

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, VOTED TO, ROMANCE AND GENERAL REFORM.

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## Original Poetry.

Written for the Religio-Philosophical Journal.  
Christmas Greeting to the Journal.

BY K. INGALLS.  
We would give you a Christmas Greeting,  
Dear Journal of love and praise,  
If you'll take it from one that's humble  
And lowly in all her ways.  
We would speak as our spirit whistles,  
And tell you of joys to come,  
Of the light of the coming morn,  
And the good that you have done.  
How you've dared to be ever truthful  
Wh in opposing war's noise high,  
Trusting your life to the angels' care,  
With never a doubting sigh.  
Dear Journal, you come to the weary  
With a breath of sweet relief;  
You awaken our highest reason,  
And reason is good for grief.  
You speak to the low and degraded  
With tenderness in your tone;  
You tell them of sunny-browed angels,  
Who leave them never alone.  
Till out of the gloom and the darkness,  
Far from the Valley of Sin,  
They knock at the pearl-gate of wisdom,  
And smilingly enter in.  
You go to the widow and orphan,  
To the poor man bowed with care,  
Freely giving your treasures, and asking  
Only the blessing of prayer.  
And many, yes many, they give you,  
Dear Journal, Spirit of light,  
You shine on the darkness around you,  
Like stars on the bosom of night.  
Upon all of your printed pages  
Is left a holy mark,  
And in folding over dear Journal, we  
Come close to many a heart.  
Fly on for your mission is holy;  
Sing ever your song of love,  
And when your earth-journey is ended  
Your name will be carved above.  
Lyons, Mich., Dec., 1870.

Written for the Religio-Philosophical Journal.  
PSYCHOMETRY.

## Psychometrical Readings of the Religio-Philosophical Journal.

BY J. O. BARRETT.  
RELIGIO PHILOSOPHICAL JOURNAL.—Dear Sir:—Just glancing over your face, and touching your heart, I am impressed to give you the following psychometrical reading:  
A full grown man; large lungs; perceptive rather more active than the reflective,—owing to the constant pilot-watch, to steer between the Scylla and Charybdis of jealousy and envy; intellect acute, adapting itself to circumstances; bones big, consolidated in fibre from the habitual use of lime; muscles sinewy, trained to any work essential to success, even if it be the force of arms to build up the principle; heart valves vigorous, no danger of ossification, but are sometimes overtaxed; brain needs more recreation; motto is, "Never rust, but wear out;" keeps cool, knowing that the sun will rise in due time, and justice be done; gives no quarter to the church; and none to old orthodoxy; deals with the rough, splits rocks, slays trees, puts in the breaking-plough, makes destruction of the old order of things, leaving the planting to come afterward; does not pray much in words, but thinks God's ear can even hear thoughts; will not be ritualized, but is afraid of it and intensely hates it; is more a philosopher than worshiper; is an educator of the phenomenal more than the transfigurational; requires the spirits to demonstrate immortality, and lets them; turning aside from conventions keeps hewing, keeps squaring, and endeavors to mind his own business. If another man presumes to dictate, or plots to frustrate, he might as well try to pull the ledges from their beds, is courteous, wins attention—prompt to say, "Patronize me, sir, and see if I am not worthy of friendship;" is very self-defensive—obliged to be; belongs to a long-lived stock; will be vigorous when gray with years of toil, transferring his business, when ready to go higher, to parties of kindred ideas and policies,—still a supervisor in the Spirit World; in short, is a bony, muscular, large brained, positive veteran of Spiritualism—an independent, self-governed iconoclast—paying a way for others to walk in, for others to adorn with the beautiful.  
Glen Beulah, Wis., Dec. 18th, 1870.  
THE VOICES OF WARREN SUMNER BARLOW, is replete with choice gems, which grow more brilliant with each additional perusal.

## Written for the Religio-Philosophical Journal. SPIRITUALISM DEFENDED.

By O. S. Poston.  
About twenty-two years ago, the spiritual phenomena that have attracted so much attention and interest, commenced near Rochester, New York. It's first phase of manifestation was in rappings and knockings, such as occurred last century at the house of the Rev. John Wesley. The curious reader will find eighteen pages devoted to the subject in the old edition of his Diary. I say old edition, because the editors of the late edition have expurgated it from the record.  
Strange to say, in the recent advent in 1848, it chose another family who were professed Methodists, as the medium for its operations. They were known as the "Fox Family," and several of the daughters are now celebrated mediums in New York city.  
It did not come unheralded. Emanuel Swedenborg, a man of considerable intellect and attainments in science, whose piety was above suspicion, a noted seer, who, for twenty-seven years, had intercourse with spirits, during the last century, not long before his decease in 1772, predicted that in about eighty years after his death spirit communion would become a demonstrated fact. Again in 1846, A. J. Davis, another noted seer, predicted that, in a short time, a direct communication would be established between the denizens of earth and the spirit world.  
These prophecies have been signally realized, and millions have been convinced of its truth, after the most patient investigation. In its ranks are enrolled men of science and intellect and moral character, who will compare favorably with the Professors of any of the Evangelical sects of this country.  
It commenced with the simple rap, but rapidly developed various other phases of spiritual manifestation; embracing the *Discerner of Spirits* who saw and described them, heard their voices and rehearsed the messages they gave to others. The entranced medium, who saw visions, discoursed on moral, scientific and religious subjects, and prophesied future events whilst in that unconscious condition. The inspirational writers and speakers, who spoke and wrote under a special inspiration in private and exhibited an ability and knowledge far superior to their normal talents and acquirements. Again others who wrote and spoke in languages of which they had no knowledge, and discovered matters of which they had no previous cognition. And yet others who possessed an extraordinary power in healing diseases by the imposition of their hands; and sometimes even cured diseases at a distance of several hundred miles, as I personally know.  
All these phenomena have existed in the past twenty-two years, and are as well authenticated as any other recorded historical fact; and they are all, subject to the personal examination of every one that may feel any interest in their truth.  
In all those characteristics, they have presented substantially the same phenomena described by St. Paul in the chap. 12 of Corinthians, as spiritual gifts and which he recommends shall be cultivated and cultivated. (See entire chapter.) They, the spirits so communicating, have taught doctrines and moral precepts as sound and pure as those presented by any of the five hundred religions that prevail on the globe and whilst they ignore ritual ceremonies and shadowy creeds, they regard "truth, justice and mercy as the weightier matters of the law."  
I make these remarks as preliminary to a notice of, and a brief response to, two sermons preached in the past fortnight by Mr. Hopson of Louisville and President Williams of Newburg, Ky., against Spiritualism. The texts relied on and quoted with the strongest approbation in the Old Testament, were 1st Deuteronomy 1, 2, 3, and chap. 18: 10, 11, and 12. In those necromancy, or communion with the spirits of the dead, is said to be forbidden by the word of God.  
President Williams said, in connection with his explanatory remarks on the above text: "That prohibition of anything by the ancient Scriptures is sufficient prohibition at the present time;" and further, that "the Jewish and Christian writers universally regard them, the spirits that communicate with mortals as evil and only evil." "That all good spirits were forbidden to communicate."  
If his assumptions are true, we should certainly make Deuteronomy one of our legal text-books, and make the series amendments to our statutes. We could not pick up chips, nor kindle a fire, nor cook a meal on Sunday. We are forbidden to eat pork, and many other things tolerated in Christian communities.  
Perhaps even the fair sex would raise a voice of protest against the enforcement of the divorce laws embodied in 24th chapter of Deuteronomy 1, 2, 3, and 4, verses, which allow a husband to divorce his wife and send her without alimony from his home. Should she "find no favor in his sight," and says that the second husband may do like wise, "if he hates her."  
Regarding as honest, Brother Hopson's determined hostility to the Free Love notions which he intimates belong to the Spiritualists, I would respectfully ask him if it is any worse than the Mosaic law on that subject, and what apology he can offer for said statute.  
He also asserts that the free love notions attributed to the Spiritualists is a slanderous aspersion, and has been repudiated by the resolutions of the National Convention of Spiritualists, without a dissenting voice. I had supposed that the

levitical law had passed away with the inauguration of the Christian era. Christ certainly repudiated the law, interdicting spiritual intercourse as he did many other Mosaic statutes, and taught the propriety of angelic association by introducing his apostles to Moses and Elias on the Mount. They often came and strengthened him by their advice and influence.  
Paul only echoed the same sentiment of approval in the 12th chapter of Corinthians when he said the spiritual gifts therein described were to be coveted.  
The gentleman's theory that no good spirit has been permitted to communicate would require him to strike from the Bible the entire book of Revelations. I is only a vision shown to John, and described by an angel who said he was one of the prophets, and hence one "whom the living call dead." In the 1st chapter of Revelations, it is recorded, "I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."  
We there ascertain that the angel that communicated with John distinctly stated that he was one of the prophets, and hence his angel was the spirit of a man that once existed in the form or flesh.  
Having demonstrated the origin of one angel I assume that they all have one common origin. That hypothesis is based on science and supported and illustrated by all the analogies of nature.  
That single fact contradicts Mr. Hopson's assertions that the spirit of one that has died has communicated; and also the assertions of President Williams that the spirit that communicates with the inhabitants of earth are all evil and only evil. As it is a matter between themselves and their infallible book, I leave them to reconcile their assertions with its truth.  
After Moses' intercession of spirit communion in the act of the Sadducees who believed not in angel, or spirit, or immortality, developed as its legitimate result; and even Solomon uttered his assertions that human life closed with the death struggle, and that no future existed for the human soul.  
See Ecclesiastes 9th, 5th verse.  
Ecclesiastes 12th, 18, 20, 21, verse.  
Job 7th, 9th verse.  
And so it continues at the present time. The Christian Church is deficient in faith in the future existence, and is indebted to Spiritualism as Brother Williams acknowledged, for the demonstration of the immortality of the soul, and renewal of its dying faith in that regard.  
I now pass on to a brief notice of the scripture quoted in the New Testament. They are found in 1st Mark 16th verse, 1st Corinthians 13th, 20, 21, verse; Timothy, 4th, 1, 2, 3, verse.  
The substance of the above texts is that Christ cast out devils, out of certain persons, and that in the latter days some shall depart from the faith giving heed to seducing spirits and the doctrines of Devils forbidding to marry, many eat meats, &c. (See 4th ch., Timothy.) And they proceed to assert that these texts describe and apply to the spiritual manifestations of the present age, and that they are all the work of demons; and that the spirits that communicate are not the persons that they say they are. Mr. Williams asserted "that it is impossible to demonstrate the identity of any spirit, and that even if they speak the truth it give good advice, it is a political future event, you cannot rely on them."  
The quotations from 1st Timothy 4th, 1, 2, 3, verse is unduly private advice given to Timothy, and has exclusive reference to matters arising in those days. Besides the spirit ualists have neither forbidden marriage nor the eating of meats which especially states as he latter times or days does not apply to the present age. Nearly all the apostolic writers speak of it as applicable to the age and generation in then living. See Acts 2d, 17, and 18 verse.  
If all of Timothy's instructions there are some strange propositions stated therein: See 1st Timothy 5th, 9, 10, 11, and 12 verse. By it the clergy are expressly forbidden to take any widow into the church under seventy years of age. Young widows are to be refused all church privileges, because, as it is alleged, "they will marry, having damnation because they have cast off their first love." I therefore state it is a query of credulity to the clergy; it is not a sin to take a widow under seventy years old into the church, or officiate at her marriage; I trust that some of the clergy will shed the light of their genius on that proposition, and warn their brethren from making any further departure from the writers word.  
It one part of said epistle is quoted as authority, the other parts are equally so. If one has been one date, by what rule of construction is another part to be quoted as authority?  
It is said in holy writ, that Saint Michael would not bring a railing accusation even against the Devil, and I do hope and trust the clergy, before they make a regular consignment of us to the damnation they say we merit, will at least try us by a reasonable criterion, particularly as we find it recorded in the same volume they quote as authority against us.  
When Christ commissioned his apostles to preach the gospel, he commanded them, to go into all the world, and preach it to every creature; and he assured them that he would be with them unto the end of the world. He moreover asserted that "his signs should follow them that believe; in my name they shall cast out Devils; they shall take up serpents, and if they drink anything deadly, it shall not hurt them; and that those who believed on him should do greater works than he did." See Matthew, 28th, 19 and 20, verse; Luke 10th, 15, 17, and 18, verses. John 14th, 13, verse.

I assume that the world has not yet come to an end, and that the promise of Christ to those who are his disciples has not failed. See 2 Acts, 38, 39, verses. I therefore demand of those who, standing in the sacred desk, hurl their anathemas at the Spiritualists, condemning us to perdition in the future and to contempt and obloquy in the community, that they demonstrate by the scripture tests they are the elect of God, and cast out the Devils of the present time. The promise made and the power given to them are clear and distinct, and if they decline to be tried by the words and criterion of their own, I protest, in the name of all that is honorable, equitable and christian like, against their continued aspersions cast on others.  
In Europe, the Catholic priesthood have tried the experiment, and numbered even their Bishops, to exorcise the demon they all yet have a possession of our medium, but utterly failed to produce the result they anticipated.  
The phenomena of Spiritualism are all demonstrated facts, and if science or the sectarian churches attack it, we have the right to have their objections tested in some practical method. "The gift of the Holy Spirit was promised to as many as the Lord God should call." If they profess to be called of God, let them demonstrate its power to belong to them. In truth, all religions have originated through the angel word. We are assured that even the law of Moses came through the ministry of angels (See Acts ch., 7-53 verses.) And that, even under their superior dispensation, all spirits are sent forth to minister to mortal wants. Hebrews, ch. 1, 14, verse.  
It is very easy to denounce any spiritual manifestation and say it is of the devil. It is not by any means a new argument. The Jewish priesthood asserted that Christ wrought his miracles by the assistance of Beelzebub. I believe there was one honorable exception, Gamaliel, who said: "Let it all alone; if this counsel or this work be of men, it will come to nought; but if it be of God, we cannot overthrow it." Acts, chap. 5: 33, 39 verse. I commend his advice to my christian friends.  
In reviewing the author by I have referred to, we find that Paul believed it was proper to covet many spiritual gifts, and amongst others that of discernment of spirits. Pray, what is a discernment of spirits? Certainly one who sees and describes them to you. Thousands of such persons exist to-day, who see spirits and describe them to you accurately, that you recognize them as kindred and friends, who have passed beyond the veil. That is only one method of recognition, and if they can communicate their names and circumstances connected with their earth-life, it is only another means of establishing their identity and proving the immortality of the soul. If the one method of effecting that object is approved, why should the other be denounced as irrelevant?  
The telegraph at one time was considered impracticable and visionary; to-day it spans the world and connects continents, and is regarded as useful and necessary. In the same manner the spiritual telegraph has become an established institution, and no human power can destroy the batteries that work it or suppress the intelligence it brings.  
I believe many prophecies point to this era as the time when a great change is to come to the world politically, socially and religiously. I believe that the millennial age sung of by the poets and spoken of by prophets, is dawning; and that very soon "all will know God, from the least to the greatest," through an angelic ministry, "and require no one to teach them." See Jeremiah 31st chap., 34, 36, verse. Spiritualism, without any special organization or priesthood, without any unwarmed fund to promote its operation, denounced by the clergy and ridiculed by the political press, has, in the past twenty years, made a most triumphant march, not only on this continent, but every where on this globe. According to the report of the Catholic Bishops, who convened at Baltimore two years ago, we already outnumber in the United States, all the other Christian sects.  
We have no infallible Pope's and no infallible Bibles. We seek for Truth every where, and acknowledge its demonstrated authority alone. We believe in the great spiritual presence called God, and reverence him as the common father of all humanity. We believe as the apostle said, that he dwells in an approachable light, and that no man hath seen him, or can see, or hath heard his voice. We believe that the Bible, so far as it is a revelation, came through the angels only, as the present communications come through them at the present time.  
See Acts, chap. 7: 53 verse; John, 1st chap.: 18 verse; Hebrews, chap. 14 verse; John, 5th chap.: 37 verse; 1st Tim., 6th chap., 18 verse.  
We believe that at the change called death, we pass at once into the spiritual world, and have as our inheritance what knowledge we have acquired, and are entitled to position in the mansions of our Father, according to the development of our moral status in earth-life. That we are subject to this law of progression there as here, and that our condition and improvement will depend on our efforts in that world as in this. We believe that we carry with us the memory of every act of duty performed or neglected, and that for all sins against conscience and right, we will suffer in remorse of feeling and degradation of condition. We believe that every soul will be eventually purified, and become good and holy.  
Ours is the only religion that is supported by existing evidences, and which by its just and equitable doctrines of a future state vindicates the character of God, and persuades by the strongest of all motives to a just, moral and honest life. All other religions require reason to be immolated on the altar of a blind faith, and crucifies him that questions its truth or

dares to enquire into its mysteries. We alone say come and examine the facts that constitute the basis of our faith, and also the moral teaching of our religion; pass them all through the crucible of your heart and your brain, and accept and believe only what the highest reason and the holiest affection of your nature entirely endorse.  
"Give the Devil his Due."  
BROTHER JONES:—The above is a caption under which N. Kinney took occasion in your issue of the 10th inst., to denounce Charles Foster's mediumship; but contrary to the injunction of his caption, he does not give the devil half his due.  
We read of cases every day, resembling in nature the complaint of Mr. Kinney, which is, that he supposed he had been humbugged by Foster, and not by the spirit or spirits controlling his organism. Why doesn't he denounce the spirit manifesting? Persons familiar with the spiritual phenomena, know that spirits often deceive; that they retain to a great extent the evil propensities they had while in the form. But instead of attributing the evil to the spirit from which it undoubtedly originated, he has unjustly denounced Foster, one of the best test mediums in America, without knowing whether the medium or the spirit had been at fault.  
To illustrate—a few months ago I visited Mrs. Pell, a trance medium, at that time residing in this city, who promised me a few evenings previously to this visit, that I would call on her Thursday evening, at eight o'clock, (the time having been appointed by the spirits, with whom I wished to commune) she would give me communion with a number of spirits. Of course, I was in a state of suspense until the time arrived. On the day and hour appointed, I visited her with the firm belief that I was to have the desired communion. I may here remark that the medium in question, is incapable of deceit or falsehood, and that she meant what she said. She went into the trance about five minutes after eight o'clock, but did not recognize me, as she most assuredly would have done, had she been controlled by friends or relatives of mine. She at last seemed to know me, and shook my hand very cordially, stating that it had been a long time since she had seen me last, and telling me that she hardly knew me. I desired to know the name of this long departed friend, and was surprised to hear the name of one with whom I had never had an acquaintance; and one of whom I had never heard before. The spirit persisted in asserting that he knew me; that he had been a schoolmate of mine, and that my name was other than the one by which my parents knew me—all of which I knew to be false. Could I attribute this to the medium? It was not the medium at fault, it was the spirit. An evil spirit had taken possession of her organism, and the spirits that had promised me communion could not control, as they afterward asserted.  
The lady had given me tests previously, that no living person could have given otherwise than through the instrumentality of a spiritual aid, and I therefore knew the medium to be genuine.  
I think Brother Kinney will yet find that he has been guilty of as much injustice toward Foster, as was Moses Hull, in his denunciation of the mediumship of Mrs. Moliere. Spirits of such organizations delight to lead those astray, whose faith is not in full and beautiful bloom—and I think that if Brother Kinney had given the matter a second thought, he would not have published an article of such a denunciatory character, and one that was capable of so much harm.  
The major portion of your readers will agree with your editorial comment on the subject, I think, for the JOURNAL is seldom wrong, or never, but battles ever for the right.  
Fraternally  
Paducah, Ky.  
LENS S. GLYER.  
From the South.  
A Texas paper called *The Vindicator*, which says it is "A Straightout Radical," breaks out in the following sensational style:—  
In olden times parents used to pray for rain when a drought threatened to destroy the crops; and even now when public calamities—such as epidemics, yellow fever, and cholera morbus, &c., &c., beset their terrible pestilence upon the air; when ships wreck starve the crew and passengers in the face far out in the unfathomable ocean, men and women bow down before the invisible Power and call in God to help them. They beseech Him to send rain; to appease the pestilence and to still the storm.  
It does appear to us that the red hand of the assassin is abroad in our midst. It does seem to us that the thirst of human blood and human sacrifice is terrible and appalling; and fully justifies every praying man and woman who may have the remotest confidence in the efficacy of adjuration at the feet of the Infinite, to cry out at once to Him to stay the hand of the slayer.  
What are the Gospel preachers doing? Spinning attenuated threads about babies; about dipping and pouring and sprinkling; about original sin and total depravity; about winged and feathered angels and clove footed, tail furnished devils.  
Better, far better, to be calling on God to help the Radical police to catch the thieves and cut-throats. Better, a thousand times better, be invoking Jehovah's Omnipotence to sway the minds of recreant democratic James in murder trials.  
Then, these white cravated gentry would be doing God service and humanity a favor.











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A SEARCH AFTER GOD.

Does Design in Nature Indicate the Existence of a God,
NUMBER TWENTY-ONE.

We left the Hallstone, in a previous article, holding a very interesting conversation with a Philosopher who was Searching after God, and we are willing to admit that the ideas therein advanced are calculated to greatly perplex us, for they seem to abolish all supervising intelligence in Nature. We see the blind sun, deaf atmosphere, and thoughtless water, uniting their energies, and producing a perfect sphere, which bears evidence of a design,—not to us as great an extent, perhaps, as many works of art, yet enough to indicate a Designer. But the assertion will be made that these elements are controlled by God; that behind them, or impregnated with them, is God.

Now we desire to carry on the dialogue still farther between the elements and the Philosopher, in regard to this matter.

Philosopher.—I am willing to admit that your argument is ingenious, and your conclusions seemingly true. I desire to read to you from "Arabia," by Andrew Jackson Davis. There are truths advanced therein that you will be unable to refute.

Hallstone.—Proceed.

Philosopher.—I read from the 217th page as follows: "I survey my right hand; it has five fingers. I look at my left; it has five also. There is another member of an algebraic equation. This is singular. I turn down to each foot, and on each behind five toes. There is another equation. This is still more singular. I then think of my bodily senses; there are five again. The wonder is increasing. And now all the millions of my fellow men rise up before the mind's eye—and in rapid succession. Let the countless millions of millions that have lived and died pass along the great world stage, in the view of astonished meditation; and they all, with unimportant exceptions, possess the miraculous five fingers on each hand, five toes on each foot, and glorious five senses. If this be not a God-announcing miracle, then is human reason itself a dream, and all truth a worthless fiction."

"But let me apply to myself the rigorous doctrine of the calculation of chances, let I suffer my judgment to be deceived by undue excitement of the organ of wonder.
"In this calculation of chances, let me bear in mind an ingenious remark of Archbishop Whately, that the probability of any supposition is not to be estimated by itself, singly, but by means of a comparison with each of its alternatives."

"Now, there are but two suppositions possible, as to this mysterious combination in the human organism, by which the number five is five times repeated, not only in myself, but in all the myriads of mankind. For these wondrous equations there must be a Cause; and that Cause, whatever may be its nature, and by whatsoever name you see fit to express its existence, be it necessity, law, order, physical force, or God, must either possess intelligence to perceive its own marvelous results, or else be destitute of such intelligence, and work blindly through all its processes. There is no means to evade the force of this statement. These two are positively the only alternatives which logic allows us, for in abstract, definitive division, a perfect affirmation and negation always exhausts the subject divided. Every thing in the whole compass of thought, must be either a tree or not a tree; and as there is nothing that can be neither, so nothing can be both at the same time. Just so every Cause or assemblage of Causes, must possess intelligence or not.

"Therefore this wonderful combination of five must be produced by either a rational Cause or one wholly irrational—by a Cause that can perceive the relations of number or otherwise—in fine, by a Cause that can count, or one that cannot count five, or any other numerical amount whatsoever."

"Let me now assume the first alternative. If the Cause that arranged the relations of my several organs be sufficiently intelligent to understand the mathematical harmonies, then all is

luminous. There is no chance to be calculated against their production, since he who comprehends the relations of number, can, of course evolve such relations to any extent, and indefinitely, nay, infinitely, if he be granted to be infinite himself.

"Let me now take up the only remaining alternative which the given case permits.
'I will assume that the Cause, call it what you please, which produced this even combination of five on my hands, feet, and in my corporeal senses, be not mathematical mind at all, but unconscious force—what, on such a supposition, are the chances against one single combination of five in a pair? Let the fixed laws of eternal mathematics answer the question. Suppose we had two dice with five faces each, marked in arithmetical order, one, two, three, four, five; we shake them in a box—what are the chances against turning up the number five on each? Every gambler will answer, 'the chances against such an event are just twenty-five; the square of the numbers on the several faces; or the total number of ways in which two separate series of five can possibly be arranged.'"

"Apply this analysis to the given case of the human organism. If the Cause which made me, man, be indeed destitute of mathematical reason, the chances against my possessing five fingers on each hand are twenty-five; and the five toes on each foot, and the chances are six hundred and twenty-five; then incorporate into the calculation the five senses, and the chances are three thousand one hundred and twenty-five. Let me now get a larger sheet, for the full flow of infinite numbers is fast pouring in upon me. Now calculate the chances against this number of five in two millions; they swell to the enormous sum of the number seven hundred and sixty-five thousand and six hundred and twenty-five. Then calculate the chances for four men like myself. They will be the square of the last number, and so on forever. But the immense sums overpower all the most magnificient processes of our algebra, and no logarithmic abbreviations can aid us to grasp what soon stretches into infinity."

"The attempt to apply the calculation to all the innumerable millions of mankind now living, and all that have lived and passed away, were as idle as to essay the enumeration of sunbeams shed during sixty centuries of solar years. The algebra of an archangel, with infinite space for his balanc-sheet, and eternity for the period of solution, were insufficient, perhaps, for the overwhelming computation."

"I would advise the atheist, before he dare grapple in this argument, to refresh his memory with the doctrine of the calculation of chances, in his favorite La Place—or, at least, look in to his common arithmetician. Nay, a squint at the however profound, with Fichte, Hegel, or other German mystics, will avail him aught in such an inquiry as the present."

"In relation to my single self I might pursue the subject much further. Throughout all the members of my body there runs a wondrous duality—in my eyes, arms, hands, feet, ribs, and the convolutions of the brain, where equal numbers balance each other."

"The simple question that settles the controversy on its true basis is this: Could any cause without the intellect to perceive, the reason to count, produce all these invariable equations? Shrink not, I beseech thee, O my brother! The infinite hopes hang upon it, and all time and eternity—the life everlasting, and the loves dearer than life itself. Fly not for refuge to barren logic-machines. It will not thus be resolved. Answer me not that these are only the effects of law! Say not, with Ralph Waldo Emerson (who thus responded when I presented the demonstration in private conversation), that 'It is order which does all this!' That is no solution of the problem at all, but only a statement in a different form. The enigma cannot be read by a mere repetition of the same idea couched in other words. The difficulty remains as inexplicable as ever. For these equations, this sublime, universal harmony, is the order itself—neither more nor less. Could the order constitute itself? Can there be order without intellect?"

Now refute these positions if you can. How futile will be your efforts! Your logic will amount to nothing, when aimed at the facts just read.

Hallstone.—His arguments are ingenious; his conclusions so nicely drawn that one is inclined to believe he is correct. I do not desire to bandy words with one of earth's favorite sons. His mind is colossal; his ideas grand; his conclusions well calculated to fill the most skillful logician. Now, Philosopher, I do not see, hear, feel, or think. Those forces which unite their power in my construction possess none of the attributes that distinguish humanity. But a few hours ago I was a mass of water. I was lifted from my position, in the form of mist, made into a cloud, then into a perfect sphere. Could blind chance do all this,—compel me to pass through so many wonderful changes, and to finally bear no resemblance to the cloud, the mist, or the water? I am a perfect sphere—yet those forces engaged in my construction are blind, thoughtless, and have no care for the morrow. If there had been no sun, there would have been no mist, no cloud, no body like myself. I am simple in my construction, yet bear evidence of a design. Now, if a God, he must be universal, must fill all space. The question now arises, in what relation does he stand to matter? Is he outside of it? If he is impregnated with every part of it, where is the center—where the focus of mind where thoughts are formed? If, too, God possesses all power, then, when the animalcules of water move, it must be in obedience to that power, and also when the midnight assassin raises the dagger to strike down a victim, it must be God's power which he is using. If matter has a certain tendency as manifested in my formation, it must be given through Mr. Davis' God. I am a solid substance now; was once water, and then mist. Was I formed through certain tendencies of my own innate nature, or through the power of God? I am eternal; I always existed. Davis' God is also eternal. Now if God possesses intelligence, he certainly has it combined the same as man, for without the organs of sense there could be no intelligence. Therefore he sees, hears, feels, and is only a man on a large scale; hence cannot be infinite. If we see evidence of design in man, on account of his fingers, toes, eyes, ears, etc., we must be able to trace him to the mind that conceived them. That mind cannot pervade all space, and yet retain its consciousness, its individuality. There is no individuality in that which is in every thing. If no individuality, how a God? If God is omnipresent, he is in all things. If he caused matter to move, so as to make man, he is within man just the same as in unorganized matter. The very fact of his omnipresence shows that he is in all conditions of life. If, however, he

is outside of matter, he must exist in an organized state. Now, can there be intelligence without sense, or sense without the organs of sense? Can God diffuse thought? If there is no organized God, then he exists in all things. If he is eternally existed, he could not have been organized. God cannot stand in the relation of an organizer, when he is omnipresent. The organizer must be independent of that which he constructs, or he is simply constructing himself, and in the flower, would be the form of the flower; in the snake, the form of the snake,—in fact, God would be compelled to assume the form of that which he creates. If he is incorporated with all things, he must move when they move, stand still when they do so,—or when a part are in motion and others at rest, he is assuming just the condition that they do. By his omnipresence he places himself in curious relations, and is compelled to assume the shape of that which he creates. You can come to no other conclusion.

If, however, he is a personal being, he has organs of sense, and can see, hear and feel, and resembles man, and is independent of his works. Man invariably stands independent of his work. He can build a house, construct an intricate piece of machinery, or dig canals and build railroads. With Nature it is different. The trees, flowers and grass grow, and the process of their development is but little understood by man. I grew from that mist,—am in one sense a growth. No God ever formed me. I was once soil; I am now hard. I could once nourish plants, now I can only freeze them. I tell you the elements unite to form the flower of which this eminent writer speaks. This tendency is inherent in them. That tendency can not see, hear, smell, or think, any more than the cloud, out of which I was formed. You may say God gave to matter this tendency. That would imply the absolute creation of some thing, which is impossible. The water, the atmosphere and sun, unite to form me. None of the rest of the elements interfere. We possess an affinity for each other. Two negatives repel—they can not unite to form anything.

Now how does the earth form the flower? Simply by certain elements uniting that have an affinity for each other. They are formed on precisely the same principle that I am, the hailstone. Now, Brother Davis argues that nothing but intelligence to conceive could have made all things. In regard to the inherent properties of matter, I know nothing. This change from a mist to a solid substance, such as you see, is as miraculous as the growth of a flower. View me! I enter into all conditions of animal and vegetable life. As mist I assisted in unfolding the hailstones and snowflakes; as raindrops, I give to the flower its rainbow tints; as water, I assist materially in making man. Oxygen and hydrogen united, form water, mist, snowflakes, and hailstones. In the snowflake are beautiful crystals which bear evidence of a design. Indeed, you can find ice which resembles a vegetable growth. In all conditions of life, you will find water. What is your body? Mostly water. Supposing you weigh one hundred and fifty pounds, about one hundred and twenty pounds of the same is water. I will analyze you; here are the figures:

Table with 4 columns: Element, lbs., ozs., grs.
Oxygen ..... 107 0 0
Hydrogen ..... 13 0 0
Carbon ..... 21 0 0
Nitrogen ..... 8 0 0
Phosphorus ..... 1 12 190
Calcium ..... 2 0 0
Sulphur ..... 0 2 219
Fluorine ..... 0 2 0
Chlorine ..... 0 2 47
Sodium ..... 0 2 118
Iron ..... 0 0 100
Potassium ..... 0 0 290
Magnesium ..... 0 0 12
Silicon ..... 0 0 2

You, sir, carry around about fourteen gallons of water; iron enough to make a common pen-knife blade; phosphorus enough to make five thousand of the ordinary two-cent packages of friction matches, and sulphur enough to make an orthodox hell for an infant; magnesium enough to create a light which under favorable conditions, could be seen a distance of fifteen miles; water enough to form a million of snowflakes, while the hydrogen could be solidified, and made a powerful weapon of self-defense. Besides that, you have within you thirty-seven well defined animals, varying in size from the one-thousandth of an inch to six inches in length. You are a walking menagerie, and if all the animals within you could be seen, you would become the greatest living curiosity in the world. Now, the question is, where is the intelligence that conceived all this? It outside of matter, it is individualized. If incorporated with matter, then it takes form with matter, and if essential to impart to man all the characteristics he possesses, it must be required to sustain him—hence man is nothing more or less than a part of God, and when man acts, God acts. You see my method of reasoning, Philosopher.

Philosopher.—I am puzzled. Your reasoning confounds me. Proceed!

Hallstone.—Again: If intelligence conceived all this to which our esteemed Brother Davis alludes, it is independent of, or connected with, matter. If independent of matter, it is individualized. If connected with matter, then all manifestations we see, are a part of God. Now, if God is omnipresent, he only has form as matter takes form. If he has form only as matter takes form, he then thinks only as thought is developed in man. Then God's power to conceive, is only developed through the instrumentality of man.

TO BE CONTINUED.
SPIRIT POWER IN HEALING.—We have upon our table several testimonials of the wonderful powers possessed by spirits for healing the sick, as manifested through the mediumship of Mrs. A. H. R. Binson, which we shall publish from time to time as space will admit. Still, it is to be said that all types of diseases seem to be readily cured—generally with a single treatment prescribed by letter, as readily as when the patient is present.

A Great Wrong.
A Sensation at Aurora.

The Rev. J. A. Holt, a Universalist minister from Belvidere, was arrested at the depot, in this city, to day, for an outrageous exposure of his person. The ladies waiting room was well filled with persons, waiting for the arrival of the morning express from Chicago, when the set was committed. He was taken before one of the city magistrates, and fined \$50. He defended himself before the court, but did not deny it positively. He had returned from some place down the road, where he had been giving a course of lectures. He had formerly been a Methodist minister, and is quite good looking. The whole affair is a mystery. But for the advice of some of our best men, he would have been lynched, as the room had many ladies in it—the wives and daughters of our most respected citizens.

REMARKS.—We have not the remotest doubt but that the foregoing sensational article, which we clip from the Chicago Daily Tribune has, and is, doing great wrong to an honorable and innocent man.

We know nothing personally of R. v. S. A. Holt referred to in the article, but from our knowledge of human nature, and the fact that he is pastor over a Universalist society at Belvidere, Ill., and in fellowship with the Universalists of this state, it is prima facie in our mind that he was guilty of no such offence as charged against him.

No man of ordinary intelligence and moral standing in society, would wantonly be guilty of such an offence. Certainly there was no inducement, and nothing to be gained, but much to be lost.

Was this legal hearing had in a corner, and was it conducted in a manner to bring an honorable gentleman into disgrace, and that, too, within a stone's throw of many of his household of faith? Where were Hon. A. R. Allen and W. D. Brady, old and staunch Universalists of a half-century, and the pillars of the First Universalist Church of Aurora; and where was Dr. Forrester, the able and eloquent pastor of that church? Why were they not there to defend, or at least, to see that their brother, who was suffering worse, aye, a thousand times worse, than the bruised and wounded, to whom the "G. of S. maritima" ministered, had a fair trial? The notice precludes the idea of a single friend being present to aid him. On the contrary, the mind is led to the conclusion that he found himself among desperadoes, who were ready to lynch him.

It is said, "He defended himself before the court, but did not deny it positively." "An outrageous exposure of his person," it is said, was the charge. Crime consists in the intent. No person of sound mind can presume that a person occupying such a position, could intentionally do so foolish a thing.

We have no higher veneration for a minister of the gospel than for other equally honorable men, but we do, in the name of justice and a common humanity, protest against such trials, and against such reproach being heaped upon any man under circumstances such as are developed in the article referred to, and we hope to see the matter properly ventilated in the New Covenant, the Universalist organ of the Northwest; and it will give us great pleasure, to aid that paper in placing the subject before the public in such a manner, as to do justice, in ab solving the Rev. S. A. Holt from all censure, as we doubt not the facts will warrant such a conclusion.

D. W. Hull Among the Mormons.

D. W. Hull has been a journeying among the Mormons. He had an interesting interview with the editors of the Salt Lake Tribune, was gazed at with pleasure by them, and entertained in the most hospitable manner. The fact of it, he is glorified by the editors of that paper, in a manner that excited our admiration—and they have our thanks for the special favors bestowed upon him. He then visited Brigham Young, was interviewed by his wives, admired by his daughters, one of whom lavished upon him her sweetest smiles, and said, "Verily D. W. H., I like you." He visited numerous families in Salt Lake City—dined with all the notables, and was a general object of commotion. He gazed at the mountains, at the valleys, at the rivers and lakes, at the divine institutions, and was hilarious at the beauty of the scenes around him. He visited Brigham's Harem, and while some admired his boldness, others said that his philosophy was absurd, his mind erratic, his brain visionary, and in the altercation that occurred, our friend was torn in fragments, and then consigned to the burning embers of a large furnace—all of which, in one sense, is false, as our friend is in Mass., lecturing, dealing heavy blows against old theology, a d attracting general attention—it was his address that we refered to, which we published some time ago, and which was copied in full in the Salt Lake Tribune, and had a general circulation throughout Utah. Thus the finale has saved a severe shock to the nervous system of our Sister, Mrs. D. W. Hull, who is an excellent psychometrist, and saved an unnecessary expenditure of breath, on the part of Spiritualists, in the statement, "Our cause has lost one of its most noble advocates." D. W. H. is one of our regular contributors, and by so being, he goes forth in a metropolitan sheet, having the satisfaction of knowing that his thoughts are read by not less than 100,000.

Errors Cheerfully Corrected.

We have reason to believe that some letters received by us from correspondents, calling attention to errors, have not been properly corrected by the clerk, to whom they were referred for that purpose. Those who fail to find satisfactory corrections made, will very much oblige, by addressing Col. J. C. Bundy, our Secretary, stating the errors that may need correcting.

A beautiful gift, THE VOICES, by Warren Sumner Barlow.

Who Will Remember the Publisher?

We know we have true friends scattered broadcast throughout the world; and while we know that fact, it will be a source of great satisfaction, to have a more realizing reminder of the same, by a substantial new subscription from each one, for some poor friend, whom each subscriber must have somewhere, who has never read the RELIGIO-PHILOSOPHICAL JOURNAL, but who would be greatly profited by a year's perusal of it.

Other friends will make us renew our efforts with redoubled vigor, by making us a present of what is now our due for arrearsages on the JOURNAL.

We are expecting to be greeted with great baskets full of letters, about New Years. Remember, this number closes the year 1870. The next number will contain a New Years' greeting. Let us work together, friends, and cheer each other's souls in this great and glorious career of spirit communication.

Personal and Local.

—Brother Joseph Baker—angels pity and God bless him—writes to us as follows: "I am thankful to you for your kind notices of me and my condition. My health is no better. I am weak and unsteady in nerve and suffer pain. I send you a notice of receipts which you can put in shape, and publish if you please.
Amount received:
Messrs. James Miles, Ward, Witham, and O. Guernsey, a load of coal. .... \$1 00
Mrs. M. J. Wilcoxson. .... 1 00
E. C. Philadelphia. .... 1 00
Edward Fier, Fond du Lac. .... 50 00
E. Terry, New York. .... 50 00
"Charity," Hartford, Conn. .... 25 00
"Stranger," Ohio. .... 25 00
I have the sympathy of many friends and brothers. I tender my sincere thanks to all for kindnesses."
Jamestown, Wis.

If you want a good common sense book on health, procure a copy of "Health by Good Living," by W. W. Hall, M. D. That the book meets a popular want is evinced by the fact that over 15,000 have been sold the past year. Price, postage paid, \$1.75. For sale at the office of this paper.

—Warren Chase writes that "the lectures in St. Louis are being well sustained and steadily growing in interest and importance, but as yet no move has been made toward an organization, and no need of it seems yet to call for action. We are in favor of organization, both local and general, but if the movement be made before there is a suitable demand for it, the experience has been a failure to secure the advantages which are sought by it. Premature births are often successful, but are difficult to manage, and we think rather more so in this than in some other departments of life."

"The Fountain, with Jets of New Meaning," by A. J. Davis, don't go off our shelves in jets, but in a continued stream, and the sale is increasing.

—Thank you, Brother White, for that "clipping."—We learn from a private letter to Dr. Antle that Mrs. Dr. McMahon, who cared her little boy of a troublesome lameness, frequently sees spirits. She has often seen the spirit of her father. He has spoken to her, and so have other spirits. Lately we published a full account of her remarkable cure.

—W. W. Lyon sends one dollar to apply on his subscription, but fails to give his post office address.

—Procure a copy of "The Voices," bound superbly and with gilt edges, as a holiday present for your friends—only a few copies left, in this style. Price with gilt edges, \$1.25; plain edge \$1.25; postage 16 cents.

—Brother E. P. Wheaton, of Winteret, Iowa, writes: "We have a good field for some able medium or lecturer to illustrate the spiritual realm in our midst. The old brimstone is completely played out. Out of the six 'well fired' pagodas in our town, only two of them, N. S. Presbyterians, and Mrs. McLaughlin, can raise sufficient money, I think here, to keep them running. It's a glorious time to pick in. 'Hil Lord, or I perish,' is the cry. Come down and help us, all hands."

—Thank you, Brother Barrett, for favors received.

—A paper published at Decatur, says: "Mrs. Billou, a lecturer on Spiritualism, has been holding meetings at Smith's Opera House during the past week. We learn that Mrs. B. is a very pleasing speaker, and that she has been greeted by fair audiences."

—Have you read "The Bible in the Balance?"

—A late number of the Cincinnati Commercial contains the following: "The Rev. Hoace Cook, of eloquent fame, got drunk on Saturday. The police at twelve o'clock found him lumbering in the gutter of the abominable Twenty-third street, in front of Jan Mace's saloon. The reverend gentleman was lectured and discharged by Justice O'x yesterday."

—M. O. Vander Cook will speak in Allegan during the month of January. He will make engagements for the spring months. His permanent address is Allegan, Mich.

—Brother Antle has our thanks for favors.

—Read the advertisement of Doty's Washing Machine, and the Universal Clothes Wringer, in another column.

—Prof. William Denton is one of our most prolific and successful writers. With his clear head and ready pen, he is doing a great work.

—A few years ago, a copy of the "Age of Reason" could not be found on sale in this city. Now, hundreds are sold every year from the office of this paper. The world wonders!

—Dr. Reiter of Waterloo, Iowa, writes: "Dr. D. O. Duke, is now delivering lectures in all the places he visits, and is doing a good and glorious work in healing both body and soul, and by his well timed remarks, and the wonderful cures he is making to back them up, he is paving the way for a bright future. For his name already is a synonym of success and will yet be a household word, and many will have reason to call him blessed for the benefits he has, and will yet bestow on sick and suffering humanity."

—Thank you, brother, for that Morning News.

—Brother F. W. Hatch, of Portland, Me., writes that Miss Nellie Davis has been lecturing there. She writes her addresses in a trance state, and then reads them to her audience.

—A Methodist preacher in Champaign, Ill., last Sabbath, in soliciting a collection for the Presiding Elder, was guilty of the following: "The stewards will pass around while the congregation sing 'All hail the power of Jesus' name, let angels prostrate fall,' and take up a collection." The collection proved insufficient.



"The History of Modern American Spiritualism," by Emma Hardinge...

According to fossilized orthodoxy, he is in hell, and devils are pulling him down...

Mrs. A. E. Mossop, of Dayton, Ohio, has been favoring the good people...

Miss Mary S. Jones, M. D., will receive calls to lecture in Vermont...

Mr. and Mrs. A. C. Woodruff, whose report may be found on another page...

The Lectures Club lately formed in Boston, is reviving constant sessions...

D. W. Hall is still in New England, actively engaged in the lecturing field...

The lectures at Crosby's Music Hall from the inspired lips of C. Francis Allen...

"How and Why I became a Spiritualist," a valuable literary work by Wash. A. Danksin...

The Indians have been accused to hold communion with the Spirit World...

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Philadelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail...

What has Spiritualism Done?

This question is often asked in derision by those who know little or nothing of it...

We have no idea that we shall be able to present many of the results of Spiritualism...

First.—The great overhaul of humanity which envelops the entire race, as a mass and tends to unfold its spirituality...

Second.—The spiritual influences which belong to particular nationalities and which operate more directly upon the rulers of the different nations...

Third.—Individual influences, either singly or in bands or circles, operating upon persons in the form...

We propose at this time to refer to the second of these. Some years ago, we received information from our friends...

He mother was startled by his answer, whilst the Emperor Nicholas turned pale. The Empress earnestly questioned the by as to the origin of this extraordinary thought...

On his accession to the throne, Alexander immediately sent for a man of eminent piety and honesty, as well as of a strong intellect...

Justin D. Fulton's congregation, the other night, prizes were offered for the best exhortation...

"A Revelation of the extraordinary Visitations of departed Spirits of Distinguished Men and Women of all Nations, through the Shakers..."

Resolved: That the Bible, King James' Version, is of divine authority and binding upon men...

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ings, who are attracted to each other on all the planes of their being, physically, mentally, and spiritually...

There is, however, a very wholesome custom in society, that such parties should make a public avowal of the same...

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Spiritualism in a Foreign Country—Arguments in its Defense—Interesting Statements connected with the Harmonical Philosophy.

To the Reverend the Synod of the Presbyterian Church of Otago and Southland.

MAY IT PLEASE YOUR REVEREND SYNOD:—I have taken the liberty of dedicating this short address to you.

First.—Because some of your number are enquiring after the subject of Spiritualism, and have thought it expedient to give public lectures thereon, and write essays in a publication entitled *The Evangelist*.

Second.—Because as teachers of religion, it is part of your duty to carefully study all that relates to man's immortal part, and a future state of existence.

Third.—Because many of your number, in common with the leaders of other religious sects, are, I fear, lamentably ignorant of the whole subject.

Hoping your Reverend Synod will look upon this Dedication with favour, I subscribe myself, Y<sup>r</sup> most obedient servant,

A SPIRITUALIST. Dunedin, New Zealand, 7 Jan. 11th, 1870.

One of the questions agitating the minds of the thinkers of the day is—what is Spiritualism? Is it a science? or is it legend and myth? Is it animism? or has it any affinity to electricity or to occult force? are ever and anon asked and answered, as was to be expected, in many ways. Spiritualists assert the existence of certain phenomena, and state theories for their appearance, while the non- or anti-Spiritualists, are divided in their opinions. It may be said by Spiritualists, really it is, and then examine some of the objections which have been urged against the spirit world theory.

The philosophy of Spiritualism may be summed up in the following assertions:—

First, That man is endowed with an immortal spirit.

Second, That after the death of the body this "spirit" finds itself in a new phase of existence.

Third, That in this state of existence, spirits manifest themselves to, and hold communications with, mankind, and thus demonstrate the reality of the immortality of the soul.

Fourth, That in spirit life there is progression as in life on earth.

To sum up, there is—First, Man's immortality. Second, Spirit communications. Third, Progression in spirit life.

The proof of these statements rests not on argument, nor on theory. The Spiritualists point to facts, though declaring at the same time, that their "creed is a fact and the most minute scrutiny, as being both logical and consistent. Some of the greatest men of the day are produced as witnesses to the following, among other facts, such as:—

1.—That matter, such as tables, chairs, etc., are moved by unseen influences.

2.—That intelligent communications are received to answers not without human agency, in a manner yet unexplained by any known laws.

3.—That voices are heard which do not appear to any one in the flesh, and that substances seen, called spirits.

The names of gentlemen of eminence who have identified themselves with Spiritualism, are sufficient to prove that, whatever it may be, it demands investigation. When such men as Whitely, Howitt, Lyndhurst, Dr. Elliott, Dr. Ashburner, Victor Hugo, Robert Chambers, Alfred Wallace, Gerald Massey, Professors De Morgan and Varley, Robert Buchanan, Teanyson, Garrison, Professor Huxley, Dalton, Maps and Judge Edwards, besides many eminent Continental scientists, have said they are Spiritualists, it will not do to try and explain the phenomena except on some rational basis. And when Spiritualists assert, that their creed is not new, that the wise in all ages have expressed their belief in, at all events, some of their tenets, that with Milton, many have expressed that:

"Millions of spiritual creatures walk the earth unwept, both when we wake and when we sleep."

Spiritualism assumes an importance which neither ridicule nor denunciation can get rid of. Moreover, the appeal is not to a system, or to a book however revered. It is to phenomena—to fact. Spiritualists do not say, "Believe," To all they say, "Come and see." "Prove all things, and hold fast to that which is good." Moreover, Spiritualism is not confined to a sect, nor to a race. Its creed is universal. In all nations, and among all religions it has its disciples. Believers in Spiritualism may differ in many respects, and hold various beliefs, but in the cardinal points of "immortality," "Progression," and "Communication," they are united.

The phenomena which all acknowledge, have been already stated; and as, when the objections are considered, they will be more fully referred to, it will now be necessary to state how these facts are met. There is no unanimity in the objectors' camp. There is one class who deny the phenomena, another who partially admit it; while some are even to be found who admit the facts to the full, and for various theories in explanation. Those who emphatically deny the existence of the most usual phenomena, such as table rapping, knocking, writing, music, instrumental playing, and inspirational will not be convinced by argument. They will admit nothing except that which is tangible to their senses. They must "feel the nail prints" and convince themselves by touch. To such it is useless to treat of the subject before they have experienced the phenomena. To tell them that there are thousands of facts that can only be proved by the testimony of others, is of no avail. "Let us see" is their retort. They imagine that the many learned men who have examined the subject, have not their penetration; some "mesmeric sleep" must have blunted their senses. Let these clever people appear, and Spiritualism will be exposed and "fanned out." Those savans have an opportunity of proving their sincerity in their own ability. Signor Damiani, an Italian of distinction, has recently published the following offers:—

"I challenge you, or either of you, (George Henry Lewes and Professor Tyndal) or any of the public, who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well known London banker, whom you or they may name, the sum of five hundred guineas, and I pledge myself to immediately deposit in the same bank a like amount—the ownership of such sum of one thousand guineas, to depend upon my proving by evidence sufficient to establish any fact in history, or in a criminal or civil court of justice."

"First—That intelligent communications and answers to questions put, proceed from dead and inert matter, in a manner inexplicable by any generally recognized law of nature."

"Secondly—That dead and inert matter does move without the aid of any mechanical, or known chemical agency, and in defiance of all the admitted laws of gravitation."

"That voices pertaining to no one in the flesh are heard to speak, and hold rational converse with man."

"A jury of twenty-four gentlemen, twelve to be chosen by each party, (such jury to consist exclusively of members of the learned professions and literary men,) to decide whether or not, the facts contained in the above propositions are conclusively proved per testes, i. e., by witnesses of established character. A majority of the twenty-four to decide. If the verdict be, that these facts have not been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be, that these facts are established, the thousand guineas to be mine."

"Secondly—Immediately upon the above being decided either way, I offer a like challenge of five hundred guineas, (to be met on the other side as above)—the ownership of this second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given by experiments conducted in the actual presence of the twenty-four gentlemen in this case likewise. In either case, the chances are to be conducted in any public or private building, which the jury may select, and which may be available for the purpose. The result of these challenges (if accepted and decided) to be advertised by the victorious party at the expense of the defeated party in all the London daily papers."

Here is an opportunity for those who talk of "jugglery," "chicanery," and "humbug," distinguishing themselves! Moreover, there are many mediums now, to whom they can go, and test the matter for themselves, and perhaps this is the proper mode of investigation.

There is, however, another class of objectors who do not use argument, but rest their main stay on ridicule. To them it is a subject of indelible and perpetual laughter. They, as a class, have always flourished in the world. There has never been a discovery, never an invention, but what these extraordinary wise people were the first to ridicule. As G. J. Van has 11, so may the Spiritists. I am attacked by two very opposite (7) yet, the scepticists and the know-nothings. Both laugh at me, calling me 'the frogs' croaking master.' Yet I know I have discovered one of the greatest forces in nature." But "ridicule" never yet proved a remedy or solved a problem. Laughter is the last resource of small minds; and used where a subject is stated to them that they cannot comprehend. What better than to exercise the risible faculties, when their minds get bewildered? What an air of self-importance it gives! Every quack knows the potency of ridicule, but when it is the mainstay of the anti-Spiritualists, most educated people will be inclined to question its power and influence. Besides these objectors, there is yet another, who make vast assertions, as a pamphlet recently published in Melbourne by Mr. Turner, is a sample of the "log" of this class. Mr. Turner makes the following four statements:—

"1. That the belief in such a power is not warranted by the results."

"2. That the nature of the testimony on which it relies for support is eminently unsatisfactory."

"3. That its teachings are vague, contradictory, often mercenary, and intricately confounded with fraud and chicanery."

"4. That its acceptance as an article of belief can only be accomplished by an entire surrender of our reasoning and inquiring faculties, and a practical denial of those fundamental cosmic laws, on which alone true science can rest."

Now, would it be believed, that Mr. Turner begins to prove his case by denying the existence of nine tenths of the phenomena which he pretends to explain? His explanation is, that the facts are, "a manifestation caused by a phase of hypnosis!" and "It has been justly said, that the very disposition to look for something out of the ordinary course of nature, makes one incapable for the time, of distinguishing what actually happens, from what is expected to happen." So that Mr. Turner, who has never witnessed any of the higher phenomena, while admitting the lower, has to talk of "stupefaction" and "hypnotism," and to explain the lower, uses of animal magnetism, mesmerism, od force, "or, whatever we call these mysterious phenomena, which have been almost reduced to a science by Riechenbach, etc." In fact, anything is better than admit the theory. As Mr. Turner's fourth statement means that Mr. Turner understands all the cosmic laws, and is as valuable an argument as the one urged against these very mysterious (7) forces he hesitates how to designate. There is nothing new but what the would-be scientific men, meet by saying, "But if this were true, a great many of our theories would be upset, and sooner than all that, why not state it is against the fundamental cosmic laws on which alone true science can rest. It is the old story of the Paduan professor of philosophy and Galileo. Look through the telescope—of course, not. It is against cosmic laws, and would be a surrender of "our reasoning and inquiring faculties."

There are, however, other objections offered, and theories attempted to be made out by scientific men; some say: (1) Spiritualism is od force, etc. (2) Animism. (3) The development of intelligencies by emanation from our bodies, who, without our knowing anything about it, form themselves into distinct personalities, who rap, write and carry on general conversation, make witty and moral observations—but think profoundly.

1.—Spiritualism can not be od force. Od force has no intelligence. It, at best, is simply matter; it has no life, has no knowledge; and wanting these, the phenomena are inexplicable on such a theory. It is somewhat strange that Riechenbach and Dr. Ashburner who have done so much to acquaint the public with the existence of "odyle," should have confessed themselves Spiritualists. Neither can electricity aid the anti-Spiritualists. The most noted electrical in Britain is an avowed Spiritualist. How can electricity act? It must be set in motion by some telegraphic communication; received, it is not caused by electricity; the electric fluid is only the medium, there must be the operators. But neither electricity, nor od force, nor any of these "mysterious" (?) forces, can explain one tithe of the occurrences at the seances. A musical instrument played by unseen operators, or ponderous bodies moved without touch, seem strange things for a mere force to perform.

2.—Then there is animism, or mind acting on mind. While granting that the action of "mind on mind," is but imperfectly understood, and that there exists a kind of brain telegraphy, that our savans are, as yet, totally ignorant of; yet this brain theory cannot account for one hundredth part of the phenomena nightly witnessed at Spiritual seances. This theory at once falls, if a communication is received, in answer to a mental question, of a nature which the questioner did not understand. To be of any avail in accounting for Spiritualism, it must be shown that the answer given to the verbal question, was known to the questioner. There are thousands of instances on record, in which the questioner was totally ignorant of the answer received. To take an example from Owen's "Footfalls": "The wife of Captain Wheatcroft, residing in Cambridge, dreamed she saw her husband (then in India). She immediately awoke, and looking up, she perceived the same figure standing by her bedside. He appeared in his uniform, etc. She did not sleep that night,.... In due course a telegram arrived, stating that Captain Wheatcroft had been killed before Lucknow, on the 15th of November. A certificate was obtained from the War Office to the same effect. Mr. Wilkinson, being informed of the incident, visited a friend, whose wife had, all her life, had perceptions of apparitions. He related to them the vision, when Mrs. N. suddenly said, "That must be the very person I saw on the evening we were talking of in India." In answer to Mr. Wilkinson's questions, she stated, she learned he had been killed in India, about nine o'clock in the evening by a wound in the breast. She did not recollect the date, but, on inquiry, she remembered she had paid a tradesman's bill on the same evening, and on bringing it to Mr. Wilkinson for inspection, the receipt bore date the 14th of November. Three months afterwards a letter was received from a friend of Captain Wheatcroft's, Captain G. C., wherein it was stated that the Captain had been killed on the 14th, not on the 15th, and that S. R. Collin Campbell's despatches were so far incorrect. The War Office corrected the mistake, and a new certificate was issued. Now this incident was of itself sufficient to show that animism cannot explain the phenomena. The "unreason" of this explanation is only on a par with others which anti-Spiritualists are in the habit of adducing.

3.—The last theory offered by scientific men which will at present be noticed, is one which does not require much argument to dispose of. It is nothing more than an attempt to make out that "emanations" from a certain number of living persons, become created into a distinct personality, endowed with human powers. The very fact that a distinct "personality" must be created for each seance, and that when the "emanations" cease, this newly created "individuality" must cease also, proves that some people will go any length to explain away Spiritualism sooner than admit its theory. When, however, it is remembered that the same "spirit" is present at different seances, and shows that it possesses "a memory," and relates incidents known only to a few, and not to those present, the absurdity of this last explanation becomes more plain. So much for the "explanation" offered by those who term themselves scientific men.

There are yet two objections urged against Spiritualism.

1.—That it is unscriptural, and from the Evil One.

2.—Granting that it is all that it pretends to be, what good is it? or the *cu bono* argument? It is useless to use this argument of being contrary to the Bible; may, when it is remembered how this class of objectors has been brought forward against almost all new discoveries of God's laws, it is dangerous. There was hardly ever a discovery or a reformation, but what was contrary to scripture, or instigated by what is termed the Devil.

Astronomy, chemistry, magnetism, all had to meet these objections; and even Christ's teaching was of Beelzebub! But Spiritualists are not afraid to meet those who urge such arguments. They assert that in all religions are to be found facts witnessing the truth of their creed, and that the Bible is a vast record of Spiritual manifestations. They point to the Urim and Thummim, to the interruption of Balaam on his way to curse the Hebrews (Num. 22: 24, 25), to the release of Samson (Jud. 15: 14, etc.), to what happened to Daniel (Dan. 10: 10), to that which occurred on the wall at Babel's tower, which so amazed his giddy company (Dan. 5) to the taking of Ezekiel by a lock of his hair, and the lifting of him up between the earth and the heavens (Ez. 8: 13), as evidences of Spiritism. And when one remembers the thousands of incidents in the Old and New Testaments, and the admission by those who term themselves Christians, of the reality of all these phenomena, one is lost in amazement at the denial of the existence of spirit communication by those very persons. Was it not an angel that spoke to Hagar in the desert, and showed her where to quench her thirst? And what of angels visiting Abraham, Lot, Elijah, Jacob, Moses, Zachariah, and almost all the patriarchs and prophets? Some may say, "The Hebrew word 'angel' is used identically the same way as our word 'spirit.'" And it is worthy of notice, that the angels that were seen, as recorded in the Bible, appeared as men, and were addressed and replied to the questions put to them, as men. Moses and Elias, men well known in Jewish history, were seen by Jesus and his disciples. The angel that appeared to John, as stated in the Revelations, declared himself to be "of thy brethren the prophets." Both of these facts evidencing that spirit communication was then possible.

The New Testament incidents ought also to be noticed, did space allow. The announcement of the births of John and Jesus, the appearance of angels to the shepherds, and to Joseph, the release of Peter from prison, are all proofs of the reality of spirit existence and spirit communication. Indeed, Jesus' statement, that the angels take an interest in the reformation of the erring (Luke 16, and Mat. 18), is abundantly proved by the daily occurrences at the seances, held all over the world. Those who wish to deny Spiritualism, as being unscriptural, should be very chary of this appeal to the Bible and the testimony; for they are witnesses against them. See Acts 5: 7, 10; Acts 12: 16, etc.; Romans 1, etc. etc.

The other statement made is, "But they are not god spirits." Says one very intelligent writer, "We know the wicked have neither peace nor rest." (Isaiah 48: 22; 57: 21); but, on the other hand, we have no ground for supposing God permits his saved ones to hold like intercourse. The tenor of scripture would render such an idea untenable. They sleep—rest in Jesus Christ!" Here, Moses and Elias, and all the spirits that have in ancient and modern times appeared, were wicked! The only answer that ought to be given to such assertions, is the one Jesus used, when accused of being aided and inspired by the "Evil One," who, by the by, is ultimately, according to popular orthodox notions, to be more successful than God! "Can a kingdom be divided against itself stand?"

Moreover, does it not seem strange that wicked spirits alone know and take an interest in what is transpiring in the world? The communications received are of a nature which precludes the very idea of wicked or evil spirits alone having the power of communicating. If all the spirits are wicked, it does not seem to be the very bad place which some folks paint it. There is an intimate acquaintance shown with the world, and interest taken in reciting erring mortals from evil courses, which are very creditable indeed to those whom some people imagine are "sweltering in fiery torments." Assertions like these, are hardly now-a-days treated with much respect. The idea of an "Evil One" ruling over an infernal world, and sending forth millions of fiends to seduce and destroy men, and being successful, is now recognized by most sensible people as exploded. If God is good and almighty, it is monstrous to believe in such a creed. In fact, this habit of attributing what cannot be clearly understood without patient investigation, to evil spirits, is a very old one, and one that has been much used by the popular religious teachers of the period. Let the old test of "By their fruits ye shall know them" be applied to Spiritualism, and it will be found that the so-called "Evil spirits" inculcate principles and practices indicating no infernal purpose, but rather missions of mercy, purity, justice, benevolence, humanity."

The last objection that will be noticed, is the

question often put by those who are unable to deny the evidence of Spiritualism: who have to confess it is not mesmerism, galvanism, od force, or any more "mysterious forces in nature;" who are not afraid to say (for this age is not in love with self-study, that the "Biblical" and "David" argument is also untenable, but what good will it do to humanity? Everything, says these philosophers, must be judged by an utilitarian standard, and Spiritualism—*cu bono*? If Spiritualism did no more good than prove man's immortality, that of itself would be a great boon. What is the basis of all religion? Is it not Man's immortality? And what proof have we of it by reason alone? Examine the ponderous tomes which have been published to prove it, and what do they continually have to fall back upon?—man's consciousness. And if Feuerbach's argument be noticed in connection therewith, how weak a one it is, most will confess.

If Spiritualism is true, then the immortality of the soul requires no further proof; and this of itself entitles it to the respect of all. But Spiritualism stops not here. It is not content with the proof of such a fact, however desirable. It aims at reconciling Science with Religion, now so unhappily divorced; and, as an American paper has said—"as a theory of religion, the development of these ideas will prove, without question, the most revolutionary movement which ecclesiasticism has confronted since the Reformation."

Spiritualism asserts that Christianity has become, in many places, a white washed paganism; that under the guise of Christ's teachings, practical atheism and materialism, lie hid, and never and anon come to the surface. What a spectacle does Christian Europe, nay, Christian Great Britain and Ireland present? Are Jesus' teachings of much avail? Spiritualism comes not with "thirty-nine," or even nine, articles of faith. It has very few. "God the Father," "Man's Immortality," and "Progression and Spirit Communication," are the articles of its creed. As such it is pure Christianity; the doctrines which Christ taught his disciples.

William Howitt, whom none can accuse of being anti-Christian or infidel, has said, "The best that can be said of modern theology, as sold and taught by the clergy, who purchase the right to sell it, is that it is an enormous nuisance and a most scandalous libel on the name of Christ, which is thus impudently assumed by a public which serves Mammon with all its heart, and lives in the 'pumps and vanities of this wicked world,' which their daring sponsors have sworn that they shall renounce." Such is William Howitt's opinion, and is there not some truth in his strictures?

Spiritualism aims at reformation, and it is this aim which has allured to its ranks men tinged with Materialism, men who with fear were looking for a "desolate perhaps." Let these, then, who, as yet, know nothing of Spiritualism, investigate the subject, and beforehand be prepared, if need be, to relinquish part of their former beliefs. Let them be prepared to hear the oft-repeated assertion, "As the tree falleth, so shall it lie," contradicted; prepared to hear that in a future life there is progression as infinite as knowledge. "To go on teaching that a sinner confessing the error of his ways, will ascend at once to the presence of God, and that all others will descend to the Presence of Darkness; that by some heavenly focus, sinners leprous with sin to the very soul's core, will be miraculously converted, and made fitting denizens of the higher of the only two regions of the invisible world," says William Howitt, "is a process as unfounded as any scriptural assurance, as it is in open contradiction to the whole moral substantial results. What is said of Skaneateles is equally applicable to the Spiritualists of Auburn. Would not a settled speaker who should divide his time between these two places, solve all difficulties, and place them on the high road to success."

The well known medium, Mrs. H. B. Leonard, lives at Auburn, and I was glad to find, was liberally patronized, and quite as much by the opposers of Spiritualism as others. She is one of the best of mediums, and is daily giving remarkable tests. Her noble qualities as a woman have endeared her to many friends.

At Moravia, we met Brother and Sister Alley, in any other section of country of equal extent, with which I am acquainted. At Ithaca a female virtuoso and other public beings had engaged the different halls, and no meeting could be held, but much interest consequently on the lectures of Mrs. M. L. Brook, exists, and having had an accession to their numbers, by the removal of Brother and Sister Sinton from Collins, where they left so many warm friends, and having recently effected an organization, they have reason to hope for a promising future,—especially as they can always rely upon the zeal and energy of Brother Stewart. Ithaca has become a great educational centre, and at no place in the state is there greater need of continuous weekly meetings, discoursed to by the best thinkers and scholars in our ranks.

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Since our return from Auburn, Mrs. Woodruff has spoken at Danville and at Friendship, and she found a good degree of interest at either place, and pleasant homes in the families of Bro. Little, of Dansville, and Bro's Hewett and Latta, of Friendship. She also spoke at Cuba and S. Uth Cuba, where some professed Spiritualists seem to have quite lost their interest, in their devotion to the Universalist society, towards the building of whose church they have paid hundreds of dollars, and pay nothing or very little in support of Spiritualism—not even, in some instances, taking a Spiritual paper, a mistake that many other good and well meaning people are making. I consider it the paramount duty of every Spiritualist to support the Spiritualist papers—they should be read and circulated.

Our receipts have been small, but something has been paid us, ranging from one to fifteen dollars, at every place where we have spoken, with one exception; but we are unable to give individuals credit, except as follows:— William Henry, \$5.00; John Corwin, Five Corners, \$1.00; George Porter, Pekin, \$5.00; E. D. Larned, Peruville, \$5.00, and a friend who did not wish her name published, \$5.00.

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A beautiful gift, THE VOICES, by Warren Sumner Barlow.

Japanese seekers after occultal science do not all come *Katsudaru*. (Pacific railroads and steamship lines make a sad muddle of our geographical terms; it turns one completely round to think of coming to the West from the East by a short cut toward sun-ride!) Rutgers College has a rival in the University of Berlin, where three young Japanese are studying—two medicine and one law. They are all sons of Japanese physicians of high standing, the father of the law student being physician to the Emperor. One of them has been commissioned by his government to reform the University of Jeddah after European models.

Another illustration of the unwisdom of leaving money by will to charitable and literary institutions and restricting the use of it to special purposes, has been afforded by the recent bequest to Amherst College, of the sum of \$40,000, with which to build a chapel, which the college does not need, while it is in straits for a new library building, which it has not money to pay for.

NEW YORK.

Missionary Work in the Empire State.

REPORT BY A. C. WOODRUFF.

The coming week Mrs. Woodruff and myself expect to leave home to commence our winter's work as agents of the State Association, traveling by private conveyance, that we may reach all the by-places in the vicinity of our route, to which we may be invited, or at which we can secure a place to speak.

We desire to hear from the Spiritualists in all sections of the state, who may wish our services, and who will secure for us a meeting house, hall or school-house, for one or more lectures, and particularly from such as feel an interest in establishing quarterly meetings in each county. These two day meetings have proved of the greatest service wherever attempted—being well calculated to catch the public ear, and arouse the attention of a whole community.

We start on our journey, knowing that the treasury of the State Association is in a depleted condition to buffet with the storms of winter, and shall resolutely endeavor to fill every appointment, and speak with the same willingness and earnestness where there are no Spiritualists or but few—and no pecuniary reward can be expected, as elsewhere; and now we say to the friends of our cause throughout the state, "Will you sustain us? Will you give us your encouragement, by aiding the State Association with your money, by assisting the subject with others, and by endeavoring to get up meetings?" At the best there are many difficulties, and the chief of which will not be the depth of mud and height of snow which will beset us on the open high-way, and by no one can it be performed with the same effect, when the mind is distracted by the cares consequent upon inadequate pecuniary support.

Again we say, let every one who loves our cause, who believes in the importance of this special work, consider this a personal appeal, and send on his money, or the amount he will subscribe without further solicitation, to Bro. A. C. English, treasurer at Batavia. I would that all were imbued with the spirit of Bro. E. D. Larned, of Peruville, Tompkins Co., who said he wanted to give \$25 yearly to the furtherance of Spiritualism.

Our labors for the summer extended through but a small part of the season. In July I spoke two Sundays in Canaan Co., meeting at Farmersville, Bro. Wm. Henry, at whose hospitable home I was witness of the reduction to practice of a sentiment which I heard him utter the first time I ever saw his face, at the Collins meeting a few years previous, and which was, that we should maintain no ecclesiastical institutions, but that the unfortunate and needy should be provided a home in the dwellings of these able and willing, thus to succor them. Brother and Sister Henry are consistent with their teachings, and in this case, such consistency proves their love of the race and the spirit of self-sacrifice, by which their lives are governed.

Mrs. Woodruff and myself, each delivered two lectures at Skaneateles, where we were the guests of Brother and Sister Hatch. Sister Hatch is an old friend of Mrs. Woodruff, and one of the most devoted friends of our cause.

Our friends at Skaneateles barely escape a fine success. They have the talent, the means and the numbers to compass it, and confidence is all that is wanting. If they should resolve to have regular meetings, if only once in four weeks, it would greatly increase the interest and lead to more substantial results. What is said of Skaneateles is equally applicable to the Spiritualists of Auburn. Would not a settled speaker who should divide his time between these two places, solve all difficulties, and place them on the high road to success?

The well known medium, Mrs. H. B. Leonard, lives at Auburn, and I was glad to find, was liberally patronized, and quite as much by the opposers of Spiritualism as others. She is one of the best of mediums, and is daily giving remarkable tests. Her noble qualities as a woman have endeared her to many friends.

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Price-List of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list, in care of postage, will meet with prompt attention.

Order of Life, Through Dr. J. G. Orman, Medium, 50 64. Orthodoxy False, since Spiritualism is True, by Wm. Denton, 10 20. Our Planet, Geology by Denton, 150 20.

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Mr. Wilson—Dear Sir:—I have been requested to write out a remarkable instance of spirit power that occurred here in the early days of what is called modern Spiritualism.

With power came upon me, and I was enabled to walk out to the well and bring a lighted candle.

The Woodruffs were Presbyterians. They thought Mrs. P. too unclean to live under the same roof.

By authority of the Almighty God, the Father, Son and Holy Ghost; and of the holy canons;

Anathema Maranatha.

The Everlasting Curse of the Roman Catholic Church promulgated against Victor Emmanuel.

By authority of the Almighty God, the Father, Son and Holy Ghost; and of the holy canons; and of the undeffiled Virgin Mary, mother and nurse of our Saviour;

My the Father who created man curse him. My the Son who suffered for us curse him. My the Holy Ghost who was given us in baptism curse him.

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Restores and prevents the hair from becoming grey. Imparts a soft, glossy appearance, removes dandruff, is cool and refreshing to the head, checks the hair from falling out, and restores it to a great extent when prematurely lost.

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Resulting from a combination of these five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind.

Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge or prospectively and thereby gains further knowledge or prospectively and thereby gains further knowledge.

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