

RELIGIOUS PHILOSOPHICAL JOURNAL

MARIONAL PHILOSOPHY

DEVOTED TO ROMANCE AND GENERAL REFORM

ARTS & SCIENCES, LITERATURE

DECEMBER 31, 1870

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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 31, 1870.

VOL. IX.—NO. 15.

Original Poetry.

Written for the Religious Philosophical Journal.
Christmas Greeting to the Journal.

By E. 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 whispers,
And tell you of joy in ease,
Or the light of the coming in crow,
And the good that you have done;

How you've dared to be ever truthful!
Who appeals over a rose high,
Trusting your life to the angel's care,
With never a doubting sigh.

Dear Journal, you come to the weary
With a breath of sweet relief;
You awakes our highest reason,
And reason is good for grief.

You speak to the low and degraded
With tenderness in your tone;
You tell us of sunny-browed angels,
Who leave them never alone.

Tell out of the gloom and the darkness,
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 low,
Pretty giving your treasures, ask nothing
Only the blessing of prayer.

And many, poor 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 your printed pages
Is set a bairn mark,
And in holding you, dear Journal, we
Come close to many a heart.

Pity on! for your mission is holy:
Sing over your song of love,
And when your earth-journey is ended
Your name will be carved above.

Lyon, Mich., Dec., 1870.

Written for the Religious Philosophical Journal.
PSYCHOMETRY.

Psychometrical Readings of the Religious Philosophical Journal.

By J. C. MANNETT.

RELIGIOUS 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; perceptions rather more active than the reflexion, owing to the constant pilot watch; to sleep between the Bells and Char-bills of jealousy and envy; intellect acute, adapts itself to circumstances; body big, consolidated in fibre from the habitual use of time; muscular, 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 constipation, but are sometimes overtaxed; brain needs more recreation; motto is, "Never rest, 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, always true, puts in the break-up-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 irritated, but is afraid of it and intensely hates it; is more a philosopher than worshiper; is an educator of the phenomena more than the transfigurations; requires the spirit to demonstrate immorality, and lets them; turning aside from covetousness keeps hewing, keeps squaring, and endeavors to mind his own business. If another man promises to digate, 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-dissatisfied—obliged to be; belongs to a long-lived stock; will be vigorous when gray with years of toil; transacting his business, when ready to go higher, parties of kindred ideas and policies—still a supervisor in the Spirit world; is short, is a bony, muscular, large brained, positive veteran of spirituals—an independent, self-governed monarch—paving a way for others to walk in, for others to follow with the beautiful.

Glen Bealek, Wis., Dec. 18th, 1870.

The Voice by Wm. Stenger Burlew, is written in a simple style, which grew more brilliant, with each additional period.

Written for the Religious 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. The first phase of manifestation was in rappings and knockings, such as occurred in the 17th 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 1st edition have excluded it from the recd.

Strange to say, in the recent advent in 1853, 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, Jane now celebrated medium in New York city.

It did not come unheralded. Emanuel Swedenborg, a man of venerable intellect and attainments in science, whose piety was above suspicion, a noted seer, who, for twenty-seven years, had entire control, with spirit, during the 1st century, and long before his decease in 1772, predicted that in about eighty years after his death, great commotion would break out in a demoniacal form.

We may ascertain that the angel that communicated with John distinctly stated that he was one of the prophets, and hence he agreed with the spirit of a man that once existed in the form of John.

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. Hovey's assertions that the spirit of no one that has died has communicated; and also the assertions of President Williams that the spirits that communicate with the inhabitants of earth are all evil and only evil.

It is a matter between them to decide whether they belong to the Devil, or not.

As the Foxes' interests are being realized; and millions have been convinced of its truth after the most patient investigation. Is it not that the Foxes are carried over of science and intellect and moral character, who will compare favorably with the Professors of any of the Evangelical sects of the country.

I commenced with the simple rap, but rapidly developed various other phases of spiritual materialization; embracing the *Decrees of Spirits* who saw and described them, he'd their voices and rehearsed the messages they gave to others. The estranged medium, who saw invisible, disengaged on earth, scientific and religious subjects; and prophesied future events while in that unconscious condition. The Foxes' spiritual writers and speakers, who spoke and wrote under a special spiritual inspiration and exhibited an ability and knowledge far超乎 the normal talents and acquirements. Aals those who write upon subjects in regard of which they had no knowledge, and discovered them to be what they had never even imagined. And yet others who professed an extraordinary power in healing diseases by the imposition of their hands, and sometimes even cured at a distance of several hundred miles, 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 have all exist, subject to the personal examination of every one that may feel any interest in their truth.

In all these characteristics, they have presented an entirely new phase never described by St. Paul in the chap. 12 of *Corinthians*, as spiritual gifts and which he recommends shall be revered and cultivated. (See entire chapter) They, the spirits on commanding, 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 while they ignore religion—materialism 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 report on, two sermons preached, in the past fortnight, by Mr. Hovey of Louisville and President Williams of Herrinburg, Ky., against Spiritualism. As spiritual gifts and which he recommends shall be revered and cultivated. (See entire chapter)

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If these assumptions are true, we should certainly make *Deuteronomy* one of our legal text books, and make every amendment to our statutes. We could not pick up chips, nor hide a fire, nor cook a meal on Sunday. We are forbidden to eat pork, and many other things that are prohibited in Christian consecration.

Perhaps even the fair world raise a voice of protest against the enforcement of the divine voice represented in 24th chapter of *Deuteronomy*, 1, 3, 8, and 4, versus, which also a husband drives his wife and sends her with an elderly son to his home. Ronald says "She doth not in his sight," and says that the second husband doth not like wife, "if he hates her."

Regarding as honest, Brother Hovey's declaration that he is hostile to the Free Love notion, which he intimates being in the spirit world, I would respectfully ask him if it is any worse than the Moses law on certain subjects; and what apology he can offer for said statute.

As I don't think that the free love notions attributed to the Spiritualists is a shadowless suspicion, and has been repudiated by the members of the National Convention of Spiritualists, without a dissenting voice. I had supposed that

Legal law had passed away with the inauguration of the Christian era. Christ certainly repudiated the law interdiciting spiritual intercourse as did many other Mosaic statutes, and taught the propriety of angelic association in introducing his apostles to Moses and Elias on the Mount. They often came and strengthened him by their advice and influence.

Paul only records the same sentiment of approval in the 13th chapter of *Corinthians*, when he said the spiritual gifts thereby described were to be envied.

Tarig alamedah, there is no good spirit but has been permitted to communicate with the body of Christ. I am only a vision of the spirit in Jesus, and described by an angel who he was one of the prophets, and hence one "whose the living creature" was in him. "I, John, saw another tabernacle and bear them. I fell down at the feet of the angel which showed me these things. Then said he unto me, see thou do not for me thy filial warrant, and of the *Antichrist* the prophecies, and of them which keep the living creature." It is mine. "I, John, saw another tabernacle and bear them. I fell down at the feet of the angel which showed me these things. Then said he unto me, see thou do not for me thy filial warrant, and of the *Antichrist* the prophecies, and of them which keep the living creature." It is mine. "I, John, saw another tabernacle and bear them. I fell down at the feet of the angel which showed me these things. Then said he unto me, see thou do not for me thy filial warrant, and of the *Antichrist* the prophecies, and of them which keep the living creature." It is mine.

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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 dust, hurl their accusations at the Spiritualists, who demand to perdition in the future and to contempt and obloquy in the community, that they demonstrate by the scripture texts they are the elect of God, and *cast out the Devil* of the present time.

The priests, the Catholic priesthood have tried the experiment and claim to have their *spiritual* gifts; and if they do, let them be tried by the words and criterion of their own.

Is the Devil, the Catholic priesthood have tried the experiment and claim to have their *spiritual* gifts? Let me call on the Devil himself, and if he does, let him call on his.

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I dares to enquire into its mystery. We alone say come and examine the fact 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 I took occasion in your issue of the 10 inst., to denounce Charles Foster's mediumship; but contrary to the impression of his opinion, he does not give the devil half due.

We read of cases every day, resembling in nature the complaint of Mr. Knopf, which is that he supposed he had been humbugged by Foster, and by the spirit or spirits controlling his organization. Why doesn't he denounce the spirit manifested

THOMAS RICHMOND'S BOOK.

God Beeling with Alimony.

The following are extracts from the *CMong's* Times three columns review of the work:

It was a great popular mistake—that which accredited Andrew Johnson with the masses of the second Moses. It was an unwarranted assumption which Chicago hastens to expose. Had Andrew Johnson been a Chingnaga, it is possible that he might have gone down to posterity as the second Moses; but it was preposterous to think for a moment that the great mission of leading the race of Hamboons out of confederate slavery should have been conferred upon anyone outside of this chosen city. It has been remarked that truth crushed to earth will rise again, and so the second Moses himself comes to the rescue exhibits his inspired tables—numbering, in this case, 280, printed on white paper, and duly warranted by the impress of the Utiglo Philosophical Publishing House—and a venerable gentleman, known to the Caligari community as Thomas Richmond, the original builder and disputed owner of the Richmond house, a near relative of the famous Davis, and, above all, the author of Richmond's *Book*, proves himself beyond all possibility of question to have been the chosen earthly instrumentality through whom God Almighty, as pre-destined, with the assistance of the spirit congress, emancipated the African slave in America.

Mr. Richmond thinks it unnecessary to offer an apology for presenting his book to the public. He says that it "is ushered into existence by a power and authority above that of the apparent author—the apparent author being Mr. Thomas Richmond.

Reasoning from analogy in this country, it might be supposed that the Lord would have saved himself from the humiliation and mortification of a conqueror—especially as conquerors are liable to impress and frame civil tenure law—but Mr. Richmond informs us that the spirit of former slaves does not care to unite together to give the advantages of their services.

Dr. Franklin, in his telegraphic despatch to Mr. Lincoln, says: "I am sending you a copy of my book, *African Slave*, to Mr. William Penn, Daniel Webster, Andrew Jackson, George Washington, Napoleon Bonaparte, Jean de Arc, Mary Queen of Scots, the English press, Josephine, and a few others. We are called together in consultation."

Most men are content with seeing or talking to one ghost in a lifetime; but all these distinguished spirits have been communicating with Mr. Richmond for the last ten years on the question of slavery, the vise of the rebellion, and the subject of reconstruction.

It would be interesting to follow his eventful career through his apprenticeship, his service in the war of 1813 which was passed mostly as a servant to a recruiting officer, his checkered business life until he became acquainted with Frank in the other army below—it more important matter demand present attention. As an "old citizen" of Chicago, however, Mr. Richmond has no superior and few equals. It was he who transported the first iron bars laid in the Michigan Central railroad, the first stone used in the North-Western wall, the first stone that built the first court house, and first suggested let it not be laid up again him—the formation of the board of trade. Furthermore, in his private library, it may be mentioned that he is an abstainer from intoxicating liquors for more than forty years, though he admits having applied a drop externally for sickness; that, after using tobacco for the period of two generations, he threw the last end away; that he retired at 10 o'clock, and is still in the enjoyment of good physical health, notwithstanding his long spiritual associations therewith. Mr. Richmond has had many good friends. He finally went back on the whole thing, the reason for which can be found in his own language, "I charged them, and I charge now, the American religion with the crime of slavery."

Mr. Richmond has done the country a service in fixing the real responsibility of slavery, and it is to be hoped that America's religion will no longer attempt to decieve the public in the matter. In view of account of the religious responsibility for the cause of slaves, Mr. Richmond refers to be longer a member of Mr. Feltman's church. His next religious experience was the illumination of 3d spiritualism.

Mr. Richmond says he was under the exclusive control of the spirit for five years, and has held himself open to a libel suit in his superior court, we fear, when he asserts that, during reconstruction, amendment to the constitution, the trial of Johnson, and the *Yankees* of Gothic origin, which were present by the command of the spirit, which took out their *Yankees*. Fortunately, Richmond was not again in spirit, but simply brought a battery of brains, mind and thought to bear on the subject in the shape of lengthy communications to Presidents, members of cabinets, and of congress, and to governors of states. That coming event cast their shadow before was proved by John Quincy Adams as early as July, 1840, when announced to Mr. Richmond that the associated spirit-world was acting in various ways to unsettle and distract the public mind. According to his peculiar source of information, Richmond went to the newly-elected President with the cheerful intelligence—"Mr. Lincoln, you will be assassinated." Andrew Jackson himself had endeavored to inform Mr. Wm. N. C. of this in a communication, in which he exposed a "diabolical, hellish plot to kill Gen. Scott and Lincoln" and in which he was good enough to speak of J. S. Davis as a "black-hearted ruffian who will stoop to any villainy." It is true that Scott died in his bed, but the prophecy was justified by Wilkes Booth a few years later in regard to Lincoln.

Andrew Jackson's spiritual style seems to correspond well with his temporal writings, for one of his communications to Richmond, he says: "I ask you in the name of Justice, Liberty, and Truth, if you are ready to go forward as a second Daniel to the Babylonian king called the United States of America, whose president says that he will stick to the Constitution, and is sticking to it, although there is one plague spot upon it, which must be ruled out, or by the storm, the U. S. States, President and all, will be ruled out by many catastrophes to come." Of course, Mr. Richmond's "battery of brain power" was immediately set to work, and the consequence was that the "plague-spot" was removed by the storm.

This came from sentiments from various high and holy, jumbled together in a way that would make any mortal being sick, like picking madly at the bird's nest. Here is a picture of the Mar. 1—Jackson and Jan. 1—Adams.—"July 20, 1863.—Vis to Edwrd. March out—Mar. 1—Mar. 1—Let your spirit be renewed on liberty or death. To whom? To whom? To whom?"

Napoleon's bad French: "You must cross the Alps for liberty, or die." And Andrew Jackson: "The soul of the nation's destiny will rest in darkness if we cannot cross the frontier of liberty." March 1—March 1—Mar. 1—To the city of Washington and do our bidding place."

"Jesuus!"—Napoleon: "You must cross the Alps for liberty, or die." And Andrew Jackson: "The soul of the nation's destiny will rest in darkness if we cannot cross the frontier of liberty." March 1—March 1—Mar. 1—To the city of Washington and do our bidding place."

"Jesuus!"—Napoleon: "You must cross the Alps for liberty, or die."

not the bengman's halter, nor the beseamer's block. I am with you in the work for God and Liberty!

MARY, QUEEN OF SCOTS: "Many thanks for your letter. All these charming little *all*'s down from the famous beauties of the past were directed to Mr. Thomas Richmond in person. Pretty Maria Stuart could not have written more graciously to any one of her favorite lovers in those good old times before the unfeeling Bills both assumed control of all the love matters in her family. Think of the immaculate Maid of Orleans addressing words of seductive glory to yourself, masculine reader, and where would you have been? Just where the great Thomas—no, Moses—now is, enjoying the great salvation of having held sweet company with the aristocracy of spirit-land, and having led Bambi out of his besieged condition of slavery to the bright bone of negro agage.

Franklin's lightning flashes are too numerous and lengthy to justify reproduction.

Franklin has evidently lost none of that exquisit gallantry which made him so great a favorite among the ladies at the court of France; for he tells Richmond in another message that it is necessary for him to mingle with congenial persons to increase his medicinal capacity. "It is my wish to give the great Franklin, that you and me may mix with friends who receive from them a magnetism which increases your power." Most men will be willing to admit the truth of this spiritual dictum, founded probably upon the venerable Benjamin's experience in Paris.

At least Dr. Franklin was good enough to be explicit. "There is no other way through which you can emerge from your present trouble," he telegraphs to Mr. Richmond, "than by a recognition of the manhood of the colored race. By this I mean, in the ordaining of Providence, the right which the negro sustains, in the sole of bringing to his cause for freedom, justice, and humanity." Afterwards he adds that the only solution of the war is "by arming the negroes wherever they can be reached, as rapidly as possible."

Now Richmond thought he understood the spirit of a song well enough to go to work. He concluded that it would go just as much good to write to Mr. Lincoln as to see him personally. He was probably right in this conjecture, for he proceeded to dictate a lengthy epistle to Mr. Lincoln, in which he condemned all of Franklin's educational directions and still made up a document of formidable dimensions. It must have reminded him of the same little story which Mr. G. W. Atwood, Massachusetts, when that individual was read of him, as easy as how to manage the government. The novel of the story was—Keep still, I know it's time, but here it is in full:

Dr. Franklin, in his despatch, says that many good and powerful spirits have been drawn to establish and continue a form of system on earth, but have failed, which tends to prove that spirits are not "so'able."

—"Remainder—Send money by money order or registered letter, with a copy of Postmaster's receipt. Money sent them at my risk."

It remained for him to add the following: "Leave off Chewing and Smoking the Poisonous Weed Tobacco."

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Religious-Philosophical Journal

S. S. JONES,
OWNER, PUBLISHER AND READER.

Office, 187 & 189 South Clark Street,

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO, DECEMBER 31, 1870.

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A SEARCH AFTER GOD.

Dear Friends In Nature—Indicate the Existence of 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 question will be made that these elements are controlled by God; that behind them, or impregnated in 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 "Anubis," 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 behold 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 in creating. And now all the millions of my fellow men rise up before the mind's eye—and in rapid succession. I—^{the} the countless millions of my kind that have lived and died past along the great world stage, in the view of astounded meditation; and they all, with unimportant exceptions, prove the miraculous five fingers on each hand, five toes on each foot, and glorious five senses. If this be not a God-unconscious me, then he must ravage itself a dream, and all truth a worthless fiction."

But let me apply to myself the signs and doctrine of the calculation of chances; let I suffice my judgment to be deceived by undue exaltation of the organ of wonder.

"It is the calculation of chances; let me bear in mind an ingenious remark of Archibald St. John. That the probability of any apparition 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 creation, blind in the human intellect, by which the number five is fixed throughout, and each object is perfect. It is all the myriad combinations. For every wondrous equation there must be a Correspondent, whatever may be its nature, and by whatever name you see fit to express it, according to its necessity, law, order, physical force, or God, must either possess intelligence, or prove its own merevous results, or else be the seat of such intelligence, and work blindly through all its processes. There is no process to evade the force of this statement. Then there are probably the only alternatives which logic allows us, for, in another, definite division, as perfect, simulation and negligence always represent the subject divided. Every thing in the whole compass of thought, must be either a true or not a true; and nothing is in nothing that can be neither, nor nothing can be both at the same time. Just as every cause orsemblage of causes, except power intelligence or not."

"Therefore this wonderful combination of forces 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 fact, by a Cause that can count, or one that cannot count five, or any other numerical concept whatsoever."

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

luminous. There is no chance to be calculated again at their production, since he who compiles the "r" in a 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 wake up the only remaining after-act of 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 sense, be not mathematical mind at all, but us conscious 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 face, 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 in each? Every gambler will answer, the chances are against such an event are just twenty five, the square of the sum of the several faces; or the total number of ways in which two separate sixes are given can possibly be arranged."

"Apply this law to the case in view of the human intelligence. If the Cause which made me, man, be indeed destitute of mathematical reason, the chances against my possessing five digits on each hand are twenty five; and the chances are three thousand one hundred and twenty five. Let me now get a larger sheet, for the full sum of finite numbers is fast picturing upon it. Now calculate the chances against this number of five in two men; they will be the enormous sum of one million seven hundred and sixty-five thousand 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 chances increase over power all the most magnificent processes of our algebra, and no legitimate abbreviations can aid us to grasp what soon stretches into infinity."

"The attempt to apply the calculus to all—be innumerable millions of mankind now living, and all that have lived and passed away, were as idle as to essay the enumeration of subatomic stars during a six century of solar years. The algebra of an archangel, with infinite space for his celestial chart, and eternity for the period of exhibition, were it but half, perchance for the entire universe, would be insufficient to contain all the elements requisite to form the flower of which the eminent writer speaks. This tendency is inherent in them. That tendency can not rest, hear, smell, or think, say, 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 negative particles can not unite to form anything.

Now how does the earth form the flower?

Simply by certain elements uniting that have 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 hallstone and snowflake; as raindrop, I give to the flower its rainbow tint; as water, I assist materially in making man.

Oxygen and hydrogen united, form water, mist, snow flakes, and hailstones. In the snowflakes 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. Suppose you weigh one hundred and fifty pounds, about one hundred and twenty pounds of the same is water. I will analize you; here are the figures:

Hydrogen..... 107
Oxygen..... 100
Carbon..... 21
Nitrogen..... 3
Phosphorus..... 1
Cadmium..... 0
Sulphur..... 0
Fuscorite..... 0
Chloride..... 0
Bismuth..... 0
Iron..... 0
Potassium..... 0
Magnesium..... 0
Silicon..... 0

Hydrogen..... 0
Oxygen..... 0
Carbon..... 0
Nitrogen..... 0
Phosphorus..... 100
Cadmium..... 0
Sulphur..... 2
Fuscorite..... 2
Chloride..... 47
Bismuth..... 116
Iron..... 100
Potassium..... 290
Magnesium..... 12
Silicon..... 3

You, sir, carry around about fourteen gallons of water; iron enough to make a medium penknife blade; phosphorus enough to make five thousand of the ordinary two-cent packages of friction matches, and sulphur enough to make an orthodox bell 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? If 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 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.

A Great Wrong.

A Sensation at Aurora.

The Rev. S. A. Holt, a Univ. rabbi minister from Barbadoes, was arrested at the 4th, in this city, to day, for an extensive exposure of his person. He is a leading man, well liked with persons, waiting for the arrival of the morning train from Chicago, when the act 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 his best men, he would have been thrashed, 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 what 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 Rev. S. A. Holt referred to in the article, but from our knowledge of *Aurora* writers, 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 lose.

Was this legal hearing had in a corner, and 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 Mrs. A. R. Allen and W. D. Brady, oil and starch Universalists of a half-century, and the pillars of the Free Universal Church of Aurora; and where was Dr. Forster, the able and eloquent past of that church? Why were they not there to defend, or at least, to see that their brother, who was suffering worse, ay, a thousand times worse, than the bruised and wounded, to whom the "Gospel Standard" ministered, had a fair trial? The no less precedes the idea of a slave's friend being present at all his trials. On the contrary, the mind is lead to the conclusion that he found himself among desperados, who were ready to lynch him.

It is said, "He defended himself before the court, but did not deny it positively." "An outrageous exp. 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 master properly vindicated in the *New Crescent*, 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 abiding the Rev. S. A. Holt from all censure, as we doubt not the facts will warrant such a conclusion.

—Warren Chase writes that "the lectures in St. Louis are being well sustained and steadily growing in interest and importance, but as yet no more has been done 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 expenses have been a failure to secure the advantage which are sought by it. Premiums birth are often necessary, but are difficult to manage, and we think rather more so in that than in some other departments of life."

"The Fountain, with Zeta of New Mexico," 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 "clipping."

—We learn from a private letter to Dr. Hale that Mrs. Dr. McPherson, who saved her little boy of a troublesome lameness, frequently uses expletives. She has often seen the spirit of her father. He has spoken to her, and she has other expletives. 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 Voice," 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, \$1.00 plain edge \$1.25; postage 10 cents.

—Brother E. P. Wheaton, of Winterport, Iowa, writes: "We have a good field for some able ministers to lecture to us in the spiritual religion in our midst. The old time ones are completely played out. Out of the old 'dead dried' pages of our town, only two of them, N. B. Proctor and Seth M. Hill, can raise sufficient means, I suppose, to meet the expenses of a lecture tour, but I suppose the price is high. Lord, or I suppose, is the only one who can afford it."

—Thank you, Brother Barrett, for favors received.

—A paper published at Decatur, says: "Mrs. Ballou, a lecturer on Spiritualism, has been holding meetings at Union's Opera House during the past week. We learn that Mrs. B. is a very pleasant speaker, and that she has been greatly by her audience."

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

—A late number of the Cincinnati Commercial contains the following: "The Rev. H. A. Cook, of Cleves, Ohio, was born on Saturday. The police at twelve o'clock found him lying in the gutter of the intersecting Twenty-third street, in front of Jim Mac's saloon. The reverend gentleman was lectured and discharged by Justice O. S. Gandy."

—K. G. Vonder 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 Antis has our thanks for favors received.

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

—Prof. William Daniel 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, however, we sell every year from the offices of this paper. The world moves!

—Dr. Baker of Waterloo, Iowa, writes: "Dr. G. Dale, 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 grace he has in his ministry, he is saving souls."

—A Methodist preacher in Champaign, Ill., lost Sabbath, in attacking a collection for the Freedmen's Fund, and was arrested while the congregation sang.

—Brother W. H. Davis has been lecturing there.

—The "Voice" of Waterloo, Iowa, writes: "Dr. D. L. Jones, 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 grace he has in his ministry, he is saving souls."

—Thank you, brother, for that Morning Star.

—Brother F. W. Hobbs, of Portland, Me., writes that Miss Nellie Davis has been lecturing there, and writes her audience is a human state, and these relate them to her audience.

—A Methodist preacher in Champaign, Ill., lost Sabbath, in attacking a collection for the Freedmen's Fund, and was arrested while the congregation sang.

—And last, but not least, is the power of Jesus' name. In capital presents last, and far by a ridiculous amount.

—The collection proved insufficient.

—A woman girt, *The Voice*, by Warren Summer Barlow.

Frontier Department.

BY E. V. WILSON.
A Good Christian Deed.—All Concerned
Love Jesus.

Keep it before the people that there is more crime among the Christians than the Spiritualists. Jim Jones, his brother and one Barritt, a good pleasant man, the minister of a church, the actors in this hellish scheme. Spiritualists, read it, and hand copy to every minister you know, and especially those ministers and church members who employ Loyal the lie, McQueen the thief, and Von Eck the adulterer, for the sole purpose of traducing honest men and women with their foul falsehoods.

Note.—*The Present Age* will please not publish this. It might offend some of its Christian readers and settled speakers.

"We publish a paper, in the colonies of which, no master shall appear that can give off-color to the most sensitive Christian reader."—*Present Age*.

The Latest Infamous Divorce Case.

A Husband Hires a Lawyer to Outrage the Persons of His Wife and Then Applies for a Divorce—A Master in a New Role.

From the *Leicester* (Ind.) Herald.

This case is one of the most damnable that ever stained the records of any court of justice in any country or age, and one, too, of the most abominable of our modern plagues—the prevalent sins of the mind.

The facts in the case as we learn them from the trial, many of the conspirators before the Court, are as follows:

John G. Jones, long a resident of Lake River Township, in this county, and well known by many of our citizens, had been disengaged with his spiritual choice, and was about to divorce him, when he made some scheme, by which he might dissolve his marital relations, enabling him to have himself and Mary Jones, his wife, that he might obtain one more in sympathy with his degraded mind.

Mary being a daughter of Jeremiah Fleisch, who resides a few miles south of the city, and who she was romantically betrothed to, the wife of Jones, was one of the most strikingly beautiful and virtuous girls to be found in that vicinity, and a woman whose whole heart went out to love and devotion to the man of her choice, and whose great desire was to be the recipient of the regard of all who met her. But the covetous and jealous nature of her husband soon changed the dream of her now into the blackness of despair, which to pay upon her reason at intervals, to such an extent that only for the interference of her parents she would have been sent to the asylum. Her father, who sovred in his cause, that had impelled her husband to make her wife's life a misery, and who, when removed from the abominable and unnatural stage, where reviled from the abhorred and unnatural state, was still in his own home, she would soon recover her wretched equilibrium, only to be disturbed again as soon as domiciled in her own home. In this condition she has passed the last two or three years of her life, suffering as few women ever did, with the exception of those who have the kindred of heart, and made themselves martyrs. With no hope for relief only in God, this noble woman, for nobe she is in the sight of God, resolved to bear her cross and suffer rather than abandon the little one over whom God had blessed her wife. John, finding all hope of driving his wife to the altar of the cross, determined to have a divorce. But this proved to be no small matter.

What charges could he prefer against her character? She had always been a faithful and obedient wife, and this fact was well known throughout the neighborhood, and alone was the unprepossessing countenance held with Jones' brother, and his son, and with the name of Barritt, who had imposed himself upon the good example of the Christian Church as a minister of the Gospel that he might further the interests of the devil.

A plan was agreed upon, but where was the man lost to all sense of honor as to be the tool of such a base and wicked combination? The tool was at hand in the person of a lawyer named Crane, who for his devilish work, Crane was informed, that the husband would pay him fifty dollars if he would outrage the person of his wife. The proposal was readily agreed to, and at the appointed time Jones left home, informing his wife that he would return in about eight o'clock of the same evening, the 22d of October, 1870, proposed by Crane and Barritt, he returned home. Jones and Barritt stopped a few rods from the house, while Crane went in. He remained in the house a short time, and then went out to his accomplices. Finding them, he entered the house again, followed by Barritt, and so accomplished his brutal purpose. The presence of Barritt, while the husband remained at the window and witnessed his own shame.

They all left the house together, Jones immediately fled his petition for divorce, on the ground of adultery. As soon as Mrs. Jones' father heard of this proceeding, he demanded that his child should be taken, and accordingly fled a "cross bill," praying that she have the divorce and all other proper relief.

The case was called for trial last week in the Circuit Court. Allen & Gardner, McCarty & Hileman, Bowers & Brown, and J. E. Dooling, appeared for Jones; while Cobb, Clark & Moyer, and Major Thompson took the defense. Mrs. Jones' petition was examined, and the petition for divorce was dismissed by Jones' counsel. Mrs. Jones' mind being impaired, prevented her from obtaining a divorce, and her attorney disclaimed her cause.

As soon as this was disposed of, Mr. Dooling caused the arrest of all the conspirators—Jones and Barritt, and Barritt's son, Barritt, promptly gave bail for their appearance at the next term of the court. Crane failed to give the necessary bail; and was sent to jail. Thus ends, for the present, one of the blackest crimes on record, and one that calls for the most rigid enforcement of the law, and the condemnation of all good citizens.

The Prophet Elizah Outdone.

Wonderful Manifestation of Spirit Power.

The following letter speaks for itself. The prophet is capable of proof. Elizah and the axe nowhere.

Mr. W. W.—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.

In the year 1854, there was a drought extending through Portage County and the neighboring areas. The crops were dead, and the streams dried up. The water in the wells were exhausted, so that the use of water in many families was limited to culinary purposes only.

In the south part of the village, there is a tenant house, and for the use of its tenants the proprietor had sunk a well to a great depth, and obtained water from a distance. This well had been filled, and soon, well, were exhausted, so that the use of water in many families was limited to culinary purposes only.

The house at the time of this drought was occupied by two families; one was Ernest Woodruff, with wife and children; the other was—Fischer, wife and children. Mrs. Fischer was a widow, whose husband, a carpenter, who had told me her grandmother was a widow, and she believed it was her who induced her. Her mediocrities at that time consisted in seeing visions that were symbolic of coming events, as prophetic as Nostradamus' vision, and as unintelligible to me as they were to him. She had the gift of prophecy.

During this drought they were troubled for water, and with a well near the door with a supply of it. One morning, their hands having gone to bed, the two women were lamenting that with water as near there was no means of getting it.

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NEW ADVERTISEMENTS.



DOTY'S WASHING MACHINE.

Lately Much Improved—and the New

UNIVERSAL CLOTHES WRINGER.

Improved with Patent Double Cup-wheel, and the Patent Stop, are now unquestionably the superior preparation for washing clothes ever invented, and will wash 100 lbs twice a year, by saving labor and clothes.

Those who have used them give testimony as follows:

"We like our machine much; could not be purchased for less than \$100, and with the aid of Doty, we feel Bishop E. U. Chase.

"In the laundry of my house, there is a perpetual measuring on Mondays for the laundry."—Rev. Theodore L. Taylor.

"Our wringer which has given us a stronger hold upon the clothes of the laundry."—J. C. Ober.

"I heartily recommend it to everybody of fine, meek, and good earnest."—Dr. G. D. Miller.

"Friend Doty—Your last improvement of your washing machine is a complete success. I assure you that it is the best machine ever invented. It is the best of all, and world will be parted with under any circumstances."—Sister Robinson.

The N. Y. Weekly Tribune, of Dec. 15th, 1869, in answer to a query, says: "Doty's Wringer, then to be compared with Doty."

PRICES—A FAIR OFFER.

If the merchants in your place will not furnish or sell for the machine, send the retail price, *Bishop*, \$10. *E. U. Chase*, \$2, and we will forward either or both, or both, and we will be pleased to sell the machine to you at the price of \$10. We will refund the money if any one wishes to return the machine for freight, after a month's trial.

No business, either of brother should permit the directory of sending with the goods, fifty days in the year, when we can do better business expeditiously.

Send to *Doty's Universal Wringer*, 114 Clinton Street, New York.

Or by express, generally, to where liberal discounts will be made.

B. C. BROWNING, Gen. Agent.

33 Cortlandt St., New York.

THE LAW OF MARRIAGE.

BY C. L. JAMES.

An exhaustive argument in favor of liberal divorce legislation. For sale by the author, Louisville, Ky. Price paid for \$10.00.

W. H. STURGEON,

GOD DEALING WITH SLAVERY.

God's Instrumentalities in Exterminating the African Slave in America.

SPIRIT MESSAGES

Given During the Years 1860 to 1870, inclusive.—from FRANKLIN, LINCOLN, ADAMS, JACKSON, WEAVER, PARK, and others to the Author.

THOMAS RICHMOND.

This is one of the most interesting books in the whole series of Spiritualistic publications. Its author is well and widely known throughout the Western States, having written many articles on subjects of interest, and with energy and ability, who would make his mark in any society. After an active business life of over sixty years, he is now, in his eighty-third year, in his study and library, in the quiet of his chamber, writing his spiritual messages, and giving to the world many of the leading men of the country, pointed his eye to Franklin and other distinguished spirits, who are the living witnesses of which he has written. These messages are a mine of information, which they worked through him and the results achieved are briefly related by him in a book of 250 pages.

Price: *Cloth*, \$1.00; *paper*, 16 cents. *Ramrod paper*, silk and cloth back, 76 cents; *paper*, 6 cents.

FOR SALE, Wholesale and Retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 South Clark street, Chicago.

SPIRIT ARTIST.

This machine is recommended to any who desire a first-class Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension and ease of use. It will sew any material, and is equal to any ordinary sewing machine. It is also equal to any domestic machine in speed, convenience, and economy, and occupies a smaller space than any other.

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