\$8,00 PER YEAR IN ADVANCE.]

Ernth wears no mask, bows at no human shripe, seeks neither place nor applanse; she only asks a hearing.

[SINGI

8. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MARCH 11, 1871.

VOL.~IX.-NO.~25.

The Bostrum.

From the Spiritual Magazine, for February 1871. IMPROMPTU ANSWERS TO QUES-TIONS.

By Emma Hardinge.

Question.—What is the peculiar distinctive quality of mediumship by which, in the presence of certain mediums, spirits are enabled to bring fruits, flowers, and other material objects into closed rooms, as in the instances mentioned by the speaker and by the chairman at the last meeting? How and whence are these fruits and flowers usually obtained? Is the obtainment and

receiving of those objects morally justifiable?

Answer.—One of the chief difficulties with which we have to contend in classifying mediumship is this, that such very marked antagonistic conditions present themselves when we attempt such a classification. There is present, frequently, at these meetings, a lady, who presents an organism that furnishes the pabulum which spirits use for the purpose described. That lady presents, as most of you know, an organism which seems to predicate strong and vigorous health; if not absolutely rude health, at least such a quality of frame as would suggest the possession of great physical power. Several media for the of great physical power. Several media for the same form of manifestation exact in America, but same form of manifestation exact in America, but present totally opposite characteristics, frail to the very last condition of fragility, almost as it were, hovering between the two worlds. Two sisters, public mediums, very remarkable for the production of manifestations of this kind, have for many years been known and pitied for every description of physical infirmity which flesh is heir to. How is it possible that we should classify a force or essence proceeding from two persons of such totally opposite physical characteristics? The best that we can say is this: Spirits themselves inform us that a large charge of the themselves inform us that a large charge of the life-principle is required for the production of these manifestations; that life-principle must ed chiefly from the physical organism, exnecially from the back brain; hence that those organs in which it is popularly supposed that the intellect resides are seldem called into play. This explanation does not imply that there is a deficiency in the region of the intellectual organs, but that the organs of the back brain and the physical system generally are most commonly found to be the means of supplying this pabulum or life-principle, that it must be produced and given off in excess. In the case of a very vigorous constitution, we can readily account for the emanations being large and sufficiently forcible to account for the manifestations; in the case of the fragile persons we have named, we believe that the spirits' explanation will still spply, that the organism broken up by sickness necessarily gives off a very large amount of the vital force debilitating the system, but furnishing the necessary supply. Thus much for the torce. The method we have touched upon to some extent before, in describing the passage of a book, which was obviously, under the most favorable conditions for observation, brought through the ceiling of an apartment by invisible hands and placed upon the table. We then stated that the spirits attempt to explain to you the fact that

their physical organisms, if we may call that physical, which consists only of force,—for their spiritual body is force,—the real essence, attraction, repulsion, and all the imponderable forces that make up this organism—that organism of the spirit is not subject to any of the obstacles of matter, nor limited by any form or degree of space that matter occupies; that any object that is brought immediately within the atmosphere of the spirit becomes saturated with that force and partakes of the quality of the spirit itself. It is invisible. All objects thrown, as it is called, by spirits, are never thrown, they are dropped; they are brought to a certain point, and the close observer will remember that they have never been projected, or rarely so, without such careful and obvious attention on the part of the agency that makes the manifestation, that the projectile always lights in just the place required by the spirit, and very seldom produces injury. It is obvious then that the spirit must be enabled to surround the obj ct which it carries or moves by an atmosphere that renders it for the time invisible. But that atmosphere does more. It makes the object positive to all forms of matter, and all forms of matter charged with this spiritual force immediately disintegrate and are no more obstacles to the passage of the object at carries than mere thin ether would be. The eye of the clairvoyant has constantly traced the passage of objects carried through space apparently, but there is no space there. All physical obstacles recede before the penetrative power of spiritual force, and the object that is surrounded with spiritual atmosphere partakes of the same quality. Thus fruit and flowers are readily brought, or any other physical object, within closed doors. Those closed doors are pierced by the force of the spirit, and the atmosphere that encloses the spirit, surrounding the physical object, makes it equally positive to all obstacles of matter. But for the last point, how far do we consider that the production of such objects and their presentation at the spirit-circle involves any breach of good morals? We must here remind you that there is a vast array of surplus matter in the world, which might be much better disposed of than in the possession of those who at present hold it. We know that where it is appropriated for the purpose of plunder, the plunderer is held responsible, and why? Because he infracts the good order of society- and though he may be starving, perishing for the very material which he subtracts—that good order requires that we should not permit one human being to prey upon another. But now we are dealing | attraction that has existed amongst the atoms

with a totally different world, and one which is acting on a totally different basis, a world whose vast sphere of observation perceives the surplus vast sphere of observation perceives the surplus and the possibility of appropriating vast masses of human possession, without injury to the possessor, and with a vast amount of good to the recipient, that would not be for the purpose of plunder, but for the purpose of instruction is enabled to withdraw from various points and places objects whose loss is not felt, but whose use becomes most materially apparent. When we learn the physiology of crime, when we have we learn the physiology of crime, when we begin to understand the motives that lead to crime, we shall regard it with a very different eye. There is a justice in the Infinite Mind which has disposed upon the surface of this earth all that is necessary for the maintenance of every creature that lives, but these objects have been acquired and accumulated by force in different districtions. rections, and hence it is that one portion of so ciety is perpetually preying upon another, and that the very rich and the very poor live as much in antagonism with each other as the Isbmaelites of old. The spirit-world realizes all this, and without proposing to subvert the laws which are at present necessary for the protection of society, spirits know and perceive the possibility of making use of surplus objects for the benefit and instruction of those who receive the benefit and instruction of those who receive them; they are physical objects that are brought, and those physical objects you may assure your-selves cannot be brought by one portion of the spirit-world without the supervision of another. We are often accusted to say that the mani-fectations of physical force proceed from low festations of physical force proceed from low spirits, precisely as we should say that the building of this place was the work of low men; but the carpenter and mason are as necessary in the spirit-world as the architect; and those that work under the order of the master-minds of this earth only symbolize the action of those that are working at the spirit-circle. The strong and ponderable bodies of the gross spirits that make these manifestations are under the supermake these manifestations are under the super-vision of higher and brighter and wiser teach-ing spirits, who find it necessary that the earth should understand the power of spirit to act up-on matter. The fact that a physical object can be carried through the air—the fact that it can be transported—from some distant place by an invisible and apparently intengible helps and invisible and apparently intangible being and brought in all its integrity, now glittering with the dew and now freshly torn from the bough and placed upon your table, is a magnificent phenomenon in the world of science; it forms an era in the history of the race when such marvels are produced, and when the power of an invisible world is thus able to act upon the visible, so that we stand face to face with a Cclumbus who has discovered a new continent, and we are beholding the inhabitants of this epiritual world performing such functions as tnese: we must take no exception to the strangeness of the methods, but rather accept the phonomena produced as evolved by the highest wisdom and for the highest good of the race. (After a pause)

We would ask permission to add a very few words to the last remarks. There are in the States of America hundreds of poor persons upon whom this mantle of spiritual power has fallen, whose time is their bread-winner, whose hands have been removed from all other means of earning a livelihood to become the servants of the spirits. The vast multitude of these persons in the United States render their services of less avail than they would be in this country: hence there are hundreds of poor mediums very capable of producing phenomena that would gratify the beholder, who are ir quently left, from the vest range of competition, in very straitened and severe circumstances, and again and yet again, a hundred times told, have the physical necessities of these poor servants of the spirits been strangely relieved by the unlookedfor production of money. We do not ask whence it came; we have never yet heard that any have suffired from its abstraction. The spirits are not coiners, and therefore the productions of these little sums supplying the bitter necessities of a sad hour are evidences to us of the angelic ministry that becomes supreme and triumphant over all the narrow, sordid conditions of this earth. The eyes of the beneficent watchers have beheld the great need and perceived where the supply could be obtained without wrong to any one. Can we take exception to such scenes as this? We think not. We rather think that the bright and the beloved ones who thus perform good out of the superfluity of man's abundance are far more blest in their work than those who would withhold it.

THE SPIRIT AND THE BODY. Question -Can you explain the relation of the future spirit to the present physical body? Answer.—Can we explain what it is that maintains this object in its integrity? or this? or the ground beneath your feet? Can any amongst you perceive by what force these walls are upheld? And yet you know that such a force is there. You vaguely call it attraction, and when you perceive that the atoms are disintegrating or crumbling, you as vaguely call it repulsion. The power of life, or that which we have so frequently called the life essence, is an element whose two modes are attraction and repulsion. The relation which it sustains to this physical body is the same as that which the invisible force of attraction and repulsion sustains in every atom of matter. It is the real essence of the atom, it is the life-principle, and this life-principle grown and moulded within the atoms of the human body, uses that body as the formative principle, uses it as the mould in which it grows, in which it acts and develops character. The spirit is the innermost, permeating the spiritual body as the spiritual body permeates the atoms; the combination of the two forms that which we call soul. The disintegration that is effected by death, is simply this, that the

becomes wasted and gradually loses force, repulsion prevails over attraction until it arrives at an ultimate point. That point is death. When that ensues the attraction and repulsion of the spiritual body inheres wholly to the spirit, and thus combined, it passes out of the body and produces a new-born soul. It is the action of produces a new-born soul. It is the action of this new-born soul, clothed with positive life force,—the combination of a human soul still in the body classed with negative life force which en rapped for chemical affinity, produces the battery by which all spiritual manifestations are made. We enforce this position that the life-principle is an actual element whose two methods are attraction and repulsion; that it clothes the spirit, inheres in the body, passes out of it at death, and returns again to form a chemical afficity with some peculiar spiritual body inhering in some individual whom we call

RE-INCARNATION.

Question. How is it that spirits communicating to people on the Continent, teach the necessity of prices of incarnations, while those who communicate with us in England and America reputate the theory entirely?

Answer: How is it that, in the land of America, arrest millions of Spiritualists accept a belief which is in perfect harmony with the facts of scientific discovery—and where scientific discovery with its facts fails, American Spiritualists reject the communication? How is it that in England a totally different standpoint exists—we speak it with all kindness—that the opinions that are propounded must standpoint exists—we speak it with all kindness—that the opinions that are propounded must be amongst the great majority of believers instriking harmony with certain forms of religious belief? Now is it that in other countries—Italy, for instance, and Spain—where Spiritualists are, the angle gracely test is applied to spirit communications of rules of faith? Your speaker had been in correspondence with several distinguished Spiritualists in different parts of the Continent, who have questioned her how they could exercise such rude and intrusive spirits as did not bow down to the peculiar forms of Rodid not bow down to the peculiar forms of Roman Catholicism. And again, in the land of Factor an idea prevails that the spirit is re incarrated, and the great majority of the French Spiritual sta accept this peculiar idea as their standard of faith. Now, wildou attempting to exalt any form of communion received in any land over another, we ask, is there no standard of truth? Are we to be beaten about upon the waves of opinion, and drifted hither and thither on the ocean of speculation in the sperit-world, as we have been in the natural world? And the answer to this question is furnished by carefully observing certain general features in the communion. We require the most emphatic and carefully observed demonstrations of spiritual presence; we require, in commencing our investigations of Spiritualism, to base our belief upon its facts, and those facts must transcend any possibility of accounting for them by any visible or human agency, and unless we have such an array of facts, we must still question. and ought to question. Next, having obtained demonstrable facts, totally outside the pale of human agency, we must question individuality, and, as far as poss ble, endeavor to ascertain the tokens of identity presented by spirits. This, too, is a point that we can arrive at. Thousands have done so before, and may do so again. Having arrived at this point, we next erquire how far the spirit propounds his opinions, or the facts of his existence. If he offer opinion only, that opinion is of no more value propounded by a spirit, than it should be propounded by a mortal. We make this assertion, and make it in the face of those who we know take exception to our position. Whilst we recognize that Baptist and Presbyterian, Jew and Gentile, all classes of think-

ers are represented in the cosmopolitan New World, there is above them all a breadth and a determination and an inquiry—a keen, shrewd purpose to find out the truth that has overpowered these sectarian prejudices; and therefore it is that the American Spiritualists, consisting of all classes of Christian thinkers, just as many as yourselves, but less obstinately bound in their belief, have been in a better condition to receive the grand and universal truths of that large liberty which prevails in the heavens and which recognizes only God, the God of love, of wis-dom and of power. This belief in re-incarns tion has, in all probability, proceeded from a single mind and a psychological impress of that mind upon many others. Were we permitted to enter into the doctrine of re-incarnation, we believe it would not be difficult as a matter of original as a string of theories, to extrin it from opinion, as a string of theories, to strip it from point to point untill we did not leave a fragment behind; but this is not the time or place to do so. It is enough to allude to one fact only, the great joy, and gladness, and brightness, and sunlight of the spheres consists in love. That love is not of the mere vague, general character that is expressed by the love of humanity alone. it is the love of friends, the love of kindred, the love of it dividuals, that dear and tender love that God the Father feels for his children. If you take this love away, you take the sunlight out of heaven—there is no heaven without it. By this wild, vague separation, and tearing up by the very roots of all the precious ties of kin-dred, of all the blessed affinities that God himself has knif up, as the dearest and most precious affections of our hearts, they are annihilated at once. And more, our individuality is annihilated. Our individuality only, is maintained by memory; that memory cannot submit to change. If one or two returning spirits, or one or two hundred, proclaimed that they were re-incarnated, the same memory must be a func-tion of all spirits. Hundreds, thousands, and millions of spirits return with their loves and affections preserved, with their individualities marked, and protest against this assumption on the part of a few vague theorists, that they have

ORIGIN OF SPECIES

Question.—Will you explain your views on the origin of species? Is there any reason to suppose the Darwinian theory is well founded, and s a belief in it irconsistent with spiritual phi-

Answer.—There are two sources from which Spiritualist, or one influenced by spirits, would answer the question; one, the known facts of science, the other, the affirmations of the spirits. The known facts of science obviously point back to a condition, when this earth in its rudimental state did not bear animated life. We trace up by geology all the various rudimental trace up by geology all the various rudimental conditions which preceded animated life. We arrive at a condition, when we find the first forms were very simple, that the first animated creatures could scarcely be called crganic. Mere gelatinous masses, floating in the ancient scas, are the first evidence that we possess of life. As we turn page after page of the old stone book, we arrive at a conception of animated life, which most admirably conforms to our observations of the present time. Rudimental growth proceeding first from a point, becomes, under the influence of the tropical conditions that once prevailed over the earth, luxuriant, large, and monstrous. But still these monstrous forms and monstrous. But still these monstrous forms are yet rudimental as compared with man, for we find as we examine the conformation of the lower creatures, that each one is more or less a prophecy of man. The formation of heart, brain, spine, and especially the means of locomotion, and the powers of communicating with each other, possessed by the lower creatures, are all on a gradually ascending scale—not of devel-opment, for we believe that every species is

We realize that the great and marvelous mind that is incarnated in production of species, has practiced, so to speak, with every species in its perfection; that when matter has been fully prepared in one direction from its decay and disintegration, the atoms by isomorphism are progressed; that old rocks, by disintegration and perpetual re-composition become finer, and the atoms become more capable of sustaining a higher form of life; as the atmosphere becomes purer and uner, creatures of a more line and complex nature are produced But all our rudimental observations upon the geological strata of the earth (and we are compelled to hasten upon this point rather than pause upon it), point to the fact that man is the last, as he is the apex of creation. We use the word "creation" now of creation. We use the word "creation" now simply to signify the production of forms, but from the point where we begin to discover the vestiges of humanity,—and they are few and imperfect and the data they furnish us only enable us to speculate vaguely upon what must have been his condition,—from the point when we first observe these vestiges it is obvious that man was produced sparsely and in different portions of the globe at the same time. It is said that the earliest vestiges of human habitations are troglodyte, and are to be observed in Central Asia, and that must have been inhabited by a very small, wooly-headed people. This con-forms to the universal order which we observe in the production of our species. If man, a portion of all species, a microcosm of all that is, conforms to the universal order of the production of beings below him, he comes in the natural development of time, just when the earth is ready for him, just when the atoms are progressed enough to produce him, and he comes like the flora and fauna that have covered the globe, first on the human plane of human life. Gradually ascending from this condition of primeval savageism, as he spreads abroad over the earth and multiplies, we find that his vical organs improve. Where we perceive the aboriginal savage now, we always perceive a deficiency in the vocal organs by which speech is produced, and when we question what is the line of demarcation between man and the animal, we find it in his capacity to walk erect and his power of communicating by speech. This is the chief line of demarcation that separates him from the lower creatures. The aboriginal sav age is most commonly imperfect in the methods of communicating by speech, and from the point where he begins to improve in this direction by the inevitable growth and perfection of the species, which seems to be the order of creation generally, from that point we find that by intercommunion of man and man, ideas are interchanged, the friction of mind upon mind pro-

the Darwinian theory. To enter fully into this to night would occupy too much time, therefore, having given you our views of the production of species, we shall turn very briefly to the opinions propounded by spirits upon this point.

duces the sparks of intellect, and these lay the

foundations of civilization. You will perceive, therefore, that our views of the production of

species are, to some extent, in harmony with

Every spirit as it passes from this earth, carries with it just the amount of intelligence which it has gleaned in this rudimental sphere. If that intelligence be of an expansive character, all intelligence gains force and momentum in the spirit world as in the natural world, and the spirit progresses rapidly beyond his old theories. If, perchance, he enters the spiritworld very much as too many of us upon this earth do, with his theories bound about him more closely than his winding sheet, cramping his spirit with a pre-determination only to admit just such views as conform to his theories, he returns again and yet again to the spirit-cir cle, repeating the old tale of theory, and re-endersing all the narrow and peculiar views with which he left the earth. Now, the corrective to this, is the fact that all spirits who appeal to the reason rather than to the demonstration of selections. their presence, point to the observations of science upon such questions as belong to the scien tist to explain. Every spirit who does not usurp authority over the human mind and come

with a "Thus saith the Spirit' to dogmatize to you, desires you to prove a'll things before you hold fast by any; and to do this they point back, as we would have you this night, to the observations which science can furnish, assured that the great fac's of the universe will never be disturbed by the communication. that the great fac's of the universe will never be disturbed by the communications of spirits, in fact they come to restore to you the Scripture that the All Father has written; they come to point you back to this original standard, to the works of the Mighty and the Masterful rather than to the assertions which men have made in this name. The old stone book, although we may fervently mistake it in the reading, never-th less tells a tale which only requires obser-vation and experience to read correctly. Its hi-eroglyphics never change, its writings never eroglyphics never change, its writings never fail. The history of the race is inscribed by the finger of the Infinite himself in the starry Scriptures of the skies, and in every stratum of rock benesth our feet. Those who best learn to explain these—those who will guage the heights of air, measure the stars, sound the eternal depths of creation and fear not to tread upon the pathways which our God has himself marked out for us, observation and experience guided by the lamp of reason—those who thus read, will perceive that species—animate species, like the flora and fauna of our earth, have grown and manifested themselves when the conditions for life and that class of life were effected that the progress of the second translations for the second translations for the second translations for the second translations for the second translations are second to the second translations and experience and the second translations are second translations. conditions for life and that class of life were afforded; that to afford this the progress of every atom has been absolutely necessary; that not for thousands but for millions of years, the great God has worked in the laboratory of creation, and in the crucible of central fires, and in the depths of ancient seas, and in the manufacture of the crust of our earth, has prepared facture of the crust of our earth, has prepared atom by atom, until first the rudiments of animated life appear, and then upon the gradually ascending scale every creature has come forth, until the coronal glory of man appears, first in the paradisiacal state of that rude ignorance which he indeed calls child-like innocence, then in the gradual unfolding of his intellect, until hestands in the glory of civilization.

LITERARY NOTICES.

Harper's Magazine, for March, contains the usual variety or agreeable matter. "The American Baron": "P.ctures in Ireland"; "Along the Florida Reet"; "A Day in Castle Garden"; "Frederick the Graden," are illustrated in the usual brilliant style of the Harpers.

Harper's Buzar, for March 11th, contains the usual Fashion Plates and information, invaluable to every lady.

The Overland Monthly, for March, does not lose any of its treshness and piquancy on account of the loss of Brett Harte. In fact, it is one of our most readable periodicals. John H. Carmany & Co., Publishers, San Francisco, Cal.

Our Young Folks, still maintains its hold upon the youth of the country. The March number is fully equal to its predecessor. Messrs. Osgood & Co, need fear no rival so long as they keep it up to its present standard.

The Fireside Friend; R. Leonidas Hamilton, 420 Fourth Ave., New York, Publisher.

The first number of this magazine has reached us. Our old friend J. Wm. Van Na mee, author, poet and healer, is the editor; and he has certainly made a very agreeable and meritorious magazine. Having the assistance of numerous first-class writers, he will undoubtedly maintain in the future issues, the excellencies of the first. We wish our brother and the publisher success in their undertaking.

The Atlantic Monthly, for March, has the following contents: "Woman's Rights in Ancient Athens," by B. W. Ball: "Looking for Pearls," Athens," by B. W. Ball; "Looking for Pearls," an Oriental Legend; "Ups and Downs of the Bonapartes and Bourbons," by J. A; "Kate Beaumont—Part III," by J. W. DeForest; "John Wesley," by G. A. E.: "Marguerite—Messachuseits Bay, 1760," by John G. Whittier; "Our Eyes, and How to Take Care of Them," by Henry W. Williams, M. D; "Shoddy," by E. P. Whipple; "Prelude to the second part of Faust," by Bayard Taylor; "A Passionate Pilgrim," by H. James, Jr.; "Active Glaciers within the United States," by Clarence King, U. S. Geologis; "The Mulberries," by D. W. How-Geologis; "The Mulberries," by D. W. Howells; "Our Whispering Gallery," by James T. Fields; "Recent Literature." James R. Osgood & Co., Publishers, Boston.

Looking Beyond.

By J. U. Barrett.

To supply a great need in our spiritual literature, as well as afford the highest proof of our immortality, that shall bless the bereft in all families, I propose to edit a book entitled "Looking Beyond," containing the last testi-mony of the departed, and other demonstrations of spirit presence, still higher up the way to the world within the veil.

There are facts unwritten, that are diamonds of truth. Why should they be hidden? Why not let such forc gleams of the spiritual shine not let such fore gleams of the spiritual snine along our human pilgrimage? I ask the Spiritualists in every part of the country to send me such evidences. If I am properly assisted in this manner, the work will be a great good. State such facts as you personally know; cult also from the papers. Be careful and give names of the departed and witnesses; also, the places and dates; and for these favors, you will oblige souls that are so earnestly asking for proofs of angel ministry.

Address me as soon as possible at Glen Beu-

Original Cesaus.

Written for the Religio-Philosophical Journal. GROWTH AND DEVELOPMENT.

By G. W. Lawson.

DEAR JOURNAL: In continuation of the thesis of my first article published in No. 24, I will now name my subject

GROWTH AND DEVEL PMENT.

and start out with the position there assumed, that Atem contains Attribute, and Universe Intelligence: that Universe is the sum of all atome, and Intelligence the sum of all attributes; that between Atom and its vest, last aggregate, Universe, there are countless and inconceivable degrees, changes, cycles, forms; that between simple Attribute and grand Intelligence there are so many expressions, emotions, manifestations; that between the simplest form of sensation, Attribute, in the mucoid substance floating in the seas, and the completest brain, Intelligence of man, or Spirit, lies the wide field of Growth and Development, in which I purpose now to survey and explore. Please bear in mind that as I speak of Attribute, or a combination of Attributes; I carry along also with them the idea of their proper counterpart or clothing, Atom and Form; they are inseperable,—per-haps transmutable, as that searching investigator, Mr. Tinney, contends. As no power has yet been found capable of reducing matter to its last form, which we name Atom, we have no right to say that its reduction would not end in spirit, Attribute. But in this article I deal with both form and spirit. Atom's first attribute is motion; second, life; third, sensation; fourth, intelligence.

First, a planet is a mass of incandescent atome, manifesting motion as their attribute. Next, by a step which I call growth, they manifest life. Next, upon or out of motion and life has grown sensation. Then out of the three has been grown intelligence.

Now, while all forms manifest these ascending laws or grades, more or less, I wish particularly to notice their progress in man; he being the completed embodiment of all the lower degrees or manifestations.

In the spinal column of the human being are two chords of peryous matter, one white, the other greyish. One has been found, by experiment, to be the nerve of motion, the other of sensation. Sever the first, there can be no motion below; sever the other, and there is no sensation below; sever both, and life is destroyed. In some of the lower forms of life, as in the angleworm, these nerves, instead of being sheathed in a bony casement, are spread out upon the surface, but they are subject to the same law by severance. In man, on the top of this spinal chord, is spread out the cerebellum or lowerbrain; and just over this, by the corpora quadrigemini, is a small heart-shaped brain, called the pineal gland, supposed by Descartes and others to be the seat of the soul. But my researches. with the aid of spirits, in this direction, fix upon this organ as the seat of life; and the human soul has another portion of the brain for its

The functions of the cerebellum have been generally considered by phrenologists, to belong to generative power and purposes, but I find them to belong to the degree of Motion, Amaliveness being around the pineal gland. I find the back head to be the reat of sensation (but more particularly defined hereafter), the middle head to be the seat of the soul, and the front brain to be the seat of Intelligence.

By growin, I mean the addition of new and superior powers, qualities and functions; by development. I mean the use, exercise and manifestations of the new growth. I find in man five periods or degrees of growth,-motion, life, sensation animal and sensation human, or emotion, and intelligence.

The Harmonial Philosophy, though it finds the same distinctions, does not, I believe, name as a distinct degree the one I call emotion; but I find it a period of growth, and, therefore, entitled to a name as much as the others, and to distinct treatment.

The different races of mankind have, by growth over the animal kingdom, of sensation, acquired that portion of brain and its attributes which lies forward of self esteem, to and inclusive of the reflective organs. The rest of the brain is common to both man and animals.

But this new and expressly human brain is a new growth, or outgrowth of the rest, and, as Mr. Davis says, beautifully supplies the keystone to the arch, proving man to be the limit of attenuation in matter, and a complete spirit germinally. All that there is afterward for him must come by development of what he organically has.

To prove a little as I go along. The vegetable world is a growth out of, and over, the mineral: the animal over the vegetable, and the human over the animal. Each ascended degree uses all the preceding ones in development. Thus man uses the mineral world for a skeleton, and in his blood; and being an epitome of the universe, all the minerals must enter, more or less, into his composition. It is out of this fact that science long ago fourd out that mercury would medicate the liver, and vegetarians found out that to eat a teacup full of syrup on going to hed at night would produce about the same effeet as a dose of mercury; and scientists in France have practiced extensively in the application of animal, or sensational, remedies to diseased humarity.

We may thus get some idea of where the mass of medical scientists are, by observing that the greater por ion of them are delving in the lowest degree, and trying to cure man by the application of atoms the most remote from him; but it takes longer to cure, and stretches out their bills, compared with the last, best, and nearest remedy-man-healing.

This treatment, generally called Magnetic, contains, as man does, all the lower kingdoms and degrees-mineral and motion; vegetation and life; animal and sensation; and the quality of the expressly human brain (which no other system contains), and must ultimately supersede all the now remedial sciences; and in the hands of clairvoyants and spirit doctors will finally become potential in the cure of all the ills that flesh is heir to. Spiritualism is likely to do some good.

If we now admit that the form of man is the last and final wave of growth in the universe, -Nature, and that the spirit of man is the culmination of attributes, and then realizing that the universe is God, that God is spirit, and that form, at last, is only a fixity of attributes out of ever-changing atoms, we can get as correct an ides of ourselves and of our relations to Deity, as we shall ever realize, either as man or spirit. Now, once more, realize that the universe is full of motion, life, sensation, soul, and intelligence, and that forms are but dissolving fixities for

their manifestation,—man among the rest.

Can we not appreciate, now, in a universe so vast that star is beyond star, illimitably,—each grain of sand or loam is grown into its vegetable estate in the changing seasons, and each ephemera is fed in its proper moment of time, and all atoms are filled with the protoplasm of life; for all is life, all is motion, sensation, intelligence. Now, compared with this adequate and commensurate thesis, how insignificant is the orthodex idea that Deity is an artisan, a mechanic, living outside of matter and its laws, laboring in his workshop, first, to invent, and ever after to superintend his works,-to busy himself each instant of time, locking after not only planets and wor'ds unnumbered and inconceivable, but even down to each tiny monad, mollusk, and infusoria of life, but further on, down in the scale of atoms and forms, to the turning up of each grain of sand to the sun and rain, that its disintegrating constituents may form grass and weeds and trees of earths and worlds, and even fit them for the albuminous, glutinous, fibrous, and ferricalcite body of

Oh, Orthodoxy t no wonder you thought God would want to rest one day in seven; and as the planets revolve, the grasses grow, and neither motion, life, nor sensation cease upon that seventh day, please tell us what intelli-ger ce superintends them while God rests.

The question has been forever asked, What is the soul of man? Shall a satisfactory answer ever be given? Each person will have his idea. I have mine. The scul of man is the animal world, humanized by a degree of growth; it is sensation advanced into emotion. The seat of the soul of man is the top part of the brain—all that part of the cerebrum not devoted to the manifestation of animal sensation and attributes (called instinc'), that is, from self-esteem for ward to causality.

Man has all the animal sensations and senses. He sees, hears, feels, tastes, and touches, as they do: but over these he has a soul-zense-an outgrowth and over-growth of all the rest-a sense expressly human, and most observable in women and children, because the soul has in them the freest, largest and most spontaneous expres-

The animal world is gathered into the human skull all along the base of the cerebrum, about as follows: 1. The porcine kingdom,—gestativeness, ali-

mentiveness,—the Jewish race.

2. The Canine kingdom,—destructiveness, combativeness, secretiveness,—the Indian race. 3. The Galinine kingdom,—around and beneath the pineal gland to the cerebellum or brain of motion,—most marked type, the

4. The Ovine kingdom, adhesiveness, gregariousness, inhabitiveness,—the Negro race. 5. The Bovine kingdom,—appr. bativeness,

-the Briton. 6. The Equine kingdom, -- the self-centered,

energetic American. With the perceptive region added to the above list, the animal skull is full; not so the human; they only make up for the human head its back brain to the top of the skull; the side brain to the side arch and the front perceptives. Then the top-front and top-middle of the head are expressly human.

My position is, that under the law of progression, or growth and development, the animal brain kingdom, or degree, thus gathered into the human skull, under the forward and upward tendency of all unattenuated atoms and unculminated attributes, has super-conjugated, and borne as its fruit or product the expressly human brair, with the human soul as its counterpart in attributes; and then all of them together have by the same law borne the intellectual or frontal-top brain; for in my researches I find the soul is not intellect; it is emotion. The intellect is not soul,—it is not sensation, nor life, nor motion; but it is a final growth of them all; and thus man, being a gerninal em-bodiment of all atoms and all attributes, goes onward and upward forever in development, related by atom and attribute to all there is of Divine or Deific in the universe, and having all the kingdoms through which he has come for his investigation, and all the immensity of eternity for his explorations. It seems to me that Spiritusm presents to him a much more interesting and suitable pursuit than the monotonous psalm-singing and fire-frying business of the

orthodox eternity. Oh! Reverend Sister Stowe, you have said "How grand is the Christian heaven, compared with that of the Spiritual sts!" Alas! how dark and terrible the shadowings of the soul can become under the teachings and trainings of your Porcine Bible. Ask your good old father Lymar, and don't drive away the spirits. It seems to me the strangest fatality on earth that any one can choose to believe an old printed hist ry or story of a country and its people, instead of the statements of travelers just from there, and one of them her own father, as she says she knows him to be.

But to return to the consideration of my subject. The human soul has senses of its own. It sees without using the common animal sense of sight, as in clairvoyance. It feels, as in the passions, cares, fears, hates, loves, of a dream; or in the premonitive shudders and sorrows of any sure-coming future woe. It feels the touch of another soul afar off, and repels it if offensive, or draws to it if attractive. It tastes the ambrosia and nectar of spirit realms in sickness, and in tamine dines on viands and fruits, off

loaded tables spread in spirit lands. But this article is already long, and I have not reached the point I wished to, to show by what processes the emotional nature of man is grown out of the merely animal and sensational nature of the third degree, nor in what manner mind or intellect is resulted from them all. It will take another article to complete my thesis, and that I will write as I can steal time from the complaints, answers, demurrers and demands of that intellect-training, but soul-smashing business, called the practice of law.

Written for the Religio-Philosophical Journal. NOTES FROM WESTERN NEW YORK. By D. P. Kayner, M. D.

BROTHER JONES:-Yesterday I attended a meeting in the old Baptist Meeting House, in Brant. Erie Co., N. Y., and spoke forencon ard afternoon to a large audience. This is the church I wrote you about that our Spiritual friends had captured by the enlightenment of its trustees. But it appears there are some who are bent on muchief, and determined to undermine the influence of Spiritualists in the premises. Two weeks ago the Lyceum of the Collins Society was held in the house, and last Sunday a Methodist meeting was held there, when it was proclaimed that the old Bible had been stolen from the church, and it was charged at once upon the Spiritualists.

The facts being stated to me yesterday morning, in my opening remarks I announced that, as our Orthodox friends bed taken it upon them to remove from its place upon the desk their chart of the road to heaven, thereby robbing us of that ancient guide, we must launch out, like Columbus, upon a voyage of discovery, and mark out for ourselves a new chart; that we would interrogate Nature, and explore sea and land, penetrating the rocky strata of our globe. and then turn our attention to other worlds and systems of worlds, and see if it were not pussible to get a chart that would be reliable, so that we would need no longer to depend upon Bibles or theological charts to direct our course.

At the close of the afternoon hour, it was voted that we had a far more reliable chart to a more intelligent heaven, where the immutable laws of compensation would mete out to all equal and exact justice-making each responsipowers for indefinite expansion, a will for a life of work, and bourdies aspirations to lead to endless improvement; " and through the cultivation of these powers in truth and goodness, individual happiness would be attained.

Etie, Pa., Feb. 13th, 1870.

Witten for the Religio-Philosophical Journal. ROSICRUCIAN MUSINGS.

By F. B. Rowd.

Once upon a time in my wanderings up and down, and going to and fro on the earth, I met a lonely youth of seventeen, who penned the following to a friend, of whom he sought light and knowledge. Among other things he said:

"I shall probably wed sometime, but not till I find my right mate; one toward whom my heart yearns with true, pure, effectionate, holy love. I have few friends, because I have not yet found the right sort. I am alone. I have no friends, and I find solsce in my books, and many an hour have I passed reading, which otherwise would have been long, lonely hours. Many a bitter tear have I shed because I am so lonely, and many a prayer have I sent to God because I have no friends, and prayed I might find some one to love me. I might have plenty of boys to go with, but I do not want to go with rough, rowdy, care-for-nothing youths of my age, for I have something better to do with my time. I long to know more of the myste rious powers of soul-more of the sublime mysteries of the universe."

My soul was touched as I read, and I mused for his benefit as follows:

Young stranger-brother! I am glad to have met you, and to learn that there is one of your age, whose nature throbs with so much unborn greatness. Promises rich and rare are they, of early, vigorous manhood and power. Know this, dear brother, that power depends upon three things, viz: physical, mental, and spiritual purity.

Between the spirit and body sits enthroned the regal mind, which, indeed, connects and binds spirit to body; and at the same door (mind), enters into, either that which gives peace, health, purity and joy, or that which vitiates and corrupts the physical system—poisoring its very fountains of health, and sapping its every source of power. Guard well the imegination, for this is indeed the door of the mind, and while you take to your books, and crave great ideas and thought, do not, I beg of you, grow morbid and thus neglect your physical health. Have your fun. Rolick and laugh among your mates, for to laugh in youth is natural,—and age comes all too soon to such as you.

I pity your lonely, friendless condition, but study to be friendly, and have confidence in your fellows, for the little confidence we have in our kind, is indeed the only evidence of God in us, which, when cultured, leads on to divine feelings, which are the base of all power for good. Study, then, to overcome that feeling which holds you aloof from your fellows, but at the same time culture your will and manhood so as not to become vitiated by their example or conversation, and thus become a pattern and a leader of weaker and lesser souls even in youth. Thus you lay the foundations of a true manhood, and the basic principles of a regal and God like

You will be one of us, never fear, when you show yourself capable in this respect. We will always be glad to teach you, but remember, power begins at home, and that in self-control. Never you mind about love, it will come

to you, and that pure and holy, as you

shall become worthy by a good, pure and holy life. Never seek Love! for as you make yourself lovely, worthy and pure, you become magnetically powerful to attract that which is necessary for you: but beware of temptations. Ponder well the great truths herein presented. Do not merely read, but sludy and treasure up in your mind for future guidance. Self-control begins in thought. Always think before you speak, and in ninety-nine cases out of every one hundred you will keep silent—remember, "silence is strength." Be not hasty to judge of others, for remember if you were they, you would do as they do. Laugh with the joyous, and weep with the sad-hearted unfortunates of this sorry world. Tears, unselfish and heartfelt, are indeed the waters of the river of life, wherein great souls love to be baptized, for this softens the hard nature, and prepares it for the baptism with fire, wherein the heavens open, and power, God-like, descends, and entering in, trans'orms us to glerious beings endowed with supernal energy for good. Let your heart bow low before the Infinite Unknown in prayers wrung from your soul's deep vastness, in agony self-invoked, for the weakness and follies of lesser souls. Believe in all things, and in all men, but most of all in the Supreme Good. Never doubt the good, the mysterious and unfathomable, but love and have faith in the ideal and the supernatural, for in this love you grow to be such. Remember, the known is a small pamphlet prepared by man, and its pages are all blotted and marred by the clumsy typestickers; while the unknown is an endless library beyond the shores of time, wherein are pictured in living light and gorgeous shadows, by the unerring hand of the Infinite, all of beauty, love and wisdom, and he who cultures the first, comes en rapport therewith. and his soul grows full of beauty, melody and purity, which opens the door to the vast corridors of love-volumes, of which the world has only dreamed, and in the dreaming, grown better. Then dream on, noble yout's, but awaken be-times, and give the world the benefit of your dreams in words and acts. Adieu, stranger

> Written for the Religio-Philosophical Journal. SPEAKERS' UNION.

Mrs. Wilcoxson Makes a Convert of the Rev. D. W. Hull.

Mrs. M. J. Wilcoxson :- I have read your strict ures on the Speakers' Club, with some profit to myself. It has helped me to solve a difficulty that I could not before quite reach. I had not yet joined the Lecturer's Club, but had determined so to do the next time I went to Boston. But your article in the Journal has presented the matter in a new

light to me. I have long felt the need of cultivating a more fraternal feeling amongst lecturers and mediume, and have thought and studied as to the best plan to get them better acquainted with each other. I could see no other light than that afforded by the Lecturers' Club, and this machinery seemed inadequate to the want everywhere felt. And now I see that it will pervert the very ends for which it was

A lecturer becomes sick and incapable of work, and hence, unable to meet the demands of the Club. He must be expelled for no fault except his or her poverty; and this, too, after they h we con-tributed to the Club a sufficient fund to have pro-

vided for their wants for some time. I am acquainted with one noble lecturer belonging to the Club, who has been sick all the past summer, and who now can not more than find work sufficient to meet his expenses. Yet he must ble for every thought, word, act or deed; yet, meet this demand, and if finally he should fall, he in the language of Prof. Dana, "provided with must lose all that he has paid in, and seek protec-

tion from some friendly family, it not compelled to partake of the hospitalities (hospities) of the

poor house.

It is not the intention of the originators of this project, to work to the disadvantage of those who need help. But all machinery necessarily works so clumbily that it can but subvert the very ends for which it was instituted. I am more and more convinced that the further we are removed from "creeds" and "articles of association," the better we shall be for it. The last two years of my theo-logical life I spent as a creed maker. There were just three of us, and we only needed another to nave represented the four cardinal points of the compass. When we cut loose from the church we were independent, and denounced all creeds and articles of faith; but just so long as you make conditions of salvation, you must make articles of faith. But I believed one thing; Elder Snook another; and Eider Brinkerhoff atill another; until finally I found myself beyond all creeds, a Spiritualist, and Elders Brinkerhoff and Sucoks fol-lowed till they got away from the smoke of hell, but stopped with the Universalists. But the poor dupes for whom we made religious theories, are yet where we left them, enveloped in the fog that we raised nearly four years ago, and talking about the light of "present truth."

I saw how heavily the machinery dragged, and

was compelled to lay it by, and make my way toward the better country without it. My experience has been my school teacher, and I hope my Spiritualist brethien will not get entirely out of patience with me if I don't take hold of organizations with as much carnettees as they do I will tions with as much earnestness as they do. I will do any duty that I am convinced of; but I have made so many mistakes in the past that it becomes me now to act with moderation.

Another point you refer to is, the wages of our speckers. I get all the way from one dollar to fifty dollars per Sunday, and can not well change it and make any improvement. I frequently get invita-tions to lecture where there never has been a lec turer or a medium, and I must go to these places with faith—not knowing as I shall receive anything except the frowns of the clergy for my services. But these persons must have light, and encumbered with this fifteen dollar clause, I should be prohib-

ited from carrying it to them.

To those societies with whom I make engage. ments, I always have a price, and always expect them to pay me enough, if they are able, to make up the deficiency I meet with where there are no societies. And for this reason, among others, I object to settling speakers in the cities. I am a missionary to the world, carry the gospel at my own expense, and expect to go to those places and work and earn money sufficient to last me awhile in the missionary field. Sometimes I go to these claces, however, and they pay me better than old

But does this duty devolve upon you and I alone, dear rieter? Should not others unite and help? But if they do, they must meet the opposition of the fifteen dollar clause. Fifteen dollars is none too high. All of our lecturers deserve more than that for a Sunday. But by it our speakers are placed beyond the reach of the poor. But now, dear sister, after all there is a demand for the protection of both speakers and mediums. How shall we protect them? not egainst Spiritualists; for there is no warfare between the great body of Spiritualists and their exponents, but from want and de privation? The plan you suggest is very good; but somehow I fear that there is not enough of it. Some of our lecturers and mediums are very sensitive, and would fail to report themselves, and we have no organized committee to look this matter

Hoping I may hear from you again, I subscribe myself, yours affectionately, West Harwich, Mass., Feb. 8th.

REMARKABLE CURE BY A SPIRIT MEDIUM.

By Samuel Underhill, W. D.

What I know about this case, will appear in its history. Early in the development of the science of animal magnetism, a cousin of mine, Eliza Fosdick, now living at Cuyahoga Falls, Summit Co. Ohio, became one of my best cases for preno magnetism. When Spiritualism came to Cleveland, she was soon a trance medium. On going to Cleveland to investigate spirit rappings and the accompanying phenomens, I found her ergaged to a Dr. Bigelow, a dentist.

In pursuit of his profession he went to New Orleans, and there by yellow fever passed away from his body. Immediately on leaving his body he came to her at Cleveland, and informed her of his exit from the form or clay tabernacle She told her sister and family, where she lived, that he had come and told her of his death, as it is called, and she turned as vellow as he could have been, and so remained some time. She was seized with opthalmis, ending in a thick film over the cornes.

making her quite blind.

I must now go back several years, to 1843. In October of that year, at Springfield, in this state, I magnetized successfully, Dr. Bookie, a druggist. When Spiritualism came, he became a medium. I had from his own mouth the following history: He had moved to, and opened a drug store in St. Louis, Missouri. One day a spirit addressed him, and told his name, which I will give shortly, say-

ing:
"I want you to go to Cleveland and there receive further instructions.

He answered that he could not go from his business. He was told that if he would not go, his business would be a failure. He told me that his daily profits over his ex-

penses had averaged about five dollars. That night he was five dollars short of expenses, and the two following nights, when being urged to go, he re-

"If you will cure up my clerk, who lies sick of a fever, so that he can attend the store, I will go."

To his surprise the clerk walked in next day, and the day after, he set out for Cleveland. Reach ing there, he was required to go to Akron, and when there, he was required to go right on to Middlebury, one and a haif miles farther; and following his guides, he came to the house of Heze-kish Camp, with whom lived the blind Eliza Fos-dick,—she being a sister to the wife of Hezekish Camp, with whom I have been on terms of great intimacy for forty years. Mr. Camp tells me that he came to the door in the dusk of the evening, to answer the rap or bell, I have forgotten which, and saw a dreamy looking man, who said :
"Sir, a spirit came to me at St. Louis, who said

his name was B gelow, and sent me here-1 don't

My consin Camp invited him into the room where the blind girl sat. Bookle was instantly thrown almost into spasms, crying out, "I know all about it now,—what I am sent here for," and instantly approaching the blind girl, placed his hands before her eyes, without touching her, and held them there about twenty minutes. She says the sensation on her face and eyes was as it she had held her face to a blazing flame, as violent as

she could possibly endure.

At the expiration of twenty minutes, Bookle, influenced by his spirit guide, took up and handed her a book and bid her read, and she obeyed. I have frequently seen her since,—have within the past year ate at her table, and at her sisters, with her at table.

Mr. H. Camp now lives at Cuyahoga Falls, Ohio, and is of the firm of Camp and Cook, of the large sewer pipe pottery in that place. Eliza Fosdick also lives there, and is married, and has several

also lives there, and is married, and has several children. Enjoys good eyesight.

The morning after the cure, Mr. Camp passed down street in Middlebury, and stopped in a store where were several of his acquaintances. To them he remarked that he "did not see but just as great miracles were performed in this day as in the days of Jesus Christ."

"What now Mr. Camp?" said one.

"What now, Mr. Camp?" said one. He related the above history. One called a doctor was present, who remarked:

"Gentleman, I examined those eyes carefully,
yesterday, and said after the examination, Eliza, it

is hard for a young person like you to give up all hope of ever seeing, but I believe it is your fate." That evening she was cured. Dr. Bookie passed away at Peru, -perhaps three years ago. I knew all the parties, and an confident that the above narrative is all entitled to be believed. It seemed to me that this cure ought to go on record, to Restorative st prove that Spiritualism is good and true. It God advertisement.

is not dead, and ever cid allow communion with the departed, why may he not permit it now?

How beautiful the idea? Dr. Bigelow still loved Eliza, and looked up and sent a medium to cure ifer. So our friends still love us, and strive to do

us good I ought to have said that a few days after she stated that he came and told her that he had left his body by yellow fever, a letter came and told the same. What proof that we don't die; only clarge our abode? We live and we love; we feel for, watch over, and help those left behind. Jhicago, Feb. 7th, 1871.

> Written for the Religio-Philosophical Journal. "THE MORMONS."

By W. J. Atkinson.

Once again it occurs to us that the subject of Mormonism demands our attention. The whole world is in a stir, and the subject of religion is being agitated to the greatest extent. Every effort that can be put into operation to establish the doctrines of the church, is used. Each sect and order make their points as strong as the language of man can make it, drawing their corclusions from the book called the Bible, but, after all, there is room for doubts and contentions about what the

Scripture means.

How is it with the Mormons? They have "King James' translation," and as a supplement, the Book of Mormon; which book, if taken for what it claims to be, forever puts the seal of truth upon the doctrine of endless hell and its kindred doctrines. The Book of Mormon, we must acknowledge, is an ingeniously arranged book,—well calculated to deceive, and cause thousands to believe upon its clvine claims. When we look at this "Stick of Ephraim," and compare its language with the "Stick of Judah," it seems a little strange to us that the same God should write, or cause to be written to one part of his creatures, a book of be written to one part of his creatures, a book of doctrines that none can misunderstand, and to the other part of them one that none can understand. Now, this "Stick of Ephraim," or Book of Mormon is so plain that the doctrine it contains can not be misunderstood, but the "Stick of Judah," or Bible—there is not one that seems to understand it; at least, no two persons seem to have the same opinion of it.

With such a difference between them, can we believe that the same God gave both as his revela-tion to the children of earth, and yet intends to bring them together so as to make one stick in his

hand We are rather inclined to be skeptical upon this subject of a revelation from God in the abstract, separate and apart from some human intelligence, and the more we study the nature and character of God and examine those things said to be a revelation from him, the more are we inclined to think

that it is an impossibility.

The Apostic John said, "God is love;" then if God is love, He can not be anything but a principle, and no principle, of itself, can communicate thoughts, words, nor deeds to any one; nor can a principle be a personality. Now, any one of sense knows that it is indispensably necessary to have a well organized personality, to be enabled to receive a written law, or given in words to be writ-ten. All these so called revelations make their author a personal being, therefore forever destroying the idea that God, the great infinite I AM, is the author of it, only as it comes through, and is conceived by, and in the mind of, some human being, who is living in the form, or who has once lived in the form.

Therefore, we must reject the Book of Mormon as being divine in its origin. We do not believe that God ever invented that compass that guided Lehi, Nephi, etc., across the mighty waters, neither that other story about the bright stones that were cut out of the mountain and placed in the bottom of that long air-tight vessel, that another party used that they might have light. Such stories are well calculated to deceive those who are ready to credit great miraculous stories; but to the thinking mind, it certainly seems to me to be nonsense, and

unworthy the confidence of any body.

The Mormon', then, like all other Christian people, so called, have been led to "believe a lie, that they might be damned." The main feature of Mormonism is the same as other orthodox Christians. ians, and I propose to deal with them, as a sect, fould with all others of that kind. It would well repay any one to procure the Book of Mormon, and carefully peruse it, and thereby learn for themselves of that system of error. Clarkeburg, Mo., Jan. 21st, 1871.

> Written for the Religio-Philosophical Journal. ASTROLOGY.

Letter from "Scientist."

BROTHER JONES :-- Your issue of Feb. 4th contains several articles having a bearing upon the question. of the truth or falsehood of what is claimed to be the science of astrology, accompanied also with some editorial remarks in relation to them.

The writer of this article has had a life long experience in mathematical, astronomical and philosophical research, and has, withal, been a Spiritualist for fifteen years or more. This knowledge of astronomy, from its simplest phenomena to the most abstruse deductions of the higher analysis in the field of physics, would lead to the utter rejection of the idea that any configuration of the heavenly bodies at the hour of birth, could in the heavenly bodies at the hour of birth, could in the least affect the after life of a human being. He has several times been with mediums who professed to inquire into such matters, but has ever been inclined to consider all this talk about "nativities," "horoscopes," "hours of life," "influence of Saturn," "a Sirius," "primary directions," "parallels," etc., as the merest humbug of empiricism long ago exploded by the real knowledge of astronomy that

exploded by the real knowledge of astronomy that now blesses and enlightens the world.

Without wishing to enter into any controversy with your correspondent, we would here for the sake of scientific truth correct a misstatement made by Professor M. H. Chaney, in his article headed "Astrology," to the effect that certain as. trological calculations can not be made without logarithms. Allow us to inform your readers, many of whom know the fact, that logarithms are nothing more than a labor-saving linvention in the pering more than a labor-saving invention in the per-formance of calculations, and that any and all nu-merical calculations in which they are appropriate-ly used, can be made either with or without them. Logarithms merely afford the means of multiply-ing and dividing, involving an extracting the roots of numbers with less mental labor than if the same calculations are performed without their use. Your professor remarks that his "primary directions?" professor remarks that his "primary directions." "rapt parallels," etc.. can not be calculated without logarithms, have therefore a tendency to shake our faith in his scientific attainments, and we must ask for more light on the subject before we lower the standard of modern positive science, and go back to the mummery of the dark ages. We beg not to be misunderstood, and only write

to give expression to the idea that the facts of astrological prediction should be well,—very well established, and of such a character that no more rational theory will explain them, before the philosophic astronomer can yield any faith to stellar in-fluences on the mund-ne sphere.

Is it not probable that the true explanation of the matter will be found, as is hinted by you in your editorial of the 4th inst., in the exercise of real mediumistic powers possessed by the reputed astrologist, and in the fact that such exciting and exalting calculations may tend to foster and produce that clairvoyant condition wherein the shadows of coming events become perceivable reali-

That this abstruce and interesting subject may be fairly investigated in a truly scientific spirit, and that science may soon be led to open her clear and plercing eyes upon the many wonderful reveal-ments of modern Spiritualism, is the desire of her humble votary.

The man who examines himself and his ways through life, has little to do in examin ing them when he comes to die.

The unprecedented sale of Nature's Hair Restorative still continues unabated. Read

Original Boetry.

Written for the Religio-Philosophical Journal. The Unfinished Page.

BY CARLITOS.

A dream of the past flits before me-Bright visions of days that are gone -When we built the fond dreams of the future, And love was the theme of our song. Oh, how happy the life of our morning ! What hopes for the future untold; What prayers in our souls were dawning, As the heart with love did unfold!

The sun kissed the waves of the morning. As he peeped from the clouds above, And the birds carolled forth sweet music, And all nature talked but of love. But dark clouds arcse in the evening, And the thunders broke forth in their might, And the sweet, sweet dreams of the morning Floated on in the darkness of night.

The dream is written in the pages Of the life that's yet to unfold; When we meet on that plane in the future We'll find them emblazoned in gold. Then we'll write on the page that's ununished The rest of the dream of our love, For the clouds only darkened our vision While the angels took it above. WASHINGTON, D. C.

"ARCANA OF SPIRITUALISM."

Movlew of the Last Work of Hudson Tattle.

To the Spiritual literature—already ex'ensive another valuable volume is added. It is entitled, "Arcans of Spiritualism; A Manual of Spiritualism; *Arcana of Spiritualism; A Manual of Spiritual Science and Philosophy, by Hudson Tuttle, the well-known and esteemed author of 'Life in the Spheres,' 'Arcana of Nature,' 'Origin and Antiquity of Man,' 'Career of the God-Idea in History,' Career of the Christ-Idea in History," and its mechanical execution does credit to the publishers, Adams & Co., B. ston.

In the preface, the author has humbly and beautifully acknowledged his loyalty to his spirit friends, and the strength and blessing of their presence. Preceding the introductory chapter, is a brief statement of general principles involved in the discussion of the subject. and having special reference to succeeding pa ges of the work, where each is elaborated, thus giving the reader a brief foretaste of the interesting themes which invite his attention and perusal.

Passing the introduction, the 2nd and 3rd chapters are devoted to answering the great and ever-recurring question of all ages—"If a man die, shall he live again?"-the question, which perhaps, more than any other, has been so poorly answered in the traditional guess-work

expressed by ten thousand conflicting faiths.

The author in these pages, has well presented the answer of human experience, which overwhelms every objection with its incontrovertible proof, and transcending every faith, with the assurance and satisfaction of positive knowl edge, demonstrates a glorious truth which is but vaguely and indefinitely shadowed forth in the theological belief of mankind. The 4th and 5 h chapters are devoted to a dis-

cussion of the whole subject of matter and force, oversetting pet theories and sxioms of natural philosophy-such as Inertia, and Impenctrability of matter. Force is here held to be an attribute of matter, and life as a manifestation of force, is defined a "specialization of the living principles of matter." This reaches the threshold of the domain of spirit, the phenomens of life, by a road which has led most investigators to question the possibility of its continuance beyond the physical organizations through which its manifestations have been made, and which it is often claimed, is the sole instrument in taking cognizance of the material universe and its forces.

Chapter six presents the investigations and phenomena which go to establish the existence of a universal spiritual atmosphere, which forms an important illustration of the relation between the recognized physical forces and the more ethereal manifestations of force in the realm of spirit, and the connecting link in the investigations of physical science and that which it has miscalled the "immaterial."

The following are the conclusions which the author deduces from the facts presented in this chapter:

"1-The impressibility of the nervous system, not only of man, but of all animals.
"2—That emanations capable of exciting influence on the nervous system, are thrown off from all organic and inorganic substances.

"Granting these, no matter what theory of transmission we receive, that of pulsation, or of simple force, there must exist a bond or medium of communication. A brain in England to affect a brain in America, must do so through a connecting substance. Admitting the facts of impressibility, the existence of a spirit-ether, universal and all permeating, becomes selfevident."

The two succeding chapters are devoted to the discussion of the relation of the spiritual to the animal in man, and animal magnetism, its boundaries, laws, and relation to spirit, which in detail, embraces many and varied topics which arise under these general heads,—such as "Instinct," "The Reason why the Basal Faculties in Animals are rarely, if ever, Misdirected or Perverted, and the Cause of their Perversion in Man," "Man's Influence over Man," "Psychometry, and its Application." "Animal Magnetism as a Curative Agent," "The Applica-tion to Spirit Communion." "Man's Magnetic Influence over Animals, and their Influence over each other and Man.

These are but a few of the interesting subjects presented in these chapters; but before passing, we cannot refrain from special allusion to the wise and just discrimination (the closing paragraph of which is quoted) between the influences which are purely or partly mundane and those which emanate from disembodied spirite, and between the misuse of magnetic power in the "selfish charlatanism, empiricism, quackery and humbug" loudly advertised and extolled in the sacred name of spirit-healing and the good, and true, and honest persons, who in their own, and the added strength of invisi-ble friends, do truly relieve the sufferings of humanity, and seek to exhibit, at least free from intentional alloy, and as purely as the laws and conditions of magnetic control will admit, the sublime truth of spirit communion. The author savs:

Let us not be misunderstood. Our object is to draw a sharp line between phenomena really of spirit origin and those referable to mortal action. We may possibly discard one-half or twothirds of all manifestations alleged to be spiritual, but the remainder will be all the more valuable. A cause is not strengthened by a mountain of irrelevant facts, but rather, weakened. The refutation of a few of these is often taken for the overthrow of all. A safe rule is to refer nothing to spirits which can be accounted for by mortal means. Thus sitted, those that remain are of real value to the sceptic and the

investigator, Man in the body is a spirit, as well as when freed from it. As a spirit he is amenable to the same laws. The magnetic state may be

self-induced, or inducted by a mortal or a spirit magnetiz r. This is true of all its manifestations, whether in somnambul'sm, trance or clairvoyance. Fully recognizing this fact, it will be seen how exceedingly liable the observer is to mistake these it il tences. When a circle is formed, and one of its members is affected by nervous spasms, it does not necessarily follow that such member is spiritually controlled. That cannot be certainly predicted, until a spirit has identified its control. It is only by thus testing the phenomena, that a sound and accurate knowledge of spiritual laws can be gained. It may please the marvelous to refer to one source all manifestations, from the involuntary contraction of a muscle, the removing of untary contraction of a muscle, the removing of pain by laying on of hands, the incherencies of a sensitive, entraced by the overpowering influence of the circle, to the genune impressions of spiritual beings, but it will not satisfy the demands of science, which ultimately will seek to cc-ordinate all facts and phenomena."

"Spirit, Its laws and Paenomena,' is the subject of three chapters. This is a broad theme, and treated as it is from a scientific stand-point, forms a deeply interesting portion of the work.

"Dath," "Mediumship." "Heaven and Hell,"
"The Spirit's Home," "The Religious Aspects
of Spiritualism,' and "The Old and the New,"
are subjects of the concluding chapters of the

It would be strange indeed, if in the details of such a work, the careful reader did not find views which he could not accept, but the calm philosophical spirit in which it is written, cannot fail to impress favorably, all unbiassed minds. The great fact that all religious truth is in harmony with the deductions of science is well established, and the vagaries of cli theology, are not in these pages shielded by the easy cry of miracle.

The world's great need is a scientific religion, with no "mysteries of Godliness" unsolved by positive knowledge,—with no infallible revela-tion, nor creeds nor dogmas, to hamper the sou.'s growth with no angry God nor fiery Hell, nor infinite Devil, as the source of its favors, the fear of its curses, and the need of its salva-

Thus while we admire many portions of the work and believe it is calculated to do great good, we regret that he stepped aside in his investigations, to give "dark circles," or physical manifes at on in a cabinet, a severe hit. Had he entered into a discussion of the beautiful laws connected with this phase of mediumship, he would have found principles of chemistry connected therewith that require the supervising intelligence of master-minds in order to conduct it successfully. We believe that dark circles have as important a mission in connection with the as important a mission in connection with the spiritual philosophy, as those circles that convene in the spirit-world to shower down upon some mind principles, in regard to the real truthfulness of which the world knows nothing. All phases of mediumship are useful, especially those that bring you in close contact with the denizens of the spirit-world. As Peter was liberated from prison, and the stone removed from the sepulchre, by a "dark circle"—even so through their in-strumentality the human mind is released from orthodox bondage, and obstructions removed that shut out the light of the spirit-world. But authors must step aside from the legitimate discussion of their subjects, to express their natural aversion, and in so doing, if they make a mistake, they must suffer therefrom. In regard to this question, he speaks as follows:

"VALUE OF DARK CIRCLES."

"As an incentive to investigation, dark circles have their uses; but they are usually of far greater disadvantage than benefit. The cause of Spiritualism is the worse for what they have done. The opportunities for trickery and deception are so great, and the chances for detection so small, that it is difficult to distinguish the true from the take. They should be discouraged by Spiritualists. The amusing feats of repatying and legerdemain, at best, are the work of earthly spirits, and without instruction. There is no spiritual phenomena that cannot occur in a room sufficiently lighted to allow objects to be discerned as well as in absolute darkness;* and the medium who refuses to submit to conditions which do not conflict with those necessary for the manifestations should be mistrusted. So far as true spiritual phenomena are concerned, tying the medium with thread or twine or tarred cord. or confining with hand-cuffs, is as well as with ropes. It is by pretense to the contrary that charlatans flourish, who insist that a rope, easily slipped and untied, is essential. They flourish because, whenever proper safeguards are used, no manifestations occur, the conditions not being right; and, when these are removed, they give astounding manifestations." because there is no chance for detection. The time is not far distant when all those who have been convinced by dark-circle manifestations, or have been connected with and upheld them, will suffer deepest disappoint-

The faith based on such "tests" constantly seeks new wonders, asking for greater and still greater; and the believer thus brought into the fold is not of value in extending the influence of Spiritualism. Taese manifestations have given no positive evidence in favor of Spiritualism. They are impossible of demonstration, and the most exact so liable to error as to be valueless as proof.

*The experience of thousands will testify to the falsity of this assertion. The chemical eff ct of the most diffused rays of light is such that spirits can not materialize themselves so as to be palp able to the touch, while in the presence of many medi ums for physical manifestations, where total dark-ness prevails, spirits, to our certain knowledge, often can and do become materialized in all escutials as palpable as while in the physical form before death, and use their own physical organs of speech to talk to friends present.

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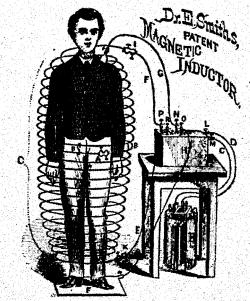
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#27 Those sending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

WHO ARE THE WORLD BUILDERS? A Chapter from a Book Entitled "The Hollow Globe," by Wm. F. Lyon.

We met a fisherman one day, who, apparently, had recently wakened to the fact that there was much in this world to be learned, and manifesting a desire to commence near the beginning, he directly inquired, "Who made God?" and we were compelled to confess our ignorance and entire inability to give him any information upon that interesting subject. However much men may have talked of such a being, and told us concerning his divine attributes and characteristics, it may be very much doubted whether the wisest of them really know anything in regard to this infinite intelligence, about whom they are so constantly and familiarly prating. They tell us what he likes, and what he dislikes, what we must do in order to gratity and please him, and also what will be very offersive, and excite his arger and great displeasure.

We are told he is self-existent, and the creator of all things, and hence there must have been a time when nothing except him had an existence; when he was all alone, a unit, in this vast universe. We are persuaded, however, not one of the wise men who know, or pretend to know, so much of this being, could have given an intelligent reply to our Esherman; and we are also persuaded that, if these wise men shou'd compare notes, they would find that each one had a somewhat different view of this being, with whom they seem to be so familiar.

The various sects evidently have diversified opinions in regard to his likes and d slikes, and his peculiar notions and preferences, as the forms and ceremonies introduced in their worship would indicate. Surely the Catholic cannot entertain the same idea of his characteristics as the Presbyterian, for, if so, their worship would be the same. Neither can the Quaker, with his plain dress and simplicity in worship, hold the same views with his neighbor the Bartist, who practices the hydropathic method of gaining his favor. We trust if we could carefully examine the mentalities of all the people who claim so much knowledge concerning this being, we should be led to conclude, there existed a profound ignorance upon the whole subject; and that each individual possessed a God of his own creation, in accordance with his own conceptions of greatness.

If such a being could have existed as a unit. at a time previous to all other existences, either spiritual or material, and before a single world had been created, then that being must certainly have been devoid of all experience in regard to the creation of worlds, and the undertaking, to say the least, must have been an untried experiment, and the first world that was produced, must have been created without any previous experience in world-building. We can very easily discover how an intelligent being, alone in the universe, could have been possessed of infinite wisdom and power, because he would have had ail the wisdom and power there was in the whole, if the whole contained nothing but himself. But at the present time, when we find great multitudes of individuals in possession of given quantities of wisdom and power, it is difficult to understand how one being can be so constituted as to possess it all.

If the universal worlds are filled with individualized intelligences, and each one has in possession more or less wisdom and consequent power, and they have this belonging to themselves as identities, then how can it be said that one single, personal identity can possess all the wisdom and power which can possibly exist in all these universal realms? If it is acknowledged that globes or worlds are mechanical

structures, and that it requires wisdom and pow

er to preduce them, and there are almost infinite hosts of intelligent beings who percess a certain amount of the requiri e qualifications, what then, the necessity or propriety of calling upon a single individual, however wise and powerful, to perf ra all the labor of building all the worlds in the vast universe? For, if we rids are mechanical structures, and built from gress materials, there must be a great amount of intelligent labor to be performed by some living beings, in managing and directing the forces that may result in the orderly arrangement of all the materials of which a world is composed.

"What can we reason, but from what we know?" But men have commenced at the other end, at what they did not know, or could not possibly comprehend, and reasoned from infinity downward, and have found themselves in confusion, darkness and uncertainty. They have been compelled to assume that infinity exists in a single personality, and then reason from the infinite identity, of which they could know nothing, backwards to those things of which they may form some rational conception by actusl contact of the senses. And thus they as sume the existence of an eternal, infinite being, whom they choose to call God,-who, they say, by his omnipotent fiat, produced all things from nothing,-and they are then cut in the depths of an unknown sea, enveloped in obscurity; for there is not an intelligent living being upon the earth, or above the earth, who possesses the least substantial knowledge of that personality, who, they say, is the author and creator of all worlds, with their various appurtenances.

In this manner they mix up natural forces with special powers, cause and effect with supernatural interference, universal law with a God cutside the universe, who controls law to suit his own purposes, or in answer to the earnest petitions of some of his special favorites. Thus all is confusion and bewildermer t, because we cannot know where the natural leaves off. and the supernatural commences, and neither can we know how far nature extends, and when we shall get outside her boundaries, nor where or what we shall be when we arrive at such a destination.

Herce, in this condition, and with this view, it becomes necessary for faith to take precedence of reason and knowledge, as all things have commerced, they now exist, and must ultimate, where reason and knowledge cannot exterd. Thus faiths and beliefs came into requisition, as they can extend into all possible conditions, and they can be erjoyed largely by the most ignorant, far more easily than by the learned. We are, doubtless, to a very great extent, indebted to the various faiths and beliefe, for the bondage and darkness, that have overshadowed humanity in the past, and the same result must follow in the future, until substantial, progressive knowledge takes precedence of blind and unsubstantial beliefs.

The human mind is entirely incapable of conceiving how any living, sentient being can obtain wisdom without experience and observation, or unless he obtains it by the same processes which all intelligent beings who have acquired knowledge have necessarily passed through. A certain kind of knowledge, possessed by the bighest spiritual intelligence of which we can extertain an idea, must be identically the same when understood by an ordinary mortal. The only difference there can possibly be in the two cases, is that the one posseses a larger fund of knowledge to draw from than the other, and, consequently, has become a superior being.

TO BE CONTINUED.

HIGH-HANDED OUTRAGE!

GUR MEDIUMS ARRESTED!

Persocution in Chicago.

A warfare has been insligated by that scurrilous sheet-The Chicago Tribune. Spiritualists, Mediums, Reformers, read the following taken from the Saturday's issue—Feb.

25th, 1871: So much has been said by the other papers of this city concerning the fortune-telling nuisance, and so little accompl shed by their efforts that the Tribunc felt inclined, a few days sirce, to so far set the police on the right track, as to cause the arrest and trial of some of the principal pretenders of the city. It will be remem-bered that the law on the subject was published a short time ago in the Sunday Tribune with a request to the police to do their part in its enforcement. With that strict regard for the crdinances, which has made him so popular, Captain Hickey determined to see exactly what was the status of some of the "prophets," and to that end sent an experienced detective on yesterday, to find out who were fortunc-tellers and who were rot. Accompanying him was Mr. Bobbles, of the Tribune, who acted as a sort of secretary of the expedition. The party took its way up Clark street, and noticed that several places which once had signs of "revealers" and other firms of the nuisance, had no evidence that such business was carried on there. Turning into Jackson street they came upon the residence of Madame Maynard and Doctor Mathews, and, after a preliminary kneck on the door, were ushered into the presence of mystery itself in the form of the "Doctor." He gracefully admitted, in reply to questions, that both he and Madame Maynard were in the habit of telling fortunes, and that they had no other business than that and its kindred branches. With a polite apology for the questioning, Mr. Bobbles and the detective meandered up Clark street to two other places which had, a short time before, been in full blast. Here, however, the signs were taken in, as in the other cases, and business had apparently ceased. Turning east on Van Buren, the duo proceeded to the former habitations of several other members of the fraternity, and found the astrologie's' sions replaced by neatly painted tine which indicated that dressmaking was the only thing carried on inside. Turning down Third avenue, and proceeding south, the enterprising explorers found the residence of Mrs. T. J. Lewis, who is named on her sign as a "Reliable Clarroyant." A few minutes' conversation with Mrs. Lewis revealed the fact that she was a fortune teller—at least, she said she was. Her explicit statement was: "I an a fortune-teller. My husband is a physician, and I diagnose for him, and sit for buel-

ness." Another trip on Clark street brought the

Teller." The delegates proceeded to question the person who answered the knock a diearned from her that she herself was a fortunc-teller. and could do almost anything in that line; but that Miss Wes'ern could do all she could, and mere too. The pungent odor of onions being too strong for Mr. B .bbles' delicate nostrile, he terminated the interview at this point, and pre ceeded toward Wabash avenue in consultation with the detective. On reaching that thorough fare, they found that certain premonitory symptoms had alarmed the high-toned prophetesses and that they had all drawn in their signs. Pro ceeding northward, therefore, the ambassadors came to the establishment of Madame La Cubas —or Jones—at No. 24612 State street. This being one of the better class of houses, the necessity was felt of having some excuse for such conversation as should serve to find out whether the proprietor came under the ordinance or not, and one of the parties did make some few remarks to draw out the information. Which man did the talking remains a void in history, but the wel'-known lequacity of the detective, and the equally well-known reticence of Mr. Bobbles. will leave no doubt in the mind of the reader. On the point as to whether the lady was a fortune-teller, she delivered herself as follows: Well, no! I am not a regular fortune-teller, although I do a great deal of that kind of business, and am very successful in it." After a few moments' conversation, the detective suggested the propriety of hastening, but the lady desired first to interview the spirits while holding the hand of Mr. Bobbles. The hand was youchsafed, and she gave a specimen of her skill by saying that Mr. B. had lived some time in Chicago, and was evidently connected with the papers. She then expressed her regret that she was not now in perfect condition to transact business with the spirits, because she had lately been doing a great deal of business for nearly all the detectives of the city, and the "lowering of her plane to theirs, in order to put herself in communication with them." had disorganized her. At the psculiar reflection on his profession, the detective first raised his eyes, then lowered them, then looked puzzled, then a very little angry, until Mr. Bobbles judged it prudent to go out. On reaching the sidewalk, the detective manifested a decided contempt for the statements just made, closing with, "But she called the turn on you, Bobbles." Mr. Bobbles agreed that the guess was a good one, and the investigators passed on down State and Quincy streets-which latter once contained several establishments - and made their way to Honore Block. Here in Room 28 they found Mrs. Jorgenson, who stated that she was not a regular fortunc-teller, but that she often gave outlines of the future through the spirits. The interrogators noticed throughout the whole trip that not one of the "seers' would admit being a fortune-teller, though they almost unanimously avowed that they told fortunes. After the above definition of her business by Mrs. Jorgenson, the ir quisitors proceeded to the sidewalk, and there they solemnly agreed that they had done enough for one day. Wherefore

they separated and went to dinner. The question naturally suggests itself, in connection with the fact that so many have lately abandoned the business, whether the man who went around and warned these people to take in their signs made much money by the operation? and, if so, how much? The secondary question wou'd be, Who did the business? It could not have been a policeman, and the information could not have come from anyone else; and there is where the matter stands. Meanwhile it is certain that some one warned the magicians to take in their signs; and, indeed, two of them mentioned that fact incidentally. Great credit is due Captain Hickey in this matter for his effort to rid the city of the unwholesome tribe, nuisance of the worst order. If he shall succeed in stopping the principal dealers in falsehood, he will find no difficulty in making the business a failure in Chicage, as it should be in every

civilized city. During the afternoon and evening the police were busy in pursuit of the new evil, and at a late hour had arrested the following: Madame Maynard, Doctor Mathews, Mrs. T. J. Lewis, Lu Wes ern, Madame La Cubas, Mrs. Jorgenson, Aona C le and Arnie Baker. This is a good send-cff in the work of reform; and, if these, or a portion of them, are convicted under the statute at their appearance this morning, it will be the beginning of the erd of this form of

The following we clipped from the same paper, Sunday morning—the day following the trial: THE POLICE COURTS.

The clairvoyants and their kindred were brought before the Armory Court on yesterday and disposed of in order, or, rather, in a lump The testimony against the ten persons arraigned was that mentioned in the Tribune of yester day, viz.: That they had signs out as fortunetellers, prophets, seers, clairvoyants, or some thirg of the sort, and that they admitted, in nearly every case, that they told fortunes for money, when that consideration could be obtained. A cloud of shysters and a very few reputab'e lawyers were present, and their line of argument was, that wherever or whenever any man or womin professed to reveal the future by means of interc urse with the spirits, that person should be projected by the law which guaranteed freedom of religion. This was the course of defense adopted by nearly all the prisoners, who, almost without exception, claimed to be seers, or gitted persons. After a very tedious trial, which lasted for nearly five hours, Mr. Clyde, assistant in the City Law Department summed up the case for the prosecution in a few well-ch sen and pertinent words, which were in grateful contract to the mass of gibberish offered by the defense. He cited the definition of the lexicographers and jurists, and claimed that displayed signs and the admission of the parties themselves were proof enough to convict under the ordinance. "Judge" Summerfield summed up the evidence by saying that there certainly was a class of impostors who preyed on the poorer classes by pretending to sell them thet which they did not possess, a knowledge of the future. He disclaimed the intention of interfering with the rights of Spiritualists, and concluded by stating that the admission of the commission of a certain offense, even when this open admission was supplemented by the display of signs advertising the offense, was not sufficient proof to cause a fine to be imposed. On this ground he discharged Maynard, Matthews, Johnson, Jorgenson, Lewis, Cole, Baker, and La Cubas; but fined Cecelia Hebling, who pleaded guilty, and Lu Western, who did not \$10 each. These fines were afterward suspended, however, so that, in effect, nothing was gained in the interests of decency and order by Captain Hickey's praiseworthy attempt to enforce the statutes and ordinances. It is hoped that the matter will not stop here; but that some other means will be found to reach this nauscous and disgusting swindle.

A few days since, this same paper, the Chicago Tribune, came out with an article calling on the police to arrest and suppress the mediums and clairvoyants. It is an undoubted fact that they were so induced to do, from a lecture delivered by Father Hecker, a rabid Catholic, who spoke against mediums and Spiritualism, the commission to No. 311, which was adorned with tenor of his discourse being, that it was in part the unmistakeble sign, "Lu Western, Fortune-delusion, and partly the work of the Devil;

claiming that the Catholic Church held communication with the saints, etc., and, therefore, was infallible.

About the same time, several narrow-minded. ignorant, bigoted, pusillari nous M. Ds. in this notorious city, started a crusade against medi ums, clairvoyants, etc., trying to have the State Legislature enact laws that will inflict a fine and imprisonment on them, should they treat or attempt to minister to any poor sufferer for a reward or gratuitously.

It is yet to be seen whether it becomes a law or not. If all mediums and Spiritualists have exerted or will exert themselves as I have already done, it will never become a law. I have sent in hundreds of good names; many of those who have signed the "Remonstrance" being regular graduates. The RELIGIO-PHILOSOPHI-CAL JOURNAL, the mediums' friend, came gallantly to the rescue. Bro. Jones personally gave it his time and attention.

It behooves all reformers and reform papers to be alive to the true interest of mankind, in this the nineteenth century. Eternal vigilance is indeed the price of liberty. "The wise men of the East" have but lately put a quietus on a like attempt by the praying dectors of the State of Maine. Thus should all such ungodly attempts come to grief everywhere, So may it

Friends, Countrymen, this is no new thing. Persecution has come down all along the ages; millions on millions of human souls, with the loftiest thoughts, pregnant with great good to all mankind, have been not only slandered, maltreated, abused, but stoned to death, boiled in cauldrons, nailed to the cross-tortured and put to death in a thousand forms.

This spirit of persecution is not dead, No,far from it! We have it here to-day in Chicage. Most foul blot on the heretofore good name of this young and prosperous city.

Think, for a moment, you who are now reading this article in your peaceful homes, how you would feel to have your beloved mother, it might be, or a darling sister, sensitive as an aspen leaf, gentle as a dove, taken from your midst,arrested, forsooth, like a felon, taken through the crowded mart or city by a policeman,-incarcerated among the vile, the low vagrant, the criminal !- and for what?

Methinks I hear the distant echo of a million martyred souls gone on before, who gave up the ghost in the dark dungeon, on the rack, at the stake, on the gibbet, answering, "Ye are as we were once, when on earth, instruments, whispering galleries for the departed, whose mission was, peace on earth, good will to man, who only come back to lighten your burdens, free your spirits from the gloomy forebodings of the grave; bringing sunshine and gladness to your down-trodden and priest-ridden souls."

Spiritualists, we should protect, guard, love, and support all true mediums, so far as we possibly can; for it has been through this instrumentality that the chambers of the soul have been illuminated by the great light shed down upon us from angel lands, dispelling the clouds and storms, by these "gladsome companions, breathing into our souls the heroism of the skier."

> . Let us then be up and d.ing, With a heart for any fate."

" A day, an hour, of virtuous liberty is worth a whole eterrity of bondage." Then again, this unlawful, unkind, and unholy open violation of the sacred rights and privileges of peaceful and harmless citizens is unbecoming this enlightened age. Any casual, disinterested reader can plainly see the chagrin manifested by these would-be leaders of public sentiment,these caterers to a morbid prejudice,-when they fall in their base designs; and not content with bringing discredit, shame, and vexation upon those who never harmed them or the public, they reluctantly admit their ignominious failure by saying: "So that, in effect, nothing was gained in the interests of decency and order by Captain Hickey's praiseworthy attempt to enforce the statutes and crlinances." Spiritualists mark the following: "It is hoped that the matter will not stop here, but that some other means will be found to reach this nauseous and disgusting swindle."

When it is considered that these self-appointed conservators of the religious rights of the people would rid the world of all supposed heretics, be it remembered that Chicago is filled with liars, among the chief of whom can be classed, writers for daily papers, thieves, murderers, gamblers-not only with cards, but grain ana stocks,-vagabonds, confidence men, licentious men, lewd women, drunkards, etc. Be it also remembered that thousands of drinking saloons are open on Sundays, as well as night and day the year round, and although in open violation of law, civil and religious, they are, by these same men, winked at, and are allowed to continue their nefarious treffic, pouring out a stream of deadly poison, not only six days in the week, but upon "God's holy Sabbath day," unmolested! Yea, more; they speak of Fortune-Telling as if it were a crime. Then, if it be a crime, why so severe on one class? Are not ministers, priests, lawyers, doctors, all "Fortune-Tellers?

What have they to bear, who feel that truth, love and justice are engraven not only upon their banners, but upon their hearts, and who. moreover, feel that out of the depths of our inner selves, comes the well-known recognition of spirit guidance and protection of the martyred heroes who have gone on before.

Mediume, Spiritualiste, stand firm. Truth, Love, Justice, are mighty, and will prevail. All hail, the glorious advent of Modern Spiritualism! Spirits of the departed dead, inspire, protect your media! Spiritualists, to the rescue! The Chicago Tribune will learn that the rights of Spiritualists are no less sacred before the law than the rights of other religious orders.

Too much credit cannot be given the eminent counsel, Milton T. Peters, who stands in his profession not second to any lawyer in the city of Chicago. Mr. Peters is a Spiritualist, and took a live interest in this matter.

Yours for truth and liberty, DUMONT C. DAKE, M. D. Lyman C. Howe's Reply to Father Hecker.

It will be remembered that in number 21 of the present volume, Frontier Department, we published a full abstract of Father Hecker's lecture upon "Spiritualism." He, a few days since, delivered the same lecture in this city to a full bouse, for the benefit of the Catholic Library Association

Bro. Lyman C. Howe, a trance medium, replied to the above named Catholic priest, on Tuesday evening, Feb. 28th, carefully analyzing every position, and refuting by a high-toned argument, everything that was said by the Ray. gentleman against Modern Spiritualism.

Bro. Howe, or rather the intelligent power that controlled him, in a masterly, dignified manner, followed the line of discussion of Father Hecker, crediting him with the truths he uttered, and answering to a full demonstration, both by modern facts, scriptural authority. and the gentleman's own concessions in regard to the truth of spirit communion, to the entire satisfaction of every candid listener.

He announced by way of prolude, that whatever he said, would depend on the inspiration of the moment. He then said that, in reviewing the words of another, he would endeavor to be just, to be governed by no prejudices or mental bias. The discourse under review was given as against the theory of Modern Spiritualism, yet it admitted the phenomena, and that they must depend upon super-mundane influences. No development of science was ample enough to explain the manifestations known as Modern Spiritualism, Father Hecker had acknowledged the facts, and said they were attributable to spiritual causes, and only explained by spiritual resources, yet he declared that they were entirely unreliable, contradictory, and devoid of mental authority and influence. The fundamental idea of Protestantism was in harmony with Modern Spiritualism. The individual right of private judgment—the sovereignty of the mind was one of the primitive doctrines of Modern Spiritualism. This the angels of the nineteenth century had taught and demanded that mankind follow.

Father Hecker had referred to the Fox girls, and said that they were pure and respectable before they became known as the "Rochester Rappers." He thanked him for the compliment, as it had been reported widely that they were prostitutes. The speaker denied this report. He did not claim that they were immaculated for they were but human. Admitting that they were prostitutes, does it follow that Spiritualism had made them wicked? If so, the same reasoning could be applied to the church; for many priests and ministers, after years of service, had fallen from grace. Father Hecker had quoted T. L Harris as an authority that mediumship was demoralizing in its influence and destructive of vitality. T. L. Harris was an extremist, and therefore his opinions were not trustworthy. Medium:sm did not instantly translate the whole being, annihilate all moral weaknesses, and overcome all physical infirmities, yet the perpetual tendency was to elevate and quicken the moral feelings, to stimulate the spiritual instincts. If four-fifths of Spiritualism was dross, and one-fifth was gold, the proportion was better than the majority of miners find. who make their fortunes by digging. There were thousands of circles held from day to day, and year to year, with seemingly trifling results: vet. after a season of discipline and culture, under the higher spheres, they worked out the media which proved to be a blessing, revivifying the moral impulses of the world, stimulating humanity to the development of a conception of man's duty to man. Mediumism, like all other things, was under a natural and spiritual law, and was not governed or ruled by the superstition of a priest, or the dogmas of the church. One of the grand results of Modern Spiritualism, was to be the elimination of this law to the comprehension of the world. Father Hecker said it was conceded by Judge Edmonds, that when one went through death, he did not know any more after death than he did before, only as he learned. This was given as a seeming, manifest absurdity, yet the speaker asked upon what authority a man assumed to think differently. The law of "obsession," if it be a law, did not rest upon the simple fact of spiritual invocation. Modern Spiritualism came as a light, to conquer and destroy the power of darkness, by throwing the broad blaze of scientific laws around it.

There was, as in every effort to reform society, darger in scientific investigation. Father Hecker had said Spiritualism had a tendency toward infidelity, a denial of the existence of God, and sin, and banishing the devil himself. Spiritualism had, according to Father Hecker, done one good thing then-banished the Devil. The Reverend Father has said the only means of safety was in the church. Where was the safety there?-having's priest to think for you, to pray for you? The light of spiritual sympathy-the natural law of souls-would bring them intuitively into connection with the pure in heart, who wear no false garbs or masks in heaven. Father Hecker had also said that Spiritualism had not done what it claims-revo Intionized Christianity and done away with excresences. One of these excresences was priestcraft; another, dogmatism; another, diabolism, Spiritualism had done something toward eradicating them. It had been charged also, that it had not converted infidels. Father Hecker had said there were no infidels to convert. In conclusion, he quoted passages from the Scriptures, to strengthen his position, and to prove the fallacy of Father Hecker's argu-

We have had to depend upon the very meager and prejudiced reporters of the city papers for the substance of the report of Bro. Howe's

We regret very much that we did not employ a reporter, to give it verbation, and should have done so had we not expected that the committee

having this matter in charge, would do it. We regret that so full and perfect a rejutation of the arguments of so distinguished a man as the Rev. Father Hocker, against Spiritualism, shou'd be lost, and, more especially, inasmuch as the entire press of Chicago, most unjustly and wrongiully, perverted the truth through their columns, to the prejudice of Spiritualism.

There is this consolation, however, the truth of spirit communion was fully admitted,-aye, more, the Rev. Father boldly stated that it lies at the basis of all phases of religions, and withcut it no authority could be found upon which to base them.

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 we, 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, a community believing in the Bible and its teachings, 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. If this statement is a fable, then is Christianity itself destroyed. Therefore, there could be no doubt of this communion with the inhabitants of the other world. Every one who accepts the Apostle's craed, "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 daparted, are a part of the Catho'is religion.

Hence, to those who believe in the Catholic faith, Spiritism brings nothing new.

The very heathen religious rested on the same idea as the fourdation of their belief. We are to'd by the authorities that the demons appeared to the Pagans, and they worshiped them in p'ace of the true God.

The speaker then proceeded to re d 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 spraker cited from Dr. Channing, and other eminent leaders of the Protestant beliefs, to show that they confessed to the truth of the mystic influenc: by which "the living and the

dead make one communion." He cited from many Protestant authorities to show that while they repudiated this doctrine 58 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 ley me down to sleep," but which he had been taught to recite in this way:

" Four corners to my bed, Four angels at my head; Matthew, Mark, Luke, John, Bless the bid 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, he had found in one of their hymn-books. The hymn begins:

"Thus far the Lord hath kd me on." and the verse referred to, reads thus:

"I lav me down to sleep, Perce 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 dony everything which they cannot inspect with an assent. They must know it to be a mathe matical certainty, as sure as three and three make six, or they decource it. If this sort of test is to be the criterion, then everything that we hold to be true and beautiful must disappear.

In opposing the id a of communion with the inhabitants of the other wor'd, these men wou'd undermine all religion and all morali'v, and re duce us all to the level of the animal. In their eagerness to destroy Spiritism they wou'd anni hilate the Christian religion.

The speaker here related, as an illustration of the socialistic style of argument, the story of the man and his pet bear, who were basking in the sun, but every moment the man was awakened by a fly alighting on his nose. He wou'd brush the fly away, and then fall asleep, and the bear observing his difficulty, in order that his master might enjoy his s'umber, watched his orportunity, and when the fly again alighted, gave it such a whack that the man fell prostrate and deed. 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 eraying for Medern Spiritualism is nothing less than ravenge on their neglect of Catholic truth.

The final summing up of Father Hecker was in substance, that the holy Catholic Church was the only proper custodian of spirit communion. It. being infallible, was competent to "try the sn'rits," and determine what should be listened life. to as truth, and to exercise the lying, wicked spirits, who were so likely to deceive the common people. That they had the Virgin Mary -the holy Mother of God-and the pure and godly saints to appeal to, in this spirit communion, on whom the church cou'd rely, and, through the priesthood could emmunicate the game to the common people!

We admire the boldness of this Catholic deforder of his faith. He, with a clear, discerning eye, sees that spirit communion is a foregone conclusion in the mirels of all thinking people. That the denial of the dogmas of the church by spirits who communicate, can only be me

by a flat demunciation, that they are liars in the service of his Satanic Majesty, and that the only spirits that can be relied on are the Virgin Mary and the calendared saints; and, that there may be no mistake made, by admitting pretenders, who may claim to have their names regist red as saints, none but the priesthood shall receive such communications!

Well, this is in keeping with pure Jesuitism. How d) our Protestant friends like to see themselves in the mirror of Rov I. T. Hocker, Superior of the Paulist Fathers? They will unite to oppose all truth, but are ever belligerents in the details of fulsities.

We say, God-speed them in their efforts to break down spirit communion!

As we said to the Rev. Father, when he called upon us at our reception-room, every effort of orp sees to break down Modern Spiritualism serves a good purpose for the promulgation of its truths. It makes good men and women think: thought elicits truth. Spirit communion is a truth which only needs to be known to be appreciated.

The Old School Devotees .- The Quacks of Michigan

Have succeeded in getting their bill through the Senate in Michigan, by a vote of eighteen to ten,-simply from the supineness of the people. They are beginning to wake up now, and if they are vigilant in sending forward the remonstrances which we recently published in the Journal, the bill will be defeated in the

Wake up, liberal men and women in Michigan, and send forward your remonstrances to the members of the House without delay. Your sacred rights are at stake. Be vigilant in exercising your sacred rights of remonstrance.

The following is an extract from the Michigan Legislative Journal, sent here by F. R. Read, E q from Lansing:

Senate bill No. 55, entitled "A Bill to protect the people of the State of Michigan from empiricism and imp sition in the practice of medicine and surgery," was read a third time and passed, a majority of all the Senators elect voting therefor, by yeas and nays, as follows:

YEAS -Messrs. Bull, Begole, Cawley, Emerson, Gay, Mann, Moffatt, Prutzman, Putnam, Randall, Rameyn, She'ey, Stockbridge, Stoors, Wheeler, White, Wilcox, Wood,-18.

NAYS -Messrs. Barber, Bennett, Cravath, Dexter, Hannahs, Hatheway, Jenks, Neasmith Price, Waterbury,-10

Pending the announcement of the vote, Mr. Randall moved that Mr. Cravath be excused from voting; which motion did not prevail. Mr. Cravath then voted as recorded. Mr Crav ath moved to amend the title so as to read as

"A bill to protect empiricism and imposition in the practice of medicine and surgery, in the State of Michigan."

Mr. Waterbury called for the yeas and nays. The motion did not prevail, the following being the vote thereon: Yess, 7. Nays, 19. Pending the announcement of the vote. Mr. Me flatt moved that Mr. Barber be excused from voting; which motion did not prevail. Mr.

THE VERY LATEST, -After the foregoing extract from the daily proceedings of the Michigan Legislators was in type, we received by the courtesy of a member, yesterday's proceed-

en voted as records

ings, in which we find under the head: MOTIONS AND RESOLUTIONS.

Mr. Moffatt moved to reconsider the vote by which the Senate passed House bill No. 52, en titled "A bill to protect the people of the State of Michigan from empiricism and imposition in the practice of medicine and surgery;" which motion prevailed, by yeas and nays, as follows: YEAS -Mesers. Barber, Begole, Bennett, Hannahs, Hatheway, Jonks, Price, Prutzman,

Rardall, Briggs, Cawley. Dexter, Emerson, Mann, M. ffatt, M. r. on, Neasmith, Romeyn, Stoc bridge, Wat rbury, -20 NAYS -Mr. Cravath, 1.

On motion of Mr. Emerson, the bill was laid on the table.

Another Success.

There was a meeting of the "Chicago Lyceum and Debating Cub," in Lower Farwell Hall, Chicago, last Wednesday evening, to debate the question, "Resolved, That Modern Spiritualism is trickery, delusion and diabolism." The affi mative was taken by H. L. Slayton, while the Spiritualists were represented by J. Fred Alles, who was followed by some halfdezen speakers on each side, among whom was Dr. Samuel Underhill. The facts in tayor of Spiritualism, were so ably and pointedly set forth, that the President, who is an ardent church member, was a mpelled to decide in lavor of Spiritualism; and this decision was fully sustained by the members of the Lyceum. What is Farwell Hall coming to? Let Father Hecker make ano her visit to Chicago by all

Spirit Pictures.

We are in receipt of several spirit photographs, kindly dorated to us by Mr. Mumler, the spirit artist, which will remain on exhibition in our reception room, to be seen by all who find it agreable to call,

Spirit photography is being rapidly developed in various parts of the country; and while all of that class of work is as yet shadowy and indistinct, we have every reason to believe that but a few years, at most, will elapse before all will be able to get p reect likenesses of friends in spirit-life as readily as they do those in earth-

For particulars, address W. H. Mumler, 170 West Springfield St., Boston, Mass.

Frank Thayer's Seances.

Frank Thayer, the musical medium, accompanied by Mr. Prentice, his agent, will hold scances at Crown Point, Ind, Wednesday evening, March 1st, and perhaps longer. From there they go to Lowell, where they will hold one or more seances.

They will receive invitations to go to such places as friends may desire. Address, Frank Thayer, 334 Ohio street, Chicago.

Bersonal and Tocal.

-Joseph Baker reports the following donations, in addition to those already published: "Robert B. Wilson, Boise City, Idaho Territory, \$5. From Oakfield. Wisconsin, a barrel of flour, donated by Messrs. Putnam, O Bryan, W. Worthing, J. Orvis, W. W. Wheeler. My health remains about the same, though my mind is clear, but I am very

-That Indefatigable worker, Mrs. Wilcoxson, is in the field again. Her health is improving rapidly. She lectured in Paris, Ill., last week, giving good satisfaction. She is now on her way to L ou-

-Mrs. S A. Regers is itinerating in Maine, lecturing, healing the sick, giving tests, psychometrical delineations, etc. She is an able and efficient worker in the cause, and should be kept employed. Address her at Kendall s Mills, Me.

-W. E Campbell, writing from Wichita, Kansas, says: "If any lecturers should come this way, they will be welcomed by many believers and

-"The Fountain" still continues to have a large

sale, thanks to the great amount of notice that has been taken of it by the secular press of the coun-

-Over one hundred thousand volumes of Spiritualistic literature are annually sold in the United

20 000 volumes. -Professor Wm. Denton, the popular author and writer, is icc uring in New York City with great

-A. J. Davis' works erjoy a yearly sale of about

-Our worthy cor respondent, Daniel W. Hull, is entertaining the good people of Providence, R. I., with a course of lectures.

-The workingmen of Massachusetts have got one hundred and forty million dollars in the Savings -Lyman C. Howe, the eloquent and talented lec-

turer, has closed a successful engagement in this city, and returns East this week. -We now have on hand a supply of "The Voice

of Prayer," by Barlow. It is a perfect little gem. Those who have read Barlow's "Voices," will know what to expect in this.

-Dr. Underhill is lecturing on temperance in this city. He is hale and hearty as ever, and calls himself quite young yet, although he numbers more years than three score and ten.

-The Shaker is the title of a neat little monthly,

issued by the Shakers at Albany, N. Y. J. Lomas - Rebecca; or, a Woman's Secret," in its delinea-tions of woman's natural characteristics, her true

position in the family and society, the duties she owes to herself and her race, the wrongs she inflicts and the wrongs she suffers; in its delicate but faithful dealing with the great social evils which have been the bane of every age and community, it is what "Uncle Tom's Cabin" was to the subject of human elavery .- Mother's Journal Chicago -- "Kidder's Secrets of Bee Keeping" contains more

practical knowledge on general bee management than pry other book of its class yet published. The author has spared no pains in getting up this work, to have it meet the demands of all classes of bee-keepers in all parts of the country, and for a very trifling expense, considering the large amount

-Dr. Andrew Stone, of the Troy, New York, Lung and Hygienic Institute, and a prominent believer in and powerful advocate of the truths of Spiritualism, publishes, with portrait of himself, a thick and handsome pamphlet, showing what wonderful cures are effected by the newly discovered system of electro-vital remedies and treatment, of which he is the acknowledged master. He furnishes an original description, which embodies the views of the new and progressive philosophy, of the cura-bility of consumption, catarrh, bronchitis and asthma, by the inhalation of cool medicated va-pors. Dr. Stone has achieved a wide success and much enduring renown at the head of his famous institute, for which all progressive people will be glad to be assured of once more. His present pamphlet is really a handbook on the best modes of treating the diseases described, at home, and an exposition of his system at the institute. It is illustrated, and will be read with satisfaction and profit. We have long known Dr. Stone as one of the advancing men of this advancing age; and in the specialty of medicine, or rather the curative specialty, to which he has for so many years devoted himself, he is surpassed by no man in the land. The dedication of his work to the memory of his "departed wife," is worthy of his heart. See advertisement in another column. - BANNER OF

- Jesus of Nazareth," by Alexander Smyth, is selling more rapidly than ever before.

-Anna Dickinson's lecture on Joan of Arc has stimulated the sale of all histories and biographies of that celebrated personage.

-Hulson Tuttle's works are constantly growing in popular favor, and the sales will soon rival those of A. J. Davis

-A D. Willis, the spirit artist, writes: "Those who live at a distance from my rooms, and wishing to obtain spirit pictures, can receive the same result as if they were here, by inclosing three dollars. with a p cture or a lock of hair, and naming the day and hour they wish a trial to be made. Address me, box 346 Crawfordsville, Ind.

-The Detroit Tribune says: "The entert sin ment given last evening by Mr. Charles Read, was in many respec s the most remarkable entertainment ever witnessed in this city. It is in a few of its features something like the Davenport scances, but Mr. R ed uses no cabinet, and he accomplishes numerous leats that have never been undertaken by any other person. His manifestations, if they are not brought about, as some claim, by super human agency, are certainly mysterious enough to baille the most thorough investigations. Viewed from the audience's stand-point, they are simply miraculous, and an evening spent with Mr. R. ed can not fait to be well repaid. In accordance with a unanimous expression of the audience last evening, he will give one more entertainment at the same place this evening."

-Annie C. Torrey is going to Galveston, Texas. She will hold seances there, and give tests.

-Bell A. Chamberlain is lecturing successfully in Iowa. Her tests are generally recognized. She is doing a good work.

-R. J. Truesdell, of Carlyle, ill., is putting up a fine business house, the third story of which is to be a hall, and free to Spiritualists. -Read the card of J. O. Barrett. He has an im.

portant work on hand, and one well worthy the attention of Spiritualists. -Read the advertisement of Brother Hudson Tuttle's new work, "Arcana of Spiritualism."

-Sister A. H. Colby is lecturing to large and apprecistive audiences, at Newburgh, Ohio.

-We can furnish beautiful mounted microscopic objects at \$1 75 per dozen, postage free. All buying a Craig microscope, should have some of these ob.

-Mrs. M. L. Sherman, the psychometrist, is giving fine satisfaction to all who test her powers

Philadelphia Department.

IV...... HENRY T. CHILD, W. D

Subscription will be received, and papers may be obtain dat wholesale or retail at 634 Race street, Philadelphia.

FROM A SPIRIT.

H. C. Geiden, Mediam.

I see a very old man coming towards us. He locks feeble, but he is only manifesting the form that he had when in the body. His locks are gray as though he had seen the trial of many a day, and his wasted form looks as if it were sinking under the hand of time; but he shows me this is not so. He tries to speak to me and his countenance begins to change, the wrinkles in his face are fast passing away. Now they have all disappeared, and it is youthful again. He says Thubear is my name. I am thy grandf ther. I well remember thee as a little playful boy upon my knee. Oh may thy life flaw sweetly on, and when on earth thy work is done in heaven, thou wilt meet with me.

Thou wilt have trials and tribulation, but a

prize awaits those who excel. Press onward and persevere, those hast seen much of the joy of earth and thou hast tasted of its sorrows, too. Peace and comfort will always flow into that spirit that progresses in love and goodness. (We were in a shady grove). He continued. Look out upon the trees, and see them with their full and beautiful foliage. These leaves are like the human family,—see how they receive equally their portion of Goo's blessing, even as the children of men receive them. See the leaves on the trees, how harmoniously they dwell together, hanging on the deep brown bows covered with moss,-bathed in the same showers of heaven, kissed by the same sunb am, rustled by the same breeze, nourished by the same dews of heaven, and the sap from the same trunk. They speak to us a deep moral lesson. These leaves resemble human beings,—the children of the human family. Some are now falling, others are growing yellow and must soon fall before the blasts of autumn,-these are like those who pass away when more advanced in years. Some will cling with great tenacity till the rude and fi :rce blasts of winter shake them from their hold upon the parent stem,—these are like some who remain long on the earth, but all like the leaves must pass away. Again, the leaves are like a band of brothers. They grow side by side, and these that happen to grow upon the higher branches, are no better than those which grow below,all are alike members of the family. Markind should then dwell in harmony, like the leaves on the trees. No one should feel above another, for as the leaves are all necessary to form the beauty, and symmetry of the tree, so are all the members of the human family, necessary to its harmony and beauty, each one having its sphere. The argels are not all equal, yet they do not cast any reflections upon their neighbors for not being so bright as they.

Peace, like the breath of Gid, flows over this world laden with blessings to all. It knows no d stinction of sex or race, condition, clime, or nation,-all are alike the recipients of its bene-

Should we not all, then, work for the coming of the glorious day when this white-winged angel shall scatter its blessings over the entire world, and the fair face of nature shall no more be marred by the cru l and bloody hand of

Spiritualism is the key that unlocks not only the mysteries of the after life, but of the earthly

Man is a spirit now, or he never will be. The good man or woman scatters b'essings

wherever they go; their i fluence may be s. lent, but it is power ul. Spirituslism does not demand that mankind shall believe what it teaches, but it says come

and see what you can believe. - Forster. It has been said in objection to Spiritualism, that all Pagan nations believed in it in the past and the present.

The Old T stament is said to be the grindstone on which the swords of all modern wars

There never was a religious war until the intreduction of the Jewish and Christian religion.—Forster.

The freedom of thought that Spiritualism has produced everywhere, is beyord human calcu-

Peace hath its victories, grander and more to be desired than war.

From the earliest record down to the last statement of the last bloody battle, written by the red hand of war, over the whole category is stamped failure, signal and significant, wies ana'yzed by highest reason and the best con. mon sense, and impartial justice.

To be truly great, we must be truly good. The lines of greatness and goodness ever run parallel with each other, and cen not be made

He who seeks either greatness or goodness alone, will always fail.

> If truth you teach, to save a falling land-All fear, few aid, and none understand.

DONOLOGY AMENDED:

Praise God, from whom all blessings flow

Praise God, all creatures here below: Praise God, above, ye angel host : Praise God, whose love all worlds can boast!

THE PATENT METALIC

Clothes Mangle.

WE now offer to the people of America one of the cheapest and most useful pieces of domestic machinery hitherto brought before their notice. The Patent Mangle does away with old flat-irons. Saves your time, labor and fire, and is so simple in its

construction that your child can manage it, and with a little practice, mangle all the clothes in thirty minutes that require three hours with the old irons.

The Mangle will be packed and forwarded, etc., with fu instructions, to any part of the United States, on receipt o

AGENTS WANTED.

P. 0, Box 273, Syracuse, N. Y.

WANTED Situation as Manager of a Saw. Mill or Lumber Inspecter—twenty years' experience. Can also keep a set of books. Good referen-

ces. Address Simmons Michenes, Christians, Pa.

v9 n24 3t.

WOOD'S HOUSEHOLD MAGAZINE contains in every number one complete prize story valued at \$100. Forty pages of other matter. Yearly, \$1. Sold by news-dealers at 10 cents per copy. Splendid premiums. \$500 cash to be awarded for prize clubs. Specimen copy free. Address S. S. WOOD. Newburgh, New York. MRS. A. H. ROBINSON.

Hedling, Psychometric and Business Medium.

148 Fourth Avenue, Chicago,

Mrs. Robinson, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the n ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

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

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

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

Terms:—Diagnosis and first prescription, \$3.00; each subsequent. \$2.00; Psychometric Delineation of Character, \$3; answering Business Letters, \$3. The money should accompany the application, to insure a reply.

CAN'T BE DISPUTED

Messrs. Wilson & St. Clair, No. 34 Dearborn street : Gentlemen: In justice to you, as well as myself, I take this occasion to express my hearty approval of your weather guards. The fact that scarcely a week passes that something of the kind is not presented at my office for approval and recommendation and generally something that merits neither), has somewhat bissed my mind, and when your weather guards various raily something that merits neither), has somewhat biased my mind, and when your weather guards were presented. I examined them suspiciously, if not very thoroughly, and only reluctantly consented to try them in my drawing-room windows; the result, however, has been most satisfactory, and I confess myself entirely at fault in my first decision. The testimony of the entire household is that your patent window-stops and door-cushion is an entire success, and quite an indispensable requirement in every building. They exclude the cold, snow, rain and dust. During the recent extreme cold weather, we have found it impossible to sit by the library windows where the stops were not applied, while in the drawing-room, where they were applied, it was as warm at the windows as in any other part of the room, in fact, the temperature was perfectly equalized throughout, which has sometimes been impossible in other rooms in the honge. My wife is especially pleased other rooms in the honse. My wife is especially pleased with them, and takes pleasure in expressing her approval to you, and wishes them applied to all the other windows and doors in our house. Yours very truly,

O. L. WHEELOCK, Architect. We have used the above named weather guards, and

can endorse every word that is said about them. Messrs. Wilson and St. Clair are honorable men, and will deal honorably with every one. We have known and dealt with them for years. [ED. JOURNAL.

PAPER DOCTOR.

DR. J. WILBER, MAGNETIC PHYSICIAN, of Chicago, will be at Spencer House, Indianapolis, Ind., from March. 1st to 15th. The balance of the month at Richmond, Ind.

He will be remembered as the man performing so any wonderful cures all over the United States his Magnetized Paper. v9n21-tf.

THE LAW OF MARRIAGE

BY C. L. JAMES

An exhaustive argument in favor of liberal divorce legislation. For sale by the author, Louisiana, Mo Postpaid for 25 cents.

AGENTS! READ THIS!

E WILL PAY AGENTS A SALARY OF \$30 per week and expenses, or allow a large commis sell our new and wonderful inventions. Address: M. WAGNER & Co, Marshall, Mich. v9 n23 6m.

J. BROOKS,

The Developing Medium, is located at 148 Fourth Ave., Chicago, where he will develop those wishing to become mediums.

HOR SALE-A GOOD FARM BETWEEN JACK son and Adrian. Mich., worth \$10,600, for sale for \$8,500, near railroad, plenty of timber and water. Title perfect. Terms easy. Address J. C. Bundy, 189 S. Clark St., Chicago, I.I.

Farm For Sale.

BLACK LIST.

Yenr paper is returned to this office ; ou it is written in penul. 'Refesed to take it over if the effec,' signed, P. M. We den't know your P O address retther does your postmatter know his business. You are ewing for the paper since the 9th of Feb., 1800. On receipt of your address and \$2.5 we will stone the return paper.

end §3 25, we will stop your perce. JUHY Q. PAEF.

We are in our cd by the res master of Green it le, leva, that this men has moved away, die the net of the nature his paper. He is away 5600 on his subscription to the Jonatal We publis this het; the continues of reletant continues of the has a continue who we to read this Proc.

M. B. Packer,

Late of Lena, Ill., has gone to Ohio (so says the Postmaster) owing for one year's subscription to this paper. Will some one who knows his present post office address please advisous of it. We don't allow ourselves to be cheated out of our dues when we can help it by a resort to a legal remedy, even if it costs an hundred times as much as the debt due. We deal justly with everybody, and take nothing less in turn

The Postmaster at Ottumwa, Iowa, writes that H. O. Boot, D. W. Stebbins, and William Sawyer, who are each indebted for this paper in the sum of \$1.50, have left the county, quite a clearing out for one small town. They have the benefit of this advertisement free until they remit. Will some friend inform us of their present whereabouts. W. D. THOMAS.

Where is he? He used to take the JOURNAL at Richmond, Ind., until he got in debt \$1.50 for it. Cheat the publisher out of what you owe for your newspaper How contemptible!

DR. L. PAPPA. Who formerly took the Journal at Detroit, Mich. bas left for parts unknown (so says his postmaster), owing \$4 for his paper. We hope some one will inform us of his whereabouts, and also send him a con-

C. DUNHAM.

Brownsville, Mo., owes for the Joi Enal, since the 10th of July, 1870. His postmaster writes that his reason for refusing the Journal is "because he considers it worthless." We are sorry that it failed to make an honest man of him. Hope the church toward which he is leaning will succeed in accomplishing that object.

As a first step in his reformation, paying us one dolla and fifty cents, which he justly owes, will be an earnest of his being a better man in future.

This notice will be discontinued as soon as payment is made.

GEO. H. RURT.

of Quincy, Ill., has taken the paper since the 5th of September, 1869, and now the postmaster sends a notice that it is not called for: We presume he has become a member of some Christian (?) church. We hope they will make a re-spectable man of him. \$4.25 is the amount which will be necessary to remove his name from the Black Life.

LEWIS FOST.

Parkersburg. Iows, refuses to take the Jorenal from the of-

WILL OF ROBERT BARNES.

The Most Important Bequest of the Age.

I, Robert Burnes, of the city of Evansville, in the commonwealth of Indians, merchant, being of sound mind, memory and understand ing, do make and publish this, my last Will and Testament, in manner following, that is to say: 1st. So much of my estate as may be required for my fureral expenses I desire shall be appropriated thereto.

2]. There shall be no unnecessary coremonies

in any way connected with my funeral. 31, And, whereas, I have, for a long time, been impressed with the importance of educating a certain portion of the poor, for which, in my judgment, there is but little provision made either by Church or State, viz: the poor children of parents who are destitute of means, who have no connection with church or sect of any denomination, who style themselves Christians, or any secret society or fraternity; and of placing them by the early cultivation of their minds and the early development of their moral principles at ove the many temptations to which, through poverty and ignorance, they are ex-

And, notwithstanding I have the welfare of the whole human family at heart, yet I more especially sympath zo with the oppressed and destitute to whom I have reverted, and especially for whom I make the following bequest:

I bequeath all that tract of land situated in section sixteen (16), Knight Township, Vanderburgh county, State of Indiana, (for the purpose hereinafter stated and for no other), forever, unto the Board of Trustees of the Indiana State Association of Spiritualists and their successors in trust forever; to and for the several uses, intents and purposes (hereinafter mentioned), and declared of and concerning the same. That is to say so far as regards the foregoing described tract of land that part thereof shall never be sold or alienated by the said Board of Trustees or their successors, but the same shall forever re main for a college, and be cccupied as such only, by the poor children of liberal-minded parents, who stand aloof from all orthodox creeds and

necret associations whatsoever. 4th. And so far as regards the residue of my lands and personal property, they shall be sold to the best advantage by my executors hereinafter named; and as much of the proceeds as may be required for the erection of said college shall be applied, and the remainder placed in bank stocks and securities, which shall remain a standing capital, forever, and the interest and dividends shall be applied to defraying the expenses of the college from year to year; and in case of a surplus of interest and dividends, they shall be added to the capital in back and form a

part thereof forever. 5th. The said college shall be constructed of the most durable materials, and in the most permanent and convenient manner (wolding useless ornaments), attending mainly to strength and comfort, the cost thereof not to exxed \$20 000, to which may be added \$5,000 for the erection of a suitable house for the principal

teacher, and other necessary buildings. 6th. The buildings shall be erected under the supervision of the board, or a building committee appointed by tnem, who shall be paid a reasonable compensation.

7th. The teachers shall be chosen by the board, with due regard to ability and moral character, and subject to the directions of the principal teacher.

8th. All due diligence shall be taken by the matron and assistants to make comfortable all inmates, especially sickly and delicately constituted females: and if found necessary physician may be appointed, who shall be paid annually for his services.

9th. The board shall fix salaries for all services rendered, and the secretary shall sign all contracts of agreements and issue all checks or

drafts for money drawn from banks.

10 h. The scholars shall be provided with all suitable books. They shall be instructed in the various branches of a sound education, comprehending, reading, writing, grammar, arithmetic, geography, navigation, surveying, practical mathematics, astronomy, natural, chemical and experimental philosophy, and other branches as the capacity of the several scholars may meet or warrant. I would have them taught facts and things rather than words and signs, and especially I desire that by any proper means a pure attachment to firmly honest principles, and to the sacred rights of conscience, tree thought and liberal sentiments, which are the truer innate principles of man's nature.

11th. Scholars shall be admitted in the college at the age of six years, and continue till the age of eighteen, if they desire, at which time, upon due examination and approval of the superintendent, he or she shall receive a diploma.

12th. In no event whatsoever shall any part of the capital stock of said college be sold, disposed of or pledged to meet the current expenses of the said institution, to which I donate the interests, incomes and dividends thereof exclusively.

13th. I enjoin and require that no ecclesiastic missionary or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatsoever in said college, or any such person ever be admitted for any purpose, or as a visitor within the premises appropriated to the pur-

poses of said college. 14th. The board shall appoint a superintendent, whose duty it shall be to take charge of the farm of the college, attend to having it tilled, and to all the duties and requirements connected therewith, and for the benefit of pupils by way of exercise and recreation as well as the develonment of body and mind, I desire that the males he required to labor two hours in the forenoon, and two hours in the afternoon of each day.

15th. The produce raised from the farm to be used in the college; if any surplus, it shall be gold, and the proceeds to pay current expenses of the institution.

16th, Should it unfortunately happen that any scholars admitted into the college shall, from mal-conduct, have become unfit companions for the rest, and mild, persuasive means of revorm ail to prove effectual to reform them, they shall be expelled. But no harsh means of correction or compulsion shall be resorted to. In relation to the organization of the college and its appendages, I necessarily leave many details to the board and their successors; and I do so with the more confidence as from the design of my bequest and the benefits to result therefrom, I trust that my fellow-citizens of the State of Indiana will observe and evince especial care and anxiety in selecting members for their Board of Trustees

and other agents. 17th. In debarring missionaries and ministers, I do not mean to cast reflection on any person or sect whatever, but as there is such a multitude of sects, and such diversity of opinions among them, I desire to keep the tender minds of the children, who are to derive advantage from this bequest, free from the excitements which clashing doctrines and rectarian controversies are so apt to produce. My desire is that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that, on their entering into active life, they may, from inclination and habit, evince benevolence among their fellow-creatures and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their mature reason may

enable them to prefer. 18th. And so far as regards my city property

in the city of Evansville, I desire that no part thereof shall ever be sold or alienated by the Board of Trustees or their successors, but the same shall forever be let from time to time to good tenants at yearly or other rents, and upon leases in possession not exceeding five years from the commencement thereof, and that the rents, issues and profits arising therefrom after keeping the property in repair, shall be applied to erecting now buildings on the college farm, and the residue (fany) be applied to the capital stock as provided ab we; and as to my bank stock, I desire it to remain at present in the bank, and the dividends to be applied to the erection of houses on vacant lots, and to the purchase of lots for that purpose, and the rents and proceeds of such house or houses shall be applied to the benefit of said college and the increase of its capital stock forever, as above specified, so that its capacity may be increased

from time to time as necessity may require.

And I do hereby declare that all the preceding bequests and devices of my estate to the Board of i'rustees of the Indiana Sate Association of Spiritualists, are made upon the following express conditions, that is to say:

First.—That none of the monies, principal, interest, dividence or rents arising from the said residuary devices or bequests, shall at any time be applied to any other purpose or purposes whatever, than those herein mentioned and appointed.

Second.—That separate accounts, distinct from any other account of the said Association, shall be kept by the Board, concerning the said devices, bequests, College and funds, and of the investments and application thereof; and that a separate account or accounts shall be in blank, not blended with any other account, so that it may at all times appear on examination by a committee of the Legislature (as hereinafter mentioned), that my intentions had been fully

Third.-Trat the said Board render a detailed account annually in duplicate to the Legislature of the Commonwealth of Indiana, at the commencement of the session, one copy for the Senate, and the other for the House of Representatives, corcerning the said devised and bequested estate, and the investment and application of the same. And also a report in like manner of the state of said College, and shall submit all their books, papers and accounts touching the same, to a committee or committees of the Legislature for examination when the same shall be required.

Fourth.—The said Board shall also cause to be published in the month of January, annually in two or more papers printed in the city of Evansville, a concise, but p'ain account of the trusts, devices, and b quests herein declared, and made comprehending the condition of the said College, the number of scholars, and all other particulars needful to be publicly known for the year next preceding the said month of January, annually.

Lastly.-I hereby nominate and appoint David Mackey and Samuel Orr, Executors of this my last will and testament. I recommend them to close the concerns of my estate as expeditiously as possible, and to see that my intertions are strictly carried out, and complied with, and I do hereby revoke all other wills by me hitherto made.

ROBERT BABNES.

The original will was dated sometime in October, 1870, and signed by Robert Barnes, and witnessed by John Schubert and J. S. Bu-

REMARKS,-Robert Barnes, the testator of his will, had been a resident of Evansville for the past forty years, and by his industry and economy in mercantile and other business cornections, accumulated an estate estimated at from five to seven hundred thousand dollars.

Mr. Barnes died a widower and without issue; his nearest kindred, a nephew, residing in Virginia, dissipated and morally worthless as a man or citizen, and a niece, whose hasband is a millionaire. These two constitute the lawful claimants to the estate, - apart from the provisions of the will.

Mr. Barnes was what is termed a Free Thinker or Liberalist, connected with no church or other special organization. Somewhat reculiar and eccentric in social ideas, mingling little if any with what is understood as fashionable society. He rather chose the poor or laboring class for his more intimate associates,-but with due regard to their moral worth and influence.

Some thirty years ago, he connected himself with the Methodist church or denomination, and at once became a financial pillar of strength to the same. This was when the Church was in its primitive simplicity,—before accumulated wealth had lent i's influence in fostering inordinate pride, when the persons of its respective members were unadorned with symbols of worldly vanity, and their houses of worship were barren of lofty spires and other adornments of more modern Christian worship.

Mr. Barnes' conversion—so termed—was under the preaching of the Reverend Mr. Daily, who subsequently became notorious, and was discharged from the Ministry for immorality, Mr. Barnes was heard to remark in relating this incident in his life, that he could not consistently be held responsible for any dereliction. of imposed duty, upon the principle that the stream could not by any law of Nature rise higher than its fountain head. His connection with the church was severed after six months duration, by his own request,

Mr. Barnes was strictly a temperate manhaving abandoned the sale and use, as a beverage, of all intoxicating liquors, thirty years prior to his death,-and regularly kept his resolution inviolate.

He was kind and lenient to the industrious poor,—fair and honorable in his dealings, and was never known to take an undue advantage of his numerous tenants, who through misfortune or other unavoidable circumstances, falled to meet their liabilities to him.

If his faults were more apparent than in some others, it was because his mind harbored less of deceit common to many; and where those more pretentious covered their tracks in straying from the paths of rectitude, his was left un-

His noble bequest, if carried out in accordance with his benevolent intentions, will remain a more lasting tribute to his memory and character, than any words that can be said or written in eulogy to his memory.

Mr. Barnes passed to the higher and better life on the 4th day of February, aged seventy-

A KANSAS MAGISTRATH.

"Justice to Whom Justice is Due."

In our little town of Paols, Kansas, a case was tried the other day before one bearing the prefix or title of Judge, Joshua C. Clayton, now presiding as a Justice of the Peace. The case was in this way:

Mr. John Downing, one of our most prominent citizens, bought some stock. Messrs. Mc-Afee & Riley attached the same. Mr. Downing had them replevined, and the suit was brought before Clayton. The opposite attorney said that Mr. Downing's evidence could not be taken, for he was a Spiritualist. Then the case was submitted to the Court. The Court (Clayton) decided in the forenoon, that Mr. Downing not believing in a P. rsonal God, according to King James' version of the Bible, was not admissable in law, and that it was necessary for a man to believe that God would, in the future, punish for false awearing. In the afternoon, he finally reversed his decision, on the ground that Mr. Downing was a candid and upright man, and would allow his evidence.

Mr. Editor, what I want to say is this: Mr. Downing is a worker and an honor to the Spirituat Courch, and no man in Miami County, that is acquainted with him, could for a moment doubt his word for honesty and fair-dealing with his fellow man. If being a believer in the Spiritual faith is going to debar from testifying in a Cou t of Justice, what safety have we

for our lives or property? Hoping you will give your cpinion on the above through your valuable paper, at your earliest convenience,

I am yours truly,

REMARKS.-All we have to say in reply is that the ignorance of such a Magistrate speaks badly for the people who have elected him Jus tice of the Peace. His ignorance does not change the law. No court, not even the most beetle-headed magistrate of a backwoods town, would make such a decision, unless he was ccrrupted by religious intolerance. Poor simpleton, he has stained his reputation for life. We pity him! The mark of reproach will stick to him Cain-like through life.

LETTER FROM AN INVESTIGATOR.

Convincing Phenomena DEAR JOURNAL :- I say "Dear JOURNAL," because I think it is one of my best friends. It brings joy to my spiri', and, in fact, to my whole

family. A little over a year ago, I was one of the most bitter opponents of ancient and medern Spiritualism'anywhere to be found. I was wise in my own conceit; I did not ridicule Spiritualism in the face of Spiritualists, but reasoned with some of them, and wondered that they cou'd be made such fools by those claiming to do so and so by the aid of spirits. I kept on good terms with them, however, thinking at some future time I might have a chance of sit-

ting in a "circle," and I would detect some of those who are called "mediums," in their tricks. I thought I was sharp in detecting jugglers, as I have made fixtures for them. Finally, there came a glorious chance for me. Dr. Slade was announced to give a seance, to which I was invited. I attended it, determined to expose the many tricks of Spiritualists, and to do so, I examined Dr. Slade's legs, his body, and the table,

but could find nothing. I took an accordeon with me, lest he should have one already prepared. The scance was held, and many things were done which I con'd not account for that night. I came to the conclusion that he was a good juggler, and I told him so.

He asked us in a very cool and cardid manner if we were satisfied, remarking "If you ar not, you can have your money back. I replied 'I do not want it. I desire you to come to my house, and hold a seance, when you will not have a chance of preparing tables, accordeons,

But he only smiled and said, "No, sir." So I left, a little disappointed that I had not

found him to be a juggler. I would be glad to meet Dr. Slade now, and tell him what happened last evening, and I think I can talk better than I can write. Sometime after he was here, my daughters had procured a little board with two wheels and a pencil, called a Planchette. They did not let me know they had it, nor d'd they wish me to see them operate with it. By chance, however, I came into the room where they were. It was writing for them, and I wondered very much to see it move under their hands, for they would not deceive me.

Presently it wrote the name of an old friend of mine, who had been in the spirit world eleven years: and a great many other tests were written, to convince me that it was really him. Since that time, if a sheet was as large as your Journal, it could not contain all the communications it has given.

I desire to tell you about a seance we held last evening, at one of our neighbors. Fourteen days previous, they told us that we should. not sit in a circle for fourteen days. Last evening my wile and family went to Dr. Farwell's

My eldest daughter is seventeen years of age, the next twelve, and our boy five years. We got there a little after seven o'clock. Dr. Farwell's son was going to a temperance lodge. The Doctor was not yet home from his office, but we sat down to a small black-walnut stand, to have our seance; but it did not move for about an hour. After awhile it began to move. A bell was placed under the table, but they said, No!

Some one at the table asked the question if Mrs. F. would play on the plane, under inflaence. They responded, Yes! We told them to take the table toward the plane if they wanted her to play. The table started for the door toward where the piano was. There are large sliding doors between the sitting-room and perlor. The doors were slid back, and the table got upon two legs and walked-first on one end, and then on the other, and so on in rapid mction toward the piano. Then they rapped for her to place her hands over the keys. Although she is a good musician, she could not strike a single note of her own. Her hands became quite rigid, and the keys seemed to be about three inches in thickness. We still kep: our hands on the table, and the plano commenced to make sounds, although no tune that ever I heard was played. But I certainly shall fail should I attempt to describe the sounds that came from that plano at this stage of the pro-

ceedings. When we left the piano, the table walked back to the siting-room the same as it came. The tipping, walking, and rocking was going on for about three hours, and we were all getting tired, and thinking of giving it up, but Mrs. F. wished us to continue until her son should return. A lighted lamp was placed on the table, and the table tipped over, almost to an angle of forty-five degrees, and the lamp did not fall, nor sl de from where it had been set. Her son came soon after. The table recked and tipped and went toward him. He ran, and the table after

him, all around the room,—even around and back of the stove, where only one person could pass beside it, and that person was his mother. with only one hand on it.

Aurora, Ill.

Letter From Mrs. P. Leland.

MR. S. S. JONES-Dear Brother: I enclose \$1,00 as a renewal for the Journal. As I am aware that my time expired with the last number, I meant to have written sooner, but could not. One dollar is a small mite, but it is all I can spare at present, and feeling that I can not possibly do without the Journal -yes, the dear old Journal—that has so long made its weekly visits to our home, ever laden with new truths and bright gems of thought from the inner life, ever bringing joy and gladness to the worn, weary heart, that is hedged in on every hand by old orthodoxy; but, thanks to G xd and the good angels, there are some brave souls that dare stand out and preclaim the truth of this new dispensation, though bigots may cry "humbug!" They cannot destroy the truth; for truth is mighty, and will prevail. God bless the dear old Joun-NAL and all its co-workers in this great cause of truth. ONARGA, Ill., Feb. 24, 1871.

REMARKS: We hope every reader of the JOURNAL will peruse the foregoing letter and be actuated by a similar spirit. The Journal has to be supported by "material aid" as well as spiritual and "every deliar counts." He or she that loves the cause for which we labor, can help with their single dollar, if not convenient

Let us see friends—you who are in arrears never mind about sending all—send us just what you can spare, be it more or less. A little shows your good intentions.

to do more at a time.

Letter From H. E. Seymour.

H. E. Seymour, in a business letter, says: I cannot mail this without giving some expression to my indignation in regard to the intamous attempts at anarchy by both the M. D.'s and the D. D.'s Is this a free country, or is it not? I know it is so-called. Soit was before the emac-

cipation of slavery in the Southern States.

May the God within us forb d that we shall wear the yoke and the chains that these wouldbe sages are forging so industriously. Let each of the friends of freedom be half as active and energetic in getting up remonstrance meetings and circulating petitions, and the cause of freedom wil not suffer much. There are thousands of persons who are neither Orthodox, Catholic, or Spiritualists, who will stand on the side of freedom when it comes to the point of action. Keep it before the perp'e.

SPRINGFIELD, III., Feb. 20th, 1871.

A DOCTOR KEEPS HIS PROMISE.

By Wm. C. Waters.

A young physician left this place a few weeks since for Kentucky. He had the consumption, and I think his relatives here had no expectation of his returning alive. The doctor had two young lady friends here, who believed in the return of the spirit after death, and being somewhat inclined to believe it himself, he promised the young ladies, in case of his decease, to demonstrate his return to them as early as possible.

When he left for Kentucky I am not aware that he entertained any confidence in the orthodox mode of saving souls. But it seems that during the last few hours of his earthly stay he was persuaded to at least a tacit acceptance of their mode of salvation, just as many others have been when

more dead than alive.

On the night of the fourth day of last month his spirit was liberated from the body, and on the evening of the seventh day he demonstrated his presence to his lady friends through a medium here who knew nothing of his personal peculiarities, giving ten strong points of character and facts, which the young ladies pronounced unmistakable proof of his presence. On the morning of the ninth, the same medium feeling the force of a strong in-fluence, yielded to the control, and the doctor wrote the following communication to one of these

"Good gracious, M — what makes you take on so about me when I can come to see you oftener than I did before? A Spiritualist, too! Only think of it! A Spiritualist, and assuming to believe in the liberation of the spirit into the freedom of a better life! If you don't quit, I will leave you in the dark, so far as coming back is concerned, for I will not be thus bewailed wherever I am regarded with friendship or affection.

"God knows it is bad enough to be dragged before the final tribunal before you die, and ushered into the future through the port hole of bigoted conceits, but to have my friends prating of my Christianity-which was only a fog that came up from the sea of life just at the evening,-and to have you lose all your philosophy because one you knew is ferried over, —I won't submit without a brush about it. What say you? Shall we be still friends, or will you howl me off because ghosts are too intangible to suit you?"

The body having been returned to this place, funeral services were held, and I am told the cler gyman m de a large account of the death bed repentance. So long as reason and religion are divorced, we must expect just such fanatical claims on the part of the churches But to my mind, a death bed conversion is just as valuable as a sallor's prayers in a storm at sea, while the sallor knows, and all others know, that he will swear again it he finds himself allve in the sunshine. We have a pious verse in which it is said:

"Grace was sought, and pardon found Between the stirrup and the ground." It may be that a buriy sinner can stumble over the head of a horse straight into celestial glory, but I am not disposed to think that death is such a labor saving institution as that. If a man could so suddenly depart from his own character in passing through the gates of death, not a few would be as much puzzled to know themselves as the Irishman who retired at night with a fi wing beard. but while soundly sleeping, some wag cut it mostly off. The Irishman looking in the glass the next morning did not know himself, and rung the bell for the waiter, saying to him that he had called up the wrong man.

There is not the slightest probability that the soul ever passes through any change that can at once sweep away inherited tendencies, or habits of mind. Even our most completely converted church members are so estonishingly like themselves after conversion that Henry Ward Beecher acknowledges he never knew a man who was a rarcal before he ciped the church who was not a rascal afterwards. I doubt not some of them make desirable im-provements in their course of life, but notwith-standing all resolves and re resolves, mankind will ever come slowly toward perfection.

Bordentown, N. J., Feb. 11th, 1871.

Letter from M. C. Vander Cook.

ED JOURNAL:-Please allow me to inform the people through the medium of the JOURNAL, of my resignation. Not being properly sustained as a speaker, I deem it my duty to seek more remunerativé employment.

I would have it distinctly understood that neither recant or denounce the Spiritual Philosophy but pray God speed the glorious cause. Though I resign as a lecturer, I am still devoted to the reformatory movement

My heart felt thanks to the generous people through whose beneficent aid I was sustained, while dependent upon the cause for support. Allegan, Feb. 21st, 1871.

Letter from Della E. Dake.

BROTHER JONES.—"Home again!" Pleasantly located at 211 Wabash Avenue after a successful trip of three months through most of the West; the heart rejoices once more to be face to face and hand in hand with kind friends and warm hearts, who when we started out to break new grounds who wren we started out to beak new grounds and form new friendships, gave us "God speeds," and rejuctant "good-byes". To the numerous acquaintances my husband and myself made among the noble souls in each place we visited, our hearts will ever reach forth with the clinging affection of a brother's and sister's love. So many extended to us the welcoming hand, warm with the spirit of a faith that never fails to add strength to the bravest, as well as courage to the weakest. To these, to all lovers of truth, and to all the kind readers of the JOURNAL, may its banner unfold gems of the rarest worth, and mines of mighty and eternal truths to their asking souls. Never falter, ye brave ones, from the track of truth, though it may have many a curve, and now and then have to pass through some dark tunnel blasted from the rocks of old theology. I's destination is sure—its terminus, Heaven, with joy, gladness, and rest with loved ones in the land of neanty beyond the 'evergreen shore."

Mediums need all your help and encouragement; all your sustaining words and actions, to incite them to their labors. Tis no fairy, ease embowered life that a medium has to live, as you will all agree when you once read to what an extent of mortification and humiliation some of our bravest and best have had recently to be subjected; their homes invaded, themselves arrested for following their profession, and taken by police force to the armory, a most foul place, there to be arraigned before a police court for trial. But thank God, their spirits traversed above and beyond all this fifth and dirt and stood the grand test of right and justice. Numerous efficient friends and able lawyers defended them, and conquered!

I tell you Spiritualists, each and every one of us, to armor ourselves with the best of purposes, with firm, steadfast resolves and an unfaltering perseverance in the path of truth. "Eternal vigilance is the price of liberty." Let us be ever alert, and on the qui vive to the signs of the times, for they mark the compare events.

the coming events. Chicago, Ill., Feb. 27th, 1871.

> Written for the Religio-Philosophical Journal, WORDS OF WISDOM.

By S. A. Merrell.

We must have a religion in which reason is not perpetually at war with faith. It is far easier to criticise than to create, -to

burn a house than to build one. Bigotry is blind and belligerent conceit.

The soul,-that interior flame which warms and animates the body while it is in it, but burns and glows with respiendent light and beauty amid the fairer scenes and richer skies of the sunzier clime.

A little true knowledge of the extent and grand-eur of the universe, shrinks conceit into humility. Would you place your money at compound interest,-give it to the poor. The face of the cheerful man diffuses warmth

and light like the sun. Graves,—those small eminences standing upon which, we catch glimpses over the misty curtain into the great human world that lies beyond.

Do you wish to love a man,-benefit him. It is wonderful how little it requires to make us

happy if our bread is buttered with content. We are all rapidly in transit. The same ocean that throbs upon the beach of time, pulsates upon the shores of that vast eternal world whither we are all swiftly voyaging.

From the bald bead of infancy to that of age, is but a span. The eliver tresses of the child pass quickly into the chestnut curls of youth; the dark masses of manhood; the grey streaks of fully matured life, and back again into the silver locks of age. The chain is continuous, and its links few, brief and unbroken.

CONTROVERSY.

Letter from Edwin Hilliker.

BROTHER JONES: -As you seldom hear from this part of Michigan, I deem it my duty to let you know what we are doing here. We have been holding a circle once a week, but they have not amounted to much; but now we are pitching into "old Theology," something of which I must tell you about.

One year ago I joined the Disciples' Church. but soon after I went to live at the house of Mr. Pearl, a Spiritualist, and here I have been convinced of the truth of Spiritualism, and for nearly six months the sermons from the pulpit have been directed to and at me, but I had sermons from your Journal, and from the reasonings of my own mind, which over-balanced the sermons from the pulpit.

About a month ago, getting tired of being told about being ensured by the wiles of the devil, I requested Mr. Mavity, Disciple minister, to deliver a discourse from the fourteenth chapter of 1st Corinthians, which he did, and Mr. Pearl answered him last Sunday night, and had a crowded house.

Mr. Pearl, although he has been a member of the legislature and senate, has never spoken in public before, and the people, for miles around, were all curiosity to hear him. He opened his discourse by reading a poem out of the American Spiritualist, Vol IV, No. I, entitled, "The Worle's Old Song of Right and Wrong,' written by John J. Glover; and then followed a lecture which took the sneer off the Orthodox fices. He defended our cause in a grand style from the B.ble stand-point.

After he was through, he gave Mr. Mavity a chance to make some remarks, and he arose and said that as he had some pity for the poor animals who were waiting out doors, he would not make any remarks then, but he would answer

Mr. Pearl the next right.
On Monday night Mr. Mavity arose in the pulpit and said: "As we had the reading of a prem last evering, we will now read from the Word of God," He devoted one-third of his time to ridicule and the reading of a book written fifteen years ago against Spiritualism, and one third of the time defending the Bible, which nobody had attacked, and the other third in praising God for his goodness, praising the Bible, and exhortation in general, in a voice so loud that he could have been heard a mile. When he was through, a half smile, half sneer was on all Orthodox faces. They thought that Mr. Peari's theory was all broken into little fragments at his feet, but he changed sneer and smile to sober faces in an instant. He arose and said: "I think that about half

of what the gentlemsn has said, can be done away in about half a minute. He has spent one half of the time in defense of the Bible, just as though I had made an attack on it. I did not attack that book, but attempted to free it from some of the absurd constructions put upon it. I had tried to detend it, and he has talked as if I

had made an attack upon it. "I shall speak here next Sunday night, and I shall, among other things, show you that the God spoken of in many places in the Bible is not the Great Ruler of the universe at all, and prove it from a good Bible stand-point."

There will be only one professional base ball club in Philadelphia next season. which is one too many.

A man with a clear intellect and a sound body, can meet all the emergencies of life and

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The Braden-Wilson Correspondence for the purpose of a Discussion on Spiritvalism.

Concluded from last week.

B V. Wilson - Dear Sir :-- Your last letter has been received. I will very briefly cettle the matters between us. I might refuse to meet you, for not s single condition required has been met. The Association at Du Quoin has not selected you yet by vote: has not endorsed you yet, nor has any association or paper, or any body. No one except

H. V. Wilson. Again, sir, you have not yet dared to sill m the supermundane origin of the phenomena and teachings of Spiritualism. You do not dare to do it in a fair, manly manner. You utterly refuse to have the issues arranged and limited as logical fairness demand. You seem to be utterly incapable of comprehending a fair logical arrangement, and as unwilling and as incapable of a fair logical debate. Your desire seems to be to have loose, undeflued propositions, and then to make a rambling, ranting oplutge; but sir, I will meet you on your own

ground, and fight you with your own weapons.
You can select time, place, and make the other arrangements. I only want to know of them defin-

itely, two months before hand.

I shall have nothing to do with reporting or publishing a debate with you. You have, and can get no endorsement as a representative debater. Neither your education nor your standing as a de-bater, nor your profoundness in debate would make bater, nor your profoundness in debate would make such an undertaking respectable or profitable. If you report and publish, I shall merely insist on the privilege of correcting my speeches, and pay therefor. I have sent you the Du Quoin Tribune. I wanted the copy you sent me, to make the article complete, and went to Du Quoin to get, and then wrote to you. I have placed myself clearly before

the people there.

I know the monstrosity Spiritualism so well, that f know that it has more shapes than Proteus. When an opponent reads from book or speech some abomination, then it is denied that this is Spirit anomination, then it is depled that this is spiritualism. I expect you to declare its doctrines and I will examine them. Now then, sir, select time, place, number of days' debate, and make arrangements to suit yourself, and I will meet you after eight weeks' notice. Your letters will find me at

I am sir, yours, CLARK BRADEN

Prairie City, Iowa, Nov. 11th, 1870. Rev. Clark Braden-Dear Sir : - Your letter dated Prairie City, Iowa, Nov. 11th, 1870, reached me on the 27th ult. Contents noted. In answer I write, as your letter demands. First, you are angry and bitter, showing a good deal of spleen. This is very wrong for one who claims to be a preacher and teacher. You ought to put on your Christian armor, that you may be protected against the en-emies of your soul, for fear your "backers" back down, and leave you in the lurch.

Second.—How many times must I inform you, dear Brother Braden, that the contest between you and I, is, not the principles of the Church of Christ but "the teachings and phases of modern Spiritualism?" Does the Bible, King James' Version, sustain them? Who dodges the issue on the Bible, you or I? Doctrinal points are but the thoughts of men—not of God. When we meet, you will and

my position clearly defined.

Third.—I trust you feel better after throwing off from your mind the foul stuff and spleeny matter deposited in your brain by Christian teachings against Spiritualism. You must feel better, and I am so glad for your sake, and your wife's sake, as well as all connected with you, for you would be a very uncomfortable man to be with, with so much bitterness and foul stuff in your coul, and when you get full again, brother, send it to me—"it wont hurt me," for it is not catching in my family.

Fourth.-You ought to be very careful how you commit yourself. Your memory is very poor, although your education is very great (?) You say in our letter of Sept. 20th plenarily inspired Bible, "After debating as much as you have with Christian preachers," etc., and in your letter of Nov. 11th, 1870, you write: "Nor has any association, or paper, or any body, no one but E. V. Wilson endorsed you." And yet, Dr. Durham, as President of the Du Quoin Association of Spiritualists, and my committee man, commits himself, his society, our cause, and myself to this discussion, by acting as the middle man between

Fif.h.-Your charge, in the following words: "Your desire seems to be to have loose, indefinite propositions, and then make a rambling splurge." Now, the reverse of this is true. Let me see. In the latter part of December, 1869, I left my terse, concise resolution in the hands of the Association of Spiritualists, at Du Quoin, Ill., containing seven-teen words. In order to get rid of this very practical resolution, you have made some twenty pro-positions, all of the essential parts of which are contained in my resolution. You have wasted nearly a year of time in your vain effort to get rid of discussing your own authority, the Bible.
Sixth.—You are finally fully committed to a dis-

cussion. I quote your own words: "Now then, sir, select your time, place, number of days' debate, and make arrangements to suit yourself, and I will meet you after eight weeks' notice. Your letter will reach me at Gilman."
Well, that is the point Gilman, let me see. There

are many Gilmans-which one did you mean? There is one in Kentucky, one in Michigan, one in iowa, and one in Illinois. "Did you purposely" leave out the name of the state, in order to lead me astray? Oh, no! of course not. You are a minister, endorsed by Christ's Church, of Carbondale, Perry County, ill, the co operative meeting, and Preacher's Institute, of Illinois. You are a Christian gentleman, a ripe scholar, having inti-mate acquaintance with that form of modern infi-delity known as modern Spiritualism. "Stephen Blair, Elder," says so, "on the Lord's day, July 27th, 1870 G. P. Slade, President," says so, on hang man's day, July 29th, 1870. "The Church of Christ, in Du Quoin, Illinois," says so, on Cupid's ∴day, "July 21st, 1870"

Well, Brother Braden, in consideration of the great labor you have passed through I will name Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday evenings, March 6th, 7th, 8th, 9th, 20th and 11th, 1871, for the discussion of the first resolution, and the evenings of Monday, Tuesday, Wednesday, Thursday, Friday and 8 sturday, March 13th, 14 h, 15 h, 16th, 17th and 18th, 1871, for the discussion of the second resolution. The place for discussion, Lyceum Hall, Cleveland, Ohio. 8'x evening sessions, of two hours each, for the discussion of each resolution. You choose one committe man, and I will choose one. These two have to choose a third man, who shall act as umpire for each discussion. The umpire shall not be a Spiritualist or Christian, or member of any Christian Church. Time equally divided, and speaker occupying thirty minutes in opening speech and

in replication.

The affirmative opening each evening, except Saturday evenings, and the negative to open and the affirmative to close, each speaking one hour. No new testimony to be admitted in the summing up. Both discussions to be governed by strict Parliamentary rules. I will furnish hall, advertise, and make such other arrangements as may be required. You will only have to put in an appearance and speak your part. I shall be very apt to report discussions on my own account. The characteristics of the statement of the characteristics of the charact report discussions on my own account. The character and tone of these discussions will depend on you. If you throw dirt, I shall. With your backing, however, you ought to set a good example, "for you [1] may have and can get no endorsement as a representative debater, nor your [my] education, nor your [my] standing as a debater, nor your [my] profoundness in debate," will not warrant you in expecting much from me. not warrant you in expecting much from me. You have been very solicitous for me to name my backers. I will refer you to an old friend of yours, whose responsibility you can not doubt. He is very old, and yet very fresh and vigorous. I have the assurance of many clergymen that he is a very the assurance of many clergymen that he is a very responsible party, and always keeps his appointments. His name, in plain English, and according to the Bible, 'King James' Version,''—The Devil. And now, Brother Braden, it remains for you to accept the appointed time, place and conditions named by me. You will do so at once, on receipt of this. I must have an answer on or before the 20th of Jan., 1871. I am obliged to send this through Dr. Durham, as you did not name the state in which Gilman

may be found. Accept my distinguished consideration. Remember me to your backers, and the Carbondale Christians.

I am truly yours, E V. Wilson. Cincinnati. Ohio, Dec. 5 h, 1870.

Note.—R member, the first resolution will be discussed on the evenings of March, 6 h, 7th, 8th, 9 h, 10 h and 11th. The second on the evenings of March, 13th, 14 h, 15th, 16th, 17th and 18th, 1871, in Lyceum Hall, Cleveland, Ohio, commencing at seven o'clock and forty-five minutes and the seven of the s each evening. Will you come to time? We chall

see who is the responsible party.

My address is Lombard, Du Page County, III.

Address me through Dr. Durham, Du Quoin, III.

I refer to Dr. M. C. Parker, office, No 144 Seneca street, Cleveland, Ohio; residence, 371 woodland Avenue, as my committee man.

F. V. Wilson.

E V. Wilson - Dear Sir : - Your letter reached me here this morning. I will, life and health being vouchsafed to me, meet you in Cleveland, as speci-

fied in your letter.

I will select some one of our preachers as my moderator, as scon as I can do so, and he will confer with your friend.

Yours in haste, CLARK BRADEN. Bushnell, Ill., Jan. 12.h.

N. B.-This letter is dated Bushnell, Ill., Jan. 12th. Mailed, Mount Vernon, Ill., Jan. 19th, 1871. Our readers will please observe that in my last replication to Mr. B. I stated define by that I must have an answer on or before the 20th of January,

E. V. Wilson-Dear Str : - When I received your last letter, I was in a great hurry and merely glanced over it, and learned time and place, and consented to them. On more careful perusal I see you claim both closing speeches, though you are

on the efficmative. It is not customary now for affirmatives to close. I absolutely insist on closing speech on second proposition. I leave for Ohio in a few days, and will be in Cleveland at time specified.

In haste.

Loda, Ili, Jan. 30th, 1871. Rev. Clark Braden-Dear Sir:-I am in receipt of two letters from you—received last night, on my arrival in this city. You will please observe in my last letter, dated at Cincinnati, Ohio, Dec. 5th, 1871, that I informed you that I must have an au-swer on or before the 20th of Jan. 1871. Your first letter was written on the 12th of January, and mailed on the 19.h. of January, 1871, signifying your acceptance. Your second letter, written on the 30th of January, 1871,—of no vital importance whatever—reached me same time. Your first letter, of the 12 h of January, is important. I do not understand why there should be such a discrepunderstand why there should be such a discrepancy between date of letter and mailing it, and it has created a good deal of trouble in regard to the hall in Cleveland. I am trying to correct this

trouble—writing to day to Cleveland.
You should have looked closely to the wording of my letter, and you would have seen the point referred to. The facts are these: Your self-sufficiency and egotism have led you into many blunders, or you intended the delay of this letter [of the 12 h of January].

You make it obligatory in your letter of the 30th of January, 1871, for me to answer you, and yet you do not direct me where to write you. You will please to observe, first, that the delay of your letter dated January 12th, mailed January 19th, 1871, reaching me the 7-h of February, has completely changed my arrangements in Cleveland, Ohio; hence, you had better not go to Ohlo until you hear from me again. I write to Cleveland to day, in regard to hall, and I shall most likely get an answer from Cleveland by the 14th inst, at the outside date, and trust that the arrangements made in my letter to you, dated Gincinnati, Ohio, December 5th, 1870, may continue good; it not, then I must find some other place in which to meet you. Write me at once, on receipt of this, where you may be found. Inclosed find directions

Camden, N. J., Feb. 8th, 1871. Rev. Clark Braden - Dear Sir: - The arrangements are completed - hall engaged - the same mentioned in former letter. You will therefore be on hand on Monday, the 6:h of March, 1871. We had better meet at the office of the hall for special arrangements at 2 o'clock, P. M., on Monday the 6.h

Truly yours, E. V. W.

Vineland, N. J., Feb. 16th, 1871. P. S.—I direct one copy of this to Loda, Illinois, one to Carbondale, Illinois, and one to Du Quoin, Illinois, for you have never informed me where to find you. Write me at once. Direct to Courtland,

E. V. W.

Amusemeuts.

CROSBY'S OPERA HOUSE,

For six nights only, engagement of the great burlesque and operatic artiste, Miss Liza Weber, famed in Europe and America as the most brilliant actrees living, together with her company of twenty-five artistes, comprising an array of talent unequalled in America. Monday evening, March 6th, 1871, the grand and gorgeous operatic bur-lesque, "Ernani," with a cast unequalled in lyric and dramatic strength. Particulars in future announcements. Box office open for the sale of re-served seats on Saturday, March 4th, at nine o'clock, A. M.

M'VICKER'S THEATRE.

Last night but two of the renowned artists. Chas. Fechter and Miss Carlotta Leclercq. Friday, Shakespeare's masterpiece, "Hamlet." Mr. Chas. Fechter as Hamlet. Miss Leclercq as Ophelia. Saturday, "Ruy Blas." Saturday Matinee, "Lady of Lyons." Next week the versatile comedienne, Lizzette Barnard, in her play of "Oriana."

DEARBORN THEATRE.

Manning's Minstrels. Seventh week, introducing for the first time, a new and beautiful Spanish scene, with new dances, jokes, songs, etc., of the great sensation, "Frip Around the World." The beautiful spectacular burlesque, "The Mermald of the Lake." First week of the very laughable sketch, "Love in all Corners." In active prepara-tion, the great original novelly, "The Century

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Triumphal return home, from their most success ful Eastern tour, of the grand English opera combination, for a brief season, commencing Monday, March 13 h. Fuli particulars in future announce ments. C. D. Hess & Co., proprietors and managers. Mrs C. R. Bernard, operatic directress.

AIREN'S MUSEUM.

Frank E. Aiker, proprietor and manager. This Friday evening, and Saturday Matinee, second appearance of the great Sanyeah in her perilons leap for life. Performance will commence with "Ger trude's Money Box." Sanyeah's perilous leap. To conclude with "Ireland as it was." Monday, E. I. Stetson in his New York sensation, "Neck and The benefit tendered to Mr. Aiken on Wednesday evening, was a grand success.

HOOLEY'S OPERA HOUSE.

89 South Clark street. Last week of "Hanky Panky." A grand bill. A new romantic burlesque opera of "La Somnambula; or, the Maid, the Mill, the Millionaire, the Miss, the Misery, the Mystery, and the Mission." Next week a new pantomime. The unparalleled success of "Hanky Panky" has only been equalled by its brilliancy. Abbott is a

FARWELL HALL

General Kilpatrick, Monday evening, March 6th, "Sheridan's March to the Sea"; Tuesday evening, March 7th, "Battle Scenes of the War." Admission, 50 cents. Reserved seats, 25 cents extra. Gen. Klipatrick is one of our most successful speakers. All the thrilling incidents of the war are rehearsed with such life like truth, that one would almost think they were being re enacted sgain.

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STAR LECTURE COURSE.

At Farwell Hall, Friday evening, March 3rd, in reply to Dickinson's lecture in favor of Free Masonry, by Precident J. Blanchard, on "The Relations of Free Masonry to Popular Government and the Christian Religion." Admission, 50 cents; re-served seats, 70 cents. For sale at box office. Hall oren at 7 o'clock.

THE PARTY OF THE P Remonstrances Being Received.

We notice from the report of the Illinois Legislature, that the ball is rolling. The people are

The papers say remonstrances are being received against the enactment of the abominable law, from all parts of the state. Pour them in, friends, speedily. Let every man and woman who has any regard for their own sacred right of conscience, sign and forward for hwith, the remonstrances recently published in this paper. Let your protest go for ward without delay, to the members of the Legis. lature from your several localities. Keep a good watch of the Legislative proceedings, and see that they are presented. Hold your members to a strict accountability. It is class legislation that is proposed. Those members who favor such legislation know full well that such a law, if passed, is an urjustifiable innovation upon the sacred right of conscience and freedom of thought, for which they should forever hereafter be held responsible.

A similar movement was recently before the Legislature of the State of Maine. The people energetically aroused themselves, and flooded the Legislature with remonstrances. The result was that old fogy doctors were badly worsted, and the rights of the people were vindicated.\

Again we repeat, attend to the mutter of sending forward your remonstrances without delay. "Eternal vigilance is the price of liberty."

Fraternal Call.

A. A. Wheelock, editor of the American Spiritual. ist, gave us a fraternal call when on his way from Wisconsin, where he has been doing good service in the lecture field.

We are happy to bid Brother W. a God speed, and hope spirit friends in and out of the form will sustain him in every good work.

No Name.

A subscriber sends us from Humboldt, Tenn, by express, \$1 50 -wants a book and some back num. bers, and his address changed to Humboldt; but does not tell where his paper is now going, neither does he sign his name, but complains that he fails to get books, etc., that he orders by mail. If his present letter is a sample of his others, it would not seem very strange that he should fall to receive his orders promptly.

Lyman C. Howe.

At the close of his engagement at Music Hall, Sunday morning, Feb. 26th, on motion of Dr. Dake, it was resolved unanimously, that a vote of thanks be tendered to Lyman C. Howe' for his able, carnest, elequent, and inspired lectures, and that the same be published, in the RELIGIO-PHILESOPHICAL JOURNAL.

Benevolent Fund.

Bro. Henry Randall, of Menashs, Wis., sent fifty cents to aid in forwarding the RELIGIO-PHILOSOPHICAL JOURNAL to poor widows and orphan children. Like the widow's mite it will be remembered. May angels bless our brother, and all others who follow his exam ple in replenishing the Benevolent Fund.

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Has permanently located at 211 Wabash Ave., Chicago. His offices are finely furnished, large and commodious. The sillicted will do well to give this eminent physician a call. His consultations are free; his charges moderate.

The Kansas Annual, is the title of a neat little pamphlet, giving much valuable information about Kansas, Wallace A. Brice, Publisher, Leavenworth, Kansas, who will mail it on receipt of ten cents.

Obituary.

Passed over, Feb. 12th, 1871, at the residence of L. Howard, St. Charles, Ill. Mrs. Barah Buttrick, aged 16 years on the day of her decease. Mrs. Buttrick (formerly Groes -. beck) was a resident of Buffalo, N. Y, for many years. Buffalo paper: please copy.

Who are They?

QUITE & NUMBER: - Our friends are most urgently requested to examine their accounts with this JOURNAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper

A full explanation of the manner of keeploz these accounts, will be found at the head of the Editorial column on the fourth page of the paper. We speak of this ma ter, most emphatically meaning that payment is expected from subscribers now in arrears, without delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it any one has been uniortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth writing for, and we can know what to depend upon.

We are weekly breaking the very bread of life to our numerous subscribers, most of whom pay promptly but those who owe us large aums, do us

wrapper.

promptly, but those who owe us large sums, do us great injustice, by negligently allowing the time to run on from month to month and year to year, without doing anything to relieve us from the heavy burthen we are constantly carrying for their benefit. A remittance of a part of what is our due.

is much better than nothing, in such cases.

We do say to all who are in arrears, that the sacrifice you are required to make to square your sherings you are required to make to square your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you became indebted to us for the paper.

It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so until justice it done.

We mean to give no offense to any one. It is a matter of business, and common justice, which all Spiritualists must appreciate, dictates that all who owefor the JOURNAL, should pay for it, even as they should pay for the bread they eat.

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