President, T. C. Flowers, of St. Paul; Vice-President, Mr. Wales, of Minneapolis, Mrs. C. A. Masters, of Northfield, and Mrs. H. E. Johnson, of Lakeville; Secretary, C. P. Collins, of Northfield. Executive Board,—S. Jenkins, of Farmington, H. H. Smith, of Osseo, Mrs. A. Rowley and Mrs. Carpenter, both of Farmington.

Saturday evening, 19th ult., was somewhat stormy, caused by Von Vleck and his friend, who no doubt intended to give us a hoist upward and outward, thus gaining a victory; but we were on hand and fully equal to the task, and when the petard was cast into our midst, we caught it and hurled it back into the camp of our enemies, where it exploded, covering its authors with confusion and shame.

We will report Saturday evening's work more in detail at another time; suffice it to say here that we met the enemy and captured him, and found him a great big hole, with a voice in it that had a breath like a skunk, and we discarded him.

Our meetings on Sunday were eminently harmonious, and marked for the ability manifested by all the speakers, who distinguished themselves for saying able, good and interesting things.

The meeting adjourned on Sunday evening at half-past nine o'clock. All went well as a marriage bell. We gave many fine tests, which created a marked interest.

The afternoon session, donated by Bro. E. V. Wilson, netted the Convention \$61.07. The collection taken up amounted to \$60, making the receipts of the Convention \$121—the expense all told, amounted to \$75.00, leaving \$46.00 in the treasury.

The Executive Board re-engaged J. L. Potter as State Agent for the coming year. Bro. Potter is an able and fearless worker and a helper to our cause.

Minnesota and Iowa are doing a glorious work, and we mean that Illinois shall not be one whit behind these younger sisters of the West.

We, of Illinois, shall meet in December, and will run the race of progression with these young and noble States, trusting to excel them.

Come up to the work, brothers and sisters, and help these organizations, and their works in this great movement of reform.

"All is well!" "So mote it be."

A VERITABLE GHOST.

A Most Mysterious but Well Authenticated Story.

We clip the following "Ghost Story," from the columns of the St. Paul Pioneer of Friday, Oct. 25th, 1872.

We lay it before our readers for just what it is worth. We have other facts in regard to this matter, which we will give when we have further evidence.

Our readers will all remember the terrible accident which took place in a blinding snow storm at Randall Station, on the main line of the St. Paul & Pacific Road, in March last, which caused the death of several persons. Among the victims of that terrible accident was a section foreman named Connelly. This man was very much attached to this division, and took great pride in keeping everything right and tidy, as far as his supervision extended. Although his station was located at that time in a sparsely settled section of the country—on a treeless waste, so to speak, where especially there was nothing to break the force of the wind which at times swept over the bleak prairies with the force of a hurricane, yet so great was Connelly's attachment to his section that he refused several more lucrative positions which were offered to him.

Upon his death by the accident above referred to, the Randall Station was given to another man, whose name is also Connelly. The latter has been employed for a long time on the road, and is known to be a sober, industrious and intelligent man, one in whom the company has the most implicit confidence, and the last man almost that any one who knows him would suspect of being tinctured in the slightest degree with superstitious notions. For some time after assuming charge of the division, everything went satisfactory. This state of things was not to last, however. For some time past Mr. Connelly has complained that he could not sleep nights. He avers that he is visited at all hours of the night by the apparition of his dead predecessor. The ghost's form appears at his bedside and vainly tries to tell his tale by unearthly motions, at times apparently entreating and anon with every appearance of anger and revenge. Several times Mr. Connelly has been thrown from his bed with great violence, and his arms and other portions of his body show the marks of rough handling. The imprint of hands and finger nails are plainly visible, which he asserts have been left there by his ghostly visitor. To such an extent has this most mysterious visitation been carried, that Mr. Connelly has petitioned to be removed to another section, or granted permission to erect

another house on a different portion of the section. He says it is not only these visitations which disturb him, but the spirit of the dead man prevents him from performing his duties both day and night. He has seen the awful spectacle in the daytime while at his labors, and the shadowy form has, by unmistakable motions, ordered him away.

For a long time Mr. Connelly refrained from mentioning anything about these mysterious appearances, knowing that he would not be believed, and in all probability he would never have mentioned it but for an occurrence which took place a short time ago.

One evening after the labors of the day had closed, and as Mr. Connelly and the men under his charge were seated at the table eating their supper, the door of the house opened noiselessly, and in the doorway, in the full gaze of all who were present, stood the awful apparition of the dead man. The shadow remained long enough to make a number of demonstrations of a revengeful character, and then disappeared, apparently melting into space. An awful feeling of terror fell upon that party of men and for a time they were speechless, gazing into each other's faces, with eyes distended with horror. They were not men easily frightened, and some of them had looked death in the face without flinching. But this unearthly supernatural visitation which was recognized at once by them all, well known while living, was more than they could stand. When their momentary terror had subsided they commenced in awe-stricken tones to tell each other what they had seen. It was then that Mr. Connelly related his experience, and it is needless to say he was not laughed at or disbelieved. The sight had been too real, and too palpable to all to admit of dispute. They had seen the veritable ghost of their former fellow workmen.

Since that time there have been many mysterious occurrences taking place at that lonely station on the prairie. Several tools, which are known to have been put away, are missing, and various other things have taken place to hinder Mr. Connelly and his crew of men from performing their work.

Nor is this all. The engineer on one of the freight trains avers that several times he has seen the apparition in the night engaged at work upon the track, the same as when the dead man was living. At one time it will be engaged with a crowbar, raising the rails, and making motions as though giving directions to a gang of men. Again he has seen it standing upon the track in advance of his engine, with both arms stretched out as if to give warning of danger ahead, and the engineer says that at such times his engine acts as if plowing its way through drifting snow, and although he pulls his engine "wide open," the speed of the train is sensibly decreased until it reaches a certain point, when it will plunge ahead as though just relieved from some obstruction.

We understand that these most mysterious doings have been reported to the officials, but they, of course, are inclined to doubt the truth of the statements; but so serious has the matter become that steps have been taken to some of the employes of the road stay at the station house a number of nights and have the matter thoroughly investigated.

The above is a statement of facts, which come to us well authenticated, and we give them as one of the most singular stories we ever remember of hearing. Should any more facts be developed after a thorough investigation of the matter, we shall hasten to lay them before our readers.

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This is a beautiful picture, and shows his spirit daughter, holding a flower to her face. This picture is fully recognized, and was the means of converting him and his family to the Spiritualist faith.

The spirit form represents "Mabel Warren." This young lady was assistant editor of his paper and being fatherless was drawn to him as to a father. Mr. M. is a gentle man of wealth and high social position, and his full endorsement of this picture, makes it complete and satisfactory. A picture of "Mabel Warren," taken while in the form, and kindly furnished by Mr. Dow, for comparison, can be had if desired.

The spirit here represented is Mrs. Glover's mother, and fully recognized by all that knew her. In comparing this with a picture of Mrs. G., which parties can see daily, the likeness is seen to be every remarkable and satisfactory.

Spirit form of a young lady to whom Mr. W. was engaged. She brings with her an anchor of flowers emblem of hope, in the cross bar of which is her correct name. This picture is fully recognized, and a beautiful test.

Spirit cousin and brother. This picture is fully recognized, and is certainly a very remarkable one, in that the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Spirit child, truly recognized. This picture is a remarkable one, inasmuch as it shows the power of spirits in moving tangible objects; the child having raised a portion of the sitter's dress.

Spirit child sitting in its mother's lap. This picture is also a most excellent test, not only from its being readily recognized, but from the correct name of the child, which plainly appears in a wreath of flowers in its lap.

This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of holding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

This young man is a medium. Before sitting for this picture three spirits offered to show themselves, representing Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled. Also a picture was taken while entranced, and shows his double.

This lady is a very excellent medium. The spirit is her controlling guide, and is remarkable for its placidness and the manner of coming.

SPRIT CHILD. This is a very excellent picture, the lady being a medium. The articles belonging to the child were placed on the table, while the sitter held in one hand a bouquet of flowers, requesting mentally that the spirit would rest its hand on it. As will be seen the request was granted.

BETHOVEN. This is a very beautiful picture, and shows the spirit of the great German composer standing behind the sitter and bending over her. He seems to be placing a lyre, (emblem of music) composed of flowers in her lap.

Equally as Interesting ARE

CHARLES H. POSTOR, OF NEW YORK, AND SPIRIT OF ADA ISAACS MENKEN. S. A. BIGELOW, BOSTON, SHOWING SPIRIT OF FRANKLIN, WITH THE ELECTRICAL KEY.

SAMUEL CARTER, BOSTON, WITH SPIRIT WIFE AND SON. MRS. FRENCH, BOSTON, AND SPIRIT SON.

COL. CUSHMAN, CHICAGO, SHOWING SPIRIT FRIEND, WITH QUAKER HONNET AND PACKAGE OF HAIL.

ANNIE LORD CHAMBERLAIN, MUSICAL MEDIUM, SHOWING SPIRIT HANDS, INSTRUMENTS, ETC.

DEAN CLARK, EVYAKER, AND SPIRIT MOTHER. SARAH A FLOYD, ATTENDED BY HER INDIAN GUIDE, HAR-WEW-NE-HA.

HATTIE B. ROBINSON, PHILADELPHIA, SHOWING SPIRIT FRIEND, FULLY RECOGNIZED.

"LAST, BUT NOT LEAST," THREE VERY WONDERFUL PICTURES OF MRS. FANNIE CONANT,

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