

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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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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Original Poetry.

Written for the Religio-Philosophical Journal.

STILL THEY ARE NEAR.

BY C. S. L. WE.

Whither have gone the exemplars of the ages,
Who wrote their names on Time's historic pages,
Scholars, apostles, teachers, poets, sages,
Thinkers and workers, dreamers, prophets, seers?

To what far region have they all departed?
And is their country beyond mortal sight?
The wise, the brave, the gentle, the true-hearted—
Has earth no claim upon them—have they started
On a new journey, toward a better light?

Is their new state so perfect an existence
That they can draw no benefit from us;
Or their fair country so immense a distance
Or our crude forms present so great resistance,
That they wish us their presence cannot trust?

Are all the ties of life and love thus smothered,
And the sweet sympathies that make life dear?
Has God in Nature gone astray and blundered,
Age after age has man surned and wondered,
And no solution made the enigma clear?

Those who so strove that mankind might be bettered,
Whose founts of love fraternal flowed so free;
Humble and holy, good, and wise, and lettered,
Are they so hampered, so restrained and fettered,
That they cannot their mortal brethren see?

Believe it not. The Perfect Legislator
Hath not legislated thus for mortal man,
Hath left no unconnected link in Nature,
But mind which has progressed in made testator
To those who follow in a perfect plan.

Nor this alone; returns seek the places
Where they the earth-life first began to live,
Drawn there by innate force, they find the traces,
Left by them once; thus aided grow in graces,
And as they seek, they freer are to give.

Wise men and women, thinkers of all nations,
Beloved children, faded in their bloom;
Youth immature, whose lives like an oblation,
Flowed out before their time in consecration,
Of this their birth-spot, giving it perfume.

These come again, and give and take a blessing,
Drawn unto those who best can take and give,
They come with hope and thankfulness, possessing
The saddened souls whom woes and fears distressing,
Have hindered their best life on earth to live.

Learn then, enlightened faith in all earth's angels,
And seek and find; nor dread to find them near.
They come to teach to man the new Evangel,
Destined to free his mind from sorrow here,
And make it ready for a nobler sphere.

Written for the Religio-Philosophical Journal.

SPIRITUALISM DEFENDED.

The Bible—Its Statements in Defense of the Harmonical Philosophy

BY O. S. PEBTON.

I have been reminded that in my last article I omitted to notice several texts quoted by objections relied on by Mr. Hopson in his sermon against Spiritualism. I shall now attempt to respond in relation thereto very briefly.

His next authority was quoted from Revelations, 16th chapter; 13, 14 verse.

"And I saw three unclean spirits come out of the mouth of the beast and out of the mouth of the false prophet. They are spirits of Devils working miracles, which go forth unto the Kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Revelations is a book no less mystical than doubtful of authority, which was not added to the New Testament till A. D. 965, and which even Luther did not regard as inspired and refused to translate and include in his protestant version of the Scripture.

Many learned Divines have endeavored to interpret its mystical visions, and with varied opinions. It may, however, in God's Providence, be reserved for Mr. Hopson to break its seal and explain its mysteries, but I am not so credulous as to believe that he has as yet succeeded in the attempt. I consider that he is no less unfortunate in his application of said text to modern Spiritualism than he was in his selections from Deuteronomy.

The spirits that commune with us to-day are not miracle workers, and emphatically teach that the God they recognize reigns supreme and without a rival throughout the realm of matter and spirit, and that every thing that has been or is performed by mortal or celestial powers, must be and is done under laws as universal in their action and unchanging in their nature, as the eternal spirit of God that maintains them in activity. We believe that every thing is done and can be accounted for, as occurring under the fixed and inexorable laws of God. Science in the last few centuries has made rapid advances, and many laws that govern matter have been ascertained and thus explained away, as many of the so-called ancient miracles. The laws that govern spirits are now being investigated, and in the "fulness of time" will be understood and cease to be a mystery, and then the basis of all religions will be found to rest on the inspirations we derive from the angel ministry, composed of the spirits of the dead.

Another text quoted by our opponent, is 8th chapter, of Isaiah, 19, 20th verses.

"And when they shall say unto you, 'seek

unto them that have familiar spirits, and unto wizards that peep and that mutter.' Should not a people seek unto their God, for the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

Those interdictions the learned divine supposes cover all the spiritual manifestations of the present age. I do not know precisely what was meant by familiar spirits and the operations of supposed wizards who are said to peep and mutter; but if they embrace the varied phases of modern Spiritualism from the medium that raps to the highest inspirational lecturers and writers, they would also embrace and explain all the manifestations of ancient times, supposed to be divine and prove them equally diabolical.

The modern spiritual mediums are as varied in their gifts and present as grand a record, as any thing in the past—and not one in fifty of our mediums is a rapping medium.

The Jews were allowed to consult God in various ways.

First, by dreams and visions and clairvoyants.

Secondly, by prophets and entranced persons.

Thirdly, by urim and thummim, which last method was practiced by the priests in the temple.

The most learned commentators have various speculations as to the *modus operandi*, but have not arrived at any certain conclusions. Perhaps it was something similar to the planchette, or the spirit dial invented and used by Professor Hare in his investigations of modern phenomena.

Those who possessed the gifts of predicting events and interpreting visions, were called prophets, and were supposed to be able to commune with God, and ascertain his will and purpose. But with all their pretensions they sometimes made considerable mistakes. They were developed by some peculiar process not described in the Scriptures. Large schools of them existed in Judea, and some persons kept large numbers of them, believing that they could thus ascertain something about the future.

Brother Hopson supposes that God, who is said to be "the same yesterday, to-day and to-morrow without variations or shadow of turning," has suspended all these operations, and does not extend such favors to even his greatest saints.

The Spiritualists of to-day hold their schools or circles for developing mediums, and have thus developed persons gifted with the prophetic faculty, who have shown great clairvoyant powers of the past, present and future, and others who have, under the inspiration of the angel world, uttered as grand discourses as any modern clergyman.

The magnetic sleep has sometimes had a similar effect.

So we are informed that in the apostolic age the Disciples of Jesus remained together and continued with one accord in prayer and supplication, till pentecostal day, when the most wonderful gifts were developed and manifested through them. See 1st and 2d chap. Acts. Thus, in all ages and amongst all people, we find there are methods practiced and conditions required for the development of those gifts that are denominated spiritual, and bring us into rapport with the angel hosts of heaven.

To the philosophic mind, the similarity of the spiritual manifestation, ancient and modern, and the conditions required to produce them, create a strong impression that they are derived from the same source.

Admit, however, for argument's sake, that there are Demons or Devils that visit the earth, whose influences are injurious to mortals. How are we to escape them? Are we not assured by Isaiah that all that is good and evil are equally dispensations from God? "I, the Lord, create the good and the evil; I make the light and the darkness."—Isaiah, 45th chap.

In corroboration of that doctrine, we read in the first and second chapters of Job, that Satan came into the court of Heaven with the other angels, and was kindly welcomed by God, and received from him the commission under which he went forth to tempt, annoy and afflict Job.

We also read in several other places in Holy writ, of evil and lying spirits sent by God himself on special missions to the children of earth.—2nd Chron., chap. 18th; verses 19th, 20th, 21st, 22nd.

If Revelations is to be relied on as authority, we must conclude that at the time it was written, Satan held his first estate as a denizen of heaven. The 13th chapter of that book contains some definite predictions of a future grand combat between Michael and Satan, and of his ejection from heaven.

Whether that part of the prediction has been realized or not, we must confess our ignorance, and refer to those who know more about his Satanic Majesty than we do.

Again, he insists that Spiritualism denies an objective God.

When we come to speak of the "great unknown" we confess we are finite beings and ignorant of God save as displayed in the manifestations of his goodness, wisdom, and power in the world of matter and spirit; and when we look on one distinguished by his great intellect and moral culture, we exclaim, "He who hath seen him hath seen the highest manifestations of God." The gentleman refers to Dr. R. J. Breckinridge's work on God objectively considered. We have not had the opportunity to consult the elaborate work of that great genius, but we have read the Bible very thoroughly and we assert that the highest inspiration of that Book does not teach that God can be recognized as an objective being. True, Moses says he saw him face to face, and that the seventy elders of Israel saw him face to face, but the authors of

the New Testament repudiate his testimony on that as on many other things.

John says: 1: 17. No man hath seen God at any time.

Paul in 1st Tim. 6: 16, speaking of God, says, "Whom no man hath seen nor can see."

Various other authorities could be adduced but those referred to render our views of God at least as orthodox as those of Mr. Hopson.

Again, he alleges that we "do not believe in the divinity of Christ—that he was the Son of God and died as an atonement for our sins.

We believe that all men are divine, in one sense. We do not believe that Christ was in any peculiar sense the Son of God; and we think that the lives of him recorded in the New Testament sustain our position.

First, his genealogy is given in Matthew and traced through his father Joseph back to David.

Luke 2: 52, says, "Jesus increased in wisdom and stature and favored with God and man." We hold it to be impossible for God to increase in wisdom or knowledge or to grow in favor with himself.

John 8: 28th verse: Jesus said "that if himself he could do nothing." He called himself "the Son of Man." He denied, on another occasion, that he was God, and said, "none are good save God." He said of something, that it was not his to give. For these and many other reasons, we do not recognize nor worship him as God. We believe that many interpolations have been made in the scriptures, and cannot regard them as reliable statements of every thing they are supposed to contain. Priestcraft has mutilated much of its original beauty and destroyed its consistency of statement.

As regards atonement for sin, we believe there is no escape from suffering for all injury and wrong we perpetrate against others. God has arranged all his works with a wisdom far beyond that of man; and all causes produce their legitimate results. Each man is the recording angel of what is good and evil of his life, and neither blood nor time can ever erase the record. He may escape the punishment of man's law, but he can never forget his own deeds of wrong and can never escape his own conscience. Jesus said, the Kingdom of Heaven cometh not with observation; it is within you;—and so we say of the Kingdom of hell; it is a condition of the soul. It is also a doctrine of the New Testament that when "the dead, small and great stand before God, they shall be judged every man according to their works." See Rev. 20: 12 and 13; and other passages of the same import.

All those doctrines taught by Christ we accept as rational—just and true, and believe it to be the universal law by which all will be judged and their moral status assigned them. But we believe that no condition is permanent in this or in other worlds; and in the revolving ages of eternity all will reach higher and holier conditions.

Spiritualism has met with the most determined opposition from the clergy of this country. Human nature is true to itself whether it is covered with priestly robes or wears the beggar's rags. Men who have long sustained any peculiar doctrine or principle whether religious or political, cling to it with peculiar tenacity. A pride of opinion, an ambition to promote the interests of sect or party and, in addition to that, the prejudices of education and the salary of office, all combined render many as impregnable to argument or facts as the deaf adder. If the world is emancipated from error, it will be without their consent and in opposition to their purposes.

When you submit sectarian Christianity to the crucible of strict analysis, you will find that each sect has chosen certain facts of scripture and given them an undue prominence, and thus has constituted, each for itself, its peculiar creed. Those creeds consist in some abstract dogma or some peculiar ceremony without a belief in which and regard for the practice thereof, you are considered as outside of the pale of sound Christianity. Each disbelieves the scriptures on which the other sects rely, and explains them away as figurative, or contrary to sound views of God's revelation or a correct translation of the scriptures.

Revelation, it is insisted, was necessary, as man could not otherwise know anything of the Creator, nor what were his religious and moral duties. If it is essential for us to have the true revelation, is it not equally necessary and just for every other mortal to have the same advantages? Twelve hundred millions of people exist on this globe, and every thirty three years they all pass over the river of death. It is a sad truth that though eighteen centuries have elapsed since the birth of Christ and the promulgation of the christian religion, not one-fourth of the world's inhabitants have heard of that religion. All the other laws of God are universal. It is restricted to narrow limits and is broken up into discordant sects.

We have to-day, three confessed methods of reaching the city of God.

First, those, who by providential visitation of God, die in their infancy before they reach the years of discretion, who constitute one half of the world's population. They are admitted free of any probation.

Second, Paul assures us that those of heathen nations who work righteousness are accepted of God. That constitutes the next class, and perhaps a very small one.

Third, the last class is composed of christians who happen to belong to the right church, about which much difference of opinion exists: some requiring a belief in the infallibility of the Pope, and some only of the Bible.

All the various sects derive their principles of belief and articles of faith from the same Book. The Catholic asserts that the sacramental wine and bread are mysteriously and actually changed into the blood and flesh of Christ, and relies on John 6: 49th to the 55th verse to establish it.

The Presbyterian has so no confidence in his special senses of sight and taste, and ignores that doctrine, but asserts there is an election and predestination of certain persons to heaven and of certain others to hell, and that the number is so definite it cannot be added to nor taken from, and flatters himself that he is one of the elect. He is also fortified by various passages of scriptures that constitute his special selection from the same book.

The Methodist prefers a doctrine somewhat more rational; asserts that God is no respecter of persons and wishes all to be saved that will accept the C. T. made and erects his church on the free will and free grace system.

He, also, is fortified in his conclusion by many quotations from scripture.

The Reformers—Universalists, Unitarians, Shakers and various others all have their peculiar creeds and all draw from the same fountain of scripture which, each asserts, demonstrates beyond doubt his creed to be sustained by the same holy Bible.

They all cry out that the Spiritualists are infidels, and, with one accord, warn their brethren to avoid all communion with us. Hold my friends; not so fast if you please. We believe a great deal of the Bible; certainly all that teaches sound morality; all that inculcates the universal charity taught by Jesus; all that recognizes the life eternal and that man should regard the weightier matters of the law consisting of Truth, Justice and Mercy. And, finally we believe that all men will be judged and graded by the deeds done in the body.

When the lawyer enquired what he should do to inherit eternal life, Christ interrogated him as to what were the commandments, and he having stated them to consist in love for God and man, Jesus said unto him, do this and thou shalt live. That doctrine we heartily endorse. See Luke 10th chap., 25th v.

Those who have written the most approved works on the evidences of Christianity, have rested their strongest argument on the prophecies, the wonderful knowledge exhibited by Christ, and the miracles performed by him, and the spiritual gifts that were exercised by his apostles and those who professed a faith in Christianity, consisting of healing the sick, speaking in unknown tongues and discoursing with an inspirational eloquence not to have been expected from persons of their capacity and culture.

All those phenomena have repeated themselves in the present age. We have remarkable healers who have cured many chronic and acute diseases by magnetic treatment, and even cases of paralysis, deafness and blindness have all been treated and cured. In 1865, I took with me from Kentucky to Chicago a neck handkerchief of a young gentleman who was partially deaf. I presented it to Dr. Newton, the celebrated healer, and he cured him at a distance of 240 miles though he had no special faith in his power to effect such result.

We have, in our ranks, numerous young men and women of limited education, who as inspirational speakers, lecture on all subjects with the ability of a profound scholar and a man of matured intellect.

Those who have not the opportunity to hear our speakers, can read phonographic reports of the lectures which are published in the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT.

We have, also, numerous clairvoyants who are gifted with the power, through spirits, to delineate the past, present and future of the lives of those who desire to test their powers, and who reveal an intelligence as wonderful as that shown by Jesus when he narrated to the Samaritan woman at the well so much of the past of her life, that she asserted he must be a god.

In Sept., 1860 an entranced medium, at the house of G. v. Talmadge, in New York, saw and described a vision. She said: "I see a vast concourse of people standing on the coast, who are anxiously watching a vessel whose officers and crew have deserted her to her fate, and she is floating towards the breakers. But I now see seven men go out on a life-boat and take possession of her, and under their guidance she is brought safely into port amidst the rejoicings of the vast multitude who are present." She further said: "I see a scroll unrolled in the heavens and I read on it the inscription, '17th April, 1861'."

She then described the vision and said civil war would soon commence in the United States that the ship seen represented the ship of state that the President would desert the country to its fate; that the President elect would take charge of the Government, and that the first steps taken for the suppression of the rebellion would be on the 17th day of April, 1861. That vision and interpretation were given in Sept., 1860, and were published in the Herald of Progress, a paper I then took, on the 5th day of Dec., 1860, on which day 75,000 men were tendered to the Government by telegraph from various sections of the Union.

Thus I have demonstrated that Modern Spiritualism, through its mediums, has exhibited a knowledge of the dark future which, it is asserted only the eye of God can pierce.

Let him that wishes to stultify himself assert that all thus done is the work of demons or devils, but at the same time let him remember that he has striped God and his angels of all their disingenuous characteristics.

Lastly, it is asked, why are not all persons mediums? and what good has Spiritualism done? I answer briefly: Why are not all persons creators, poets, musicians, painters and mathematicians? The answer to both is the same. All God's gifts are widely distributed. As to the good it has done, I reply: It has demonstrated the great fact that man is immortal and responsible for his actions, and that there is no atonement for sin save in a return to a just and righteous life. It has come in answer to the demand

of the age for a religion that is rational and sustained by facts. It has brought its consolation to many a heart that the dim religious light of the church left gloomy and sad; and has rescued many a man from a career of crime and vice that the preaching and prayers of the church could never change nor save. To-day, its flag is full high advanced in every state in this Union and, speaking under the influence of a prophetic spirit I can not resist, I predict that when the present century records its last year, it will be the religion of the United States.

Written for the Religio-Philosophical Journal.

Silent Influences.

It is a stale assumption that a blow with a hammer will move the earth. We say something equally true and more novel when we affirm that the throbs of a human heart can move the whole sum of good or evil either forward or backward. Let us try and sense this fact, and take courage. Let us think of it in the morning when we arise from rest to activity, and say, oh, my heart, beat for the right! send the world to-day a little further on into the sunshine. Tongue, you may be chained; you may not break the bread of truth to a Livery soul, but you, my heart, shall exert a silent influence, which shall pulsate throughout the world of mind, and it shall be for good.

EMMA TITTEL.

Spiritual Convention.

Throughout Eaton county, Mich., as throughout the civilized world, are many ardent Spiritualists, more who are inclined to accept the teachings of Spiritualism, but who hesitate through fear of adverse public opinion, and still more who had nothing to suit their soul's need in the doctrine of orthodox, and who are unacquainted with the New Philosophy, which contains just the mental and moral element for which their minds and souls have so long thirsted.

To develop and give practical efficiency to this element, a convention was called to take measures for forming a county circle. Pursuant to the call, a large number of persons prominent for their zeal and success in the great field of progressive reform, were assembled in Charlotte, on the 13th of January, at 1 o'clock, P. M.

The afternoon session was occupied with the usual conventional work, appointment of committees, etc., closing with an inspirational poem from Mr. Jordan.

At the evening session, the Committee on the Constitution, made their report, which was unanimously accepted.

After the signing of the constitution by a large number, the following officers were elected for the coming year:

President, John Farlan, of Bellevue; Vice President, Mrs. M. Coulter, of Charlotte; Secretary, Mr. E. H. Bailey, of Charlotte; Treasurer, Hiram Merrill of Benton; Trustees, Attie Jones, of Kalamo, Mr. Marcellus, of Benton, D. B. Anson, of Bellevue, Dr. G. W. Lusk, of Eaton Rapids, Wm. Kilpatrick, of Sunfield, Chester Smith, of Grand Ledge, A. I. Williams, of Carmel, Mr. Wyman, of Vermontville, Jabez Ashley, of Windsor, Reuben Smith, of Brookfield, Newell Thurston, of Walton, Mrs. Porter, of Delta, Mrs. Hare, of Eaton.

Able and interesting addresses were delivered by Mrs. Pearsall, Mrs. Kutz, Mr. Averill and Mr. Taylor. Inspirational poems of a high order were recited by Mrs. Kutz, Mr. Pearsall and Mr. Taylor. The discussions, which were largely participated in by those present, were marked by candor, forbearance, and an earnest desire to elicit the truth.

On the whole, we believe the cause of Spiritualism will be greatly advanced by the holding of this convention, and the measure it has initiated. The next annual meeting will be held in Charlotte, at a time to be hereafter specified.

E. H. BAILEY, Secretary.

JOHN FARLAN, President.

Mediums' and Speakers' Convention at Avon, N. Y.

A Quarterly Convention of Mediums and Speakers of Western New York will be held at Avon Springs Saturday, and Sunday, Feb. 25th and 26th, commencing at 10 o'clock each day.

These conventions have been held at various places in Western New York for four or five years past, and have become almost a necessity, supplying in part an important need among Spiritualists, resulting from lack of local organization.

Our Brothers and Sisters of Avon and vicinity, to the extent of their ability, will cheerfully entertain at their homes those who attend from a distance.

Avon being an important R. R. Centre, an unusually large and profitable convention is confidently expected.

Let there be a general rally, not only of Mediums and Speakers, but of all earnest seekers for truth and holiness.

J. W. Seaver, }
G. W. Taylor, } Com.
A. E. Tilden, }

Mrs. Collins, of Haddon, N. H., is a contractor for constructing a section of the Valley Railroad. She superintends the work and pays off her men with her own hands.

Mrs. Mary Berdeau has been appointed postmistress at West Point, N. Y.

Original Essays.

SOMNAMBULISM.

Further Instructions—Cases Detailed and How Cures are Effected in Persons while in a Somnambulist State.

BROTHER JONES:—As some of your correspondents desire me to give them "more light upon my method of inducing the somnambulist condition," I can only say that I have withheld nothing that could be expressed upon paper in regard to it; and possess nothing special outside of the fact my experience has given me, and which they should also as freely have, if it were possible to communicate it.

About the middle of last January she took a violent cold, which settled in her head and left ear, where, after several affections, an abscess formed and opened inside of the ear, and is still discharging from that organ. She also stated that she had suffered intensely ever since with pain in head and ear, and was almost distracted with it, when I was called in, complaining most above the left eyebrow, and extending in a direct line from that point to the ear. She lived and had exhausted all the remedies that had been recommended, and was under regular medical treatment for the last six months, without receiving any benefit.

During these instructions, her mind seemed to be unsettled; she opened her eyes frequently, and was much too unsteady; yet, notwithstanding this, and the pain she suffered when she commenced, she entered the condition in less than twenty minutes, and immediately declared that she saw them all, was much elated, and described what they were doing individually, etc.

The difference between imagining and true clairvoyance, therefore, is, that when they imagine, they can make those they see do what they please, or change their positions at pleasure, but when clairvoyant they cannot.

The idea that they are imagining prevents many persons from entering the condition quickly, and until they can be convinced to the contrary, it will interfere with their success, simply because their incredulity prevents confidence, which is essential to our doing any thing.

It is notorious also, that the horse, the dog, the ox, and other animals or a low cast, have been known to think, and their faculties have in many instances, been exercised in the same way, even when apparently asleep, but, until mind is better understood by the masses, it would be considered madness to insist upon any thing of the kind now.

There is an aura or fluid generated mainly by a glandular action of the brain, off of the blood, as I have stated in my book, by which the operator produces the somnambulist state, and heals the sick, and by which his will commands his voluntary motions and invigorates his system. The clairvoyant sees by it, as the eye does by light. I have proved it. Sunderland denies it in his book, and then affirms it. Fahnestock denies it, and adduces Dr. Hare as proof, and Hare affirms it. The first committee in Paris said they did not find proof of it after a short, partial and prejudiced look at it. This was in 1784. In 1827, another was appointed, who investigated the matter and found it true in all its claims. Fahnestock affirms that to somnambulist and spirits there is no space,—every thing is in the same place. He says that no person, not in a somnambulist condition can impress one that is in the somnambulist condition. What am I to think of this, when I know by hundreds of experiments the contrary? And if he will reflect a moment, he will remember that the normal operator, who is en rapport with them, can impress them. The other about space, has facts leaning that way, and many thousands leaning the other way.

I am truly sorry to be compelled to disagree so much with a dear friend and zealous laborer in a good cause. This *ethereum*, as Prof. Grimes calls it, is one of the many imperceptible in nature, and when a person has been under the influence of one, they are ever more impressible with another. The following facts illustrate this:

I can throw very easily, most type-setters into the magnetic sleep. Next to these range blacksmiths and engineers; then tinners,—indeed all who handle metals; get mineral magnetism or galvanism, and are thereby rendered more susceptible. So those who use alcohol, it permeates their systems, for alcohol wholly deprived of water, is a gas almost imperceptible,—and persons who have been put into the somnambulist state, spirits can more easily obsess or render mediumistic on the same principle. He says spirits can influence the somnambulist. I am a spirit, therefore I can do it. I hope people will judge these things for themselves. I hope Bro. F. will allow me some ability,—good eye-sight, and will not be offended if I say his system is short-lived.

The Lutheran Observer asserts that a Rev. Mr. Bond, "who was excluded from his church for alleged immorality" has recently organized a Lutheran Church in Chicago. In order to obtain funds a ball was advertised, the published card announcing that "Messrs. will furnish wines of the very best quality" and "after the concert and raffle of the articles unsold, there will be a merry ball, at which the beauties of the West Side will be seen in all their virginal decorations, &c."

I have stated that there is no necessity for a nervous or an "Animal Magnetic" fluid, and my idea of why it is not necessary for the production of the somnambulist condition or clairvoyance, nor for obtaining knowledge from a distance or from the spirit world, etc., is because to somnambulist, as well as to spirits, there is

no such thing as space, and time is always the present. This being the case, persons, places and things are brought into close proximity, and the mind, when in a somnambulist condition, knows no distance, sees no obstruction, and fee's no barrier,—consequently everything is here (near by) to be seen, learned, felt, etc.,—requiring no connecting link,—no nervous or "Animal Magnetic" fluid to see, learn, or know the past, existing, or future events, conditions, or circumstances,—all are at once recognized by the various faculties capable of such recognition, and a foreknowledge of future events is thus often obtained long before they come to pass, and can be observed by somnambulist, as well as by spirits. The capability, however, of doing so, perfectly or not, depends upon the purity of the spirit, in the one case, and the depth that the subject is in the condition, in the other case.

The difference in looking with the natural eyes, and looking clairvoyantly, is that, when the eyes are in a normal condition, our sight is limited as to distance, and is entirely obstructed by the intervention of opaque bodies, but we can see objects at a distance varying from one to forty miles; so also we can see the sun, moon, and stars at much greater distances, but the size of everything is diminished according to their distance, still we see them without any other influence or communicating link, than our own will to do so.

The same is the case with the somnambulist, with this difference, however, that their view is unimpeded, unobstructed by no barrier, and equal to their will, which is scarcely inferior to that of spirits, and cannot (when they know their power) be controlled by any known influence,—much less by imaginary ones.

Their powers, therefore, being similar to those of spirits, and both being subject to the same laws, they always see, hear, feel and act in accordance with their natures,—the opinions of "magnetizers" and kindred spirits to the contrary notwithstanding.

With the view of still further illustrating the art of inducing somnambulism, I will remark that many persons who (while sitting with the view of entering the condition) are asked whether they see anything, reply, "Yes, I imagine I see all as I did before;" but upon asking them whether they can make those they see do anything they please, or different from what they seem to be doing, the great majority of them will answer, "No, but I only imagine I see them." Now, in this case, they do not imagine, and their eye is already in the somnambulist or clairvoyant condition, independent of the body or their consciousness; and if the looking be persevered in until they become interested in what they see, or forgetfulness ensues, the state will be perfectly entered.

The difference between imagining and true clairvoyance, therefore, is, that when they imagine, they can make those they see do what they please, or change their positions at pleasure, but when clairvoyant they cannot.

The idea that they are imagining prevents many persons from entering the condition quickly, and until they can be convinced to the contrary, it will interfere with their success, simply because their incredulity prevents confidence, which is essential to our doing any thing.

I would have also remarked, in connection with what I have said in regard to the curing of warts, that warts, pimples in the eye or elsewhere, erysipelas, St. Vitus' dance, and other nervous diseases are often cured by the touch, blowing of the breath upon them, and by the use of words, etc., all of which are upon the principle of the effect upon the subject's mind.

But some may ask, "How do you account for the cures that are made in children?" I answer, by asking such persons whether they suppose that the faculties of children do not or cannot reach out and know what is going on outside of themselves, independent of their consciousness, as well as men and women. I know that they can and do.

It is notorious also, that the horse, the dog, the ox, and other animals or a low cast, have been known to think, and their faculties have in many instances, been exercised in the same way, even when apparently asleep, but, until mind is better understood by the masses, it would be considered madness to insist upon any thing of the kind now.

Fraternally,

Wm. B. FAHNESTOCK.

Written for the Religio-Philosophical Journal.

ANIMAL MAGNETISM.

By Samuel Underhill, M. D.

There is an aura or fluid generated mainly by a glandular action of the brain, off of the blood, as I have stated in my book, by which the operator produces the somnambulist state, and heals the sick, and by which his will commands his voluntary motions and invigorates his system. The clairvoyant sees by it, as the eye does by light. I have proved it. Sunderland denies it in his book, and then affirms it. Fahnestock denies it, and adduces Dr. Hare as proof, and Hare affirms it. The first committee in Paris said they did not find proof of it after a short, partial and prejudiced look at it. This was in 1784. In 1827, another was appointed, who investigated the matter and found it true in all its claims. Fahnestock affirms that to somnambulist and spirits there is no space,—every thing is in the same place. He says that no person, not in a somnambulist condition can impress one that is in the somnambulist condition. What am I to think of this, when I know by hundreds of experiments the contrary? And if he will reflect a moment, he will remember that the normal operator, who is en rapport with them, can impress them. The other about space, has facts leaning that way, and many thousands leaning the other way.

I am truly sorry to be compelled to disagree so much with a dear friend and zealous laborer in a good cause. This *ethereum*, as Prof. Grimes calls it, is one of the many imperceptible in nature, and when a person has been under the influence of one, they are ever more impressible with another. The following facts illustrate this:

I can throw very easily, most type-setters into the magnetic sleep. Next to these range blacksmiths and engineers; then tinners,—indeed all who handle metals; get mineral magnetism or galvanism, and are thereby rendered more susceptible. So those who use alcohol, it permeates their systems, for alcohol wholly deprived of water, is a gas almost imperceptible,—and persons who have been put into the somnambulist state, spirits can more easily obsess or render mediumistic on the same principle. He says spirits can influence the somnambulist. I am a spirit, therefore I can do it. I hope people will judge these things for themselves. I hope Bro. F. will allow me some ability,—good eye-sight, and will not be offended if I say his system is short-lived.

The Lutheran Observer asserts that a Rev. Mr. Bond, "who was excluded from his church for alleged immorality" has recently organized a Lutheran Church in Chicago. In order to obtain funds a ball was advertised, the published card announcing that "Messrs. will furnish wines of the very best quality" and "after the concert and raffle of the articles unsold, there will be a merry ball, at which the beauties of the West Side will be seen in all their virginal decorations, &c."

I have stated that there is no necessity for a nervous or an "Animal Magnetic" fluid, and my idea of why it is not necessary for the production of the somnambulist condition or clairvoyance, nor for obtaining knowledge from a distance or from the spirit world, etc., is because to somnambulist, as well as to spirits, there is

Letter from Sada Bailey.

MR. EDITOR:—I feel like taking my pen and writing my thoughts as they spontaneously flow. I presume my letters will be composed of scraps of miscellaneous subjects, and may be so disorderly as to be consigned to the waste basket as a heterogeneous mass of rubbish. Be that as it may, it is a pleasure for me to send my note to the JOURNAL. Would that it were in my power to do more to aid its wide spread usefulness.

The paper has become an indispensable requisite of my household,—each week I greet its coming with the deep and pure pleasure that I would welcome a true, tried and loving friend who was not only good and wise, but so very beautiful that I could gaze with rapturous delight upon the radiant face,—for the face of our JOURNAL is indeed beautiful.

I never weary in gazing upon its frontispiece, which is a grand and glorious design, embracing emblems gathered from the golden mines of thought and the onward march of art, science and literature; and then its motto, "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

Oh! dear readers of our beloved paper, fellow laborers, one and all, let us examine well the status of each individual selfhood and see how far upward and onward we have yet to progress ere we reach the practicality of this brave, true, pure, free and truthful precept.

I have just been looking over the number dated Dec. 17th, and truly do you remark in your editorial, "This number is a gem." Each article entices precious thoughts which I would love to pen, but time forbids that I should speak of all, therefore, selfish like, I first speak of the one addressed to me.

Thanks to Mrs. Ballou for her kind and excellent letter. I have been advised not to address my letters on delicate subjects to any one in particular—I suppose for fear the one addressed will feel a delicacy in answering. Oh! I do rejoice that there are a few brave souls who have outgrown the pinching, fettering cloak of false modesty, and who no longer bow to the robe of pretended dignity. And now, Addie, as I re-read thy good letter, tears of joyous feeling flow, as they always do when I meet a sister woman, who feels, and feeling daries to speak upon the important subjects of which we have been writing.

You remark that we should teach mothers, and those who are to become mothers, the sacred laws of marriage and parentage. This truth I have deeply felt from my earliest girlhood, and thus pleasantly revert to a female society which I once formed for that noble purpose. Ah, dear friends of my early days, we are all mothers now, and I know, truer and better mothers for the good lessons there learned, and thus do I pray that when Spiritualists build their institutions of learning, that "Know thyself" will be a leading motto with the truthful life.

"The highest study of mankind is man."

You remark, Addie, that wise and good men are more charitable toward our sex than the general-ty of women.

God bless all true and noble men who with pure designs for woman's good, are friends in need and in deed. But why are women uncharitable toward their sister women? Not because women are less kind hearted than men, but because woman is not so free as man. She has not the privileges socially that man has, and she fears to speak and act freely. Oh! I know woman's soul is all kindness, love and charity toward her own sex, when she does not allow the outward forms and cold civilities of society to crush the divinity within her.

Next article to your letter, Addie, is F. B. Daxter's "Wishes for an Evening." See how bravely lashes one of his own sex for uncharity to woman. What he there relates reminds me of an instance of the kind in La Porte.

A poor but true woman, whose pure free-heartedness toward her brother man had caused Madam Grady to rebuke ungraciously, called on the Poor Master for a load of wood. He called upon her, found her with a sick child, promised her wood. He enquired about her "character," heard a foolish story, and refused to send her wood.

Brother Dowd, I give you this for one of your "mings." Don't forget to tell such poor masters what is their duty and destiny, as well as you did the poor masters of Davenport in a previous number of the JOURNAL.

Behold the inequality of the sexes. If a man needs assistance, and from any source, would appeal for assistance, do you suppose that his character would be hunted up? And I wonder how much more pure are the men who administer these little laws than the women whom they scold. How I pity such little soiled men. They may do the same to women; but the narrow, contracted, they are the little slaves of the little rich nobles, and it is of such that it has been said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven."

I pray for them to become nobler and better, and that good angels may impress their minds with thoughts of justice, charity and truth, that they may begin so to live that in time they may enter the kingdom of heaven. Yes; let us weave the mantle of charity, while at the same time we bravely and fearlessly promulgate unpopular truths.

"If we have whispered truth, whispe no longer. Speak as the trumpet speaks, sterner and stronger."

To-day is the birth day of one of the truest mediums and martyrs of his human race. Let us then pray for a fresh outburst of his humanitarian spirit.

Every good work requires the co operation of man and woman.

Then, brothers and sisters, as true soldiers in the army of the good, let us gird on our armor of truth, and, ever actuated by principle, let us go God that lives not to suffer persecution for the love we bear humanity.

"Let us then, be up and doing. With a heart for any fate; Still achieving, still pursuing, Learn to labor and to wait."

La Porte, Ind.

CALIFORNIA.

Letter from Thomas Loyd.

BROTHER JONES:—I have sent by express to-day post office order for eighteen dollars to pay for one copy of the paper for two years, and one copy for one year, already sent, also one copy sent to Wm. Stevens for the year 1870, and also three dollars each, renewal for myself and Mr. Stevens. You have been sending me three copies of your valuable paper, and I have aimed to make good use of them. One I have given to the public library, one sent out at large to those whom I knew would read it, and one copy have filed away for future use as well as present use. Should you give us nothing more than the "Search after God," we shall be well paid. I have been trying to find him out for thirty years, but have given up in despair.

"Canst thou by searching find out God?"

Mr. Jones, have you ever thought of the amount of good that might be done, if the money was donated to feed and clothe the poor that is given to these pretended soul-savers and wisecracks to talk about a God they know nothing of, and never will? That man knows most of God who makes happy and blesses his children. That man lives most in God that lives not alone in self, but humbly.

Tell these men that talk so loudly of their God, and to meet once a week in the fine houses built for him, to go out and seek for him in the famishing houses of suffering humanity, and they will there find him weeping in their souls as they never found him in any churches yet. This is the way to find God or good,—for God lives and dwells in the soul, and people can see and feel it. Oh! tell them to leave off seeking after an *ignis fatuus* and show to the world that they have found the true and living God,—by doing what Jesus said shall make them acceptable at the last day. Feed the hungry, clothe the naked, visit the fatherless and widows in their affliction, for this is pure and unfeigned religion before God the Father.

Yours in the cause of humanity.

T. LOYD.

Grass Valley, Cal.

PHYSICAL MANIFESTATIONS.

Letter from D. W. Hall.

About the first of November, there appeared in the *Present Age*, an article from the pen of Rev. W. F. Jamieson, in review of one I had written concerning the manifestations in the presence of Mrs. Ferris. In this article the readers were told that I had only been born (Spiritually) about two years ago, and therefore was not capable of exercising my judgment upon the matter. I was then referred to Moses Hull, J. S. Loveland, A. J. Davis, as leaders, and although I am a novice in Spiritualism, and never had my "eye teeth cut," I managed to learn from the article that it was expected that I had no use for brains whilst these men were living; for the time would never come while we all remained with our bodies, that these men would not be older in the cause than myself. "Ah! it has come to that," said I, "I must sit down and learn nothing only as I get it from these men. And I must believe everything they say without a question. I'll be kicked out of the ranks of Spiritualism before I'll do it," and so I will.

I then wrote an article for the *Present Age* in which I partially uncovered this design, which the sage editors of that journal have seen fit to suppress, as it did not come with the endorsement of these savans. Great God! has it come to this, and can't we have but one side of this affair?

Well, time has passed, and my article is snugly stowed away in the garbage basket, if it succeeded in escaping the inquisitorial fires of the infallible judgment of those individuals so unceremoniously thrust upon us as leaders. What was the trouble of the article. Why, it revealed facts that it was not best the people should see, and it was discovered by it that I was in possession of facts, which would remove every prejudice raised against Mrs. Ferris or other mediums, and it was hardly best that the common vulgar people, and those of only two years standing, should know these things. The truth is of the 25,000 Spiritualists of the State of Michigan, there are not one dozen that do not believe that W. F. Jamieson renounced Spiritualism and not one of them has been charitable enough to admit that he was under the psychological control of John McQueen as I believe he was. Bro. W. Jamieson claims that he did not give up Spiritualism. Perhaps he did not. But some lady has written letters to John McQueen, and copied his hand writing, that represents Jamieson as renouncing Spiritualism in a great deal stronger terms than anything that I have seen from the pen of J. S. Loveland, I referred to these letters which McQueen carries around with him in the suppressed article.

Since that time, however, Moses Hull one of the Popes who was let over me to control my spiritual belief, has had a sitting with the same medium, and came out in his characteristic style, of admitting that his prejudices have been removed, and the editors of the *Present Age* have discovered that J. S. Loveland was not a Spiritualist,—a fact discovered more than a year ago by hundreds of Spiritualists, one of which is "Ebbe in Spiritualism" hardly two years old. So it really seems that some of the "young ones" will go to Europe and back while the old ones are putting on their clothes.

Now that Moses has come "out of the bulrushes" it will not do to meet him with an ecclesiastical dictu, and tell him that he has no right to investigate, since certain parties have settled that matter; but a bull is culminated in which it is claimed that Moses was mistaken, since Jamieson and certain others have settled that matter. I am mistaken in the man if they succeed in convincing Moses Hull that he is a fool. Of all the men I can call to mind, to investigate this matter, I should have chosen Moses Hull; for I knew him to be prejudiced, but honest, and his evidence would have been that much better, than if he had not been prejudiced. And now W. F. Jamieson has convinced his prejudices, and endorses Mrs. Ferris in stronger terms than I could when I wrote up my sentence. Jamieson says Moses was mistaken. Who knows best? Moses Hull or Bro. Jamieson? Bro. Jamieson?

Well, now let us look at the one sidedness of this whole affair. Bro. Jamieson as I have before said, had not yet got clear of the psychological control of John McQueen, and he determines that Spiritualism is a humbug and he will prove it so. He selects a party of his own choosing (which was right enough), but each one have previously decided it was a humbug. They flash a light in the room and the instruments fall to the floor, as we should expect they would; but several persons see her holding the instruments. Praise how long would she be holding the instruments after the light was struck. One would suppose that if she was a humbug, and sitting with her face to the audience, that she would drop the instrument, the instant the light was flashed. Certainly if she is expert enough to play on the guitar, and the little bells while she is tied with her hands behind her, and at the same time have these instruments keeping time with each other twenty feet apart, and twelve to fifteen feet from where her body is known to be, that she could have avoided detection by the springing of a light. Once convince me she is a humbug and I shall be convinced that she is too perfect in her art to ever be detected in it.

Now in the article reviewed by W. F. Jamieson, I related the facts as I saw them. Since then, I have become acquainted with the only man that I could suspect of aiding Mrs. Ferris, Mr. F. Doherty of Crawfordsville, Indiana, a gentleman of integrity, and well calculated to discover any fraud, if any there was. He will confirm all I have said, first and last. In the *seance* I attended, the guitar did not float over the medium's head, but over my own head. I being about ten feet in front of the medium, and over the heads of all who occupied front seats. Not only this, but I being clairvoyant, saw the controlling spirit, and talked with other spirits, among whom was (the once misguided) John Wilkes Booth with whom I had frequently conversed before, so that I was in the best condition in the world to test the matter.

Now, Bro. Jamieson, may say she is a humbug, and he may swear that she is not deceiving, but he cannot make us believe that he was not deceiving in the matter till one of our five senses have been convinced. Bro. Jamieson in a private letter to me says: "I do hold that lecturers should stand by each other as a fraternity." So do I. I hold more. I hold that lecturers and meetings should stand by each other, and I shall ever be found defending both the one and the other. Personally, I have always had a partiality for Bro. Jamieson and to day, I like him none the less for his prejudices, but justice to the medium demands that both sides shall be ventilated, and it is to be hoped that Bro. Jamieson will value the evidence adduced in favor of Spiritualism above all personal considerations. No amount of criticism will hurt my feelings to long as I have the privilege of explaining myself.

A Woman's Rights Convention will meet in Columbia, the capital of South Carolina, on Wednesday, the 8th of February. Mary Warren is the moving spirit. The Woman's Rights cause is awakening considerable interest in the Southern States, and the projected convention will no doubt be largely attended by the talented women of the sunny South.

Voices from the People.

SUSANVILLE, CAL.—H. L. Borrelle writes.—I make this proposition to my neighbors, that if they will make a selection from your published list of books and send them, I will purchase them, if not in my library. Would it not be a good idea for Spiritualists in every neighborhood to form some such library? I saw meeting with good success, for many so-called Christians who would not have a spiritual paper enter their house, will sometimes take a book and read it to their profit.

MONROE, NEB.—F. S. Cook writes.—Ho for Nebraska! Spiritualists wishing a home under the Homestead Act of Congress can find in this county some of the best chances, to locate in a body, that has been opened for settlement in any country. We have the best of farming and grass lands, plenty of timber, good water, and a healthy climate, with railroad facilities not usually found in a new country. The settlement should be made or lands located, as early in the spring as possible. All "sure enough" settlers wishing further information, may address me, with return postage.

GALESBURG, MICH.—D. G. Powers writes.—Myself and family could not spare your valuable paper for one week. You may count me one of your trial subscribers.

FARMINGTON, MINN.—S. Jenkins writes.—I send you the names of two trial subscribers for three months, hoping that every old subscriber will do the same. It will only cost them one dollar, and the result would be to treble the circulation of the paper.

JORDAN, ONT. C. W.—J. Matlock writes.—I take pleasure to say that your paper has many more here than subscribers, and is much appreciated.

OAK MILLS, KANSAS.—W. J. Oliphant writes.—I have been a member of an orthodox church for over twenty five years, and consequently, my opinion of the JOURNAL on first acquaintance was rash in regard to its value, but a further acquaintance has changed that opinion, and I now hail it as a treasure and a welcome weekly visitor, freighted with rich food, encouraging us upward and onward to the beautiful beyond.

WALLULA, W. T.—F. J. Peabody writes.—On the 28th of September last I enclosed five dollars to you in a registered letter, to renew my subscription, but the label has not been changed on my paper yet. Please refer to my letter of that date, and see if that was not what the money was sent for, if not, let me know, and I will send the money, for I do not wish to be without the paper. I enclose two dollars which please hand to our worthy brother, Joseph Baker, with my compliments.

CLAYVILLE, N. Y.—Joseph F. Smith writes.—I will not say God bless the JOURNAL, but let us bless it ourselves, by paying for it, as God does nothing for us that we are capable of doing for ourselves. If we do wrong, the blood of ten thousand Jesus Christs will not save us from the natural result of cause and effect—we individually must suffer.

DENVER, COLO.—O. Brooks writes.—Please find enclosed three dollars requisite to change the title which I covered on my paper from Jan. 8th, 1871, to Jan. 8th, 1872 for I had rather be deprived of almost any other luxury than the RELIGIO-PHILOSOPHICAL JOURNAL.

GUIDELAND, VT.—Lucius Haskell writes.—I take this opportunity to say that I like the paper and hold it worthy of doing great good. The philosophy and all its teachings are good.

LEXINGTON, KY.—A. G. Wild writes.—I say again, do not stop the paper, for it is all the spiritual bread we get in this out-of-the-way place, except a large loaf now and then like Brother Fish-back, whom we expect to speak to us some time during the winter.

JORDAN, ONT. C. W.—Wm. B. Gold writes.—As for the paper, it drives the mind to think for itself, and for my part I would feel lost without it. May you long prosper.

ERIE, PA.—D. P. Keyser writes.—I send you greetings for the New Year. May the work in which you are engaged not only promote your happiness by increasing your usefulness, but may the JOURNAL also bear to its thousands of readers the rich treasures and choice blessings with which the angel world are freighted. I do not mean to week to week, thereby aiding us in the glorious work of ushering in that "Happy New Year" when all humanity shall live in the true fraternal relations of justice, equality and peace. In order to advance this work, I send you something more substantial than wishes.

BORDER PLAINS, IOWA.—M. W. Ford writes.—Can't do without the paper—please keep it coming.

LAKE MILLS, WISCONSIN.—Samuel Hodges writes.—I have now read your very valuable and interesting paper for three months on trial. The result is that I want it longer, for I find it to be a paper that can be read and re-read as often as I find time, with much interest and profit.

JAMESTOWN, OHIO.—S. H. Smith writes.—Several of your papers have been gratefully sent me. I have no need for such reading, neither do I want to see another copy of that paper enter my family. Have had a contest with the devil ever since I arrived at the age of maturity, and think that I did beat himself when he invented Spiritualism.

REMARKS.—Ah, yes, we see the point. You fear if the devil is beat by Spiritualism, old Theology will have to succumb! Thou reasonest well—without a devil, protracted meetings would be of no avail, and speculators in brimstone would no longer be honored with the title of Rev.

ARCOLA, IOWA.—Mrs. A. A. Davis writes.—You will find three dollars enclosed for a renewal of the dear JOURNAL. I can't do without it.

BEAVER DAM, WIS.—J. Gould writes.—With all my heart I most devoutly wish you and yours a Happy New Year. Find two dollars enclosed to be placed to my credit. You may count me in for a life lease of your superb paper.

WINDSOR, CAL.—Eleanor Lindsay writes.—Now, Mr. Jones, I commenced this note to thank you for the liberal, and aristocratic, humane and generous spirit of your paper, and I did not, least, for its advocacy of woman's rights, politically, socially and morally. Just so long as it acts on the noble principle it does at present I will read it.

LITTLE SIoux, IOWA.—L. Bassett writes.—I am now sixty three; have been a believer in the spiritual philosophy upwards of twenty years; have taken the JOURNAL a number of years, and mean to take it as long as I am able to pay for a paper.

PLUM HOLLOW, IOWA.—John Shirley writes.—I have been watching the paper carefully, expecting to hear more from the author of that account of a great battle in the spirit land, which should have taken place some time in March last. The author promised in that article to explain in some future article, the relative status of the spirits of light and the spirits of darkness. Also, we would like to hear from your Paducah correspondent, who was shown a vision not long since, in which he saw the ancient inhabitants of that portion of the country, etc. He promised to further enlighten us upon the wonders he then and there saw.

Remarks.—We have the communications referred to, and will publish in due time.

DALLAS CITY, ILL.—Erasmus Rosetter writes.—Please find enclosed one dollar and fifty cents, to keep the good old paper coming, as my time is up the 8th inst.

HERMON, N. Y.—R. Healey writes.—I take great pleasure in reading Emma Hardinge's lecture "Thank God for such a fearless spirit and the giant mind she has, and scores of others who are in the right way. The two great armies are facing each other and preparing for the combat between truth and error, and when fought, Spiritualism will be victorious.

Written for the Religio-Philosophical Journal.

IMMORTELLES.

By W. D. Reicher.

BROTHER JONES:—The following brief narrative is based upon fact; individual names only being fictitious.

H. M. R.

Leida May, deprived by death of a tender mother's guiding care, yet too young, perhaps, to appreciate all a mother's wisdom, and fully orphaned by the loss of her father in the late fratricidal strife, yet found a kindly provision in the sympathy and protection, during her earlier years, of a moderately well-to-do uncle.

Linford May was by no means wealthy, though slowly and surely rising into a lucrative medical practice—a physician in the liberal school, naturally sensible, progressive, and reformatory in his tendencies. This modest little home at Vineland, to which he and his amiable wife Helen welcomed the orphan Leida as their own child, was a cosy, Eden-like retreat, situated just on the edge of that thriving and pleasant place; built in neat and substantial style, near the centre of his acre lot of ground. In the rear, lay a well cultivated vegetable garden, with here and there a tree of some choice fruit, while on either side of the house, Flora in all her variegated charms of fragrance and hue, bloomed in most tasteful luxuriance; and in front, a few fruit trees stood as guardians to an ambrosial and beautiful arbor of trellis vines, honey-suckles, etc., which led directly to this simple and happy bower, the adopted home of Leida May; and here, though an early orphan, the simple, guileless Leida led a happy, rustic life, under the kind and gentle training of her amiable aunt and careful uncle.

Flowers were her fascination, and much of her time was given to their culture, and as her sparkling eyes shined with the shimmer of the humming birds glittering wing, and her cheeks flushed with health and bloom equal to the hue of the roses, amid which she was happily singing, the songsters of the near grove, in their mellow warble and trill, as they flitted from vine to shrub, and from tree to tree, would seem to vie with the sweet, merry music of her voice.

Unblest with children, the home of Linford and Helen May contained in the blithe, guileless Leida, a well spring of pleasure; and oft was the tedious of the industrious physician's life lightened of fatigue, and much of his care, by the melody of the orphan's well cultivated voice, in accompaniment with some favorite and charming piece of music on the cottage organ. Nor was Leida's sweetness confined within the flower limits of her Eden home, but at the liberal meetings which her uncle and aunt attended in the village, was her welcome and charming voice heard in the singing exercises. Leida May was much beloved far and near by all who knew her.

THE ACCIDENT—ITS RESULTS.

On a hot day in July, and in mid-afternoon, Leida May, as was her usual wont, was busying herself among her garden flowers. Ceasing a moment from her employment, she stood in the shade of a near tree to admire them and inhale the fresh air, when, raising her eyes, she saw at a distance a cloud of dust, spreading and sweeping along the road.

Wondering and straining her gaze, she presently saw approaching along the dusty highway a small, open carriage, containing a gentleman and lady, the horse in full flight. As she turned in alarm, to run into the house, she saw the lady hurried from the vehicle, the man still keeping hold of the reins, and using every endeavor to restrain the wild flight of the run-a-way horse; but he, too, was soon dashed to the ground violently, and the affrighted animal, still attached to the overturned carriage dashed on at a fearful rate—on, past Leida's home, sending a dense cloud of dust over her beautiful flowers, and on, for miles away.

Many of the villagers ran into the road, wondering, Leida and her aunt hastened through their arbor entrance, to the front gate leading into the road. Presently they beheld two men approaching and bearing the wounded man toward their residence.

As they reached the gate, the doctor, returning from the village met and welcomed them. Conveying the injured man into his office, adjoining his residence, he busied himself in affording all the relief within his ability and skill.

His wounds dressed and restoratives administered, Randal Ellis inquired anxiously for his sister. At this moment, Leida, assisting her uncle in his labor of love, entered.

"My dear Isabel, are you much hurt? Oh, I feared you were killed."

He stopped short as he looked up and saw, instead of his charming Isabel, wounded and hurt, the beautiful vision before him of Leida May. With all his pain, there seemed a feeling of pleasure and admiration, in his gaze, and dropping his eyes, he closed them in a partial swoon of transport; when he opened them again, Leida had withdrawn, and bending over with anxious solicitation stood Isabel, but slightly hurt, though very pale.

Randal's anxiety for Isabel seemed now to have passed, and in a mazy mood he inquired: "My horse, has he been caught, and is he unhurt? The carriage, I expect, though, is a total wreck."

The Doctor assured him the latter opinion was correct, and that his spirited horse had been overhauled some miles away, bearing scarcely a scratch, and was now in safe and comfortable quarters at the only hotel in the village.

Randal smiled faintly, with something like satisfaction, and, turning to Isabel, begged the privilege of remaining a short season alone where he was, while she hastened on by rail, to reassure her anxious mother that all was well, and that he would follow in a few days.

Randal Ellis improved in health rapidly under the assiduous care of Doctor May, and early the next day after the accident, was out making observations of his new and inviting quarters, and admiring with Leida May the beautiful flowers and surrounding scenes.

Rearred in the luxury and wealthy ease of a city life, and possessed of an elegant education, an affable and winning address, Randal Ellis was well calculated to win upon the unsophisticated and susceptible nature of the guileless Leida May. He was charmed by her artlessness, and she was captivated by his fund of adventure, prowess, and wit, his specious and brilliant manners, his sparkling and fascinating powers.

But not to be tedious, as it is said that in the garden of ancient Eden the seductive and insidious serpent had been nurtured, so within the Eden-like bower of the confiding Leida's home, a serpent had been humanely warmed into life. It ungratefully turned and stung the hand that nursed it. But we anticipate.

THE CROSS OF FLOWERS.

The beautiful snow, that in soft, feathery flakes had silently fallen, covered, as with a mantle of charity, the hovels of the poor, the luxuriant and comfortable homes of the rich; the lowest dens of squalid crime and the palace of gold-gilded vice alike. A winter unusually harsh was passing, yet occasional days in the month

of February appeared almost as blithe as Spring. A balmy rain descended, and the wide earth-strewn of beautiful snow, was dissolved and driven by the warm rays of the sun, up into the clouds again in a dewy mist.

What Brooklyn is to New York City, so, perhaps, on a smaller scale, is salubrious Camden to Philadelphia. With all the vices under current of vice in its midst, our neighbor is fast attaining the sobriquet of the "city of churches."

In one of those churches there is a religious revival progressing, which for mesmeric excitement and grotesque enthusiasm, surpasses, perhaps, any thing of the kind ever enacted there. Forty penitents and more have been counted, kneeling round the altar at one time. The loud appeals and noisy exhortations, and songs of invitation, mingling with the lamentations of conviction,—sobs and yells of prayer form a scene of disorder, weird and strange to a reasoning mind.

It was not of this church, however, but one of the most fashionable that Randal Ellis was a regular attendant, and his parents, excepting in their morals, prominent members. And Leida's happy voice also, was frequently heard with pleasure in the cultured choir. But alas! that all too soon, this confiding child of nature became the deceived victim of Randal Ellis' perfidy.

True, it was a bright Sabbath day, when with others we passed, with bated breath and muffled tread into the silent, yet speaking presence of the early and beautiful dead. A bride, a mother, a corpse, express the melancholy revelation of the changing epochs in the sad conclusion of a life begun so happy, promising and pure. Yes, it was no idle fiction. She trusted her honor in his keeping, and when, at length, he consented reluctantly to give her a certificate of marriage, it was but a few hours subsequently that poor Leida was suffering, within sound of the shouts and joyous hallelujahs of the religious revival,—all the pangs of premature maternity, and but a few hours later the morning sun shone o'er the young mother, a corpse.

Sad, sadly with others we gazed on the set features of that pale face,—once so radiant with the vivacious glow of life, and beautiful with happy health; those deep brown eyes once so sparkling and bright, with the magnetic charm of love, now closed and dim. And then we looked on the large Christian cross of many and beautiful flowers, which quite covered her form within the rich, though modest coffin. Yes, we thought, 'tis well. How appropriate these light and pearly flowers,—how expressive of a life so pure. Near the centre of the cross, prominent over all, was a single, though sufficient representative of that rare and beautiful flower, the "Cross of Sharon." So exquisite in shape, fragrance and hue, and of the resurrection, according to the Eastern legend, so very expressive. And over all, a small wreath of the ever green and fresh "immortelles." From these our spirit sought again the speaking face of Leida May. And sympathetic emotions of a faithful hope, thrilled our being with the angel music of: "I am the resurrection and the life."

"O, death, where is thy sting." Leida still lives within the charmed circle of happier Eden bowers, and oft returns to friends, her smiling brow entwined with blooming beautiful flowers.

PEOPLE'S FREE CONFERENCE OF WASHINGTON D. C.

To the People of the United States.

After mature deliberation on the subject, we have determined to inaugurate a movement, the purpose of which is to secure a more perfect guarantee of the rights of individual conscience; to be styled the NATIONAL LIBERAL MOVEMENT, the aims and ends of which movement, are here set forth; and we earnestly invite the co-operation and organized efforts of all lovers of religious liberty of every name, who feel the necessity of guarding the most sacred rights of man, from invasion. For the furtherance of this cause, we recommend the erection of committees of co-operation in all parts of the country, from and around which the movement may be strengthened, until a thoroughly organized sentiment shall be established against all sectarian legislation, and the repeal of all National or State laws on the subject of religion inconsistent with our purpose.

We aim at the overthrow of no religion, or religious system or belief; but we seek a universal religious liberty for all equally, without any, either direct or implied, discriminations. Our object is simply to make this the United States of America, in reality, what it professes to be, viz: A LAND OF RELIGIOUS LIBERTY.

The following declarations embody the substance of our views:

1st. That the rights of conscience in matters of religious belief, are of the first importance to the moral life, peace and happiness of a people.

2nd. That the true spirit of the political institutions of this country, as set forth in the Declaration of Independence, and the Constitution of the United States, and preamble to the same, is clearly for the establishment of this right, as against any legal discrimination between religious beliefs, or any authoritative enunciations thereon; and further; that the letter of the fundamental law expressly declares for this liberty and protection.

3rd. That we ask no more than is provided for in the aforesaid law, as touching this subject, when that law shall be justly interpreted and properly applied.

4th. That we most solemnly and earnestly protest against all legislation, exhibiting either direct or indirect preferences in any manner whatever, on the subject of religion, or in any way giving a political sanction to religious dogmas, and especially against the favorable consideration of petitions to incorporate such dogmas in the Constitution of the United States.

5th. That the truths or falsities of religions, are matters upon which the government has no right to give an authoritative opinion, but to enforce order and preserve peace and security for all.

6th. That we will as determinedly oppose the enactment of laws favoring our opinion, should such attempts be made, as we would oppose the enactment of laws against the opinions and beliefs of those whom we may deem in error, leaving all responsibility in the affairs of conscience where it of right belongs—between the individual and the government of the universe.

ISAAC REHN, Chairman of Com. of Correspondence. A. SAWYER, Secretary.

REMARKS.—We heartily endorse any movement that has for its object diffusion of such knowledge among the people that will eventually result in breaking the chains of old Theology and making the people free! We hope this "National Liberal Movement" will accomplish the object desired.

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A SEARCH AFTER GOD.

Is there any Work in Nature or Art that does not Point Significantly to Individualized Man as its Author?

NUMBER TWENTY SEVEN.

At the writing of this it is night. The cold pinching winds of winter bring sorrow to many a family. In this room, ornamented with choice paintings from the hands of Mrs. Blair, N. B. Star, Addie L. Ballou, and others, we feel that we are really midway between the material and spiritual worlds, and the influence that falls upon us, reminds us of the fact, that while we are surrounded with all the comforts of life, and feel like congratulating ourselves on the happy state of affairs, there are thousands of others in this city, who, suffering the pangs of hunger, plucked with cold, and afflicted with disease, stand ready to "curse God and die."

In the discussion of this subject, we have endeavored to render our pathway plain, and to sustain our position that the casual reader would acknowledge the truth thereof. In our previous article, we assumed the position that man, and not God, was connected with the organization of matter into worlds and systems of worlds, and on this we desire to elaborate still further. A large portion of mankind attribute the creation of this earth and other planets to an infinite, omnipotent, omniscient God. They have no foundation whatever upon which to predicate such a position. As will assert that God made the works represented by the ancient ruins of Peru and Mexico, or as to say that he made this earth and the stars that adorn the firmament.

The Indians who first saw the ships of Columbus, thought they were made by a God. They could ride queenlike on the ocean, defying the mountain waves, driving storms and fierce winds, and they seemed to move by some unseen force, and the ignorant Indians came to the conclusion that, of course, none but a God could have made them. A portion of the human family as they glanced the beautiful mechanism of our planetary system, seeing the order and harmony of arrangements there, are ready to ejaculate, none but a God could have formed them, designated their orbits, and calculated the time of their revolutions! None but God could have done that! Like the poor illiterate Indian, they can not see man connected therewith, hence, they come to the conclusion that God must have made them. Ignorance can not see far, but reason can soar into the regions of space millions of miles. Look at that comet with its long train of translucent light, moving through the regions of space with terrific speed, and holding converse with worlds far beyond the ken of mortal vision. It touches the rings of Saturn, frisks its tail in the lap of Jupiter, smiles serenely at Ceres, then, perhaps, filled with emotions of delight at the grandeur of creation, shoots off into the regions of space like a bold pioneer! Will you speak of the comet as the Indian did of the ships of Columbus, and say that God made it, and is preparing it for a world for the reception of man? You say that the comet is in the fields of space. True. Were not the ships of Columbus as well? The comet, wandering among the murky stars, and holding converse with distant worlds, is no more in the regions of space than we. When once seen by man, it can never thereafter escape his notice.

never thereafter escape his notice. The eye of science, brilliantly illuminated and divinely inspired, rises in grandeur, and amidst the symbols of science, its logarithms, tangents and cotangents, he can map out the course of that comet for a million of years. But the Bible says that God's ways are past our ways, hence, if God was controlling this comet, its movements would be entirely beyond the comprehension of man. But man, standing on this little earth, a mere speck in the ocean of space, can solve many problems of creation! Jupiter, we know the time of your revolution around the sun. Venus, we know your diameter. Mars, we know exactly the amount of heat you receive from the sun. Uranus, we are fully acquainted with the nature of those rings that deck your azure skies. Jupiter, we have seen your satellites, and by their means, demonstrated that light is eight minutes coming from the sun. Sun, we know that you turn on your axis,—indeed, there is nothing in the heavens that is concealed from man. Puny, insignificant man on earth, with his slate and pencil, saw that certain planets were subject to peculiar perturbations which could not be accounted for on any other hypothesis than caused by a planet of a given size, and the place where that planet should be, was pointed out, and Lord Rosse's magnificent telescope brought it to light. Man here is not idle. If puny man understands the motions of a comet, can follow it in its orbit, why not the higher order of intelligencies exceed him a little in knowledge, and make one? He understands their motion, the times of their revolutions, the character of their seasons, and must his knowledge be confined to understanding their peculiarities? Knowledge is power, and is beautifully illustrated in the regions of space, by the labors of the higher order of intelligencies.

What! man make a planet! launch into the regions of space a comet, or organize a system of worlds for the unfoldment of other races of human beings? Yes, we say emphatically YES, and care not a straw for the denials of others. Our vision sweeps the fields of space! There are towering intellects there, and the grasp thereof is mighty and grand! Individualized intelligences only greet us. Worlds and systems of worlds bow to the nod of man! While here, man is confined to the surface of the earth. He can only travel there; still, he can unfold the heavens like a scroll, and read the actions of individualized minds in the regions of space. To the ignorant Bushman of Africa an infinite power would be required to move a train of cars. The mind of science, however, secures the services of a few pounds of steam, and the ponderous wheels move and the train goes belching along!

An ignorant Iceland would think that man a God, who could see four rings around Saturn; but science with a few concave and convex mirrors, discerns them at a glance. The ignorant Bushman would call that man a fool, who should assert that the earth is gradually backing its motion in its orbit at the rate of ten seconds every 100 years. Man, what can't he do? What don't he do? Where is your God that does anything outside of individualized man? Now, man does every thing on the surface of the earth, and independent of God. We will give Fulton credit for applying steam to navigation,—not God; to Morse the invention of the magnetic telegraph,—not some infinite being; to the spirits who assist us in response to a prayer,—and not an omnipresent person who, if he exists at all, from the very nature of things, is not only deaf and dumb, but idiotic. Man! his intellect how towering! his mission now transcendently grand! and his ideas how beautifully unfolded! Before the colossal grandeur of the stately form of the wise sage of the spirit world, we stand in reverential awe, and in our ardent enthusiasm, we almost exclaim that we have found God. His silvery locks, his long, flowing beard, his eye, beaming with a piercing brilliancy, his majestic mien, and withal his modesty, and purity,—oh, shall we, when eons of ages shall have passed away, be allowed to stand by his side, and grasp with our mind the "Soul of things," as he does!

The "gates of heaven are ajar," and through them comes a flood of light, and our soul seems grandly illuminated with a light divine! The "Acras of Nature" almost appalls us! The ponderous wheels of creation as they roll along at the bidding of that wise sage, startle us, and we shrink within ourselves as we behold our own insignificance. Oh, the fields of space! Man shall traverse them as he does the surface of the earth! On ethereal currents moving like a mighty river, and surging with pulsating billows, he shall pass along, like the wail on the wings of the wind. The fields of space are his; the wide-spread universe belongs to him,—to individualized intelligences, and the throbbing worlds above proclaim the grandeur and greatness of their mind. Then, struggling mortal of earth, cramped with poverty, plucked with cold, and suffering the pangs of hunger, look upward—the light is breaking, breaking! and for you there is a glorious future. Lowly now, you shall be elevated there; haughty, arrogant, proud now, you shall be humbled there; poisoned with licentiousness here, rotten to the core, you shall go through the chemical laboratory of experience, until purified there. Toil for humanity; elevate the mind; purify the thoughts; labor that others may be elevated; devote your life to the service of those below you, and we do say that great shall be your reward.

TO BE CONTINUED.

Attention Subscribers!

When you remit money for the JOURNAL state distinctly whether it is for a new subscription, or to renew an old subscription.

FARMERS will do well to read our advertisement in this week's issue, headed, "Farmers."

Professor McQueen, The Imposter.

S. S. JONES, ED. JOURNAL.—Dear Sir:—I enclose you the circular of "Prof." McQueen. I am desirous of obtaining a history of the man, and am informed that you can, probably, give the desired information. Can you tell me anything about "The Spirit's Creed," from which he claims to quote? His great effort here, seems to be to show that Spiritualists are free-lovers, infidels, and bad people generally. There are no Spiritualists here, but he has opened an agitation of the subject that may open the way. Please let me know all you can of his history, and oblige. Yours truly, E. H. CAPRON.

Williamsport, Pa., Jan. 21. "Startling Revelations!! By a reformed Infidel and Spiritualist! Professor McQueen, who has been given the title of 'Thunderbolt,' will lecture in the Trinity Chapel, on Bennett street, this evening and to-morrow evening, January 30th and 31st, 1871, at 7:30, and will show how he became a Spiritualist. Fathers, Mothers, Sisters and Brothers, you are positively interested. The Professor was five years behind the curtain, and comes well recommended as the right man in the right place. Do not fail to attend the Lecture to-night. Admission, Free.

On to-morrow (Tuesday) evening, 'Dark Circles' exposed, and all so-called 'Mediums' challenged!

He exposes Trance Speaking, Rapping, Writing, the Healing Art, Spirit Hands, Light, the Reading of Sealed Letters, Unknown Tongues, Bell Chiming, the Giving of Names of the Deaf, how 'Mediums' are Carried Over the Heads of Persons in Dark Corners, etc. He will show how to get communications from Horses, Dogs, Cats and Saw Logs, in Circles, on the same principles that 'Mediums' do from human spirits departed,—showing the fallacy of this monstrous delusion. Admission 25 cts. Tuesday evening, for benefit of Church.

REPLY.—"Professor McQueen" is a graduate of the Penitentiary, at Jackson, Michigan. He is a convicted felon, and that is all there is of the title, "Professor," which he has assumed, and by which he is known and puffed by the black coated gentry—Doctors of Divinity, and their devotees.

He is a most vile impostor, to whom churches are opened, to traduce angels and men who are promulgating to the world, good news and glad tidings to every human soul.

This vile impostor opened his career along with W. F. Jamieson, in Michigan, as mediums, very soon after McQueen got out of the State Prison. He was soon detected as an impostor, and denounced as such by Spiritualists. He and Jamieson both, have been united in their efforts to break down every medium for physical manifestations ever since.

Jamieson has done his best to accomplish that object before Spiritual meetings, and through the columns of secular and Spiritual newspapers. McQueen is doing the same in the churches. One is acting as a "missionary" among Spiritualists, the other as a "Professor" among churches and all opposers to Spiritualism.

This M. Queen had the impudence, some time since, to write us, begging to be recognized in the ranks of Spiritualists, claiming that he had fully reformed—asserting that he had done with his professed exposure of mediums, and stating that he knew that Spiritualism was true. We advised him that until he, by good works, brought forth fruit, meet for repentance, the columns of the JOURNAL would not be open to him. Since that time, he has been just where he belongs,—in the close embrace of orthodox ministers, and other opposers of Spiritualism. He is performing his part in a way. He opens the sacred doors—a point gained. He agitates thought. This awakens a spirit of inquiry among opposers, and induces Spiritualists to procure the services of lecturers, to herald the truth; and further, this spirit of inquiry which is thus elicited, results in the circulation of books and newspapers, by means of which the world is enlightened. Indeed, we are inclined to believe that all things work together for good. The most loathsome and repulsive things in the animal creation exist because conditions are fitted for them to exist. Even so the most corrupt men and women appear as conditions develop them, and they are true to themselves. Poor McQueen! Let him glory in his title of "Prof." Let him forget, if he can, that he was a miserable convict in the Michigan State Prison. Aye, more; by all means let him have the close embrace of orthodox ministers, and all opposers of Spiritualism. They will exercise acts of kindness towards him, and by and by he will repent of his opposition to angel ministry, and come to a knowledge that honor, integrity, and truthfulness are the characteristics of true manhood. Spiritualists have no creed. The charges brought against Spiritualists are not new; they are but the same filthy charges that but a few years ago were hurled against the Methodists,—and not only against the Methodists, but against every sect in Christendom during their early history. The legitimate question is this, Is spirit communion with mortals true? If so, the question is settled, be the believer a black or white man, an honest man or a knave, a moral or an immoral person. Neither a man's belief, color nor morals change a great truth.

Returned!

We welcome again to our city the distinguished analytical healer, Dr. Duke, whose advertisement appears in another column.

His career in the West has been brilliant. The Doctor is now located at 548 Wabash Ave.

Read the handsome tribute paid Dr. Duke, in another column. He has ever been true and faithful to his immortal guides, and is now reaping the reward of his justly-earned reputation.

Very Careless!

Some one writes from Le Grange, Iowa, as we learn from the post-mark on the envelope, sending \$1.50 for small books, but gives neither P. O. address nor name of writer. We await further instructions.

March of Progress.

An Extract from the Banner of Light, by Cephas B. Lynn.—A Just Tribute to the Worthy Healer.

"DR. DUMONT. C. DAKE, who is doing so much for humanity, by alleviating the sufferings of the sick and restoring them to health. Oh, how delightful it is to meet souls all aglow with reverence for the exalted spirits of the heavenly world, souls appreciating the influx of power from the heavens, that we are feeling in this day of ours; souls full of enthusiasm by the reasoning faculties, so that fanaticism does not frustrate the plans of the angels! Such a man is Dr. Dake.

"How we rejoice to find young people coming into the divine light of Spiritualism! Brother Dake is young. He is an educated physician. The spirit-power came to him only a few years ago. Obedient to the call, he has gone forth. Success has crowned his efforts, and the power is increasing all the time. Favored with his society a few days, we took occasion to ascertain a few facts relative to his mode of practice.

"People will go to extremes. Some think that, because Orthodoxy is a stupendous humbug, therefore religion is a sham. Some think that, because bigoted physicians will follow the law of the schools in every instance, and sometimes kill their patients, therefore there is no reason in the use of medicine under any circumstances. Some think that, because the spirits can influence uneducated persons to speak and write in a learned manner, therefore education is not needed by media. Indeed, a few have gone so far as to affirm that the less a person knows, the better medium he makes.

"Now, the progressive speaker strives to blend the beauties of intellect and culture with the blissful exaltation of inspiration; and the progressive physician or healer strives to unite the virtues of medicine with the magnetic mode of treatment. Magnetism alone, is not competent to reach all cases. This is a fact. Dr. Dake realizes this truth, and when he has such cases, he resorts to the use of his medicines,—most of them are prepared under spirit direction,—using them as auxiliaries, as aids, to his divine magnetic gift.

He is very successful in his practice. He has traveled extensively throughout the entire West. We hope he will visit the East soon. One of his cures in Elgin, Ill., put the whole community into great excitement. The benighted party was a M. S. Stringer. Physicians had attended her for twenty years. None of them could tell what ailed her. She met Dr. Dake. He, impressed by the spirit, told her she had a substance growing in her stomach. No one had ever told her so before. The Doctor, simply by manipulation, forced this substance from her stomach, and the lady now enjoys the best of health. It was a startling cure.

"And so the good work goes on. In every department of life, the angels are blessing humanity. We feel that our good Bro. Dake is marching on to a well-earned fame."

The Doctor has returned to Chicago, and can now be consulted at 548 Wabash Ave.

Our Thanks.

We again repeat our thanks to those good friends, whom the angels have inspired to make efforts to widen the circulation of the everywhere loved JOURNAL.

Trial subscribers are easily obtained. A few words of encouragement from each old subscriber, would induce many thousands to try our paper for three months, at the nominal cost of fifty cents. After reading it that length of time, such trial subscribers would appreciate it, and, as a general thing become permanent subscribers.

We appeal to each and every one to devote a few hours time, for our, their, and the angels' benefit, by getting subscribers to our, your, and their JOURNAL, which weekly records and sends broadcast the passing events of spirit communion.

Our Thanks—Nice Prairie Chickens.

Bro. V. F. Hill, of Alexandria, Mo., sent us by express, a box of twenty nice prairie chickens, fat and sweet, for which he has our thanks. Ourselves and friends know how to appreciate such winter fruit of the prairies of Missouri, and all join in thanks to the donor. May his shadow never grow less!

Potato Peeling.

Well may we ask in this age of progress, "What next?" It is an invention for peeling potatoes. No more washing or peeling potatoes by hand. Let every family examine this useful household, labor, time, and potato saving device. See advertisement in another column.

C. H. Read.

The above-named remarkable medium for physical manifestations is holding seances in Detroit, Mich. He will soon be in Illinois.

Harry Bastian.

Harry is now holding seances at Joliet, Ill. He is a splendid medium. Everybody, when convenient, should attend his seances. We speak from what we know when we say he is a good medium.

Cyrus Ridder

Writes to us on business, but writes his post-office address so indistinctly that we are unable to do any thing for him.

Boarding House to Rent.

To RENT—A nice, centrally located dwelling house, of twelve rooms, with hot and cold water, bath room, gas fixtures, nice cellar and store-rooms, and in first-rate order for a good boarding house,—all especially adapted for a home for Spiritualists residing in or visiting Chicago. Will be rented on reasonable terms to a person able to furnish and keep a good house. The patronage of the "Home for Spiritualists," heretofore given to that house, which is now closed, will doubtless, be given to this one, if well kept. Terms, \$65 per month,—payable monthly in advance. Any one desirous of renting the same can address: S. S. JONES, 189 South Clark St., Chicago, Ill.

Personal and Social.

—Correspondents will please take notice that all communications written with pencils are immediately consigned to the waste basket.

—In Jasper City, Iowa, the Spiritualists are wide awake. At a debate lately held there, John S. Bleakney and Lewis Bleakney defended the Harmonical Philosophy.

—Mrs. Addie L. Ballou has been giving a series of lectures at Wheeling, Va. The following was one of her subjects: "Who shall roll away the stone from the door of the sepulchre?"

—Col. S. D. Hay, will come one send us his address?

—Wm. L. Pierce, M. D., writing from Middlebury, Mo., says: "Please say to any good test medium traveling through Northern central Missouri, they will find friends and a comfortable home by calling on me, Thilford Lindsay, or Geo. C. Leonard."

—We shall in our next publish an address by Mrs. Maria M. King, on "Woman's Home Sphere." We hope to have other contributions from her highly inspired pen.

—The Providence Press gives the following incident: "The wife of one of the reverend tenants of the parsonage was busily engaged one afternoon at her work in the kitchen—her husband in his study—when her married sister, who lived not far away, without knocking, raised the latch, walked in and took a seat near her. It was not usual for her to call, and on this occasion she remained for some time, conversed with her sister of her affairs, and the employments with which she had been occupied during the forenoon, and left her. As the summer's day wore on towards its close, the minister's wife went out for a walk and to return the visit of her sister. To her surprise she found the latter had not been from home all day, although, on repeating the conversation, it was found she had been doing the very things which the two had been talking about. Whether anything happened out of the ordinary course afterwards, having any reference to this singular circumstance we are not informed, but it is a question for the learned in psychological science, whether it be possible for the spirit to leave the body and go off on private excursions of its own in this independent way."

—Wm. H. Phillips writes: "Mrs. Wallace, of Commerce, Mich., has been a medium for twenty years, and given her time and labor to build up the cause, and spread the truth of Spiritualism among all classes of humanity, without remuneration, and now being almost through with earthly life in the form, she ought to have her spirit fed with the rich bounties of your JOURNAL."

—Frank L. Thayer, the medium for physical manifestations, is still in the city. The manifestations given through him are of the most convincing character, and can not fail to convince the most skeptical of the truthfulness of spirit communion. We believe he intends to go to Knoxville, Ill., soon. He will answer calls to visit cities and towns anywhere in the Northwest. Address him, 384 Ohio street, Chicago, Ill.

—The Lanark (Ill.) Gazette, in noticing the dedication of a Methodist church in that town on last Sunday, pays its respects to Brother Hatfield, as follows: "Not to say Dr. Hatfield is an adept at begging and understands his business fully, would be to depreciate his talents in that direction: His superior can not be denied. But we have always heard him spoken of as 'the big Methodist gun of the northwest.' We confess to some disappointment in this direction. We expected to see an elegant gentleman and finished scholar. In this we were also doomed to disappointment. He is sensational in every respect. He would do away with the daily press entirely, as useless, compared with the spirit, and, if he had any work to do, he would do without his morning paper with his hands than he would his coffee. In slang phrases, he beats any 'shine your boots,' or news boy of the city. If he is accustomed to use these phrases in his church in Chicago, we should think they would grate on the ears of all ears of his hearers. If he thinks they will do for a country, it is a much mistaken notion of the majority. Such phrases as 'hold your horses,' 'shell out,' 'let's hang the dog this morning,' and an average of one or more like phrases in every sentence, while they may raise a laugh, come with an ill grace from the lips of one of the leading pillars of the Methodist church. A little more dignity would have been better appreciated."

—"Then the forms of the departed Enter at the open door. The beloved, the true hearted Come to visit me once more."—Longfellow.

—Benjamin Hodge, of Hebron, Ill., speaks in high terms of the ministrations of Lyman C. Howe. Mr. Howe is really one of our best trance spokers.

—The Liberal Christian, of New York, thus alludes to Spiritualism: "Rightly understood, Spiritualism rests upon and results from three propositions:

- 1st.—Man has a spiritual nature, or is, in part, a spiritual being.
2d.—Man's spirit survives the dissolution of the body, and has naturally a permanent existence.
3rd.—Disembodied human beings or spirits may communicate, and sometimes do communicate with those who are still in the body.
c. The first two propositions form part of the belief of almost all who profess Christianity. All this is distinctive in Spiritualism depends upon the third article, which affirms the possibility and actual occurrence of communication between those who have passed beyond death, and those who are still in the flesh. It is scarcely necessary to say that this belief has been held, not only by many thoughtful and wise men in all ages since the time of Christ. But the Old and New Testament Scriptures contain accounts of such communications, which are as well authenticated as anything else in those writings. * * If any spirit ever spoke from the world beyond death to one still on the earth, the same thing may occur again. Everything that has ever been proved against this view is pure assumption, dogmatism without any truth whatever. For, ourselves, we believe that such intercourse between dwellers in the two worlds, is possible, that it has sometimes taken place, and that it may occur again."

—The name, Wm. P. Anderson, which appeared in the JOURNAL under the head of "Tiny Raps," should have been Wm. P. Andrews.

—We are pleased to know that "Health by Good Living," by Dr. W. W. Hall, continues to have a large sale. It is one of the books that should be in every household.

—Laura V. Ellis has been exposed! The BANNER alludes to her case as follows: "This excellent medium for physical manifestations has been severely tested of late, according to a correspondent at Wheeling, Va. The local paper says also that a Mr. Brue, with some bell in his hand and his son as an accomplice, undertook to 'ground' the good people of Wheeling by endeavoring to imitate the manifestations through Miss Ellis. But the whole affair ended as all such usually do, by the simple assertion that 'the medium was most thoroughly exposed,' when in reality she was not. The Davenport has been similarly exposed hundreds of times within the past ten years, but still the manifestations go on the same as usual through them, while the base imitators who deny their spiritual origin suddenly collapse and are heard of no more. In the case of Laura V. Ellis we have no hesitancy in endorsing the manifestations given in her presence. We, in fact, know them to be bona fide. We have repeatedly tested her, as have hundreds of our most respectable citizens, and we would come to no other conclusion—after the severest tests had been applied—than that the manifestations were of super-natural origin, Miss Ellis being simply the medium through whom an invisible power produced them."

Written for the Religio-Philosophical Journal.

AUSTIN KENT TO E. B. WHELLOCK

MY DEAR BROTHER WHELLOCK:—In your last, you put questions which are too much for me. I fear I must give it up!

You ask, "Why should you have sympathy for one more than for the other," as between God and the Devil?

I really can not tell. I incline to sympathize more with God. The Devil is no doubt, physically, in an uncomfortable warm place; and, I conclude, often fails to make himself as "positive to good" as he must desire to be. But then, look at the condition of the Bible God—and yours is half-brother to him. The bad conduct of his children "grieved him to his heart." He "repented that he had made them," when he first saw their evil course. Even their "lukewarmness" gives him sickness at the stomach. But he avers that he can, and will, "spew." It is worse to be "as sick as death," when one can not "spew."

Brother, I never can help a real and deep sympathy for your God. If he is, I am sure he must be better and wiser than myself. And if I had been the voluntary author of so much folly and misery, I think I could never forgive myself. So I confess I do not know which—God or the Devil—one ought to sympathize most with. I never blame either! Semi satire aside—no good man, and dentist, ever did, or ever can pull a painful tooth, without suffering in sympathy with his patient. Much less could he, if, in his almighty power, he had made the patient.

You make "infinite" and "eternal" synonymous. By infinite, I mean boundless in bulk, extent, and amount. By eternal, I mean endless as to time or duration. I beg you and the reader, not to forget my definition of these much abused words.

Are you sure that nothing can be eternal, which is not boundless in bulk and amount? With me eternal means duration alone.

You also make necessity synonymous with good. Necessity may be one or the other—and is both. I trust; good is a necessity to be.

You ask, "From whence comes sorrow and pain, if not as you believe?" I believe in no God or Devil—even with the attributes you give the first.

I believe "pain and pleasure" are the natural and necessary result of the action of laws which are eternal. I believe there never was, and never will, or can be, less or more of either pain or pleasure, than there is at the present time—i. e., neither being gained, or lost, on the "other." I think it more than probable, that this life is, on the whole, the hell of each individual human existence. If this be so, the proportion of the good to the evil, is more than we have so far found it. I hope this. Brother, this is not a "negative" creed. It is positive. But it does not make the universe as good as I could desire; for the reason that the universe is not as good as I could desire.

Now let us look at your ideas. Your God is infinite in every sense, in every attribute. He is infinite Good. Infinite must cover all that is. All that is, may or may not be infinite. But, I here will suppose that it is. Infinite good leaves no room for anything unlike or opposite to good. Pain and pleasure must be synonymous words.

Now, Brother, test your faith. In your next letter, and next lecture, leave out all words (which have been coined under an erroneous idea) to represent suffering. If your position is true you need no further use of them. Since you have learned that what we have called evil is only good, let those old words become obsolete.

Here, let me be understood as taking your indirect testimony, as a doctor, that you never do suffer in sympathy with your patient in extracting teeth or removing a limb. If you succeed in the above test, I will yield the point.

I waive the metaphysical impossibility of your position. If all suffering has resulted from infinite good, it may, I think must give, not a part, but all, a future of eternal and ever increasing misery. It proves the universe in retrogression. You can only avoid the conclusion by making your God changeable—"fickle chance," "random accident."

After stating your position, you ask, "Is not this Spiritualism?" Is not your position something else? and add, "I leave it to the reader to judge."

Know, all Spiritualists, that I, Austin Kent—thirty one years a Spiritualist—having held useful conversation with spirits often during that time, never stop when writing, to see whether I am with the majority or with the minority, even among Spiritualists. Know further: I believe Mr. W. to be with the majority, and myself with the minority. I only ask what is truth?

Brother Wheelock, I like the spirit of your last letter. Write again.

AUSTIN KENT, Stockholm, N. Y., Dec. 28, 1870.

P. S. Mr. Wheelock says: "If the absence of all pain from the universe is requisite to make God more happy, he must be, as you intimate, a kind of finite sim pletion."

I like the boldness of that sentence; as I did the sentence in which he more than intimates, that a good doctor—dentist—does not sympathize with his suffering patient. The reader will not forget that I have never intimated that there is a personal God. But, I say this: If a God, better a "finite simpletion," than an infinite fiend.

I again ask Bro Wheelock if he calls a being who can look upon suffering, which he has or has not caused, with no compunctions—no pity God as good—and infinite good,—how he would describe a Devil—a fiend.

A. KENT.

BRO. JONES.—Will you allow me to correct a mistake which Dr. Fahnestock falls into on reading my former line.

In but few cases have I ever taken another's disease,—then unexpectedly to myself. All of it soon left me. I believed such a course not generally wise or necessary. I inherited the complicated disease, which has often changed its form, but has never left me for over sixty years. My being in the body at this time, is the result of mental power over disease but seldom equalled, and more seldom surpassed. A mental power which would bring me out of my "present condition," must exceed anything of which I have yet read or heard. I have more than once successfully defied death—perhaps foolishly—but it could not kill it, has, at last, bound me hand and foot, for life it think.

The Doctor's reply is interesting. I will state some experiences confirming a part of it. Mrs. Kent has, for over thirty years, so far read mind at a distance, that she has often—generally known, when friends were intending to come to see us, and she would know it if they gave up coming.

I have done errands to persons miles off—sometimes by my own mental powers—sometimes I get a spirit to do them for me. I have written and mailed answers to letters before they reached me in the mail. In the last case, I am not sure whether the clairvoyant or medium was most prominent in me. Here I will state a fact for the Doctors, F. and W. to discern.

When traveling from home, a friend at

home has many times written to me where she believed me to be. In this she often failed as to the location of my body, but never as to the whereabouts of my mind. When I left B. to go to D., she would see me at D. My mind had left B., and had gone to D. This was so many times done correctly, that I could not doubt. Let the mental philosophers explain.

AUSTIN KENT, Stockholm, N. Y., Dec. 17, 1870.

P. S. Since I am writing to a Spiritualist paper, the heresy may be borne if I state the fact that my spirit—my soul—once left the body, and remained for some minutes above it, when for reasons, I resolved to return. I suffered more in again gaining a successful hold on, and home in the body than I had in leaving it. I had so far left the body, that though my body appeared to others to be writhing in pain, I felt none.

A. KENT.

Letter from Mrs. M. P. Cunningham.

BROTHER JONES:—I notice in your Journal, of Jan. 21th, a letter from Samuel Uderhill, M. D.—wherein he speaks of the nervous fluid, stating that it may be drawn from us, and its place assumed by worn out fluid from the sick.

He says that "all who love each other are in some degree in rapport." This I believe to be true, and yet I never understood the matter as well as now. I believe I have never had pain since coming to years of maturity, that I did not try to trace back to its cause, and get at the reason thereof; yet many times I have been at a loss to find a reason, except it were found in this, that I had given off nervous fluid, and partaken of that which had been thrown off by the ailing and sick. Many times have I gone into the room of those friends who were suffering with a headache or pain in some portion of the body,—myself being free from pain. Very soon a sudden yet gradual pain in the same portion of the body in which my friend was troubled, would intimate to me the fact that some one was afflicted the same. I have asked, have you such a pain? And with surprised looks, they answer, "Yes; but what makes you think so?" Soon after they would say they felt so much better. Having learned this so often, I came to the conclusion that there must be some natural law connected therewith. I have sought for it, and to know how I might relieve the suffering of others without taking upon myself the same; yet have never found anything that so tended to connect my disconnected ideas of the matter, as this short letter of which I speak. But I scarcely know whether cold water will avail me as a preventative; yet I shall try it. Many times I have staid away from the sick for fear of being unable to attend to my duties by reason of losing my strength.

I cannot refrain from mentioning one experience touching upon the subject. A year ago last Oct., my sister-in-law was here at our house, very sick. She had been in the hands of old school physicians, and treated for heart disease a number of months, when that was not what ailed her. But to the point, I was speaking of. She was in very great danger, and one night when I was working over her, I felt willing to give all my strength if she might but get well. Soon I felt a steady stream of pain run up my left arm, down my back, to my foot, where it settled, and swelled my ankle badly. I bore it as long as I could, until it took all the strength I had left to stand up and bear the pain. Then I was obliged to leave and bathe my foot with warm camphor. I had on at the time thin shoes with rubbers over, and without thinking about it, until too late—I was insulated, and the diseased fluid could not pass off. I have always thought that I might, perhaps, have saved her had those rubbers been off. She certainly seemed better while I was drawing off the diseased fluid. That night was the turning point, and she soon left us. I write this now, thinking and knowing, that many injure themselves by the wearing of rubbers. My foot was lame, and troubled me all that winter, as a result of that night's wearing them. If any one should be led to think upon this subject, and be saved from trouble by the reading of this experience of mine, I shall be more than repaid for laying it before the public.

Clyde, Ohio.

FEMALE SUFFRAGE.

The Hon. D. F. Miller, of Keokuk, Iowa, lately delivered a lecture on Female Suffrage, and in the course of his remarks, he spoke as follows in reference to the Bible:

THE BIBLE.

"I read my Bible, as I read my law books, for myself, and have an orthodoxy of my own. If other people did the same, they would see that Eve was never forbidden to eat the apple—the command was given before she ate it. Notice, also the reason why she ate it; she saw that it "was good for food," and "to be desired to make one wise." Oh! you may all thank your good mother Eve that you are not, this day, like the apes and baboons—that you are not living in caves, and roaming in forests, as forlorn and naked as ghosts. [Laughter.]

Eve was the one who took the first step toward knowledge. Until she had decided, Adam didn't know how to vote! It was a woman who explained the sacred text, when, in the time of Josiah, it was accidentally recovered, and it was to that learned and elegant lady, whom the translators, in the head of a Biblical chapter have labelled as the *Witch of Endor*, that Saul appealed in his distress.

Then think how Jesus honored women in appearing to them first, after his resurrection, and yet you say women are not fit to vote. Oh! you men of war! you sons of Mars, and devilry! aren't you ashamed of yourselves?

It is also argued that women do not need to vote, because every man represents his family. If so, but one man in a household should exercise the franchise. Again, it is said that female suffrage will lead to family troubles—as if women had not a right to hold their own views, without raising the devil. If a wife is afraid to think for herself, she is a slave; and if she don't know how to, she is a half idiot.

If women attended the polls men would behave much better. When among themselves, men generally cut up very bad; they are savage and beastly, half horse and half alligator, but as soon as a woman appears, a great change takes place; they black their boots, brush their clothes and *dean* men have been frequently known to oil their hair—a thing which I never do. [Applause and laughter.]

The chief reason why the Catholics are so rapidly gaining ground in this country is that they use the gifts of women in the service of religion. Who does not honor the Sisters of Charity, and feel that in extending the faith one white cornet is worth a dozen black gowns.

Before concluding, I desire to obtain the sense of this meeting. All those men who think they know everything, and that wisdom will die with them, and who are opposed to female suffrage, will please stand on their feet, [Upbraiding applause and laughter.] I see that no one rises and I can truly say that few events of my public life have given me more pleasure than to find there is not a man in this house who is not in favor of female suffrage. [Applause.]

Written for the Religio-Philosophical Journal.

JOTTINGS BY THE WAY.

Letter from Della E. Baker.

DEAR JOURNAL.—From Kansas City, we send kindly greetings and congratulations to Brother Jones and the readers of the JOURNAL.

Mr. J. R. Francis' name appearing as associate editor, will be the synonym of combined success. The inspiration that lights up his path already light wherever the JOURNAL has readers. Ever alert to the interest of the JOURNAL—upon inquiry, I find wherever we go, many readers of its pages. It is a favorite guest in the home circle, and I pray tell us, "THE JOURNAL was the means through which my spirit was lifted from darkness into light." Its readers are enthusiastic in its praise, and well they may be, for upon its pages are found the living evidence of the immortality of the soul,—truthful pictures, illustrative of the laws of this life and the life to come. Its leaves are ever open to the divine light that emanates from the celestial spheres—lighting the way for receptive minds to come up higher. We have reason to hope from this perennial fountain will flow magnetic chords, which will eventually dispell the darkness and superstition which now weighs so heavily over our land.

Spiritualism has already become a giant power. Thousands have been made happier by becoming convinced of a future existence,—by the knowledge that near and dear ones in the spirit spheres are overshadowing them with their presence and protecting love. It is destined to become the only practical religion of this world, in spite of so many costly churches, with their white-necked clergy, and towering steeples pointing to an unknown God, that meet the eye wherever it glances. These priestly potentates are feeding their flocks with nothing but dry husks—with now and then a few drops of *Jesus' blood* to help wash them down.

From the continual draught upon the poor barefooted Nazarene, methinks the fountain must be nearly exhausted, and yet every seventh day comes the crowd of worshippers, (who use the day as a man would the rubber on the end of his pencil, to wipe out the errors of the week) with their silken robes, bedecked with jewels—their guilt-edged prayer book under their arm, and their long facs, wending their way to these extravagant synagogues, and bowing to this shrine, already shaking at its foundation, and whose wall are crumbling beneath the master footsteps of this new dispensation. The under current is steadily flowing, but the battle is only just begun. What we want and most need, is steady hands at the oars. We want more young heads to come forth and join our ranks,—young and ardent souls—honest and persevering, who are willing and who dare to claim these eternal principles to the world. They need not all be speakers nor healers, neither is it necessary that all should be mediums for physical manifestations, but each should endeavor to vindicate the truth to heaven and here and there, and in the coming harvest, all who have been actuated by the divine principle of right, love, justice and mercy, as revealed unto their highest conceptions of these virtues, will be surprised at the fullness measured out to them, as "good and faithful servants."

Is there not beauty and encouragement enough in this thought, to inspire every one to high and noble purposes? Let us begin by purifying our physical from all that is gross and ignoble, and our spirits will rise in equal proportion. If we drink whiskey, let us drink water instead. If we are slaves to tea and coffee, let us conquer this foe. If we use tobacco, let us master this filthy habit. If we eat pork, let us at once denounce this scavenger as unclean and unfit for the stomach,—and in so doing, build up for ourselves health and happiness, here as well as hereafter.

Our philosophy does not teach "vicarious atonement," only through our own individual, daily purification. "We must work out our own salvation from the causes of unhappiness. The angels will help us, just in proportion as we help ourselves."

Kansas City is one of the miracles of the West. Geographically considered, it is destined to be a rival of her more matured sisters, Chicago and St. Louis. A place of over thirty thousand inhabitants—it has attained to this size within the last five years. Before that, only a few houses marked the place; now it boasts of many fine business blocks and handsome dwellings, an opera house, several first class hotels, good schools,—six daily papers,—excellent markets with plenty of wild game, and the usual complement of churches. The place can not boast of much morality or philanthropy. This is a fast city,—strangers who come here are sampled for all they are worth. There is more drunkenness and crime here than any place we have visited.

We have been here two weeks. The doctor is hard at work, as usual, ministering to the sick in body. He is successful here as elsewhere, and ever thanks his spirit friends for their assistance in making him the medium for so much good. There is no higher calling than the true physician, whose sympathies are for his patients, and whose heart is in his work.

Mrs. Horton has been speaking here to good purpose. By her well-timed remarks and practical tests, she has made many new converts. Here as elsewhere, E. V. Wilson has left his fame and name as a test medium; he has many warm friends, and is doing a great work for our cause, would there were more like him!

We remain here until Feb. 5th, then for Lawrence and Topeka, Kansas. In March, we hope to be again in Chicago. For the present, adieu.

Dr. J. Reiter, Healer and Clairvoyant.

"Render unto Cesar the things that are Cesar's," is a requirement made by the Nazarene, and as obligatory on us as on those to whom it was addressed. The plain English of the quotation is,—give every one their due, whether it be Cesar, the devil, or Dr. J. Reiter. Of the respective merits of the two former gentlemen, I am not prepared to speak advisedly, never having the honor of their acquaintance, nor am I solicited on that score, at rumor has thrown out some dark, however uncharitable, hints about them. Not so, however, of Dr. J. Reiter, whose acquaintance I have formed, and to whom I wish to render his due. All good and faithful laborers in humanity's service are entitled to a just recognition and consideration for their services.

But what of Dr. J. Reiter? Who is he? The following gives you an epitome of his make-up: A gentleman, a Spiritualist, an educated physician of the old school, and a fine magnetic healer of the new—thus, leaving the things that are behind, he reaches forward to those that are before.

The Doctor has been in our city some two weeks, intending to stay until spring, at least, with a probability that he will make this his future home. Since he came here he has done some very remarkable healing; for the truth of which, respectable testimony is given.

The Doctor is a good clairvoyant, being thereby enabled to see the difficulties he has to encounter in the treatment, so when as a physician and clairvoyant he gives his opinion of your case, his prognosis is the more worthy of credence.

He is candid with those who visit him for advice, and never undertakes to dispense his benefactions from his finger ends, assuring you that you are well when you know to the contrary. In combination with the Doctor's merits, we find no gas, leaving his claims to public patronage and confidence on a more solid basis.

P. J. CONNELLY, M. D. Des Moines, Iowa, Jan 27.

From the Richmond Whig.

GHOSTLY EXPLOITS.

BUCHANAN, VA., Jan. 7.—In the quiet little village of Buchanan, there lives a worthy man, Rev. G. C. Thrasher, whose house has been for six weeks the theater of many curious and ghostly exploits. It (whatever it may be) commenced operations by extracting from the reverend gentleman's corncrib, through a padlocked door, a sack of corn and pouring it out some twenty paces from the crib. Then night after night it came, perfracted its fantastic tricks, opened windows barred on the inside, doors locked and guarded, scattered furniture and the utensils of the culinary department hither and thither, and went away unperceived, despite the fact that each night the house was guarded inside and around by vigilant neighbors, armed to the teeth and eager to capture or detect the bold hobgoblin who had time and again passed through their ranks unseen.

One evening last week, while Mr. Thrasher was writing in his study, there was a bold knock on the door several times repeated, but on Mr. Thrasher's seizing a pistol and rushing to the door, no thing was there, and nothing was to be seen in the vicinity, although the minutest search was made; and this knocking occurs frequently, and has been attested by gentlemen of undoubted veracity.

Three evenings ago Mr. Thrasher went over to Dr. Wood's residence, and while there heard his little children whom he had left at home, ringing a bell, and at the same time heard a violent knocking at the door, and on approaching, being armed with a shot gun, and accompanied by Dr. Wood, distinctly heard his little son inquire of the unwelcome visitor, what it wanted. A reply was given, but in an undistinguishable murmur, resembling as Dr. Wood describes it, a confusion of voices coming from the ground. Both gentlemen affirm that not the least trace of any person or thing was visible, although every nook and corner of the premises were carefully examined; nor could any person in the house produce the sounds they heard, no one being at home at the time except his three little children, the eldest, a brave little boy of twelve summers, who, with pistol in hand, was interloping the hobgoblin who has puzzled the greatest heads in Buchanan.

Some two weeks ago, Mr. Thrasher was watching in his yard, armed with a double barreled shot-gun, when, as he says, something like a thin shadow, bearing resemblance to a human form, passed by him, but swiftly as the wind, and instantly disappeared. This all that he has seen, and strange enough, not a track or trace has ever been left behind, although night after night, in moonshine and darkness, in calm and in storm, the mysterious stranger has come, and played his curious pranks, the one half of which I have not told. One would naturally ask if there might not be some place in which a person might conceal himself for the purpose of playing a joke upon the reverend gentleman; but I answer there is none. Every nook has been examined time and again by many persons, and there cannot possibly be any subterranean retreat for flesh and blood in the vicinity. The surrounding grounds are plain and clear, and it seems impossible that any person could pass from the house unperceived, even in partial darkness.

This is no hoax—I mean the statement—and if you doubt it, I would refer you to the most respectable gentlemen of Buchanan and its vicinity, and to the Rev. Mr. Thrasher himself, who is a gentleman of high standing, and a minister of the Baptist Church. Now, what is it? and is it not strange that any person would risk his life night after night, for six weeks together, and in the daytime even, for the purpose of playing a foolish practical joke?

Written for the Religio-Philosophical Journal.

BREVETTES.

By S. A. Merrill, M. D.

It is vastly easier to deny others than to deny ourselves.

Modern Mythology is lame of both legs, and has fallen behind the age we live in. It is blind and unable to discern the objects revealed by the sun of science. It is deaf, and will not hear the word that is spoken of this time. Being lame, deaf and blind, it has had its "three warnings."

A hearty laugh clears the sky.

Do not ape others; be yourself, but your best self.

An ounce of appreciation is usually better than a ton of abuse—censure.

Remove not the foundation from thy neighbor's house until he can replace it with a better, eat thyself to him a serious injury.

He who rises late and runs after the sun shall never overtake him.

We must reconstruct our religion or our science. The twin are getting at such cross purposes, they can never more live together in harmony.

The present sphere of our existence is merely our birthplace, from which we emigrate very early in life, across the seas of time to that vast country which lies beyond, of which we are to become the permanent citizens.

He'll not too frequent intercourse with owls or other inhabitants of the night, lest you inevitably lose all confidence in the day.

The modern chignon.—An effort on the part of the ladies to build on an addition to their brains, on the principle of the man whose house being too small, adds a back room.

Letter from C. B. Vells.

The good cause is progressing here as well as we can expect. We do not have any lectures now, but we keep up our Lyceum, and it is larger than it has ever been before, and there is more interest taken in it than ever. We have over one hundred in attendance every Sunday. We always have a circle after the close of the Lyceum, that is well attended, and I think is doing a great deal of good. We also have a conference meeting every Sunday evening for the discussion of different questions.

We have several good mediums here, besides some that are being developed.—Some for trance, and some for physical manifestations. I am told that one of them after seeing the ring test, got one made, and set in the dark with his family, and joined hands, and held the ring in his hand, and that some outside power pulled on the ring, elongated it somewhat, and finally got it away from him, and when he struck a light it was in his arm. Another has musical instruments moved, and the spirits converse through a trumpet, and do many other things of that nature.

Toledo, Ohio.

"The New Creation."

The above is the title of a paper just started at Omaha, Nebraska. It is edited by Eleazer Hale, who proposes to prove that there are angels now in our midst, manifesting their presence through the organism of mortals. It is nicely printed, and contains many items of interest.

JESSE B. H. SHEPARD.

The Musical Medium—Wonderful Vocal Powers—Angel Voices.—Letter from E. L. Glover.

DEAR JOURNAL:—"My soul hath seen the glory of the coming of the Lord." I have heard the angels sing and play through Jessie B. H. Shepard.

You will doubtless remember him as a test medium in Chicago, about four years ago. A year later, he was suddenly developed musically, in St. Louis, and sang and played in an unconscious condition, in darkened rooms.

For two years past, he has been in Europe, meeting with marked success and favor wherever he has traveled. He returned to Boston on the 29th of December, and already has commenced giving private concerts.

Owing to the kind thoughtfulness of one who longs not to entertain strangers, I had the pleasure of listening to a performance, with an audience of perhaps forty. It was a perfect success, every one was satisfied that the music was wonderful, and some of us could even hear the angel tones as they blended in the songs. He played selections from all the great masters, and sang among other pieces the "Inflammation" from that grandest of old compositions, the "Stabat Mater" of Rossini.

He has a deep voice, and yet under the control of Grief, he rings out the music from high F, with such ease and clearness, and in trill so prolonged that one holds his breath in awe at the power displayed.

In closing, he gave us "The Wild Horse Galop." It is an inspirational piece, given him in five minutes, just before his departure for Europe, and it is the only one he recollects after he ceases playing. It is rightly named, for it is the most difficult of all pieces to perform, and the hands move in every conceivable direction with terrible power and precision.

His concerts are given in well lighted rooms, and in a conscious condition, and now there is no chance for skeptics to cry out humbug and chicanery. Mr. Shepard has strongly developing power also, and will make the development of musical mediums a specialty. He already has some pupils, who are making good progress with angels for teachers. I have had the pleasure of meeting Mr. Shepard socially also, and find him gentlemanly and simple in his manners.

He gives all the glory of his success to the Spirit World, and bows his soul in reverence before the grandeur of the gifts bestowed upon him. He has received many medals from foreign societies, and very valuable presents from people of distinction, and he shows them with undisturbed pleasure, as proofs of the power that the angels have over the hearts of men.

He is but twenty two, yet tall, and well formed with a face one would think never fails to look at a second time.

He evidently has a grand work to do for the Progressive Philosophy, before he passes on to spirit life, and is eager to do it. Should he go West, as he now thinks of doing, let him receive a warm welcome from our people there, for he is deserving of it, and it will return a thousand fold upon those who give it. I have other things to say but must forbear, except a word about Mrs. Conant. Her versatility of mediumship is wonderful, and the rapid change from one control to another, almost incredible. Baron von Humbolt concluded a *stance* for the first time at the Free Circle Rooms last Tuesday. Those Free Circles will be a great power for good in Boston.

Letter from Dr. T. J. Lewis.

"Dr. Hammond advances the novel idea that Spiritualism is a disease, hysterical and cataleptic in its nature. He professes to be able to cure the worst cases of medium by a treatment of iron and strychnine. The efficacy of the latter, if taken in sufficient doses, may be safely warranted."

FRIEND JONES:—The above scrap I clip from the *Chicago Republican*. As there are now about 50,000,000 Spiritualists and Mediums upon this planet, who, according to Dr. Hammond's statement, are spiritually diseased, and require iron and strychnine to evaporate it from their systems, I would suggest that the Doctor take the latter remedy in sufficient doses to make him sing "We would not live always." As physicians should always doctor the *causes* to remove the effects of disease, and as the Great Jehovah or God is the author of Spiritualism, the doctor had better try his remedy upon Deity first, just to see how quickly he can annihilate the supposed disease from his supreme body, and from the millions of souls on the millions of inhabited planets. As the Orthodox God is supposed to be a very large person, I would suggest, to make Dr. Hammond's medicines efficacious, that he commence with one cart load of iron and two cart loads of strychnine, and gradually increase the doses, one cart load per day for a thousand years. At the end of that time, Dr. Hammond had better examine his Patient by speculation, to see if he has annihilated all the Spiritualism out of him, "For they that are honest and worship him must worship him in spirit and in truth." If Dr. Hammond's wonderful discovery should kill God instead of curing him, I would suggest that he be prosecuted for mal practice; and pay all funeral expenses, and furnish a lot in the cemetery of common sense.

The Fireside Friend.

A monthly periodical for the home circle, devoted to literature, science, health, amusement, and useful information, containing forty-eight, and column pages to the number, filled with choice stories, sketches and poems from the pens of the best writers of America. Articles on science, subjects, health and reform. A department for the children, filled with attractive and amusing articles. A Masonic department, containing information valuable to the members of the fraternity. A Temperance department, in which will be advocated those principles without which there can be no happy homes or pure morals. Brilliant scraps and diamonds of thought gathered from correspondents and other sources, and arranged with care, making it eminently suited for the home circle of every family in the land.

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Single copies, 20 cents. For sale by all news-dealers.

A Vermont girl wants to know if the woman's rights movement includes the right to the courting? If it does, she is in for it, as the men in her vicinity are very bashful.

Mrs. Collins, of Haddam, N. H., is a contractor for constructing a section of the Valley Railroad. She superintends the work and pays off her men with her own hands.

Mrs. Mary Bardeau has been appointed postmistress at West Point, N. Y.

Frontier Department.

By E. V. WILSON

From the Washington Daily Patriot

SPIRITISM.

Roy. Dr. Hecker's Lecture.

The lecture of Rev. J. T. Hecker, Superior of the Paulist Fathers, of New York, on the subject of 'Spiritism, or Intercourse with the Inhabitants of the Other World,' at Wall's Opera House last night, was attended by a crowded and quite intelligent audience, among whom were many distinguished persons.

The lecture was given for the benefit of the Young Catholic's Friend Society, and, judging from the crowd that thronged the building, must have been a very marked financial success.

Father Hecker is a most interesting and eloquent speaker, and an able logician, and combines readily of language with a pleasing address and a commanding personality.

It was accompanied on the stage by several Catholic clergymen, and a committee of the society in whose behalf the lecture was given.

Having been introduced to the audience, the lecturer commenced by referring to the startling effect on the public some thirty years ago of the announcement that there were persons who held communion with the inhabitants of the other world, and to the supposition at the time that the matter would soon pass away and no more be heard of it; but that by-and-by this communication with the inhabitants of the other world began to spread over the country, and counted many believers among men in almost every profession.

Mr. Hecker said he had always been reluctant to treat this subject before a public audience, although he had given much attention and thought to it, but he had at length consented to make it the text of a brief discussion. He should consider, first, whether he, who are in the present stage of existence, can hold communication with the spirits of those who have passed away from earth; and, second, what is the nature of that communication.

In regard to the first point, the testimony of all history is in its favor; and he held it to be a singular thing that an intelligent Christian community, as commanded in the Bible and Testament, should be startled by the announcement. The Bible is full of this history. The angel came to Mary and told her she was to be the mother of the Savior of the world. It is this statement is a fable, then is Christianity itself destroyed. Therefore, there could be no more be this communication with the inhabitants of the other world. Every one who accepts the Apostle's creed, "I believe in the communion of saints," accepts the truth of the proposition that there is a communication with the saints in heaven. All Catholics believe in this communication, and the history of the Catholic church for nineteen centuries has been fraught with evidences of its truth. The invocation of the saints, the presence of the guardian saints, whose influence shields us from harm, and the festivals of the church in honor of the holy departed, are all in evidence of its truth. Hence, to those who believe in the Catholic faith, Spiritism brings nothing new.

The very heathen religions rested on the same idea as the foundation of their belief. We are told by the authorities that the demons appeared to the pagans, and they worshipped them in place of the true God.

The speaker then proceeded to read extracts from the writings of eminent scholars of the past, to show that not a few of the most intelligent men that have lived, have given in their adhesion to this truth.

The speaker cited from Dr. Channing and other eminent leaders of Protestant beliefs to show that they confessed to the truth of the mystic influence by which "the living and the dead make one communion."

He cited from many Protestant authorities to show that while they repudiated this doctrine as superstition, yet it was asserted in their religious books. The speaker, when a child, used to recite a prayer every night, which commences "Now I lay me down to sleep," but which he had been taught to recite in this way:

"Our angels to my head,
Matthew, Mark, Luke, John,
Bless the bed which I lay on,
Which contained the very essence of this belief, and which was to be found in one verse of a hymn which is sung in the Protestant churches, and which, while in a church one day, had found in one of their hymn books. The hymn begins:

"Thus far the Lord hath led me on,
And the verse referred to, reads thus:
"I lay me down to sleep,
Peace is the pillow of my head,
While well appointed angels keep
Their watchful stations round my bed."

The socialists and scientific investigators deny this doctrine on a common ground. They deny everything that they can not inspect with an assent. They must know it to be a mathematical certainty, as sure as three and three make six, or pronounce it. If this sort of test is to be the criterion, then every thing that we hold to be true and beautiful, must disappear.

In opposing the idea of communion with the inhabitants of the other world, these men would determine all religion, and the doctrine of moderns, all to the level of the animal. In their eagerness to destroy Spiritism they would annihilate the Christian religion.

The speaker here related as an illustration of the socialistic style of arguments the story of the man and his net. He was banking in the sun, and the man fell asleep, but every moment was awakened by a fly alighting on his nose. He would brush the fly away, and then fall asleep, and the bear observing his difficulty, ordered that his master might enjoy his slumber, watched his opportunity, and when the fly alighted on his nose, he gave it such a whack that the man fell prostrate and dead. Thus the whack these men would give Spiritism, prostrates all that is noble in our nature.

The speaker then went on to argue that the Protestant craving for modern Spiritism is nothing less than revenge on the neglect of Catholic truth.

He then proceeded to consider the nature of his second proposition, "What is the nature of this communication?" and said it was at this point that all Catholics departed from the doctrine of moderns. He had been puzzled to explain this point before a promiscuous audience, and bring it home to their consciences. But why do Catholics here divide from their Protestant friends on this subject? There are two sides to this belief—a light side and a dark side, an angelic and a diabolic, a divine and a profane. Which of these is Spiritism? He had determined to rely alone on Protestant authorities and from many had chosen to refer only to such against whose characters for honesty nothing could be urged on either side. He then read extracts from the writings of Judge Edmunds, Moses Hull, Mr. Jefferson, Jackson Davis, J. S. Loveland, Mr. Newton and others, to show that from their own experience they had arrived at the conclusion that the communications with the spirits were imperfect, because the mediums were often imperfect, the conditions imperfect, the spirits themselves deceptive, and capable of assuming false guises, and thereby making untruthful revelations.

He read a resolution adopted by a Spiritist Convention in Topeka, Kansas, in 1859, in which the conventionists declared that their spirits were so ignorant and ill-fitted to reply to their questions, when propounded, that there they ought to be admonished in future communications to take the positions of scholars rather than of teachers.

He quoted from Judge Edmunds to show that often the mediums are so imperfect that it is difficult to obtain one that is reliable, and that the communications of the inferior mediums are frequently doubtful and even dangerous. Thus, by the confessions of their own advocates, these spiritual mediums and the spirits with whom they are in intercourse, stand convicted of being unreliable, untruthful and dangerous.

He cited from Mr. Newton a leading Spiritist, to show that spirits of one class can assume the disguises of spirits of another class, and so perfectly as to defy detection. He also quoted from Jackson Davis, another great Spiritist, who says the spirits can take on them selves any guises, to suit the object to be obtained in the revelation.

He related several anecdotes concerning the difficulties of an inquirer after spiritual knowledge, through a medium who pretended to obtain written communications elicited by the spirit of any dead person whose name should be written on a slip of paper. In this manner the inquirer got a spiritual letter from a friend of his, who, happily, was still in the flesh, and doing a thriving business in Mercer street, N. Y. He also at another time wrote his own name on a slip of paper, and presently received a long communication from his own spirit. The inquirer then made up his mind that he was down on all such chicanery and humbug, and denounced it as a delusion and a fraud.

Having in a very interesting manner shown the impropriety of the spiritist mediums, and the trickery of the mediums and spirits, from the written confessions of their most honest, intelligent and sincere believers and advocates, the speaker asked of all reasonable men and women, "Does Spiritism pay?"

Moses Hull says it does not Christianly in the purity of its precept and examples. S. P. Andrews says, "We know ten thousand spirits who agree in some facts, and they all agree that they have never seen God."

The speaker read from the BANNER OF LIGHT, (a Spiritist journal) to show that the believers in modern Spiritism believe also that God, in the abstract, is a nonentity. Thus they have got rid of God. The same acknowledged spiritual authority denies also the existence of sin and of the devil.

Moses Hull says, "Too intimate an intercourse with the spirits will throw a man off his balance," which is a respectable way of saying it will make him insane.

Judge Edmunds says, "It is very difficult to be a perfect medium; that to be perfect one must throw off self-hood," by which we understand him to mean his rational nature, and when he has thrown off his rational nature he must follow a blind power. In other words, he is given up to insanity, and only needs to go on to come to a straight waistcoat and the mad-house.

The speaker then drew a beautiful and eloquent picture of the contrast between the devout Christian's belief in the communication of the saints, their sympathy and influence in interposing their prayers, when invoked in the faith and reliance of the weak and erring on earth, for their protection and pardon; and the confessedly uncertain and hollow reliance of the modern Spiritists on the mediums of the spirits that start revealed as having never seen God, and as being capable of deceit and treachery and delusion.

He warned his hearers against the falsehood and wickedness of this dark side of Spiritism, and to beware of it as a poisonous snake.

No more sketch of the lecture. Dr. Hecker can give an adequate idea of its excellence, effectiveness and logical power. It was fraught with earnest and convincing argument throughout, and was attentively listened to from beginning to end, and will be remembered with satisfaction by all right-thinking people who heard it.

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