

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XIV.

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

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NO. 5.

Original Poetry.

FROM SHORE TO SHORE.

[The following poem was improvised by Mrs. E. M. Ockirk, immediately after hearing a discourse on "The Relation between the two Worlds and the Condition of the Soul after the change called Death. Our readers will be very likely to recognize its author by the characteristic tone of expression.]

From our home beyond the river,
From the great and glorious Giver,
Friends, we come, and bring you greeting,
From the bright celestial shore,
Off you feel the spirit yearning
For the absent ones returning,
And your soul cries out in anguish,
Will they come to me no more?

Did the life we prized so dearly
Of the friends we loved sincerely,
Cease to be when God released it
From its earthly prison door?
When we search the Book of Nature
Do we read that our Creator
Has consigned them to oblivion?
Shall we see them never more?

Do we drain the cup of pleasure?
Do we gain our life's full measure
Of the happiness and knowledge,
That is needed on this shore?
Will our life's best true endeavor
Unto us be lost forever?
Will our hopes have no fruition
In the great forevermore?

Friends, we would not have you sorrow
O'er this life's great future morrow,
That Nature hath provided,
And for her children holds in store.
We are here to-day, O mortals,
Standing near to your souls' portals,
To tell you of its glory,
If you will open wide the door.

Once my life was all mistaken,
All my hopes in human shaken,
And I read in all the future
But the one word, nevermore.
Nevermore shall I inherit
In the future, soul or spirit,
But eternal death will hold me
In his grasp forevermore.

Life to me was dark and dreary;
And my soul grew faint and weary
As I failed to read life's lessons
In the signs that all deplore;
And my brain grew wild while thinking
In the sea of doubt, and sinking
'Neath life's restless surging billows,
Pasted I to the other shore.

Did I know when I awakened,
All how falsely and mistaken
Were the bonds of doubt that bound me
On the dark Plutonian shore?
Truly, friends, you judge not wisely
If you think not that precisely
As the soul floats out from earth-life
Nature finds it as before.

Long I wandered sad and lonely,
Seeking rest, and finding only
Hell, and weariness in searching
For the life which then I bore.
For a proof from the Eternal,
Of the life that is supernal,
My blind soul cried out in anguish,
Give, O, give, I implore.

Then my prayer found quick returning,
A sainted one had felt its yearning,
And she gave my thirsting spirit,
Truth it never drank before.
Then my soul went up adoring,
And I saw the great restoring
Of the lessons learned in earth-life,
To the soul forevermore.

Nothing lost, O mortals, never:
Every truth is thine forever,
All the gems of knowledge gained here,
Are the stepping stones to more.
Every hour of sadness caused you,
Every ray of gladness lost you,
Every tear will live to bless you
When upon the other shore.

Think not friends the soul's refining
Comes when Nature is resigning
Mortal form to dust and ashes,
'Tis the same as e'er before.
But by gradual unfolding,
Through a life that is ennobling,
Must the soul throw off its grossness
Through the endless evermore.

O, ye weary doubting mortals,
Open wide your souls' deep portals
To the friends that come to greet you,
Friends you loved in days of yore.
By that love they've spanned the chasm,
And builded o'er the dark abyss
A bridge supernal that shall bind
Two worlds in one, from shore to shore.

ARTICLES FILED FOR PUBLICATION.

A Strange Story of a Haunted Spring.
Thrilling Incident in my Experience, by J. D. Robbins.
Religion of Jesus, by O. S. Poston.
The Denver Ghost, or Miss Riseley's Interview with the Spirit of a murdered miner.
A Restless Spirit announcing its own Demise and pointing out the Locality where his Earthly Body Lies.
Spiritualism in New York.
Haunted House in Syracuse, N. Y.
A Genuine Haunted House in Kentucky.
A Ghost with Its Throat Cut.
Spiritualism Examined, an account of a visit to Mrs. Juliette T. Burton, by Mark M. Pomeroy. Several messages of great interest in the article from Tom Paine, Stonewall Jackson, Thomas Jefferson and Theodore Parker.
Social Freedom, by Warren Harris.
Interesting Articles on the Bible, by D. W. Hull.
Pinches of Snuff, by Asa Forrest.
Religious Culture, a Lecture by Mrs. Maria M. King.
After Death comes the Judgment, by H. Straub.
Du Chailin and Darwin, by John Syphers.
Is Christianity a Success, by H. Ames.
Memoirs of Jesus, by Thomas Dilymus.
The Foolishness of Preaching, by T. J. Moore, M.D.
Ministerial Kleptomaniacs, by Asa Forrest.
Bible Comments, by O. W. Barnard.
Bible Criticism, by J. L. Potter.
Central Ideas, by John Syphers.
A Vision of the Spirit Land, by W. J. Vesceilas.
Mosaic Concept of Human Life, by M. B. Craven.
Rosterian Meetings, by F. B. Dowd.
Two Religions, The True, and The False, by A. Gaylord Spaulding.
Bible Reforms go backward on themselves, while spiritual Performances reach toward the condition of the Higher World, by A. S. Loveland, 20 years a Universalist minister.
Materialization of Spirits, How do they pass through Walls, eat food, etc., by H. C. Piers.
Protect Mediums and Investigators, by J. K. Bailey.
Many other interesting articles on file for publication.

MODERN WITCHCRAFT, OR OBSESSION.

Wonderful Manifestations--Ministers and Doctors Baffled.

BY T. B. TAYLOR, M. D.

DEAR BROTHER JONES:--Well is it for two little girls and their mother, living near to the city of Atchison, that the days for hanging and burning witches (?) are past. "The parties alluded to are Germans, residing about two miles from Atchison, in this State. An account of the wonderful case may not be uninteresting, or unconstructive to your readers. It is the most marked case of witchcraft, or more properly speaking, of spirit control--obsession, probably. The subjects of this strange control are two children, one nine and the other fourteen years old.

Dr. P. B. Jones, my former partner in the practice of medicine, was called, professionally, to see the children, and from notes made by him at the time, and subsequently handed to me, I gather the following facts which have since been corroborated by other parties. The Doctor obtained his facts from the father and mother of the children, sustained by others, and wishes them presented just as he got them, and have them go to the world for just what they are worth.

The family are Catholics and have lived in these regions for the last fourteen years. They are poor, untutored, and in the highest degree superstitious, which might be expected, and believe their children to be either diseased or "bewitched."

The people around, for miles, have flocked to the house to witness the wonderful feats of these two children. About all the M. D.'s of city and country have been called, in turn, to treat those children for some terrible disease, and the poor little girls have been submitted to terrible tortures by the doctors, of which mention will be made by and by. They, the wise (?) M. D.'s, have every one of them failed to give any thing like a reasonable solution of the case, or even approximately to diagnose the disease.

The father says that about three years ago his oldest daughter had what was supposed to be fever and ague, with the fever left out. She would shake for about three hours every day, or every second or third day, just as any one would with an ague chill, but no fever ever followed the chill.

The physician was called and said, "She has fever and ague," and treated her accordingly, but she got no better. After a lapse of weeks, all of a sudden, the chills stopped, and she became lame in one shoulder and arm. Then the doctor said, "She has rheumatism," and he treated her for that, but instead of getting better she got worse every day till she lost the use of one entire side of the body, arm and limb. The joints all became stiff, and the muscles shrunken and rigid. They got her a pair of crutches to hobble round on, and which she used for about one month, when all of a sudden she threw away her crutches and hopped around the house on one foot, just as if she had been always accustomed to it, making no mistakes, and meeting with no accidents. She remained in this condition for about a month, when, one morning she got up as well as she ever was, not even a trace of any former affliction. Of course the parents were very happy, but their rejoicing was of short duration, for in a few days the other side became affected in the same way, and she went through the same manœuvres as before, and was suddenly cured as before.

During this time they had not only called the Doctors, but also the Priests, who went through with their incantations, sprinkling of holy water, etc. But now that she was well again--not by the pills of the M. D.'s, nor the prayers of the D. D.'s, but by some strange influence outside and independent of them all. Then she got blind, and again the priests and pill-peddlers were called. The one gave pills, the other prayers. Both were alike ineffectual. While they were giving pills, powders and powwow, all at once the child became deaf. Still the incantations went on, and the child became dumb. Now they all knew that she was "possessed of a devil, blind, deaf and dumb."

But strangely enough, she soon began to communicate the correct signs of the mute alphabet--a thing which the child, in her normal condition, knew no more than an unborn babe.

All the available priests were now summoned to exorcise the demon. "They came, they saw, they conquered" not. They prayed, they sprinkled holy water, made a circle round the house, and went through with their best blows at the invisible devil. But he only grinned at them. The child fell into a kind of mad fit, and foamed at the mouth; then rushed upon the priests, and would have torn their long robes from off their backs, if she had not been restrained by main force. They "cussed" his stanic majesty in the name of Jesus, and told him to "git," but he would not "git" worth a cent; so they gave up in hopeless despair. The child would bite and scratch the priests at a fearful rate--as if she would tear them in pieces. She would pull the hair out of her own head when restrained from tearing the priests; or would bite her own flesh, grab the backs of chairs, etc., like a mad hog.

But, great horror! Now a new scene is presented. The second daughter, only nine years old, was taken in the same way; and when the two together rushed madly on the priests, they were compelled to find the door, and leave the ranch.

Soon after the priests left they became more quiet, and would appear comparatively well for a day or so, only to be re-attacked by the infernals with more than former fury. Again would the priests be implored to do something for them, but always when they came about the premises the children became more violent, would be seized with paroxysms of violence, and were armed with unpointed strength.

In the midst of those fits of violence, in addition to attempts to wound and maim the sons of Levi, they would cut up the strangest antics that can be conceived of. They would hop round on the floor like toads or frogs. Then would get down on the floor and go over it very much like a snake.

These spells would usually last them about three hours, unless it would be when the priests or other strangers were there; then it would be half a day before they would get quiet. They would mock the priests and go through with the same manœuvres that they did.

Another strange freak was, after they recovered their sight, if they could find a pin or needle they would snatch it from your clothes or from the floor and thrust it into their mouths and snap it like a straw, but nobody could ever tell whether it was swallowed or not. The parents could see the children put pins and needles into their mouths and hear them snap, but could never see or hear anything of them afterward.

But a greater mystery now exhibits itself; they would, while under this strange influence, handle fire with their naked hands, without singing or scorching their flesh in the least. And yet another. They would back their hands with sharp knives till the blood would run out in many places, and you would think their hands were literally ruined; but they would go out and wash their hands and manipulate them a little, and not a sign of cut or wound could be seen. Yet again, the doctors tried to blister them, but the strongest "fly blister" has no more effect upon them than a piece of dry sole leather. So one of the wise (?) prudent (?) benevolent (?) kind-hearted (?) well-bred (?) M. D.'s swore that he would blister the oldest one. So he stuck the poker into the fire, heat it red hot, and held it on her back between the shoulders till it burnt her fearfully. Every-body supposed she would have a dreadful sore, but in a day or two not a sign of a scar was to be seen. Some months ago they had a respite of a short season, but now are as bad as ever. The mother is a medium and sometimes sees the evil influences that at times torments her children.

I would be glad to subjoin a few reflections, but will leave every one to make their own comments.

Leavenworth, Kansas.

HOW OLD IS CHRISTIANITY?

When did the Christian Era Commence?--In what Year or Month was Jesus Christ Born?--Astonishing Defects in Bible Chronology, Admitted by Christian Writers.

BY K. GRAVES.

We find that the dates for various events recorded in the Christian Bible, both in the Old and New Testament, are involved in an interminable labyrinth of doubt, darkness and uncertainty, calculated to cast distrust upon the credibility of the whole record. For how much weight would a court attach to the testimony of a witness who should swear to the truth of an occurrence he could assign no date for? Certainly not very much.

We will here cite the testimony of some of the most reliable witnesses that ever appeared in the courts of Christendom (accredited Christian authors), to prove that nothing is known with respect to the time or date of any event recorded in the Christian Bible. With respect to the first and most important event recorded in the "holy book," Mr. Goodrich, who has written more than a hundred works in which he assumes the Divine inspiration and Divine origin of the Christian religion and its Bible, says: "The sacred Scriptures do not fix the era of Creation with perfect precision," etc., etc. The date of the completion of the work varies in different copies of the Bible. The Hebrew copy, which is generally followed, fixes the Creation of the world at 3,944 years before the birth of Christ. The Samaritan Bible makes 4,305 B.C., and the Greek translation, known

as the Septuagint, places it at 5,270 B.C. Hence arise different systems of chronology.

Usher's system places creation at 4,004 B.C.; and Josephus makes it 4,658; Pezron, with the help of the Septuagint, extends it to 5,872 B.C. In a note the author says: "The uncertainty of the age of the world, as inferred from the Bible, may be gathered from the following statement: Kennedy, in his Scripture Chronology, says that three hundred different opinions founded upon the Bible, may be collected as to the length of time that has elapsed between Creation and the birth of Christ. Fabricius has given a list of one hundred and forty of these calculations, and Dr. Hales, in his new Analysis of Chronology, presents above one hundred and twenty.

Designeilles has collected upward of two hundred, the longest of which makes the time from creation till the birth of Christ, 6,984 years, and the shortest 3,483."

Thus we observe that here is a difference of 3,500 years in the time assigned for the various events of the Old Testament, by the ablest Christian Chronologists. In what profound darkness the whole world is left in this matter by "the light of Divine Revelation!"

And descending to the New Testament, we find the chaos and confusion of dates but little better. According to the famous author above quoted (Mr. Goodrich), Christendom had no chronology for about four hundred years. He says: "The Christians made use of the Dioclesian era, which took its rise from the persecution by Dioclesian, A.D. 284. And it was not till about a century later that the modern Christian era was adopted in books (Ibid 23). Thus it will be seen that nearly 400 years elapsed before any dates were recorded, leaving us no evidence that Christianity existed prior to that era. Every thing appertaining to it was afloat during this period on the wings of rumor with her thousand tongues, and at the mercy of tradition and in an age, too, characterized by wild imagination and rude conjecture. There was no Christian Bible till Origen's time of writing, A.D. 220. And even his time and history are uncertain; for we find no allusion in cotemporaneous histories either to Christ (except acknowledged forgeries) or the New Testament or any of its gospels, for more than a hundred years after the earliest date of the Christian era. It is a remarkable circumstance that the writings of neither of the Jewish authors (Philo and Josephus) said to have been coeval with Christ, nor any of the voluminous works of the Latins and Greeks, contain any allusion to the New Testament, or any of its books, for more than one hundred and fifty years after Christ.

That able and popular defender of the faith, Dr. Lardner, tells us that the earliest allusion to the gospels is by the pen of a Christian writer (Irenaeus) in the year 182; and in a dispute between two Christian writers in the 4th century (St. Augustine and St. Faustus) the latter declared "the books called the Evangelists were composed a short time after the Apostles by some obscure men, who finding that the world would not give credit to their relation of matters of which they could not be informed, have published them under the name of the Apostles, and which are so full of discordant relations that there is neither agreement nor connection between them."

"The history of the New Testament," says Dr. Lardner, "is attended with many difficulties" (1 vol. 136).

The Rev. Mr. McNaught considers, in like manner, that glowing obscurities cover this whole subject.

Even the time of the birth of Christ has been a matter of endless dispute. Mosheim says, "The year in which it happened has not hitherto been fixed with certainty, notwithstanding the deep laborious researches of the learned." This is not surprising, when we consider that the first Christians labored under the same difficulties, and were divided in their opinions concerning the time.

Mark the words, "first Christians." Well, if the first Christians knew nothing about it, who in the name of Christ Jesus ever did know or could know, when he was born. And if they knew nothing about the year of his birth, why did they fix the 25th of December. Relating to this subject however, a recent writer says, "There was no certainty about the matter until Kepler's Astronomy fixed the time at which the star appeared to the Eastern Magi, thus rendering it probable that Christ was born on the 20th of May."

Do you hear that, Christian reader? Your Christian frolics are henceforth all knocked in the head. Hereafter you must invoke "Old Santa Claus" to put in his appearance on the 20th of May instead of the 25th of December, because Kepler, by looking at the stars, has found out that the Eastern Magi hauled up at Bethlehem six months sooner than has generally been supposed. Well, I have no doubt but that he guessed as well as those who fixed on the 25th of December, in order to have a pretext for a merry sleigh ride, and a roast turkey dinner.

Relative to the year of Christ's birth the Encyclopedia Britannica says, "They (the Christians) count one hundred and thirty-three contrary opinions of different authors concerning the year in which the Messiah appeared on earth. M. Vallemont names sixty-four of them--all celebrated writers." (See *Art. Chron.*) Wonderful confession, truly, concerning the time of the birth of a being whom Christians would fain have us believe astonished the world by the performance of astounding miracles and other proofs of being a God. It would appear from their own statements in the case that he did not attract much more attention than a common hod-carrier. Otherwise, history would have taken some notice of him, and something would be known about the time of his birth, instead of their being, as Christian writers confess, "one hundred and thirty-three con-

trary opinions with respect to the year in which the Messiah was born," which, of course, must cover a period of one hundred and thirty three years, thus making the time of his birth an interminable string of conjectures running over nearly a century and a-half. Verily, verily, "the light of revelation" is nothing but an ocean of darkness.

And we find that the gospel narratives themselves add to this inextricable chaos of confusion and chronological quandary, by attempting to fix the time of events which by a comparison with more reliable histories, are shown to be ante-dated many years.

I might cite many cases of this kind, but will confine myself to one which proves that either Christ lived after the time of Josephus, or his gospel biographer, Matthew, wrote after that period, and incorporated an event in his life which he fabricated out of whole cloth. Christ is made to say, "That upon you may come all the blood of righteous Abel, to the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar" (Matt. 23: 35).

Now, let it be noted, that according to Josephus (See Book 4, Chap. 9), this circumstance of Zacharias being slain between the temple and the altar, took place at the siege and destruction of Jerusalem more than seventy years after Christ, and no Christian writer disputes it--all admit it!

Now, as the time of Josephus is settled beyond dispute, and the date of the destruction of Jerusalem also, as being merely three-fourths of a century after the origin of the Christian era, the circumstances prove that either Christ's time was after the destruction of Jerusalem, A.D. 70, or else he never made use of the expression Matthew put into his lips. Which horn of the dilemma, Christian reader, will you choose?

The day and year of Christ's birth are then both matters of sheer conjecture. Our modern writer, above quoted, says, "The first Christians knew nothing of Kepler, and hence erred in fixing Christ's birth at the 25th of December. But had they not the Holy Ghost, we would ask, which 'leatheth out of all error into all truth'?" See John 16: 13) If not, they should have waited till "it" or "he" came along before they wrote for the Holy Ghost is of both genders, according to John 1: 32, and Acts 21: 11. "How glorious is the light of divine revelation?" Richmond, Indiana.

Jennie Ferris Holmes.

This well-known American Medium is still in England, and though her reception by the prominent Spiritualists there was very cordial, there seems to be a few who through downright meanness and jealousy are determined to drive her out of the country. *The Medium and Daybreak* says:

Last week we alluded in a note to a report of these seances to the fact that a light had been struck on a subsequent evening, and that conflicting rumors were afloat as to what was then observed. These contradictory statements are so decidedly opposed to each other that to give place to any one of them would necessitate the occupation of our space to an unwarrantable extent, and open a controversy which could lead to no definite result. If those then present can not agree among themselves as to what took place, and if we can not decide upon the matter after having devoted many hours to its investigation, surely it would be foolish of us to try to guide the public in forming an opinion.

We have never asserted the honesty or assumed any responsibility as to the character or conduct of the Holmeses, or any other mediums, and hence it is not necessary for us to utter one word in their defense--a work which we have never undertaken. All that we can say is, that we have sat with them many times under the strictest precautionary conditions; we had looked for imposture, and could detect none, but are absolutely certain that every thing which we have reported respecting their seance is true, and may be verified by a repetition of the experiments. Surely it is not necessary to waste space telling the world that any person is a cheat when he is continually treated as such. We have always found the Holmeses willing to submit to any form of test proposed, and we warmly urge the adoption of the most satisfactory measures with all mediums.

We may also add that there is at present in operation a conspiracy to interrupt the Holmeses in their seances. On another evening, while the faces were being shown, the screen was torn down by a muscular investigator, and nothing whatever was discovered, as we know from the parties who first entered the room; and yet in this as in the former case, the most contradictory statements are afloat. Under these circumstances, and when an exposé coolly states that he is determined to drive the Holmeses out of the country, we can scarcely allow ourselves to be made a tool of in a work more infamous by far than that with which the Holmeses are charged.

We think there should be a committee of experienced and intelligent Spiritualists appointed to be present at every public seance, and see that the sitters are duly protected by test arrangements, and that mediums may be guarded from such outrageous conduct as the Holmeses have been too often subjected to.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship to Brother Russel Skinner, of Lyle, Minnesota, on the second day of April, 1873, recognizing him as a "regular minister of the gospel," thereby sanctioning in due form of law, his legal right to perform the marriage ceremony, anywhere in the United States.

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave. New York.

Spiritualism, and the New York Papers.

A few days since the New York Sun has an abusive article headed with some such words as the following: "Spiritualism exposed! Spiritual jugglers shown up!" This consisted in the account of a Mr. Bailey's efforts to counterfeite some of the more insignificant of Dr. Slade's phenomena, by means of pulleys and assistants, and quite an elaborate arrangement, including the hiring of a choir, by means of which, some unwary Spiritualists were led to believe that it was done by spirit-power, while others denounced it as a fraud. This last fact is omitted by the Sun reporter.

If Mr. Bailey had taken one half the pains to learn the truth that he has to pervert it, he would be much further toward the kingdom of heaven than he now is.

The sharpest men in the country have never found any pulleys or other tiggery about Dr. Slade's premises, and moreover, he can have his phenomena in any body's house without a moment's notice, which the counterfeiter can not do; and still better, he can have the slate entirely away from every human hand, lying upon a common table in open daylight, when the pencil will be heard writing of itself, until the slate is filled by well-written lines in English, French or German.

When Bailey puts a slate under the table, and by the aid of an accomplice, writes on it, or changes it for another slate, and says that is equaling what occurs with Dr. Slade, he is simply asserting falsehood, and the papers should be ashamed to libel a man and a cause by publishing such shallow fabrications.

A few days since the World, wishing to get up a sensation, sent out a party of seven men, principally brokers and merchants, to vilify and put down Slade, Mansfield, Foster and others of our most eminent and tried mediums. They have colored and perverted things well, and pronounced these men frauds, and on Bailey's plan, have commenced the system of counterfeiting some of the simplest phenomena—falsely calling it imitating them.

If any system of slander and falsehood is meaner than another, it is that which merely holds up the worst part of a person, and leaves out all the good traits, and then claims that it has given the true state of the case. An ingenious person can make out a case against any man under Heaven, if he once sets about it. Imagine a scene like the following, to have taken place in England in the early part of the present century.

Newspaper Manager to Reporter.—"They say Lord Byron is in town. Go and interview him, and then show him up. Get up a sensation, so that we may sell more papers."

Reporter goes and reports thus: "We have had the honor of an interview with Lord Byron, and must say that in our opinion, he is a poor specimen of human nature. One eye is smaller than the other; one foot is lame and clubbed, and there is nothing portly or grand in his appearance. Even his mother sometimes jeers at his foot."

A cosmopolitan truth-loving person seeing this account, with much more of the same sort, is disgusted with its infamies, and addresses the editor as follows:

"DEAR SIR: While I admit, by your article says, that Lord Byron has one eye very slightly smaller than the other, they still are handsome. I know too, that his mother has, in a fit of passion, made fun of his lame foot, but his mother, not himself, was wholly to blame for this. Was your reporter entirely unable to see and speak of his classic forehead, his elegantly chiselled features, and his beautiful hair?"

"I remain your obedient servant,"

"JUSTICE."

The manager looks over the article, remembers that Lord Byron just then was not very popular in England, and concludes not to publish it, as it might throw something of a stigma upon its own reporters, and so lets go to the world that which is true in some of its leading details, but false when taken as a whole.

I give this as an exact example of how Spiritualism is treated by most of our secular papers. Let Spiritualists sustain their own papers, and drop those which malign much esteemed mediums, and abuse the only cause that can demonstrate the glorious and immortal destiny of the soul.

I have no doubt but that those pretended exposures have been published all over the country.

How many of these same papers will publish this exposure of these expositors? "Oh, how the world is given to lying!"

I have received from Mansfield and Foster wonderful tests that wholly disprove these intimations of the World, but when you talk to these reporters privately, they will not listen to facts or arguments, but cry out, "Fraud, Fraud!" They have spent a few days in investigating this greatest of causes with these mediums.

Such men as Professor Hare, or Judge Edmonds and the Dialectical Society of London, have such a supreme love of truth, that they spend years in the most penetrating search imaginable, and as might be supposed, give quite a different report from that presented by the Sun, World and even the Times. The New York Times seems to have been deluded into believing these so-called exposures, and comes out with an article, calling Spiritualists a set of dupes, and their mediums impostors.

Spiritualists have many humble people in their midst, but many of the greatest scientists, artists, literati, geniuses, kings, patriots, reformers and sages of the age, which fact makes these insults all the more unbearable.

I write thus earnestly, because after coming out from the husks of Old Theology I have found an indescribable sweetness in the lessons of Spiritualism, and although many of its mediums and many of its followers are but poor human beings, with human failings, still it is a temple whose dome is lost in the ineffable light of heaven, while even its base is too sacred to be thus bespattered with mud.

The Connection of Christianity with Solar Worship.

(TRANSLATED FROM THE FRENCH OF M. DUPUIS)

[The series of articles we are now publishing under this head are taken from the Medium and Daybreak, an English publication. They are of especial interest, and should be preserved by every student of the Harmonical Philosophy.]

Julius Firmicus, who reports all these circumstances, opposes to this Pagan ceremony the sacrifice of Abraham's Ram, the famous celebration of the equinoctial passage by the Jews, and the ceremony of the Paschal Lamb at a time when the Hebrew people had become freed from the oppression of a cruel tyrant. He regards this last ceremony as the pattern of the Easter of the Christians; and he is right—it is the same canvass, with a different

embroidery. He does not fail to report all the passages of Scripture in which Christ, or the God who triumphs at the equinox, is called the Lamb. Again, he opposes to this sacred wood which was religiously cut in the mysteries of Ceres and Cybele the sacred wood of the Cross, on which he says that the whole machine of the world is supported. Again he is right; Christ and Atys, being the same God Sun whose death and resurrection were celebrated at the equinoctial passage of the Sun into Aries, it is not surprising to find much resemblance in the mysteries of the same God, honored for the same object by different nations, with merely a difference of names.

The symbolic form of the Lamb was consecrated in these mysteries only because this celebration was essentially connected with the zodiacal sign of Aries, and that it was the Sun of the Lamb or of the equinox, and the approach of the Savior of the world that was brought to remembrance by it. The Emperor Julian, in his hymn to Ceres, gives the same astronomical and theological reasons for fixing the celebration at this precise date. Notwithstanding the introduction by him of some mystic ideas, the Emperor Julian traces out the real and primitive object of the ceremony.

The sacred tree was cut to announce the retrenchment of the principle of fecundity, referring to the misfortune which befell Atys. He describes Atys as sometimes lowering himself to the midst of matter, in order to fecundate it, and sometimes as returning to the empire of the Gods. He observes that this religious ceremony was performed at the moment when the Sun was about to reach the equinox; that on the first day the sacred tree was cut, as we have mentioned; that on the second day the air was made to resound with trumpets; that on the third day was made the abscission or secret ceremony of the God Gallus; and that to these sad celebrations succeeded immediately the Hilaries, which I have described from Macrobius already. He examines the reason which caused to be chosen for their performance the equinox of Spring rather than that of Autumn. He finds it beyond doubt in the march of the Sun, which at this epoch frees the passage which had separated it from our northern regions, and comes to prolong the duration of the days in our hemisphere. At his approach we celebrate, he says, in mysteries, the presence of our Savior and Liberator.

Salust, the philosopher, who has followed nearly the same line of argument as Julian in the explanation of the fable of Atys, has attributed the greater part of the ceremonies to mysticism, which was added to them by degrees; he acknowledges also in Atys the God Artifier of all that is produced and all that is destroyed here below, a function which Aristotle declares belongs to the Sun. He adds that if the celebration of these mysteries was fixed at the vernal equinox, it was because then the days regain their preponderance over the nights by prolonging their duration.

Damascius says, in regard to this festival of Hilaries, celebrated in honor of Atys, that it had for its cause our freedom from the empire of the powers of darkness and hell. "This dogma is absolutely the same as that of Christians, who believe that Christ, by his death and resurrection, frees us from the empire of darkness, and causes us to pass into the kingdom of the children of light."

Thus the origin and object of this celebration is the triumph of Ormuz over Ahriman, of the God Light over the Prince of Darkness, of the Lamb of Spring over the Serpent of Autumn, and the return of the Savior and Liberator of man, who during six months had groaned under the tyranny of the evil principle whose works are about to be destroyed by this return of the Sun to the vernal Lamb.

Lastly, to return to the God Mithra, to whom all the theory which we have just been developing has reference. Not only is he born in a grotto on the same day in which Christ is born in a stable, but, again, he dies, and has his sepulchre like Christ, near which his votaries come to shed tears. His priests carried him during the night to the tomb extended on a litter. This pomp was accompanied by funeral chanting and the groaning of the priests, who, after having passed some moments in the expression of a feigned grief, lighted the sacred torch, and anointed their faces with perfumes; after which one of them pronounced gravely these words: "Reassure yourselves, sacred band of initiates; your God is restored to life; his pains and sufferings procure your salvation."

"Why," continues Firmicus, who gives us all these details, "why exhort these unhappy people to rejoice? why deceive them by false promises? the death of your God is known; his new life is not proved. There is no oracle that would guarantee his resurrection; he has not shown himself to men since his death in order that they might believe in his Divinity. What you bury is an idol; it is only an idol over which you weep; it is but an idol that you bring forth from the tomb, and, after having grieved, you then rejoice. It is you who deliver your God, etc." The greater part of the questions which Firmicus puts to the initiates of the mysteries of Mithra, and even all, can be asked with as much reason of the worshippers of Christ, who every year go to lament over his tomb, and then sing his resurrection. "I ask," continues Firmicus, "who has seen your God with bull's horns, concerning whose death you so afflict yourselves?" and you, it might be replied to him, who has seen your God—Lamb, or God with Ram's horns, that you state to have been slain for the sins of the world, and whose resurrection you celebrate? It seems as if Firmicus in this part of his book had endeavored, in attacking the Pagan religions, to collect together all the characters of resemblance which they have with that of the Christians. He turns his attention particularly to the Mithriatic religion, which he always compares to that of Christ. It is true that he avoids the necessary result of such comparison by the use of an excellent reason already given by Tertullian and St. Justin, and which consists in saying "that the Devil had taken pleasure in imitating the mysteries and ceremonies of Christians; an admirable supposition, with which a man of good sense would, without doubt, be contented. We will not say, with these pious Christians, that a long time before the establishment of the mysteries of Christ, the Devil, in whom we do not believe, had copied that which was at a future day to take place in the religion of Christ, and to be practiced by his followers; but we will say simply that the religion of Christ, being founded like all the others on the worship of the Sun, has received consequently the same ideas, that all was practices, the same mysteries; that all was common, because the God was so; it was only in the accessories that there could have been any difference, the basis being the same."

The object of all mysteries was Light—the great Divinity of all nations. They invoked the God who enlightens all nature, and who issues radiant like a bridegroom from his nuptial couch. They saluted the new light, "I salute you, new light," said they. They saluted also the young bridegroom, as do the initiates of the mysteries of the Lamb in the apocalypse. They repeated these words: "I salute thee, young bridegroom, and these, new light." Julius Firmicus opposes to these words consecrated in the Mithriatic initiations those of the gospel where Christ says, "I am the light of the world," and these words of the

Apocalypse, "Come, I am about to show you the new spouse of the Lamb, and the marriage of the bridegroom." The resemblance has been so much the more easy to establish, and these mysteries are of the same nature, and have equally for their object the light and its triumph, under the sign of the celestial Bull in those of Mithra, and under the sign of the Lamb in those of Christ. These last are of an epoch much later than the former, since the Lamb had succeeded to the Bull at the equinoctial point of Spring, occupied by the Bull two thousand years before. But the only change is that of the symbolic animal, in which the God Sun united himself in his triumph; and that because this change had really taken place in the sky since the institution of the Mithriatic ceremonies, in which the Bull is the animal sacrificed. Thus the Manicheans, an eastern sect of Christians who had not altogether lost the thread of the Mithriatic ideas, said that the Sun was Christ. This fact is attested by Theodoret, and by Cyrille, of Jerusalem. St. Leon likewise says that the Manicheans placed Christ in the luminous substance of Sun, and in that of the Moon, whose light is but that of the Sun reflected. It was on account of this opinion that the Greeks caused the Manicheans to abjure, as one of the dogmas of their faith, that Christ and the Sun were but one and the same person. This proves that the Manicheans understood their religion better than other Christians who made them abjure these truths for the adoption of an error, namely, the existence of Christ as a real man, for this is what the ignorant believed then, and what they believe now, and what they will believe for a long time yet, although Christ has never existed but in the sun. The religion of the Sun or of Mithra, and that of Christ, presented a great number of facts resembling each other, which naturally led to a comparison. Consequently Julius Firmicus, in pages 40, 43, and 44, follows out such comparison in order to show how much the Devil had abused the most holy things, and had appropriated the mysterious ideas contained in the Prophets. We shall not imitate his example, we shall only show where we do not say the Devil but Christians have derived their mysteries and religious practices. For these are not the only characters of resemblance that there are between the Mithriatic initiation and that of Christ. The ecclesiastical authors and the Holy Fathers themselves will supply us with the facts which disclose the filiation of the one religion by the practices which are common to both. Tertullian assures us that the Mithriatic religion had its preparatory ordeals, even more rigorous than those of the Christians; that it had its believers, its faithful defenders and martyrs. He asserts that the sacraments of Baptism, Penitence, and the Eucharist were also to be found in this religion. The votaries of Mithra marked their foreheads with a sacred sign, like the Christians; they had the doctrine and the image of the resurrection. They were presented with the crown which adorns the forehead of martyrs. Their sovereign Pontiff could not have been married several times. They had their Virgins and the law of continence—in short, everything that was practiced amongst Christians. It is true that Tertullian has recourse to the Devil as an imitator and copyist, to explain how this resemblance is so perfect. But we are aware that the Mithriatics were known to have existed before the sect of Christ. Then, if the younger of these religions resemble the older, it must arise from its having copied it; or, in other words, because it is a branch of the same initiation; for the copyists undeniably are the last comers. He acknowledges in another place that the Pagans saw in all these mysteries only the mysteries of Nature. He says that it was by her, and by the phenomena which she offers in vegetation, in the action of the elements, and in the revolutions of time or of the year, that the ancients explained the life and resurrection of Osiris; that the philosophic sect of Mithra had represented in its religious symbols and ceremonies the mystic adventures of the element of fire, the great Divinity of the Persians. This is accurate, as we have proved it to be. It is true, and he agrees that it is so, that the mysteries of Christ are absolutely similar; it is, then, the same religion.

St. Justin establishes the resemblance of the Mithra with that of Christ, especially as to the sacrament of the Eucharist or the consecration of bread and water; for water was often employed instead of wine, even by Christian sects. St. Justin also remarks upon the connection which exists between Christ and Mithra at the moment of their birth. He says, "That the one born at Bethlehem came into the world in a cave in the neighborhood of the city, because Joseph could find no room at any of the inns; that, having taken refuge there with his wife Mary, she had brought forth the young Christ and placed him in a manger; that it was in this place that the Magi, who had traveled from Arabia, came to offer homage to him. That the other was said to be born in the midst of rocks, and initiated his affiliates in a cavern known by the name of the Cave of Mithra." We have quoted already what Tertullian has said about this same cave. St. John Chrysostom also speaks of it as an agreeable place where the initiated, after purifying themselves, went to pray in silence during three days.

St. Jerome tells us that Gracchus, having become Prefect of Rome, had caused to be taken down the Grotto of Mithra, and all the monstrous figures it contained. These figures were all relative to the order of the world, the stars, the elements, as may be seen in the description which Porphyry and Celsus have given of it. Such, in reality, must have been the cave or subterranean temple of the Sun, King and Master of Nature, which was depicted by a thousand symbols in this sacred cave. There was to be born the God of Day, who, at the moment of his birth, as Macrobius says, was confined in an obscure nook until he re-entered into his luminous empire. This is the reason why Christ and Mithra, or the Sun of Winter, at his birth, receives the homage of men in a dark cavern, the representation of the inferior part of the Universe in which the Sun then dwells.

As to the consecration of the bread, which is, in the Christian religion, one of the great mysteries, it is to be found also in the religion of Mithra, with the mystic words used to effect it. St. Justin, after repeating the words of Christ in instituting the Eucharist, hoc est, etc., acknowledges that this Eucharistic offering also made part of the mysteries of Mithra, and that mystic words were likewise pronounced over the bread and water which were used at the ceremony. It is true that he explains this resemblance, as he does the others, by the hateful project which the Devil always had of imitating in his institutions all that was at a subsequent period to be practiced by the Christians. This reason, indeed, may probably not appear excellent to those readers for whom we write; as to others who might be satisfied with them, we shall not seek to prevent their being so; we will only say that they are forced to acknowledge one truth avowed by their own doctors, namely, that all these resemblances really existed between these two religions, as they would of necessity have existed according to the theory which we have thus far established. We have in Hyde's work on the religion of the ancient Persians an account of the institution of the

consecration of bread, which still at the present day takes place amongst them at the same time of the year at which that of the Christians was established, and recalls to our recollection in great part. This is the ceremony which was established at the Neuroux, or new year of the Persians, at the entry of the Sun into the sign of the Lamb. We have previously spoken of this ceremony, in which a young man calling himself God's envoy announced to the King that he was commissioned by God to bring him a new year. The King called together all his court, and a crowd of people besides. He was then presented with a large loaf, composed of different kinds of grain—wheat, barley, rice, etc.; he ate of it first, and then distributed it to the people present in making the following formal speech: "To-day is the new day of the new month of the new year, which brings on a new time, in which is about to be renewed all that time produces." He then blessed them, and distributed amongst them different presents. It seems that we here see Christ, in the midst of twelve who form his court and attendants, take the bread, bless it, eat it himself, then distribute it to his disciples, and in presenting wine to them say, "This is the blood of the new testament. I will not drink again of this juice of the vine until I drink it new with you in my Father's kingdom."

We will not follow farther the multiplicity of connections that the Christian religion has with that of the Persians. We will not say that, like the Christians, the Persians have a theory concerning angels much more complete than theirs; that they have angels of light and angels of darkness, combats of angels and names of angels which have passed into our religion; that they baptize their children and name them as we do at baptism; that they also have confirmation; that they have ideas of Paradise and Hell—ideas which they hold in common with the Greeks, Egyptians, and many other nations who had their Elysium and their Tartarus, as may be learnt from Plato, Virgil, etc. We will not add that they have an hierarchical order and all the ecclesiastical constitution established among us, and that it has existed with them for more than three thousand years; that they have twelve angels who preside over the twelve months, as we have twelve apostles, and thirty others for the thirty days of the month. We will not say that they know the theological fiction on the fall of the angels, which Jews and Christians have also adopted; lastly, that their theology, as Mr. Hyde has very well shown, contains all the sacred opinions of these two sects. In fact it must be so, if, as we have endeavored to prove all through this work, the theology of the Jews, and that of the Christians which is established upon it, are but emanations from the ancient and primitive doctrine of the Magi, and a corollary of the constitutive principles of the mystic science of the disciples of Zoroaster. Mr. Hyde was struck with these characters of resemblance, and saw in them the work of Providence, who willed that the Persians should do by anticipation and prophetic imitation that which, at a future day, the Christians were to do.

(TO BE CONTINUED IN AN EARLY NUMBER.)

Insanity,—"Obsession,"—False Doctrines—False Communications,—and Kindred Subjects—No. 8.

BY D. G. MOSHER.

As the intelligence of the earth-sphere grasp and utilize the comparatively inferior forces of nature, in accordance with demand or necessity, so do the intelligences of the second sphere bring under control and utilize the more sublimated and powerful occult forces that are required to produce the atmospheric changes in the production of the rain system, and all the phenomena required in connection therewith. Here again is the necessity for the lightning whirlwind, the tornado and other calamitous causes. The sweeping destruction of the Chicago and other configurations, were mainly owing to these necessary conditions of the atmospheric element.

It may be asked, Has not the angel-world the power to stay these calamitous occurrences? I trust not if the higher or divine laws are obeyed. The wisdom of angels doubtless decided in favor of allowing those catastrophes in preference to withholding this powerful and grand stimulus to divine intellectual unfoldment.

The terrible ordeal through which I have passed, has so unfolded my interior perceptions, that I am enabled to behold angels on board a train of cars, rushing to the scene of destruction, they having full power to stay the calamity, were they not bound by superior wisdom to allow rather than to stay the (to us) terrible catastrophe.

These calamities are, doubtless, many times stayed by angelic influence; but I am inclined to the opinion that such are the exceptions to a general rule.

The relief of human suffering by spirit-power is practiced only as an exception to a general rule.

Healing mediums are not as successful as a general thing, as some may suppose. They are sent from place to place, and perform here and there a cure. This is one of the many modes inducing a required amount of spirit-communication to bring about certain results that are in accordance with pre-arranged plans instituted by the general council of sages.

Responses to prayer are also exceptions to a general rule. Prayers are usually too selfish to be answered by angels or wise sages. I do not pretend to say what the orthodox God may do in answer to prayer, but one thing is quite evident, that no certain results from prayer, in staying the Chicago or any other calamity, was observable by any sane person.

Angels descend to earth as qualified missionaries, to act in accordance with pre-arranged plans. They are profound in keeping secrets. The true form of our earth, with its rotary motion, said to be discovered by Galileo, was said to be kept a profound secret until the exact time as indicated by the proper index.

The developments in Modern Spiritualism, from the tiny rap, to the materialization of a perfect human spirit, have been in accordance with a perfect pre-arranged system.

Desires or prayers on the part of the children of earth, for a knowledge of new truths or principles, are never responded to by guardian-angels until conditions are sufficiently matured, and the recipient amply qualified to make a legitimate use of the knowledge sought for.

It is not in the power of mortal man to bias the controllers of the phenomena of spirit manifestations, although prominent Spiritualists even have been greatly deceived in this respect, and have claimed the honor of being educators of undeveloped spirits, who are supposed to be unable to leave the earth-sphere, from a want of any provision in the spirit-world for their development. I ignore this doctrine, and set it down as the result of conclusions drawn from seemingly truthful spiritual phenomena, without a logical consideration. Thus a false doctrine is set up—the false doctrine of the Churches. Representation is a prominent feature in spirit manifestations.

Principal characteristics of not only friends and relations that have passed to spirit life, are represented as in earth-life, but the inebriate, the debauchee and lewd characters of our ac-

quaintance, and all grades of people, from the most noted historical personage, including the orthodox God down to the lowest grade of humanity, and even the brute, are represented, or rather, their characteristics are exhibited, and it matters not whether the individuals have passed to spirit-life or not. These representations have resulted in false conclusions, or the false idea that, as a general rule, they are produced by the identical spirit represented.

MYSTERIOUS PHENOMENA.

Rappings by Invisible Agents—A Wonderful Clock—Is it God, Man or Devil?

BY W. H. WILKINS.

[DEAR SIR:—Perhaps it may be of interest to a portion of your numerous readers to learn of some of the mysterious occurrences that have been, and are, taking place in this vicinity. About twelve years ago the little village of Hammondsville, Vermont, was thrown into an unusual state of excitement by the numerous rappings which were heard nearly every evening at almost every house in the village.

They generally occurred between the hours of six and ten in the evening, but sometimes were heard at a later time. The rappings always seemed to proceed from the west side of the buildings, and sounded as if some person was beating violently against the outside with the knuckles of the hand. These sounds continued for about three months, and were heard by a large number of persons, but at length the noises ceased, and the like has not been heard since. Some thought they were occasioned by the wind, but at last a large majority attributed the cause to the falling of water over a dam a quarter of a mile distant, for the reason that they were louder at the house of the owner of the dam. But if that was the cause, why did the sound cease all at once? Why did they not continue as they had for weeks past, and why were they not heard at another house which is a little nearer the dam than the one where they were so loud and frequent?

But stranger still is the account of the truly wonderful clock which is now standing in the house of Nathan Sherwin, in this town, Reading, Vt. It is one of the tall old-fashioned kind of clocks, and stands in the room of Miss Hulda Wilkins, an aged maiden lady nearly seventy five years of age.

For three years and over this clock has never failed to strike twice in every twenty-four hours. At precisely five o'clock it strikes one, and what makes the mystery deeper is, that the clock had not been running for years, and that it is, and has been entirely destitute of weights. People thought at first that it was a warning to the old lady of her approaching death. But she still continues to live, and the clock continues to strike.

A large number of visitors have been to see this curious clock, and some affirm that they can not hear it strike when in the room with it. Others say, that to them it makes no difference by which the sounds are produced, are various. Some say, the people of the house have a way by which they strike it; others say it is the work of God, and some, in fact quite a number, attributed the cause to the Devil. One person even expressed the brilliant idea that the striking was produced by a mouse which had access into the clock at some part. However, I leave the mystery for others to solve, for I know that the above are simple facts without any coloring.

Wayside Chips.

EDITOR JOURNAL.—A long time has intervened since my last package of "chips," during which I have not, however, been silent nor inactive. Though much depressed at times, owing to the prevailing "hard times" and frequent baptisms in the magnetic spheres of despondent individuals, and the lack of such remuneration for my labors as would enable me to meet pressing obligations, I have had much to rejoice and encourage me: much to press me on in my humble work of promulgating the grand and essential truths of the gospel of human weal and human progress and possibilities.

Since my last, dated at Lottsville, Pennsylvania, in the first part of November last, I have traversed a wide extent of country and lectured to varying (generally good) audiences, at several places in each of the States of Ohio, Michigan, Indiana, Illinois and Wisconsin. Have met warm greetings, kind hospitality and as liberal financial remuneration as was practicable with supporters, in nearly every case. Hope and believe that good seed has been scattered, much of which has fallen upon fruitful soil and will ultimate a golden harvest in the great future.

The last month has been spent in southeastern Wisconsin and north-eastern Illinois, lecturing at Darian, Janesville, Milton Junction, Geneva Lake and Bloomfield, Wisconsin, giving five lectures in the latter place and from one to two lectures in each of the other places named, and at Roscoe, McHenry and Ringwood, Illinois.

Passing through Chicago the first week in February last, made a brief call at the new quarters of the RELIGIO-PHILOSOPHICAL JOURNAL, and found every attaché of the "Western Organ" as busy as bees, in the commodious and elegant hive.

Was sorry that I could not have attended the seances of Harry Basian and Taylor. Am rejoiced to learn of the satisfactory conditions and success which attend these seances. How any medium in view of self-interest and protection against legitimate doubt, not to say "righteous suspicion," and more especially in view of the highest and most laudable purpose of the culmination of the phenomena, thereof, can refuse or neglect to conform to conditions that preclude reasonable doubt as to the honesty of the instrumentalities and the genuineness of the manifestations, I never could understand. I certainly would not act did doubt as to my own integrity, even upon so high and holy a commission as belongs to such mediumship. Therefore I rejoice that Harry makes all reasonable concessions to the natural and honest skepticism of his patrons. In so doing he earns, and will reap, a more noble and fuller harvest in all directions, than he otherwise could do.

When we find the "right place," intend to locate, speaking Sundays and healing the sick in body, during the week. Would like correspondence, with a view to such a work; dividing the times, perhaps, between two, three or four contiguous localities. Address until further notice in care of S. S. Jones, corner 5th Avenue and Adams street, Chicago, Illinois.

March 25th, 1873.

DR. J. K. BAILEY.

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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 care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La

Philosophy.

Anaximander, who flourished in the sixth century B.C., about the time of Boeth and Zoroaster, taught that infinity of nature is the cause of all phenomena, and that all things return into it. He made the first globe and invented the sundial. He observed the obliquity of the ecliptic, taught that the sun was twenty-eight times larger than the earth, and that the stars were animated by divinity.

Aristotle taught of virtual velocities, and also that time, space, and vacuum were essential to motion, with the laws and varieties of which he spoke. The energy of nature to fill up vacuities he described as the prompt work of abhorrence, but pointed out no vacuities. Aggrisi, an Arabian geographer, described the earth as round, and gave its size as being twenty-seven thousand miles, and states that Hermes, of Egypt, had held it to be thirty-six thousand; all of which goes to prove ancient familiarity with the premises.

Anaximenes, of the sixth century B.C., taught the infinity of air or ether; that its activity was the cause of all things, and that it was really God. Anaxagoras, the Athenian, six centuries B.C., taught that wind was produced by rarefaction, and the rainbow by reflection; that the moon was enlightened by the sun; that comets were wandering stars, and that fixed stars were far out beyond the sun. When we observe primitive ideas of this wonderful magnitude and measure, we can not consistently agree with the learned fools who cast off the antique philosophy of other years with the paragaphic remark, that "the follies of philosophy have been the squaring of the circle, the perpetual motion, the inextinguishable lamp, attraction and repulsion, the philosopher's stone, the universal solvent, the elixir of life, the influence of the stars and raising of the spirits."

Many of these subjects have a deeper foundation in philosophy and the infinite range and measures of fundamental truth, than has been dreamed of by "Horatio."

For instance, attraction and repulsion and the influence of the moon, stars and other orbs, upon all the grand balance relations and measures of earthly condition, and more especially, the "raising of the spirits," are an evidence that the ancients were more wise and consistent than millions of the parrot-repeating minions of churchcraft, who, as young reptiles live on lies and deception, and generally swallow their food by the job, in whole lumps; whose progressive motions, like their less popular reptile friends are effected by raising their bodies into the grand curves of bigotry, and fixing their hinder scales in the ground of superstition, and in this way, by the wonderful adaptability of their "ribs" move, as chance, occasion, or inclination may suggest or demand. And their dogmas, like frogs, live almost beyond the memory of man. Yet these rampant apes and parrots of priestcraft wield public opinion through the stereotyped impress of such paragraphs as the one quoted, which are scooped from book to book, from column to column, and indeed, from self-sufficent churchcraft's father to son, without a thought or care for their truth, but of these things anon.

Liberalism, through the intellectual courage of our more modern metaphysicians, has of late advanced steadily, and will soon become the ruling power of the world. Gassendi taught that all our ideas are derived from, and compounded of, sensation. Hobbs taught the same, and Locke followed, supplanting reflection, or ideas derived from the operation of the understanding, posterior to ideas derived from sensation.

L. bentz taught "pre-established harmony," by which the mind contains general notions and truths, like the plants in the seed; hence according to his teachings, every thing goes on in the soul as if it had no body, and in the body as if it had no soul.

Malbranch says that the communication between the mind and the body was a constant miracle arising from the immediate agency of Deity. When we consider the fact, that mind is to the body and soul as the flame to the burning gas and the air and its inherent polar source of motion, the sensational contact connecting the so-called spiritual with the material, we explain away the miracle of Malbranch, and in a measure prove the truth of L. bentz's position.

Opticism, which assumes this to be the best of worlds, grew out of the pre-established harmony of Leibnitz.

Continuity, another of his phrases, assumes that harmony and purpose of motion never is lost, that we continue to think and live on and on ever, irrespective of the vicissitudes through which we pass. To be, and not to be at the same time, he held to be paradoxical.

Descartes taught a "plenum" of matter, and "Spinoza omnipresence" in the matter which he called the "soul of the world."

Collins taught that a man can do as he wills or pleases, but that he is determined by his reason and his senses i. e. differently from the absolute necessity of mechanics or physics. This differs from the position of the *staple-philosophers*, in so far as it admits the controlling exigency of the premises in the form of reason and common sense.

Berkly maintained that the existence of matter was but ideal and supported his conclusions by certain inferences of the mind, during vision. Sir Isaac Newton avows the object of his labors was to prove the existence of God, as a necessity underlying the correlative forces, measuring and clothing matter in its different forms, as well as to determine its atomic and aggregate motion. He, however rejected the continuity of Leibnitz, and in so doing, virtually admitted the fact of lost motion.

dition, dissolving all with which it comes in contact, the same as any other transitive state of combustion, he would have rendered the same in a quite different phraseology. For instance, he would, probably, have expressed himself thus: "Time and space, of an infinite germinal interior condition and formative measure of exterior condition and relation, are corrected by mental magnetism or mind, as the electric current or phase of flame that forms and dissolves all forms, and constitutes the line of 'continuity' claimed."

Hartley and Bennett believed that ideas were communicated to the mind by vibrations, assisted by a subtle elastic ether, with which the nerves are imbued. What else could they say who had no conception of the links of individual connection between the isolated conditions and relations, of an infinitude of entities immortal.

Helvetius supposes the difference in the minds of men and brutes to consist in bodily conformation and organism. Bluminbach, to the different quantities of the medullary substance in the brain. Gall, to the parts of the brain principally developed. Cuvier agrees with Bluminbach and Helvetius.

Strange that such minds should not have detected the differences between the motive force and the machine. It may be attributed, however, to the fact, that impressing priestcraft had cut off all the natural means of connection between the motive force and machine. All this tended to the extreme of Mr. Hume, who doubted and rejected all knowledge not derived from the senses.

Dr. Reid, on the contrary, controverts the idea that sensations are the only objects of thought, and that perceptions are images, or pictures in the mind. He claims a conjuncture of principles or innate powers, from which comes common sense.

Kant's metaphysics consists of six axioms: 1. Consciousness or egotism. 2. Time, the form of internal sense. 3. Space of external sense. 4. Sense or intuition. 5. Understanding for conceptions, and 6. Reason for ideas. He claims that intuitions are ever present in "time and space" while conceptions are absent in both, and that ideas are things out of them; all three of which generate mind. He furthermore says, "Time and space are in mind, as receptives of sensation, and refers understanding to the four categories of quantity, quality, mode and relation, and their specific unity."

(TO BE CONTINUED.) Speakers Register. We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that they were correctly informed of changes in post-office address. The result was the Register was no guide to the public as designed. Speaker who feel desirous of having their appointments published will be accommodated by simply reporting from time to time to this office.

Spiritualist Home 148. W. Washington-St. CHICAGO, ILLINOIS. HOWARD TILDEN, S. W. OSGOOD, TILDEN & OSGOOD, ATTORNEYS AND COUNSELLORS AT LAW, No. 125 SOUTH CLARK STREET, CHICAGO, ILL. Rooms 33, 46 33, [v12n61yr]

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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.

Address Religio-Philosophical Publishing House, Corner Fifth Avenue and Adams street, Chicago.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER. Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA. Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKE. Oswego, N. Y., Sept. 25th, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES. Oshkosh, Wis., Sept. 19, 1871, For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago.

Agents wanted.

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 all 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!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

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.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is not. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is not. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. 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CHICAGO, SATURDAY, APRIL 19th, 1873.

Meteors and Superstitions.

Superstition, bold and arrogant in its assumptions, has always been the enemy of progress. Mankind in all ages of the world, living in those varied conditions which distinguish the savage, barbarous, half-civilized, civilized, and enlightened nations, have been afflicted with that detestable, loathsome demon, Superstition! The scintillations of the stars, the movements of the planets, the eccentric motions of the comets, and storms and tempests, lightning and thunder, have invariably created within the human mind strange conjectures and wild conclusions! This condition is not to be wondered at. Science, however, always on the alert, and with eyes radiant with enthusiasm and step lofty, dignified and noble, comes forward to do dispel the gloom that beclouds the mind of humanity, that a clear vision may see wise ends subserved in all conditions of life. Thus, a simple rod removed one superstitious notion in regard to the peculiar character of lightning; the calculation of the distances of the stars from the earth, banished the false statements and superstition arising therefrom, that are recorded in Genesis; geological discoveries presents indubitable proof that long prior to Adam human beings inhabited the earth, thereby dispelling the Superstition that clusters around the supposed creation of Adam out of the dust of the earth—in fact, science marches grandly forward, and with weapons that cut both ways into the ranks of idolatry, it leaves in its pathway such productions that kindle in the human mind noble thoughts and grand conceptions!

Notwithstanding, however, the progress it has made, it still is threatened by Superstition, who, with a scowl on her countenance, hate in every action, and with a resolute will, exerts every nerve to beat back the ever moving, restless tide of progression.

To-day, in these enlightened times, superstitious notions are created by very trivial occurrences, among a certain class. In all ages of the world however, the appearance of a meteor has excited the gravest apprehension, considered as presaging wars, calamities, epidemics and famines with all their kindred disasters and deleterious effects. Coming forth with a long train of translucent light, passing grandly athwart the sky like a dazzling jewel from the crown of Deity, moving gracefully in a curved path as if held back by omnipotent power,—it is, indeed, beautiful! In space, apparently among the stars, it bursts forth in all its splendor, and for a moment illuminates the heavens with its scintillating rays of light, and then dies out, and total darkness succeeds! Humanity gazes at it bewildered, and then builds upon it a fabric of superstition!

The first appearance of meteors was recorded by the "Heathen Chinese," and date back to 644 before Christ, and from the 7th century before Christ to A. D. 333, sixteen falls of meteors are recorded in the profuse astronomical annals of the Chinese. During this period, the Greeks and Romans, not as close observers of nature as the Chinese, only have recorded four such showers. These excited great alarm among the respective nations, and if any of them equaled in grandeur the one observed by Admiral Kruzenstern, the train of which was seen for an hour after the body had disappeared, it is not to be wondered at that they excited the gravest apprehensions!

Coming down to more modern times, Halley describes in the Philosophical Transactions, a meteor of extraordinary brilliancy, which appeared over England, in 1719. It suddenly illuminated the streets of London, causing the stars to hide their radiant faces, and the moon, which before was shining brightly, to be hardly visible. It was supposed to be about 70 miles above the earth, and to move with a velocity of 350 miles per minute, and as its light disappeared, a loud explosion was heard. But still later, in 1783, another of these remarkable meteors was seen over a large part of Europe. It crossed the Zenith at Edinburgh, appearing single and well-defined, of a greenish shade and with a tail; but at Greenwich it

had the appearance of two bright balls with other luminous bodies following it. Its speed was more than 1000 miles a minute, or estimated in conjunction with the movement of the earth, its speed in space was exactly 2,133½ miles per minute. After it exploded, the noise thereof was ten minutes in reaching the earth. But still later, in 1819, a meteor seen at Danvers, Mass., appeared to be a half mile in diameter. It required two minutes for the noise of its explosion to reach the earth. In 1860, however, a meteor appeared, that, in consequence of the peculiarity of its brilliancy, attracted a great deal of attention. By many it was supposed to be a display of rockets or of Roman candles. From a vessel off Sandy Hook it appeared to fall into the sea.

It is, indeed, any wonder that these scintillating bodies that come forth so suddenly, excite the gravest apprehensions in the human mind. In the breast of the savage they only create a momentary fear; the half civilized regard the display as evidence of anger on the part of their God; the civilized, many of them at least, gaze at them with feelings of awe, and consider them the harbinger of some awful calamity. The enlightened, however, aided by science, "suggests that meteoric bodies constitute a stream in the form of an annular zone within which they pursue one common orbit; that there are several such streams, which intersect, each at its own period, the earth's orbit and that through each the myriads of small comets are irregularly dispersed."

VIEWS OF PROF. MOSKELYNE, IN POPULAR SCIENCE MONTHLY.

"The question as to whether the meteorites come is, according to Prof. Moskelyne, one that we are not yet in position to answer with certainty. The various hypotheses which suppose for them an origin in lunar volcanoes, or in our atmosphere, or again in a destroyed telluric satellite, or that would treat them as fragments of an original planet of which the asteroids are parts, or as masses ejected from the sun; all these hypotheses seem to be more or less precluded by the known velocities, the retrograde motion so frequently characterizing meteors and meteorites, or else by the chemical conditions that, for instance, are involved in the passage of the meteorite through the sun's chromosphere. Whether meteorites move or do not move in circumsolar orbits is at present impossible to say; because, while with our incomplete knowledge we can not today attach the character of periodicity to any known class of meteorites, we are not justified in founding any conclusion on a negative result with so limited a foundation.

"But even if all or some of them may have been, on their encountering the earth, members temporarily or permanently of the solar system, we may with considerable probability consider them as having originally entered our system from the interstellar spaces beyond it. Such at least must be our conclusion if we are to admit the unity of the whole class of phenomena of meteorites and falling stars. For, since the orbits of the two best-known meteoric streams, those namely of August and November, have been identified with the orbits of two comets, and since in regard to one of these (that of November) Leverrier has shown, with great probability, that as a meteoric cloud it entered and became a member of our system only some 1,700 years ago in consequence of the attraction of Uranus, while the August meteoric ring only differs in this respect from it, that it had at a much more remote period found an elliptic orbit round the sun; we are constrained on the assumption with which we started to recognize also in a meteorite a visitor from the regions of remote space. And so far as it goes, the observation by Secchi that the November falling stars exhibit the magnesium lines is in harmony with this view."

Coming down to the nineteenth century—grand in its conceptions, beautiful in its display of the gems of scientific knowledge culled from the mines of natural law,—we find that superstition still walks defiantly forth though confronted with the battling bayonets of the grand army of scientists!

Italy, depressed by the withering influences of Catholicism, it is thought by the superstitious, that a dark cloud hangs over it. The Italian government, not heeding the denunciations or warnings of the Pope, not fearing his puny curses, or the power that he can exert, it is expected that it will in consequence bring down upon itself sundry calamities. Now in the "Holy" city of Rome, clerical characters are ridiculed in theatres, and in consequence of this supposed ungodliness of the Italian government, there are "solemn warnings," manifested in various ways. Vesuvius whose ashes have buried Herculaniun and Pompeii, and afforded a tomb for Pliny, the naturalist, has lately been agitated and thrown out copious showers of lava. And now a London Times letter says that, "Many assert that it portends the destruction of the present civil government at Rome."

It is no doubt hoped by the Pope that this "sound" is a warning, and that Vesuvius may sink, and thereby cause a calamity to Italy. But other warnings are seen by the superstitious. Last Fall, a meteor as large as the moon was seen at Rome. It was white, had a wonderful smoky trail, and exploded with a grand and terrifying detonation. Father Secchi gives a characteristic account of the bolide as it was observed from Rome. Small and reddish at the beginning it moved slowly forward from south-south-east towards north-north-east, increasing in light and volume, leaving a track like vapor of a dark color. When it arrived at a certain point it flamed brilliantly, and became almost as large as the moon, disappearing almost immediately afterwards, leaving a long-shaped cloud, which soon assumed a twisted form, like an immense serpent.

This meteor is considered by the Pope as

portending the ruin of Victor Emanuel and the restoration of himself to power. In fact, meteors portend nothing in connection with governments or individuals, although their appearance invariably arouses strange superstitious notions.

Universalism.

This kind of religion has been of service, in its tendency to liberalize the minds of the people by displacing to some extent the old Orthodox Theology of a century ago. Such Universalist preachers as John Murray (the pioneer), Hosea Ballou, Walter Balfour, Sebastian Streeter, Thomas Whittemore and others of that stamp, were champions in the cause of Liberalism. But the Universalist doctrine seems to have died with them, as since their day it is retrograded so far that it is more orthodox than a good deal of what is called Orthodoxy.

The Rev. Dr. Miner, the head man of the Universalist Church of to-day, is not half as liberal as Henry Ward Beecher and W. H. H. Murray, and yet they are called orthodox, but we have more hopes of them than of Mr. Miner. He should have lived about two hundred and fifty years ago, for the Puritans of that time were not greater sticklers for a superstitious observance of Sunday than himself. He can't bear the thought, poor man! that the Public Library should be open on Sunday, and yet he is a President of a college and a man of books. Precious consistency and admirable democracy!

And the Rev. L. L. Briggs, another Universalist preacher of Boston, has been holding forth against the Sunday opening of the Public Library, and is distressed for fear we are outgrowing the "Parian Sabbath!" He, too, like his confrere, Mr. Miner, belongs to a past age, and seems to have his eyes in the back of his head, as though he was looking into antiquity for his guide and model. Both these Rev. gentlemen, if they really are so opposed to reading on Sunday as they seem to be, would show their consistency by recommending that the Library and all its books be burnt. "Where ignorance is bliss, 'tis folly to be wise."—*Boston Investigator*.

We give place to the foregoing, because we endorse every word of it.

Our father was a consistent Universalist from our earliest recollection down to our early manhood. We listened to his expositions of the doctrine, and were familiar with the Bible texts to prove "the final holiness and happiness of all mankind."

Among the early settlers of Northern Illinois, our peers were the first men of that order. The early records of the State organization and District Associations will show that we were usually the presiding officer at the annual and quarterly gatherings of those bodies. We loved Universalism because it tolerated freedom of thought, and presented a deity whose principal attribute is love.

We confess that an entirely *New Departure* was established in our mind soon after we began to examine into the *Philosophy of Life*; such *New Departure* was a rational solution of the problem, while the Universalists, as a sect, have continually retrograded, until many of the leaders have landed in the cesspools of intolerance and bigotry, that the early fathers referred to in the foregoing article, stoutly warred against.

A large per cent of Universalists have left the ranks of the sect entirely; many others have a nominal membership, but utterly disregard, and have no fellowship with, the sentiments of those straight-laced bigots who would "put God in the Constitution," and shut up public libraries on Sunday.

Universalism as a sectarian movement has performed its mission. Its work was virtually closed when a large class of people were sufficiently courageous—when they had grown out of the fear to investigate the Spiritual phenomena on account of the priestly cry, "It is all the work of the Devil." To that end Universalism did a good work. It demonstrated that *Hell* and the *Devil* were of mythological origin, and not worthy of a place in the economy of an *All-wise Being*, whose principle attribute is love.

But for the banishment of that fear *Old Theology* would yet be able to hold the world in the bonds of ignorance, and hang mediums for witchcraft, as of old. Those "good old times" are again to be revived by the union of Church and State, if possible.

The Universalists who aid in shutting the working classes out from public libraries on Sundays (the only leisure days they have for reading) and in "putting God into the Constitution," play into the hands of their old and most bitter enemies, those who would persecute to the bitter end, even as in centuries past. We warn every man and woman who loves freedom of conscience, to beware of all such teachers. Resist men who would again forge the chains of mental servitude. Once in power, the rack, the thumb-screws and every other instrument of torture would again be brought into use if permitted, for the punishment of the heretic who should presume to read any other book than the "Holy Bible" on Sunday. It is a remarkable fact that there is not a Universalist newspaper published, that dares to combat the position taken by the Reverends, Miner and Briggs.

Spiritual Lectures at the West Side Opera House.

Dr. Dean Clark's lecture at the West Side Opera House, was well attended last Sunday morning, notwithstanding the bad weather, and very close attention and applause from the audience attested the appreciation of the speaker's fine logical and oratorical powers. The subject was "Spiritual Science," which the speaker affirmed to be the Alpha and Omega of all science.

Physical science, according to the usual methods of reasoning, may be considered the basis of spiritual science. Every step taken by physicists in the analysis of matter and its inherent or concomitant forces, has been taking the world toward the realm of spirit, which will be found to be the *primum mobile* of all the phenomena of the material world.

Science is the great Revelator of the nine-

teenth century. She interprets the "Word of God" where alone it is written by Him in the great Book of Nature. Therefore the real scientist is the true theologian.

The Spiritual philosopher regards the material universe as a stupendous "physical manifestation" of the Infinite Spirit. Physical science by proving all matter to be resolvable into an imponderable condition, termed force, has prepared the human mind to understand that all permanent forms of existence are invisible and intangible. Just here spiritual science comes in, and affirms that all organic forms of matter are the outward expression of an indwelling spirit, which is the organizing force.

The human spirit organizes and develops the human body, and the so-called physical senses are but the avenues through which the real man—the spirit—looks out upon the material world. Physiology, psychology, mesmerism, psychometry and clairvoyance are but different branches of spiritual science.

They illustrate the *modus operandi* of the mind or spirit in its control of the human mechanism, and of the occult forces of matter. The speaker gave a lucid explanation of the method of voluntary motion, of the telegraphic process of mind acting upon mind, defined clairvoyance as spiritual vision, which proves that the mind can act independently of the physical organs, and clearly showed that sensation, consciousness and intelligence are not correlated to the physical force, inasmuch as the former can not be converted into the latter.

In the evening the speaker continued the subject, taking the spiritual phenomena as the symbols and illustration of spiritual science. He said that both the power producing, and the intelligence accompanying them, could not be traced to any mundane source; and while they had hitherto proved to be "The Despair of Science" physically, they were the intelligible illustrations of spiritual science which rests upon a substantial basis as any accepted material science. The speaker illustrated his theory by several facts in his own experience, and elicited several questions from the interested auditors.

Bro. Clark's course of lectures promise much interest and profit, and we bespeak a large attendance, for he combines eloquence of expression, with clearness and logic of statement.

Spiritualism and Science.

Spiritualism can find no claim upon the original proscription and sterility of sciences now profitable and popular. If men, from time immemorial, had been trying to make use of steam, and had never apparently advanced beyond a change of names and phrase, the people who happened to be using the newest phrases would not make much impression by saying, "Ours is a new science, and new sciences ought not to be despised. Please to look at what electricity was fifty years ago, and what it is now." When the Spiritualists talk this way—as they always do—the obvious answer is that their pretensions seem very far from being new! Surely the witches and the wizards, and the conjurers, and all the rest of the fraternity have had their chance. Spiritualism should in all conscience be old enough to bear the light, to do some work, and to be self-supporting. But these three things are precisely the things which it most conspicuously and consistently declines doing. Its professors always demand money for showing off their supernatural powers; they do nothing which could not be done by natural powers, including artifice, and they generally, we believe, act in the dark or half dark. When we say that they only do what is natural, we do not, of course, mean that it is natural for a man to float in the air, for instance, but only that it is easy to suspend a man in the air, the difficulty being the concealment of the means. And, though not conclusive, it is worth observing that whereas the *modus operandi* of all known scientific processes is intelligible up to a certain point, Spiritualism is entirely obscure. Nothing else that we know supplies any key to it. We do not say that it is therefore unworthy of the attention of scientific men, or that the language which our popular savans use about it is perfectly candid. It is quite possible that many of them would rather it were not true. If spirit and matter are as diverse as Spiritualism would make them, a good many cherished though unproved theories are worthless. The only popular modern physicist who entered frankly and modestly into the question—though with results very unfavorable to the pretensions of the Spiritualists—was Faraday the Sandemanian. His successors prefer treating the whole business as below their notice. And public opinion will probably be on their side till Spiritualism can be carried on a little more in the light, and without so many guineas and half-crowns.—*Ex.*

The above extract was given a very prominent place in the *Christian Union*, and without doubt, was endorsed by that paper. By many, the *Christian Union* is considered the organ of Henry Ward Beecher, but it does not represent him in the least. He lends his name to the paper, just as an influential Banker would to a friend that wanted credit. This may be considered a reprehensible act on his part, by many, but when we consider that the *Christian Union*, though it publishes many articles against the Harmonical Philosophy, is far in advance of the majority of religious papers in liberal thought, we will readily excuse Mr. Beecher for lending his name to establish it on a substantial foundation. That it gives expression to pernicious falsehoods against Spiritualism, and enunciates erroneous conceptions of the divine government, is true, yet the flashes of truth that occasionally illumines its columns, is calculated to do far more good among a particular class, than its present statements can do injury to the cause of Spiritualism.

Henry Ward Beecher's Liberalism is like a General, who when invading an enemy's camp, does not let his real intention be known, but executes those movements that are least expected. Mr. Beecher is surrounded by those who are bitterly opposed to the liberal thoughts enunciated by the angel world, and he watches for opportune moments to present his flashes of liberal light, and then in such quantities that it will not bewilder with its dazzling effect the

minds of his parishioners. He is doing far more for the liberal cause by his peculiar tactics than he possibly could as an itinerant spiritual lecturer. Some may claim that he is not acting up to his highest convictions of duty; but it should be remembered that the members of the Plymouth congregation are his pupils, and that they will only bear a certain amount of light at a time. He lays his hand upon their hearts, feels the pulsations, and then administers such food as will cause them to beat more liberally.

The *Christian Union* has a mission to perform, and when that is consummated, it will cease to exist.

Religious Insanity.

"Religion" in many instances produces the most disastrous results. An exchange gives an account of a sad case of insanity produced by protracted meetings in Clinton county, Mo.

It seems that a Mrs. Vender, wife of Mr. William Vender, a substantial farmer, had been attending a series of protracted meetings, in which she had taken a deep interest. Her mind was so constantly upon religious subjects that she at length became a perfect monomaniac. One night about eleven o'clock Mr. V. was awakened by a noise in the room, and on striking a light, discovered his wife passing out of the door with her only child, an interesting boy about thirteen months of age, in her arms. He instantly sprang toward her, and intercepting her progress, inquired what was the matter. She replied that their boy was named Isaac—that the Lord had appeared to her, and commanded her to imitate the example of Abraham, and offer the child up as a sacrifice; and that she was going to the kitchen to procure a knife for the purpose of obeying the command.

The horror-stricken husband at once realized the fact that his wife was insane, and snatching the child from her arms, placed it in bed; and then seating her in a chair, remained watching her during the night. In the morning the unfortunate woman exhibited some evidence of returning reason; and during the day recovered so far as to partially attend to her household duties. Friday night she slept soundly, and, in the morning, the husband believing that the aberration of mind was but temporary, went out for the purpose of attending to his stock. After an absence of an hour he returned, and on entering the house he beheld a spectacle that chilled his blood with horror. In the centre of the kitchen lay a block of wood covered with blood. On one side was the head of the infant; on the other the body. The fair hair of the little boy was dabbled with blood, and his features wore an expression of agony, showing that a struggle must have taken place before the terrible deed was accomplished. An axe lying near by, told how the work was done; while the mother, seated upon a chair, was swaying backward and forward, and exclaiming, "I have obeyed the command."

Neighbors were at once summoned, and the unfortunate woman, now a raging maniac, was properly secured. The poor father, too, is almost demented over this terrible calamity that has fallen upon his household.

Remarkable Case of Clairvoyance.

The *Advent Christian Times*, relates a remarkable case of Clairvoyance, given by Captain Handy, who called to mind his experience on shipboard, in one of his whaling voyages during the years of 1845-50. At one time his chronometer run down, which deprived them of Greenwich time, so that he was compelled to fall back on dead reckoning, the old method of navigation. He had on board a young man by the name of George Thomas, of Duxbury, Massachusetts. He was a cataleptic, and also a natural clairvoyant. He was put to sleep, or entranced, and directed to visit Greenwich Observatory, near London, to see what time it was by the great clock there. He went, in mind, and on arrival described what he saw and heard. He heard the ticking of the time instruments, saw the pendulum of the great clock, and described its slow and heavy motion. He watched the hour-hands till all united in giving the time as just twelve o'clock, x. The Captain set his chronometer and sailed by it, afterwards during the voyage, finding it correct.

This was a wonderful case of clairvoyance. The young man knew nothing of the spirits, and could give no such information, except in a mesmerized state.

The Captain gave other instances in which this young man had given important information; once relating to certain "reefs" not laid down on any chart, lying contiguous to an island in the Indian Ocean, which they were nearing. This information was of great use to them.

MR. E. STEIGER, 22 and 24 Frankfort street, New York, is collecting sample copies of all American periodicals, and original American publications, in the following departments: American Antiquities, Bibliography, Biography, Education, (exclusive of school books), Geography, History, Jurisprudence, languages, Statistics and other matters specially American. This immense collection he proposes to catalogue in a very comprehensive manner and exhibit at the Great Industrial Exposition at Vienna, which opens the first of May. Every publisher and author in the land is interested to make this collection and catalogue complete, and if he has not replied to Mr. Steiger's circular letters of inquiry, and forwarded his publications as directed, he should lose no time in sending in a full response. This catalogue is to be produced in several languages, and in order to show America's superiority in periodical and other literature, it is only necessary for each publisher to do his part promptly, and he need have no fear of the result.

"THE CLOCK STRUCK ONE."

"THREE PLANS OF SALVATION."

BISHOP A. BEALS has been lecturing in Buffalo. The anniversary exercises there passed off very brilliantly.

BROTHER W. N. SHEPHERD, of San Juan, Cal., contributes three dollars to our fund for sending the JOURNAL to poor widows and orphans.

JOHN BROWN SMITH will spend June, July and August in Massachusetts. Those desiring his services as lecturer, can address him during that time at Amherst.

JOHN W. COCHRAN, Attorney at Law and Phonographic Reporter, of St. Joseph, Missouri, enlivened our Sanctum with his presence last week.

DR J. K. BAILEY gave us a call last week, on his way to Detroit. He proposes to labor in North-eastern Michigan. His post-office address until further notice will be Lapier, Michigan.

CAPT. WINSLOW speaks in Council Bluffs, Iowa, during April. Will then return to Ohio, where he has a seven months' engagement. His address in Ohio will be 172 Superior St., Cleveland.

DR. P. B. JONES is now located in Quincy, Ill. He is a fine healing medium, and will soon have a fine run of practice. He has but to be known to be patronized by the sick. So say those who know him best.

ST. LOUIS, Mo., Mrs. M. W. McCord writing, speaks in favorable terms of Dr. William Hotchkiss, as a magnetic healer, and locates him at the south-west corner of Gay and Thirtieth streets.

INVALIDS hungering in despondency at home, secluded from the cheering rays and active forces that give both life and health, for want of better information, should not fail to read Dr. Stone's book on Vital Medicine and Progressive Treatment, that can be adopted by the patient most successfully at his home, however distant he may be from the Doctor's celebrated Health Institution. It is a work treating upon Progressive Medicine, entirely abrogating Allopathy and old fogysim.

DR. DEAN CLARK, who speaks in this city during April, designs to start on an Eastern tour in May, and would like to make engagements for the coming Spring and Summer months in Michigan, Northern Ohio, Central New York, and in Vermont and elsewhere in the North-east during the Summer. He desires an immediate application, so as to arrange his route before leaving Chicago. Address 99 W. Randolph Street, care of Dr. Avery.

HON. JOSEPH HENDERSON, of South Bend, sends us a copy of Turner's South Bend Annual, the contents of which show great prosperity and business enterprise in that thriving manufacturing city, where they turned out last year over \$4,000,000 worth of manufactured articles of various kinds. Among other items we notice \$10,000 in patent fly-catchers; \$336,000 in furniture; \$1,100,000 in sewing machines, and nearly \$1,000,000 worth of wagons and carriages.

Which, Spiritualism or Christianity?

A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian—Boston, Wm. White & Co., Publishers. The above is a work of 178 pages. The object of the correspondents respectively seems to be to convert each other. Mr. Parker desires to make a Christian of Mr. Hull—he in turn begs leave to be left out and at the same time shows the superiority of Spiritualism and beckons Parker into the folds of Spiritualists.

We do not see that either gentleman appears to be convinced of the error of his ways or of the beauty of each other's faith. It will be a profitable work for such as desire to know the arguments those gentlemen used to convert each other, however great their failures in their respective attempts. Mr. Hull in concluding his last letter says: "I still expect to hear of your conversion to Spiritualism;" to which Mr. Parker in his last letter replies and says, in speaking of Spiritualism: "I do not and can not feel any interest in these matters."

Disarranged Bones and Muscles of the Foot Replaced by Spirit Power.

Those who are familiar with spirit treatment of the sick and lame through the mediumship of Mrs. A. H. Robinson, of Chicago, are aware of the fact that in every instance one of the means of cure furnished is what is called magnetized papers, magnetized by the spirits who use her as a medium. These papers are invariably to be applied as directed to the sick and lame person, on retiring to bed at night. Through the instrumentality of those papers one or more of the same spirits get en rapport with the sick person and infuse new life and vigor into the system, and replace any bone or muscle that may by accident or otherwise have been displaced.

Reports of similar experience is given every day. Such cures are performed as in by-gone days would have been considered miracles. The spirits claim that they do such work in accordance with natural laws.

The magnetized papers contain elements of the spirits that magnetize them through Mrs. Robinson's mediumship. They are sent by mail in letters and applied to the patient at night. The spirit by a natural law of affinity can thereby reach that patient and do for him or her what is necessary to effect a cure.

The following was a desperate case of running sores upon the leg and ankle of a Mrs. Watson, of Cuba, New York.

The daughter whose letter is copied from below, sent to Mrs. Robinson, the medium, to diagnose and prescribe for the case. She did so and in due time the sores were healed, but the foot was left in a stiff, crippled condition.

Then again the aid of the spirits were invoked and new magnetized papers were sent, and the following statement from

MISS MATTIE WATSON

in a letter of March 30th, will show what was done as a Modern Miracle to restore the woman's foot to usefulness.

Mrs. ROBINSON:—I will make this statement about mother's ankle and foot. She had not put the magnetized papers on but two or three times, before it helped her. The pain felt something like scraping the bone, and it was a long time getting well—longer than she thought it would be, probably on account of her blood. Long after it was healed up the foot was stiff, and she was sometimes discouraged and thought it never would be any better, and she would pray every night that spirits might come and cure her ankle. One night, when she was a sleep, her ankle pained her so it woke her up. She could hear the bones crack just like setting a broken bone. When she got up and walked around, she could walk as well as ever. Mother says you may state the facts in the JOURNAL in regard to the case, and she sends her love to you.

From your friend,

MATTIE WATSON.

Cuba, N. Y., April 3d, 1873.

Notice of Mass-meeting.

BRO. JONES.—Please give, as early as possible, publicity to the fact that it is determined to hold the Mass-meeting of Spiritualists in Cincinnati, May 23d, 24th, 25th and 26th. Sunday 25th will be devoted to lectures morning and evening, and special exercises of the Lyceum in the afternoon. All who expect to be present are requested to address me at once, as it is very necessary to be able to form some idea of the attendance.

Our Anniversary entertainment passed off very satisfactorily, and was favored with the presence of a fair sized audience.

Yours, etc., G. W. KATES. Cincinnati, Ohio, April 2d.

One Box Only, Usually Weans from all Desire for Tobacco.

Mrs. A. H. ROBINSON, Chicago, Illinois:—Having for forty-five years used Tobacco, last June a friend offered if I would try your Antidote that he would furnish it, consequently, soon after I received the Box, used it for eight days according to directions, when I found myself perfectly weaned from the desire to use Tobacco.

Since, my health has very much improved, and in weight I have increased twenty-five pounds. I have not words to express my gratitude for this timely great change in health, and relief from a habit that to me to-day, appears quite different from the practice of years gone by.

I would recommend to all who wish to become free and out of bondage, to use your antidote, for it is a certain cure for using Tobacco.

Respectfully, etc., etc.,

M. C. MOODY.

Hamilton, Caldwell County, Mo., March 19, 1873

New Books.

THE POPULAR SCIENCE MONTHLY, for April, contains a great variety of intensely interesting and valuable articles. No one who wishes to understand the grand operations of the natural world should be without it. It fills a niche hitherto unoccupied in the list of periodicals in this country, and fills it well too. Everybody should subscribe for it. D. Appleton & Co., publishers, New York.

THE SANITARIAN, a monthly journal. The purpose of this publication is to so present the results of the various inquiries which have been, and which may hereafter be made for the preservation of health and the expectations of human life, as to make them most advantageous to the public and to the medical profession. The annual subscription will be three dollars, in advance. Single numbers, thirty cents. Communications intended for publication, books for notice, or subscriptions, should be addressed to the Sanitarian, A. S. Barnes & Co., 111 & 113 William St., N. Y.

City Entertainments.

[For the week ending, April 13th, 1873.]

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Engagement of the Eminent English Artist, Miss Neilson, who will appear on Monday evening, April 7th, and until further notice, in her world-famed rendition of Juliet, in Shakespeare's Tragedy of Romeo and Juliet, which will be produced with appropriate scenery and appointments. Saturday, Neilson Matinee.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. "Fate" is still on the boards at Hooley's, and is as great an attraction as it has ever been. It will be presented each evening this week, with the Saturday matinee. Monday next there will be something new presented, which is being eagerly anticipated.

AIKEN'S THEATRE.—Corner of Wabash Avenue and Congress street, Frank E. Aiken, Manager and Proprietor. Irving's legend, as McKee Rankin gives it, is still popular at Aiken's Theatre, and will be given again on Tuesday night. For Wednesday the bill is "Carl Von Hook," a new play which Mr. Rankin has made a success in other cities. Stewart Robson, the funniest man in America, will soon appear to entertain the lovers of amusement.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. The temple of minstrelsy is still ringing with laughter at the splendid burlesques, travesties and farces this company are giving. Next week, in compliment to Miss Neilson, "Romeo and Juliet" will be given, with Mr. Cotton as the lover, and Mr. Arlington as the pensive maid.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph. Manager Wilder is increasing his corps of artists each week, and his hippodrome is becoming very popular. The new features are Mlle. Elsie Dockrill and her celebrated troupe of riders, and Mr. R. H. Dockrill, the celebrated equestrian and trainer. All the old favorites are of course retained.

Philadelphia Department

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

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

Spiritual Manifestations at Newburyport, Massachusetts.

From time immemorial spirits have been endeavoring to break away the partition walls that have separated them from mortals. All over the world, among all nations and peoples, there is no more common fact in the history of the past or present, however imperfectly it may have been understood or recorded. Sometimes,

"With slow and noiseless footsteps,
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine;"

at others with force and power, and all the peculiar characteristics that marked the spirit in earth-life. They seem determined, not only to break away the wall between them and us, but to give fierce and fearless blows at old bigotry and superstition, that, under the false name of religion would close the door between the two worlds.

The old and familiar story is repeated, of voices, noises, the movement of physical bodies, often with great violence, and apparitions. Then comes the oft repeated explanation of rats, wind, mischievous boys, and other equally vague and unsatisfactory things, but strange to say, the things goes on; the manifestations will not stop, priestly robes nor canonical decrees can not stay the onward tide. We hesitate not to declare that in all these things there has been something for humanity, more important than the world has ever yet realized, and it must be admitted that deep within the human soul among all people ignorant or enlightened, there has been an almost universal belief that these things were spiritual in their origin.

Facts have proved, that as a general rule, there is a necessity for the presence of some one possessing mediumistic powers, in order that these things may occur, and we are inclined to the opinion that this is always necessary in the beginning of these manifestations, but that certain localities become so charged with peculiar electric and magnetic conditions, and we use these terms for the want of something more definite, and then manifestations will occur without the presence of a medium.

In the city of Newburyport, near the north-eastern corner of Massachusetts, and not very far distant from Salem, stands a venerable school-house, a plain wooden building where many a dominie and madam have taught the young ideas how to shoot. It is a one story wooden building with four windows on each side, three of them opening into the school-room, and one into an entry or hall, which extends across the front of the building, and is separated from the school room, by a partition in which there are two doors, one near each end, and a window in the centre opposite the front door.

In one corner of the hall are stairways leading to the cellar and to the loft or garret above. The school-room is in the rear of the building sixty feet long by forty wide, and about twenty high, a full description and plan is given in No. 1. of this volume of the JOURNAL. A writer in describing it says: "It is one of the most dispiriting and unhappy apartments that children ever got into. Its furniture is old fashioned and in bad condition. It has no particular history. It was built for a school-house originally, and it was moved to the present spot from another place; but the site had always been bare; there has never been a mansion that has had legends and old horrors connected with it. No tragedy has ever been perpetrated (as far as known) in this vicinity. Many people tell the story that a poor boy of thirteen years was flogged so savagely by a brutal female teacher in this very building fifteen years ago, that his death ensued in several days after the beating."

A friend at Newburyport writes to us, that "A boy for being naughty was confined in the cellar. Teacher went home leaving him there. The boy's sobs and shrieks attracted a passer by and he forced his way to the cellar and removed the boy. When taken out, he was covered with a cold sweat and trembling with fear. Boy judged to be about ten years. This was given by a reliable person of Ward I. At that time he lived in the vicinity of the school-house."

"Report says the boy died soon after this. In 1870, various sounds and movements were noticed in the school-house, and it is stated that two teachers were obliged to give up the school."

"There is scarcely a phase of spiritual manifestation that has not been exhibited in this luckless spot. For a long time this school has been alive with a strange power." The dust-pans, brushes and various objects were frequently moved from their places. "Upon the teacher's desk are two bells; one smaller than the other. Frequently the lighter is seized by an unseen power, raised from the ledge where it usually rests, and violently rung before the astonished eyes of the scholars."

"One day last October, this bell played a part in which a certain amount of humor was displayed. Early in the morning, that is, a quarter to nine the boys who were playing soldier with sticks in the yard, heard this bell ring. They ran to the door of the building, but they found it locked. There was no one within. The janitor had built his fire and had long since gone away. Still the bell rang sharply and loudly. They looked up the street and they beheld the teacher coming down. She had just arrived. They entered the school-room in a breathless and timid body. Nothing was disturbed; every thing was in its place. The fire was burning brightly and both the bells were on the desk. The ventilator in the ceiling is frequently opened or closed by invisible hands. Any door in the building is likely to swing noiselessly open with more or less rapidity, and, in some cases to resist all available power to close it. Again at times the stove cover has been lifted by an unseen power and carefully replaced. Many times has the teacher summoned some of the largest of her pupils to help her shut a door that has just opened silently of its own accord, and many times has the power proved too strong for them."

"At times the whole school-room has been illuminated while the school has been in session, by a strong yellow glow, which, on dark days, has proceeded from the entry and entered through the partition window. An examination of the entry reveals nothing. The light springs from nowhere in particular, but from everywhere. After half an hour, perhaps, this light begins to fade away. It withdraws gradually and slowly."

The school-house is often attacked by powerful currents of air, that arise suddenly at times when the atmosphere is entirely at rest. This phenomenon is in this respect a complete contrast to the one just described. In that calmness and light are placed in distinct opposition to the state of nature, while in this,

tempest and agitation take place while the outside is calm and pleasant."

The phenomena of light and the currents of wind are corroborative of the ideas presented by Professor Hare as published in No. 24 of Vol. XIII. of the JOURNAL. The most startling facts are to be related. In October last, on one afternoon about three o'clock, a boy named Lydston, a lad of thirteen years of age, suddenly saw, pressed flat against a pane of the second row of the partition window, a child's hand."

There is an account in an old book about a hand that came out and wrote upon the wall of a temple; those who believe in that, and we do, can not have any difficulty in believing this. The account, which the extracts we are presenting here, are taken from a very interesting pamphlet published by Loring, of Boston, entitled The Haunted School-house at Newburyport, Massachusetts. The writer continues: "It was yellowish white in color, entirely bloodless, and its fingers were spread widely apart."

"Below the hand was to be seen a portion of the wrist receding into the background. Before Lydston had time to make any outcry, two or three of his companions had seen it and all together they called to Miss Perkins. She at once hastened into the entry, an act that consumed but two or three seconds, and found no one there. The doors were all closed and the outer one was locked securely. No one had been in the entry and no one had gone out of it. The hand reappeared, and it was again seen. It took the same position nearly always. It became familiar."

"A week previous to the first of November one of the children exclaimed, with upraised hands, 'There is a boy looking in at the window!'"

"The teacher came, there was no mistake—the children all saw it. The face was pale, it was that of a young boy, was pressed sideways against the sash, and its eyes were turned upward."

"On the first of November he appeared on several occasions. Miss Perkins, the teacher, left her place instantly, hurried across the room to the open door, passed through it and emerged upon the corridor. At the further end of it she beheld the intruder."

"She approached within three feet of the apparition. The figure was that of a boy of thirteen. The visage was remarkably pale. The eyes were blue and the mouth sad, and the whole effect was that of extreme melancholy. The clothing was brown and somewhat faded and rubbed, and they seemed to have belonged to a taller person." * * * "She followed it up the stairs. It was not transparent—it was a substantial form. She endeavored to grasp it. Her fingers encountered nothing; her hands involved themselves in the very centre of its chest but they seized air and air alone. The figure then began to disappear. It sank down. It did not retire further or fade out, but it melted and fell away."

The above article with the quotations has been submitted by us to a friend in Newburyport who confirms the statements made and says:

"March 17th, 1873.—The school committee voted last evening to transfer Miss Lucy A. Perkins, of the Charles street school, to the Broomfield Male Primary School, and Miss Susie B. Lowell, of that school, is to take the place of Miss Perkins at the end of her vacation."

We shall watch with interest the result of this change. In the meantime the case is a very simple one with the knowledge we have of these things.

The proper plan is to form a circle, have a good medium, and invite the spirits to come and give their history and tell what they want. This will do more to settle the question than any or all reports about unruly or mischievous boys, which are so ludicrous as to merit only the contempt of the community.

We are promised further reports and shall be glad to hear from Miss Perkins or any other person who can give us information in regard to this interesting case.

A Card from Rev. George R. Barr, D.D.

[From the Richmond Dispatch.]

Messrs. COWARDIN & ELLISON:—You are aware that I have been a great sufferer from neuralgia of the head for nearly two years, and as I have failed to find relief till I put myself under the treatment of Dr. Persons, the great magnetic healer, I think it but proper that publicity should be given to the great relief he has given me. I reached Richmond from my home, at Abingdon, on Thursday evening the 13th of March, and put myself immediately under treatment, and it is a source of pleasure to me to be able to say that I feel myself entirely relieved.

I was subject to not less than two attacks of neuralgia each week, from which I suffered the most intense pain from five to twelve hours each day, and only found relief by the severest external applications to my head. The eighth pair of nerves of the eye were congested, my liver, spine, and stomach greatly affected, and, in a word, for a great portion of the time for the last two years I was disqualified for nearly all business; but now I am gratified to say that in the short space of ten days I have been relieved, and my system is in such condition that my general health will be fully restored. My whole system has been vitalized, and I feel that by the recuperative energy that has been imparted by Dr. Person's treatment my health, which has been waning for several years, will be fully restored.

I believe myself entirely cured of neuralgia, which to me is one of the greatest earthly blessings; for life had really become a burthen to me.

A great many cases of almost every character have been successfully treated by Dr. Persons since I have been in Richmond, such as neuralgia—one case of thirty years, one of six years, and others of shorter time—two cases of asthma, one of consumption, one of lameness, one of leprosy, one of disease of the periosteum of the whole side of the head (covering the bone), one of aneurism of the aorta—an organic difficulty from the birth of the child, now two and a half years old, the case pronounced incurable; several cases of prolapsus uteri; and remarkable improvement in cases now under treatment.

It has been reported that Dr. Persons's charges are exorbitant. Such is not the fact. His charges are very moderate. The poor, who are unable to pay have not been charged anything.

The facility and accuracy of the Doctor in diagnosing cases presented for treatment is really remarkable.

Do me the kindness to make such note of the above as you may deem proper, and if any charge I will pay. Truly yours, etc.

GEORGE R. BARR.

P. S.—Dr. Persons informs me he will remain in Richmond till the 1st of May.

G. R. B.

Richmond, Va., March 24th, 1873.

DR. O. L. BELCHER MAGNETIC HEALER.

Cures all kinds of Chronic diseases by laying on of hands. Will cure the sick, the lame, etc., this Winter at No. 23 East Main St., Susquehanna depot, Susquehanna Co., Pa. The poor are healed without price. v13n19m3

\$5to\$20 per day? Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. Stinson & Co., Portland, Maine.

THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE, 5 Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.



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Medium's Column.

SEALED LETTERS ANSWERED BY H. W. FLINT. Examines Station D. Box, 61. Office 1147 Broadway, New York. Money refunded when not answered. Terms, \$2 and three cent Postage Stamps.

DRS. M. A. AMPHLETT & E. B. JOHNSON As Eclectic and Magnetic Physicians for the treatment of all diseases, are among the most successful in the spiritual ranks. Miss Amphlett never has failed to effect a cure in any case of cancer committed to her care. Being a regular licensed minister, she will also answer calls to officiate at funerals, lecture on Sundays and solemnize marriages according to law. Office No. 275 W. Randolph St. Chicago. v1n24

J. W. VAN NAMEE, M. D.

Electric Magnetic and Clairvoyant Physician.

1039 H. Vernon St., Philadelphia, Pa.—Mondays, Tuesdays and Wednesdays. 404 Dean St., Brooklyn, N. Y.—Thursdays, Fridays and Saturdays. Examinations made by lock of hair. Send for circular containing testimonials. v13n19f

B. W. FREEMAN, SPIRITUAL Clairvoyant Physician,

Terms, personal examination at my office... \$1 00 When lock of hair with name and age sent... \$3 00 Office 116 1/2 South High Street, Columbus O (Bet. State and Town sts.) Residence No. 236 East Gay Street.

N. Y. Electro-Gymnasium and Healing Institute.

Baths, Electricity & Vital Magnetism! A new, beautiful and vitalizing system of Electric, Magnetic and Musical Gymnastics for maintaining health and curing disease! Popular lectures given on Physiology and Hygiene by the principal and by several eminent physicians in connection with the gymnastics. Intemperance, opium-eating and other Chronic diseases radically cured. Mrs. Robinson's celebrated tobacco antidote kept by Dr. E. D. BABBITT, Principal, 350 3rd Ave., (near 36th) street, New York. v11n8f

Misses Helen Grover & Lizzie L. Crosby

HEALING, BUSINESS AND TEST MEDIUMS.

Magnetic treatment given. Examination and treatment given from lock of hair or photograph, to patients at a distance. James Flisk Jr. Business Control of Miss Grover, will advise on business by letter as well as personally. Terms: from \$5 00 to \$3 00, No. 316, 4th Ave., New York City. v13n16f

MRS. A. H. ROBINSON,

Healing, Psychometric & Business Medium,

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object, view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expense of reporter, amanuensis, and postage. N. B.—Mrs. ROBINSON will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Frontier Department.

BY E. V. WILSON. NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write.

Spirit Photographs, By Mumler.

Readers of the RELIGIO-PHILOSOPHICAL JOURNAL, we call your attention to this week to a word-picture of Spirit Photography. We have before us a large collection of them: Number one is the tall and manly form of our martyred President, Abraham Lincoln.

Number two, Mr. Alison of Pittsburgh, Pa., is the sister. He is a fine looking man. Behind him his spirit sister stands with her arms lovingly around his neck.

Number three, Mrs. Alison, Pittsburgh, Pa., a pleasant, good looking young woman, with full, serious face, is the sister. Behind her and to her left stands her brother, a younger person than Mrs. Alison.

Number four, H. Gordon, New York, is the sister. Behind her and over him stand the commanding figure of Bishop White, holding in his left hand a cross.

Number five, Mrs. Cottrill, of Boston, is the sister. By her stands her child. On the dress of the child is her name, Millie, encircled in a wreath of flowers.

Number six, Minnie Foster is the sister. Behind her and over her in full relief stands the spirit of Avonia Jones, actress. Her head is crowned with a wreath of flowers.

Number seven, Capt. Copp, of Salem, Massachusetts, the sister. To his right and partially in front of the sister, stands the spirit of a young man, a friend of Boston.

Number eight, Mrs. H. Foster, of New York, is the sister. Behind her and leaning over him with her arms around his neck, stands the spirit of Adah Isaacs Mencken.

Number nine, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number ten, Moses A. Dow, the sister. On his right and leaning against him, stand the spirit of Mabel Warren, her head inclined to the left, and the left cheek resting lightly on Mr. Dow's forehead.

Number eleven, Annie Lord Chamberlain, the sister. The spirit of one of her guides is dimly seen in the background. His name is Hector.

Number twelve, Miss Carlton, of Lowell, Mass., is the sister. Behind her stands her mother now in spirit. The face of the spirit is well defined and does not look much like Miss C's.

Number thirteen, John the spirit of his mother. On the opposite side of the picture is a life-picture of a picture and fail to look at this as to the life-picture.

Number fourteen, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number fifteen, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number sixteen, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number seventeen, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number eighteen, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number nineteen, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number twenty, Samuel Carter, of Boston, the sister. By him stands his wife and two sons now in spirit-life.

Number twenty-one, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number twenty-two, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number twenty-three, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number twenty-four, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

Number twenty-five, Mrs. Eastman, of New York, is the sister. Behind her and leaning over her with her arms around his neck, stands the spirit of one of her guides.

stands his two sons. None can look at the boys and fail to see the Carter stamped on their faces. The likeness is very marked, and while we were studying this beautiful group, we felt the divine influence of loved ones approaching us.

Number twenty-one, Mr. Montgomery, Hodson's Mills, Me., the sister. Standing a little to the left is his daughter, a spirit, her left arm resting on his shoulder.

Number twenty-two, Mrs. Watman, the sister, and by her stands her child, a spirit in short dress, wearing a wreath of flowers.

Number twenty-three, Mrs. Conant of Banner of Light circle, is the sister. Over her and near her are seen three spirit hands and arms. One hand rests two fingers on her head.

Number twenty-four, same sitter, and standing by her, Brother Charles H. Crowell, now a spirit. We recognize the face. We knew him in the life-form.

Number twenty-five, Mrs. Conant the sister, and by her stands her little spirit friend and helper, Vashti.

Number twenty-six, Mrs. Mumler, the sister. Behind her with his right hand resting on her head, his left on her chair, stands the spirit, Dr. Rush. The Doctor has a fine face, is gray-headed and wears spectacles.

Number twenty-seven, Herbert Wilson, of Boston, is the sister. By him stands his spirit-bridge, her left arm resting on his shoulder, holding in her hand an anchor wreathed in flowers.

Number twenty-eight, Bronson Murray, of New York city, the sister. By him stands the spirit of Mrs. Robert Bonner, of Georgia, her hands resting on and over his shoulder. In her right hand she holds out in front of him a cross wreathed in flowers.

THE ANNIVERSARY IN CHICAGO. BROTHER JONES.—The First Society of Spiritualists celebrated the 25th Anniversary of Modern Spiritualism, March 30th and 31st.

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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.]

JANE MARTA, wife of E. G. Clark, passed to a higher life, July 10th, 1873, aged 63 years. Passed to spirit-life at East Troy, Wis., ERNEST BERRY, March 13th, 1873, aged 75 years, 8 months and 26 days.

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DOCTOR PERKINS. OF Kansas City, Missouri, HAS THE ONLY REMEDY THAT will ensure a safe and permanent cure of those organic diseases contracted through ignorance of natural laws.

DR. DAKES' APPOINTMENTS FOR 1873. Elgin, Ill., 1st and 2nd; Rockford, Ill., 3rd, 4th, 5th and 6th; Beloit, Wis., 7th, 8th and 9th; Madison, Wis., 11th and 12th; Watertown, Wis., 13th, 14th and 15th; Fond Du Lac, 16th and 17th; Oakesh, 18th, 19th and 20th; Waubesa, 21st and 22nd; Whitewater, 24th and 25th; Waukegan, 26th and 27th; Chicago, Madison House, 28th, 29th, 30th and 31st; of each month during the year.

THE Constitution of the United States, FOR THE USE OF SCHOOLS AND PUBLIC AT LARGE, BY GEN. WILLIAMS, A.M.

This work on the Constitution is the result of several years' experience in teaching classes in this branch of study. It is prepared with special reference to the wants and interests of the public, and to aid in elevating the standard of every good citizen to become familiar with that great and glorious instrument as it now stands and learn to appreciate more fully the wisdom of its makers and the crafty designs of a selfish priesthood and their blind followers who are seeking to nullify it by their "God in the Constitution" amendment which is only an opening wedge which they intend to follow up with others until, if they succeed, the moral bondage of an American citizen will surpass in horror the worst African slavery.

From Hon. JOEL PARKER, LL D., Royal Professor of Law in Harvard University. The importance of a thorough study of the principles and provisions of the Constitution was never more apparent than at the present time, and I am not aware of any work better adapted to give the necessary information upon those subjects.

From Hon. H. W. BLODGETT, Judge U. S. District Court of Illinois. I find the work exceedingly convenient as a reference book upon my own table. Hoping you may meet with the success your enterprise deserves, I remain yours respectfully, MR. GEO. S. WILLIAMS, H. W. BLODGETT.

THE OLD WAY OF DOCTORING THE SICK.



Nurse.—Well, Mrs. Foggy, the Doctor's Ipecac vomits you splendidly. We will soon give you the Calomel and Jalap, next the Castor Oil, then an injection, and after that we will apply the blister and the leeches, and if necessary shave your head.

THE NEW WAY OF CURING THE SICK.



Husband.—What, Mary, well already, and eating toast and tea! I left you with a raging fever this morning. Wife.—Yes, Albert, I am well already, and they cost only two cents and a half a piece. That is the tiniest doctor's bill you ever paid.

We announce nothing new when we say that every thing in nature, from the least to the greatest, is either positive or negative. In other words there are in nature but two forces; and they do all the mighty things as well as all the little things that are done.

Our bodies and the organs of our bodies are pervaded and actuated by the same two forces, the positive and the negative, in disease as well as in health. The difference between health and disease being that in health the two forces, in temporarily or permanently diseased or diseased organ, is unbalanced magnetic state of the diseased organ, throwing it into a positive or a negative condition.

THE POSITIVE AND NEGATIVE POWDERS. These Powders are magnetically balanced and act as vehicles or carriers of the positive and negative forces into the blood, and through the blood to the lungs, the heart, the brain, the liver, the kidneys, and the stomach, the intestines, the muscles, the womb, and every organ, fibre and atom of the entire body.

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