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

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#### S. S. JONES, PUBLISHER AND PROPRIETOR.

# CHICAGO, JUNE 10, 1871.

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# The Rostrum.

EXCELLENCE AND BEAUTY OF TRUTH.

A Lecture by Mrs. N. J. T. Brigham, Delivered at Harmonial Hall, Philadelphis, April 30th, 1871.

### Phonographically Reported for the Religio-Philosophical Joursal, by Henry T. Child, M. D.

INVOCATION.

Oh, God, our loving Father, thou whose soul teaches us all, and whose love endures forever, in our weakness, in our striving after truth, we are grateful that thou canst ever give us that for which we seek. We are grateful that thou dost answer the hungering and thirsting of our spiritual natures; that thou hast not alone developed a demand, but that through all life thou dost give its arswering supply. So, as we strive for truth forever and forever, its spirit hears and answers our prayer. For this would we perpetually thank thee, that those dost not pour it out all upon any one age-upon one nation, or one individual, but that as each flower, each blade of grass, as well as the trees and mountains, are bathed continually with sunlight and with falling rain,-so the least of us, as well as the greatest, is remembered continually by thy spirit, Our prayer is one of gratitude-not a vain seeking to grasp thy glorious nature, and bend and distort it until all our human d sires shall be responded to. In our prayers would we express that which we need-striving to gain that spiritual elevation which we so much require. Oh, thou who art always present, and always willing to guide and instruct us teach us at this time, and inspire us not only when to speak to others, but inspire us that we hay follow that which shall prompt us to ask quetions, and enable us to answer them by our intuitons. Teach us not only to strive for the excellence of truth, but also to bring forth its beautiful harmony in our words and deeds. Tesch as to be just to each

Some men have seen that which they call supernatural; they believe in miracles, in the suspension of God's laws, in special providences. These men are teaching that the harmony of truth is important that they have been and the they have been and the they have been and the second se truth is imperfect; that there is not a sub'ime perfection in G id's laws. We know that if any change takes place, it proves imperfection, for a change is a break in the law; it shows that the law was not right. We are thankful for this belief, that nature's laws are perfect and unchangeable; that they never can be suspended or changed, and in our prayers we never ask God to suspend a natural law. Our prayers are that we may come into harmony with that which is -it is by prayer that we may lift ourselves and come into harmony with the divine Being,—it is that we may approach him, and not bend him down to us. He who prays with the expecta-tion of changing any of the laws of nature; he who asks for help when disease is all through his body, is asking for an impossibility. He who asks for life, when death lays its floger upon the human body, is asking for that which cannot be. There is no power that can bring the departed spirit to its old time tenement of clay.

sented itself to the vision of God, and so he has

provided for an improvement.

There are people that think this is very wrong; that think such an expression is calculated to do an injury. They say nothing is impossible with God; but the Bible says it is impossible for God to lie. Thus God ever speaks through the law of gravitation, and if a man falls into the water and does not know how to swim, all the prayers in the world can not save the man, for the simple reason, that gravitation or the law of God says he must sink and perish if there is no help near, and if there is, the law remains unchanged, but something comes hetween with a stronger law that overcomes this, and this saves the man.

We believe that no law of the divine Being was ever changed; that there never was any special providence. We believe that the infinite spirit of nature is changeless, and as we strive to understand him, we find that through every law that exists, there speaks the same beautiful and immutable nature, and this is just what we want here in our changeable conditions, in which we so often disappoint each other and ourselves. 18 11 not d antiful that out of our weaknesses we can trust his enduring strength ; out of our mutable nature we can rely upon that which is changeless and immutable. It seems to us that this is the very anchor of the world. It is the very light of our spiritual na-tures; the atmosphere of trust and confidence which we breathe, and for which we are deep'y grateful for this understanding of Deity. We to not believe in a God who stands by our side - God who can be seen by man as his brother man can be seen, but rather that wide expanded spirit which "spreads undivided, operates unspent weh a perfect and immutable presence, that answers all our demands, and elevates us forever." His truths are forever around us, but we can not receive them all at once. There are persons who think that God could give us inspirations that are absolutely infallible, and then we could accept them without any fear and trembling. We know there are persons who have been seeking for years, to reconcile that which never can be reconciled. They have looked upon their B bles, and they have suid, Why did God bring forward such a diversity in the character of the inspirations? Why did he not give us the plain truth, so plain that we need not longer look for an explanation? We find the Baptists and the Methodists, the Presbyterians and the Q takers, etc., all going to this book, and saying, Right here is our faith grounded. Then some one says, Why could not these statements be so plain that every one could understand them clearly? Why, suppose a person was about to take a certain journey. One man says, As you know nothing about this, you had hetter buy a guide-book. Suppose when you get that guide-book, every thing is contradictory. You are told to go directly East when you want to go West. You are told different things about a road you are to travel. You say, What do I know about it-that guide-book only makes confusion worse confounded. What are we to do. Some speak of that undiscovered country toward which we are all journeying, as a "bourne from which no trav-eler returns." Al these sects tell us that man can not go to heaven unless he takes their particular road,so they present many forms of belief. Some say you must be baptized, and others say it is of no use. Others say you need only be sprinkled, as the heavens sprinkle the earth sometimes. One says you must believe that God is a God of wrath, and all these beliefs are based upon the Bible-the guide-book. So some say, if God gave us a Bible at all, why did he not make it so plain that there could be no mistake about it. It seems to us very plain, why it is so. As exercise is requisite for the development of physical life and strength, just so is it with the mental and spiritual natures, -exercise is equally necessary. If any teacher comes to us and tells us exactly what to believe, and makes it perfectly plain and consistent, there would be nothing for us to do. We could do no good; we are like the stagnant pool; but when we doubt and question and reason upon things, then we become like the flowing stream that finds a rock in its path,—it does not stop and try to go back —it is obliged to go forward—there is so much back of it. It flows around and over the rocks, and if there were no rocks, there would be no music to the stream, because of these rocks they sing the song that every mountain brooklet knows by heart. Just so it is with man's spirit, when he is obliged to think. When objection lies here, and d mbt lies there, and he must reason upon these things, the crystal waters of truth flowing through his soul, makes it musical and strong,-oven by the obstacles that we place

in his pathway. So we are thankful for all these things. We always appreciate that best for which we have striven most earnestly, and so man in seeking for the truth, becomes developed even by the obstacles that lie in his pathway.

When we find something in one place that is directly opposed to another, it only shows us that man is progressive. So G d has given an inspiration. If you have a little hollow in a rock, it can never be more than full. Whatever it receives over that, it can not hold. Can not we take that comparison to our own spirits. We go to the Bible and find a certain beautiful inspiration. We receive that, but the re are many things that we can not receive. We say let it run over-it is of no use to us; but we do not destroy it or say it is worthless, for if it does not feed us to-day, it may at some other time. It is pleasant sometimes for us to look back upon our childhood, and to know what strange fan-cies we have had. Just in that way, it is well for man to look back over the centuries, and see what men did in the c' i'dhood of the race. So with all due respect for what men say, we know that God's inspiration is always perfect; that it is only changed by flowing through the human mind. When it strikes a mediumistic mind, it always takes the stamp and characteristic impression of the mind which it touches. Supposonly one grade or kind of inspiration is received, what would we do with the Bible? There we have the Psalms of David, the Lamentations of Jeremiah, and the soul utterances of Jesus-all of which are easily distinguishab'e, and which clearly prove that inspiration takes its character from the mind through which it comes. It is the human part of it that seems to us contradictory, inconsistent and imperfect, while the divine part is changeless and beautiful forever. We know there are some persons who imagine that God gave all he ever intended the world to have, to the Jews and to his eldest son, Jesus. That all that was poured out there, is fresh and good for us, and it is not nec-essary for the world to have any thing new.

Somewhat like they do in England, give the eldest son all the estate.

We believe that each one receives some of this divine light; that in every age this divine inspiration has fallen upon the world as the su others. Some have been especially bieseed because they were more harmonious in organization, and there was a greater fitness to receive the inspirations. We fiad no one but what the Father loves and blesses, and teaches with his own glorious truth. So we assert that all truth is most beautiful-not only excellent but beautiful. We may take this theory of Spiritualism, and we find those who say it is too beautiful to be true. It was just so with Universalism. One hundred years sgo, a great and good man (Hosea Ballou) proclaimed the idea of Universal salvation, and men said it is too good-too beautiful to be true. The organism of that man enabled him to give forth this tru'h. He had been mentally prepared to receive it,--ind so he declared that God is love, and his laws are changeless and perfect, however man may stray. He is always surrounded by God's love. Men said it was too good to be true. They believed that deep down in the spirit of God was a feeling of wrath and vengeance, and that he treasured it up, to pour it out upon man, but this teacher labored to proclaim this doctrine,-that Jesus came into the world to proclaim the truth, and not to die for sinners; not to be offered as a sacrifice, which wis only carrying out the old idea. When they supposed God was angry, they believed they were called upon to offer sacrifices. and thus appease the same. He saw that this could not be so; he saw that Jesus was our teacher, our elder brother, who came into the world to proclaim the truth, and died as any one would have died,-who set forth that which is in advance of the people, but he did not have all the truth. He believed that there was no p mishment beyond the grave, because there was so much on this side. We said before, no man is great enough to grasp all the truth, because we are all fighte. He held that where a man died immediately after the commission of sin, he had his punishment in the pain of death, but if this is so, then little innocent children may be punished more than old persons. Some have supposed they were punished before the ac', but the cannot be so, because the result cannot come before the cause. As between the highest mountains are the deepest valleys, so those minds that have found to much, are always weighed in the balance, and found wanting in something because they are floite. Spiritualism presents these beautiful truths to man, that God's love is measureless, deeper and brosder than we can comprehend; that in that love there is nothing unjust, so when Spiritualism teaches man these truths, when it brings down to him the proof that he can not die,-that his loved ones care for him and love him still-when it shows him that he must learn to live and not to die, it is then that truth is revealed to him as he progresses. You say, Who are the Spiritualists and where are they? If you could stand as we do and look upon the world of mankind, you could point out who are Spiritualists, and you would be surprised to see how many there are in the churches and in the pulpits, though the congregation may know nothing about it. O se man says, Is it not wrong for them not to stand openly and honestly before their congregations and avow themselves? We say they are a law unto themselves they know by their own intuitions what is best for them to do. Sometimes we think that among certain people, who would hear nothing of Spiri uslism, these ministers are putting a little leaven of Spiritualism into their congregations, and it works there silently until it leavens the whole lump. It is the new wire out into old bottles, and we are only waiting the time

when we shall see the result. It is the new cloth set with the old garment, if it conceals the old rent, we are satisfied. So the good work goes on, and the hatred and scorn of the people will not affect it. When the world speaks falsely of us, when they seek to hide the beautiful features of the truth, we know that they can not do it, for in time as the sunbeams gather to themselves and change and discolve them all, so the sunshine of truth shall change all these clouds and mists, and light shall fill the world.

How many lives do we see that seem to be made up of one vast tissue of falsehood. They never think of it themselves; they do not seem to realize how bid this is; they say their little falsehoods are scarcely accounted as anything in fashionable society, they are only white lies but those who look at them properly, will see that they are black ones,—white-washed. Whenever a man forgets in any way his own hones'y and integrity, he just so far changes the purity and beauty of his spiritual nature, and when such a spirit enters the other world, where all masks and disguises fall off, how sadly they are disappointed. How they strive through days and years of patient waiting and earnest labor to bring themselves back to the purity that has passed from them, and their work will sometimes be successful, but it takes a long time.

We see persons around without taking much notice of them, but if there be a feeling of aversion, then a thousand little things that would not have been noticed, come up, and they seem absolutely fearful. You speak of these and another person takes them up, and adds a little to them, like a rolling snow ball that the boys love to play with, until at last some positive falsehood stares us in the face. Everyone knows just how this is. We have all met it sometimes in our lives. We have felt them ourselves, and know how cruel and unjust they are. Let us remember that of all weakly and diseased things in this world, lies are the most so,-they can not live only when they fly,-the moment they settle they die. In looking at these lives and slanderers, we have sometimes been re-minded of the old process of making pins. The wire was passed through a machine and cut off just the right length, then it was passed to another machine and pointed, and then a little furis certain person against whom you find come-toing that you think is a little wrong,-you speak sharply of it like outting of the wire; another person repeats and puts a point on it, and then another person takes hold of it, and puts on the bead, and then it is ready to send out lato the world. Now if we can all of us learn to cherish only the truth that comes to us, and that teaches us to be just and charitable, and look for the good rather than the evil, in those around us, then we shall find the beauty and excellence of truth. We know errors sometimes appear beauti'ul to us, but it is only as they know something here and there from truth. You know it has been said that a lie is half a truth, but you can t find the half that is true. It seems to us just 1 ke the little five flics, that make their bright little sparks, but if you catch them they are only little black bugs. We would have you remember then that all truth is excellent and beautiful. Let us, therefore, seek for all the truth we can, knowing that we can not have it all, and if we are satisfied today,--:o-morrow we shall call for more ; so striving, so grasping to understand that which our Father feeds our minds, life shall become beautiful and looking one upon another, the truth may shine over us so that we all may recognize the good and cast aside the evil.

Long years does Liamia hold sway, and at

Long years dors L'amia hold sway, and at last wakens the voice of war; when Astrau, not desd, but only withdrawn for a space, turns the sword of Llamia upon her son.

sworl of Llamia upon her son. Through long suffering is Hesperia made strong and pure. She listens to the voice of Nature's children and their tortures cease; slavery and war are known no more. Astras and Erotion are again the attendant and abiding souls of this fair land; they witness with rapture and benedictions the union of Calios and Hesperia, who rule with undivided sway over the most lovely Empire of the Earth.

Mrs. Tappan, the authoress of this book, is widely known, and is one of our most gifted inspired speakers and writers. This work sparkles with rare gems of thought,—in fact, its pages are grandly illuminated with a light divine, and the ideas advanced, clothed in beautiful language, cannot fail to have an elevating influence. We quote the following from Part V.

HYMN TO THE ROCK OF PILGRIMS.

P-oud Rock of Pilgrims, ever round thy form Sweep surging billows, spirits of the storm ;

The wild wide waves beat 'gainst thy burdened breast, Torturing their fair posoms with unrest;

The winged winds wait to thee from each clime The meaning of a message all sublime ;

Bat thou, immovable standest alore, Unmindfal of the winds' and waters' moan,-

B cause within thy bare and barren breast The beatings of a mighty soul are prest.

The fair, fair t feet of Freedom first there trod, And found a fitting altar for her God;

B cause strange fires burn there with a new light, Promethean, a fisme in darkest night;

B:cause, anew, the love of Truth and Faith were rescued from a dirk and d eary death;

Beciuse all nations 'neath the sun might gaze Upon thee from the dim and distant maze

Of ty anny and wrong, and say, "Behold i There is a muracle of love unteld;

"Truth's ripened fruit doth grow, and God is God. Far o'er the seas where Freedom's feet have trod;"

Because through all the ellent, starfled years, Amid great sourcows, wrongs, tortures and tears,

Thy light was qu'nched not, but was all sglow With fishing fiames that from Tru h's altar flow;

other, to be forgiving and Claritable, one to another, remembering that we are brothers and sisters, and that the chain that hold, us all together can never be sundered. Tuch us to draw those who are lower nearer to out level, and if we fancy ourselves high, to look up and to those who are above us, and as the that flows through them, may we be prepared to receive it.

#### LECTURE.

A wise man, years and years ago, saw that "there was nothing new under the sun." So we to-day feel that whatever is, has been in some form forever; that truth is an infinite ocean. At different times we may see only a little of its flowing tide, —a few of its beau iful waves, but then we gaze upon it, and say this truth is ours; it is new and beautiful, and we have discovered it. We have originated it, perhaps, by our own process of thought.

A person living near the sea coast, finds the tide flowing into the land up through little channels; they are full when the tide is high, and dry when it is low. One moment they call it theirs, and the next it is gone; so of these truths that we think we originated and possessed—just as this tide recedet they pass away from us. The ocean of truth is infinite, and we are finite, and therefore we can never expect to grasp all truth. The best that we can hope for, is to grow day by day forever, and we shall grow more and more harmonious through the understanding of that which we gain.

We speak of new truths, only because our knowledge of them is new; but the truths stand forever. They are somewhat like the atmos-phere in a forest, when a plant is low and covered over with mosses and thick un lergrowth. it does not see much of the light. After a time it grows and pushes its way up through the surroundings, and spreads its branches forth into the light. The light does not go down to it .-so we must rise to a condition to see the truth before we can get it; or rather we are continually getting more as we grow higher. The truth is around and about us forever, and we grow into a reception and understanding of one truth after another, and we say to the world,-behold the excellence and beauty of these; but when we go deep enough, we find that we had only learned to see a part of that which constitutes the glorious and perfect form of truth.

We find that we are progressive. We are the ones that change. We learn that we are children that grow taller and taller in our understanding—for truth is changeless, because it is perfect. Ah! truth is beautiful.

There are a great many people who listen to certain theories, and admire them, but then they say they are too good to be true. They are too fair and beautiful. We must not believe them. Rather let us keep to the o'd ruts in which we have run so long—these old thoughts and opinions. God, through nature, shows us not only the excellence of truth, bat its innate and perfect beauty.

Take any law in the Universe as a whole, and it is wholly beautiful, and no person can gaze upon it and not realize its beauty, as well as its excellence. Thus everywhere in nature, we see the beauty and excellence of the laws of life; so all around us, whatever changes occur in nature, the eternal strength and beauty of God's laws is evident, the eternal excellence and beauty of truth is apparent.

If at any time a law has been suspended,—if at any time the plau was changed or amended, just then and there there would have been a broken link in the chain of truth. An amendment or a suspension of a natural 1:w proves that something unformed has occurred, and pre-

### LITERARY.

Hesperia; an Epic of the Past and Future of America. By Mrs. C va L V. Tappan. In one volume, 12 mo. Price \$175.

Astrach, the Genius of Liberty and Justice, seeks a dwelling place upon the earth. Persecuted and driven about from land to land, she follows the evening star, and finds at last a beautiful kingdom in the western world; this becomes her home and the birthplace of her beloved daughter Hesperia.

Erotion, the Genius of Love and Fidelity, the husband of Astras: and father to Hesperia, after many wanderings in search, at last joins the obj c's of his love and care. Reunited they preside over this new land and seek to preserve its for their child's inheritance. They are recognized and cherished by a small band of devoted followers, who summon them to their councils in the city of Fraternia.

At first Liberty and live prevail, but Astran discovers the presence of a serpent who breathes on her a subtle poison, and she (with Erotion) is slain.

Llamia, the serpent of policy, then controls and takes in charge the beautiful child Hesperia; seeking to unite her in marriage to her foul son Slavery—who must be nameless evermore; but Hesperia is warned by the Genius of Nature, Calios, who, in the guise of a poet and magician, holds sway even over L'amia. When Hesperia beholds him she recognizes her soul's counterpart, and is prepared, by his words and love, to resist all the evil machinations of Llamia and her son.

Liamis, however, holds temporary power over the form of Hesperia, and succeeds in throwing a spell around the maiden, which she vainly imagines will prove fatal; the love of her parents and of Calios rouses her spirit, and with them she withdraws into the world of souls, where, for a time. she beholds the scenes enacted under the influence of Liamis. She witnesses in Athenia and Crescen is deeds of horror and the tor utes influence in the opparasted. Calios sings to her in plaintive songs of these down-trodden ones, lures her by the voices of nature, and in interludes of love and truth seeks to win her back to her earthly kingdom.

When evides were wrenght in Liberty's prost same

And in Religion's, she, too, sad and wan, Gazed through her tears thy glowing light upon ;

Because across this ling sting lapse of woe, Slavery's wronge, war's batter, blaody three,

Thy name held sacred for the seed once sown Upon thy bosom, -for the fruit once grown,

Ripened f om blood and tears that fell on thee, Shall golden grow again for Liberty.

O, rock of Freedom ! destined e'er to be A light to guide man to eteraity,-

A hint of that unknown and nameless shore, nound which the Stygian waters evermore

Beat with the burdened billows of the souls That seek a portal to those higher goals,-

Forever and forever sha'l the sea And winds all entertwined, sweep over thee;

Forever and forever shall thy fires Consume all sordid, worldly, low desires;

F rever and forever shall God's hand. Uphold thee and through thee this sacred land.

"Hesperia" is neatly bound, printed in large, c'ear type, and should be in the hands of all Spiritualists. For sale at this office.

### RECENT PUBLICATIONS.

### Press Comments.

THE SCIENCE OF EVIL.-This is the title of a very neatly bound, 12 mo. volume, by Joel Moody. Typygraphically the book would be a credit to any publishing house, E ist or West. We consider the style of the author eminently attractive-being bold, fearless and direct. He deals with those questions of morals and sociality, which have so widely and deeply engrossed the attention of the best men of every school of philosophy and religious opinion, with a culmness seldom met with in any writer on such subects. Indeed, the thoughts expressed throughout the work, seem to be those of an honest. earnest mind, that has observed with culmuess and sagacity the vari us perplexities of everyday life. The work is highly philanthropic and reformatory in character, and will be very much prized among all classes of really progressive people. It is a work that will meet with warm friends and bitter enemies. No time-server nor worshiper at the shrine of antiquated custom, will be an admirer of the book, because it arraigns and convic's before the bar of common sense and the nature of things, many of the popular tollies and abused notions of the day .-Topeks, Kan., Record.

Rebecca ; or a Woman's Secret, by Mrs. Carolino F. Corbin.

There are power, and genus, and art, and skill, and passion, in this book, besides the mental sub ilty, and clear insight, and vehement protest, and imperfectly defined longing, that show it to be the work of a woman busy with the great problems which the country can not esc. pe, and which it is resolutely attempting to solve.—The Maning Star, N. H.

Henry Ward Beecher in a sermon said : "Some believe that these bodies of ours shall rise again, but not I." And, as he spoke, he rapped on the desk in a manner that said as plainly as could be, that he had no patience with such a doctrine "What the earth takes, let it keep. Ther's a natural body and a spiritual body, and 'flesh and blood,' says the spottle, 'shall not inherit the kingdom of God.' Good-by, old body, good-by."

# **RELIGIO-PHILOSOPHICAL JOURNAL**

# Zhenomenal.

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## BRINKLEY COLLEGE GHOST STORY.

The Solution of this Startling Mystery-Con ents of the Jar made Known-Arrest of the Men who Stole it-Affdavits of those Engaged in Digging for the Jar.

We herewith present our readers with the colution of the Brinkley College ghost story, which created such wide-spread excitement throughout the country upon its first announcement. The story was at first looked upon as a hoar by many, but we have received letters from several persons of high standing in the city of Memphis, verifying its truthfulness, and we below present our readers with the affidayits of those persons who were prominently connected with the affair, who youch for the truthfulness of all that we have published in regard to it.

We published the opening chapters of this thrilling narrative in Nos. 1 and 2 of Vol. X, of the JOURNAL, to which we refer our readers. In No. 4 of this volume, we gave an account of the loss of the mysterious jar,-Mr. R bertson being seriously injured at the time by the rufflans who abstracted it. Why they took the jar is still a matter of conjecture. It would seem at first sight that they were prompted to do so solely with the desire to secure the money and other valuables which it was supposed to contain, but some of our correspondents have hinted that the orthodoxy, who are always on the alert to crush anything which may dare to raise a voice in objection to them, had a hand in it. Be this as it may, however, the jar has been recovered, and the contents have been made known to the world.

Since the publication of the first chapter, we have received numerous letters of inquiry as to why sixty days should elapse before the jar was cpened. To this, we can only say, that it was probably done in order to give public excitement, which was wrought to a very high pitch, time to subside, in a manner which would certainly seem to be very desirable at that time. The extracts given below are made from a namphlet published by Mr. J. R. Robertson, father of Clara, who is the central figure in this matter. This little work, which contains the entire history of the case, can be procured of him, at Memphis, Tennessee; price, 30 cents.

From the Avalanche, March 3d. "How about that ghost?" was the question which the man about town encountered now at every turn; "and that jar-did you see it? what was it like? Was it a family jar? Was there any whisky in it?"

All day long, and all through the night, "the ghost" was talked of wherever one chanced to go, and "ghost" with a spoon in it was the favorite beverage in every bar-room. Steamboats went cut of port with spectral shadows about them, and men as they walked through the streets last night, dodged at every alley or open door-way, while children cried in terror if left for a moment alone. Groups discussed the narvelous occurrences at almost every corner of the nd various were th and wonderful the experiences related. One theory concerning the alleged finding of the glass jur, was, that Mr. Robertson was simply planing a cata little game on his densitier (Clara, whether the basis that the particular indicate comething of the kind indicated would have the something of the kind indicated would have the effect of restoring her to her senses, and in this connection the matter of "sixty days" was held up with the idea that that was simply done to give the child time to mover from the depres-sion and nervounces superinduced by the ghostly visitations of the past two weeks. But against this it was argued that it was an unnecessary proceeding on the part of Mr. R., to go in the dead of night, in company with the wierd woman and two diggers as dark as Erebus, to dig for the secret in the presence of a large crowd of people, when a glass jar, brought sealed from some corner grocery, would have answered the purpose as well, so far as any knowledge Clara could possibly have is concerned.

ally quiet college. Miss Robertson at one time came into the music-room, apparently very much excited, but having never given credit to the story of the ghost, I neither went back with her to her practice room, or sent any one else; and the only wish that I have heard expressed by the pupils of the Brinkley College, is, that the citizens of Memphis would stay at home and allow us to go on quietly with our own affairs, and not undermine us. We do not believe in ghosts, and as the state-

ment limited our number of pupils to filty, I think I can safely say that forty-nine out of the fifty are disbelievers.

### MISS JACKIE BOONE.

Mr. Meredith's letter which, like Miss Boone's, was written before the fluding of the glass jar. is as follows:

BRINKLEY COLLEGE, March, 5th, 1871.

Dear Avalanche : Please let me speak for myself about "ghosts." I have lived in this college two and a half years, and have seen no ghosts worse than a "lien" creditor, from time to time; nor is there an " inmate" of this house who has seen or heard anything strange, except what we have learned from persons outside of our lot, and from your "visionary" reporters. Miss Robertson, who lives in the city, did see "sights" here, and she can see them anywhere, for she takes her ghosts with her, and I leave medical men to dispose of her case scientifically. A "spirit" in the city ordered a stump to be dug up in our garden, which was badly "done up "this morning by "enterprising" men. I do not believe in ghosts, mediums, or anything the devil can get up,-though getting up stumps is rather uncommon for him. But gentlemen, this rumor is well-calculated to injure a college, which has many enemies simply because it has low prices, and because it believes the Bible should be the first and last text book in every pupil's hand; and hence we hope that every newspaper in the city to which we are indebted will follow out their noble impulses, and send our bills receipted, to indemnify us for this late unpleasantness."

Your obedient servant, J. D. MEREDITH.

The following is an anonymous letter published in the Appeal March 6th, 1871 :

Elitor Appeal: I wish to ask your pardon for intruding this letter on your valuable space. I am the more particularly induced to do this, because it happens to be a subject that you have very properly, and with becoming dignity and decency, passed silently over during the female excitement of the last four or five days. This communication is about that "ghost."

I bought a pamphlet at Mansford's this evening, which gives an account of that revelation(?) from beginning to end, if the end is yet. I read it through carefully, and must confess that the excitement in the female community had some excuse after pondering on that sort of a "get up."

I was out of town, thank Providence, during those exciting days; but as I was passing Grenada, Misa., coming home, I met a friend, and he asked me in astonishment, "Why, you are not going to town, are you? The people are all crazy there; they have gone wild about a ghost; my wife has had the, doctor attending her ever since Sunday evening, and she has swallowed about a quart of Dover's powders."

I smiled at this, but when I reached the city I found my own wife sick, and my two eldest girls writing poetry about pink ghosts and blotted lightning. I found it necessary to look into this business a little, and with all proper deference to every body's feelings, I must say the affair is a shame and a disgrace to those who originsted this big bugbear. From the best information I can get,-and I am in a position to learn something of the inside history of this event,-I believe there is an abagenal condition of the nervous system at When Dr. Firl had form at the Greenlaw some time and this little girl got religion, and since that time has been time institutively affected, to a painfully laughable extent. Two whole months before anything publicly was known about this thing, that girl had been seeing daily and nightly visions of all sorts, at home, as well as in school. She would not sleep alone in the night. At one time ghe say the chost of Mr. night. At one time she saw the ghost of Mr. Peabody, the philanthropist, who told her that he intended to endow the Brinkley College with a yearly revenue of twenty-five thousand dollars, and that he had made out the papers, but his physician gave him a dose of hydrate of chloral, took the papers out of his hand, and has them yet. The physician's name is White, and he lives at 390 Hyde Park, London. He is a little florid man, with high cheek bones, a small black eye, and grey bristly hair, and has a family of ten children. This was the first serious vision that I have heard of as coming through the astonishingly plercing ken of this child. After that, she had various tabulated visions of a religious character, and finally came to the pink infant with its marvelous revelations about documents. Those revelations came first full thirty days ago. I was in town at the time my-self, and heard about it. Plenty of people heard of it, but every one of my acquaintances, without any exception, looked upon this as a pecul-iar aberration of mind. A Spanish-fly blister was prescribed for the back of the child's neck, combined with an internal mercurial treatment. But this was considered too severe, and would not be adopted. Then, as a sort of compromise, the doctor recommended perfect quiet, with a diet of mush and milk, but the young lady continued to go to school and to see visions. Now, to show you that this thing is purely a sort of physical weakness, it is only necessary to say that the teacher of the girl's brother in the Linden street school, will attest the truth of the fact that he is subject to a sort of nervous derangement unlike anything that ever came un-der their observation. The manifestations of this deraugement are not unfrequent, and often take the form of "fits," which was the name his schoolfellows gave his little idiosyncracies, though the doctors say they were nothing of the sort, Those pink visions concerning the stump and the "documents," were old at the time the midnight excavations commenced. I told you about the strange child in the office of the Appeal, in the first part of the week, the night before I went to Mississippi. I also mentioned to you how these things, which we all consider infirm-ities, were sought to be kept private until the young lady should "get over" her complaint. What it was that induced the operations of Saterday night, I cannot say. Why they were not commenced ten days before, is unaccountable to me unless this Mrs. Nourse, the old woman from St. Louis, commenced operations on older heads than the child's or whether it was a masterly stroke to put an end to the whole series of visions in the mind of the child; but then as long as the " jar" happened to be in the female public mind, I may be pardoned for demanding an-awers to the following queries : Was not that peach preserve jar bought at Jack's china store at nine oclock on Monday morning? Did not the colored woman who was sent for that jar get an old one dollar bill, with a rent in it, to pay for her purchase? Was ahe not told, when she came home, that she paid five cents too much for it? Was it not "fixed up" at the hour of twelve, on Monday, in a certain back parlor? and was not the ceiling-war purchased at Young's bankrupt sale ! Dies not that jar, as it is now, weigh about two pounds | other cause, which the very best physicians

avoirdupois? Is there not a small package of have as yet failed to discover, he is subjected to No. 2 shot in it? Are not the papers composed of the following documents: five blank forms of attachment; three sheets of legal cap, upon which is written an old case in the Chancery court; a "with bone," done up in tissue paper, overlapped with note paper; an old composition of the child's, covering four pages of letter paper; a little box for holding a gold ring, covered in white ica paper, and a sheet of music-"Lay me in my little hed "-folded tour times? Did not Mrs. Nourse carry that jar down to the hole, under her cloak? Were not the colored excavators instructed to say that they saw the jar whilst they were digging for it, and that it moved away from them, and then they jumped out of the hole in apparent fright? Did not the programme-whatever was the object of it -include the moving of the crowd away from the hole, while the previously appointed finder should go in and get it? What was all this

done for? As soon as the ceremonics had been properly gone through with, according to ghostly rite, was not the little visionary sent from home? Why not before?

I just make bold enough to ask these ques tions, because the matters touched upon, have become subjects of public discussion, without a word of project or condemnation from the parties behind the scenes. A number of our weakminded population have been imposed upon, and as it is the chivalrous duty of the strong to protect the weak,-whether the assault be aimed at their minds, their aff ctions, or their persons, -in their behalf I speak. A public ghost of indignation has been invoked, which will not down under the influence of bottled, or any other sort of spirits.

Perhaps the diligent searchers into the "angel world" could tell what it was that moved the child's chair in Townsend's house the other night, when she sat with her little feet upon the cross-bar, and her hands meckly folded upon her breast, and the chair with its gentle burden repped from the wall over to the table in the middle of the room. Was the pink ghost under that chair, or did the "meejum" from St. Louis manipulate the transaction? What was done by the "mecjum" at Robertson's last night ? I received a verbal "invite" to attend that seance-"for the purpose of seeing with your own eyes what she can do"-to recieve ccular and auricular and nasal demonstration, I suppose, that she can do a thing or two in the way of calling up "sperits" from the vasty deep. Was this dely-ing at the stump, by the pale, silvery light of the moon, a sort of clever advertising dodge for the regular operations of the "meejum," which are now regularly to follow?

The arrangements for thirteen meetings, to take place between now and the appointed time of the jar parturition have been perfected, and the persons, to the number of four hundred, who are to be invited, are noted down. Some of those thus fixed upon would be astonished to know that they are the objects of so much at-tention and consideration. They are not to be notified until it is thought that the proper impression is made.

I have merely glanced at a little part of the inside machinery of this thing. I may write you more of the "lying wonders" in a day or two. In the meantime permit me to suggest to your female readers to possess their souls in peace, and, when you are engaged in the womanly occupation of cooking, not to put too much lard in the biscuit, for it has an astonishingly bad effect on the diabolical apparatus, and through that upon the brain, and throgh the brain upon the ghost cognizing powers.

The above correspondence elicited the fol-

lowing from Mr. J. R. Robertson :

spaam at irregular intervals, from the eff. cts of which his mind is to some extent impaired. But accidents happen in the best regulated families, and my anonymous friend is unfortunately the husband of a wife that gets sick from the eff. cls of hearing ghost stories, sends for the doctor, and drinks Dover's powders. He also has two promising daughters, who look through the damask clad windows of his stately mansion in the direction of Brinkley College, dream of little specters in pink habiliments, and become mournfully inspired with poetic effusions, and, perhaps, it is these s'range hallucinations that have so assiduously been attempted to be kept secret, for I am sure we have no such secrets in our family. And now to the queries, which I propose to

answer categorically, as near as I am able. Q. Was not that peach preserve jar bought

at Jack's china store, at 9 o'clock Monday morning?

A. I do not know. Q. Did not the colored woman who was sent for the jar get an old one dollar bill with a rent in it to pay for the jar?

A. I do not know; but will state that I have no colored woman at my place or under my control, nor have I had since last fall.

Q. Was it not fixed up at twelve o'clock on Monday, in a certain back parlor, and was not the sealing-wax purchased at Young's bankrupt sale?

A. We have no back parlor, and neither myself, nor any person for me, has bought anything at Young's sale, except some paper and envelopes presented to me by a friend.

Q. Dues not the jar as it now is, weigh about two pounds avordupois ?

A. I have not weighed it.

Q Is there not a package of No. 2 shot in it?

A. I can not tell, not having seen the contents except through the jar's covering.

Q. Are not the papers composed of the following documents: five blank forms for attachments, three sheets legal cap, upon which is written an old case in the Chancery Court, etc.

A. No such things are visible through the jar. The papers appear to be old printed matter, and a yellow envelope well nigh decayed.

Q. Did not Mrs. Nourse carry that jar down to the hole, under her cloak?

A. She did not. She had no cloak; simply a light shawl over her head and shoulders. was with her from the time she started until the jar was found, and if she had had the jar, I could and would have seen it.

Q. Were not the colored excavators instructed to say that they saw the jar while they were digging? that it moved away from them, and then they jumped out of the hole in apparent affright?

A. No; after the jar was found, one of the negroes said that while he was digging on Sunday night, he saw the same jar, but failed to get it.

Q Did not the programme, whatever was the object of it, include the moving the crowd away from the hole, while the previously appointed finder should go and get it? A. No; nor was there any programme of

which I have any knowledge, nor did I expect to see any person there. When Mrs, Nourse saw the crowd, consisting of some forty or fifty persons, crowding close around the diggers, she was frightened, and refused to go to the place until the crowd was requested to get back, which was done, and all except the three diggers withdrew a few steps from the place. Q. As soon as the ceremonies were gone

through with according to ghostly rite, was not the little visionary sent from home?

A. I am not familiar with the ceremonies of Clara away next day, to avoid as much of the excitement as possible, fearing that she might see the pink specter again, and become poetically inclined.

JUNE 10, 1871.

shades, from the saffron to the darkest ebon color, and endeavored to answer civilly at least ten thousand questions .- I did think it was time to dig up the balance of the old stump, and so reported to Mr. Meredith. I told him I thought public sentiment demanded it, and while I had no faith in the operation, that the question would not be satisfactorily settled until it was done, to which he replied that he was of the same opinion, and had intended to go and see me in reference to it, and with this mutual agreement and understanding between us, in the presence of Mrs. Meredith and others. I did send some negroes to complete the work, with instructions to report to me at my house if they made any discoveries, but they have not yet reported. I make this statement to place myself in a proper light before the public, and to show that I was acting in concert with Mr. M., trying more to satisfy the public mind, and, if possible, pour oil on the troubled waters, rather

than gratify a curiosity I really did not have. As to bis insinuation in the same letter, that my daughter was influenced by the devil, I leave the public to judge as between her and Mr. Mereditb.

J. R. ROBERTSON. Memphis, Tenn., Mar. 8, 1871.

J. R' ROBERTSON, ESQ :- DEAR SIR-Having learned that the health and quiet of the nervous system of your daughter, Miss Clara, is being rapidly restored, and that the opening of the mysterious jar found at Brinkly College may be looked for at an early day, and feeling a deep and abiding interest in the wonderful results that may follow, we take the liberty respectfully to request that the jar shall be opened publicly, in the presence of all who may desire to see the same. We leave you, of course, to make your own arrangements, but simply suggest that the largest house in the city will be too small to accommodate the multitude who await the farther developments of this wonderful mystery. Hoping that in considering this request you will be governed by the same spirit that has characterized your course through this terrible excitement up to the present, we are your most obedient servants, T. W. Miller. A. Matso, G. W. F. Cook, B. F. Boon, W. Chase, Francis Foster, J. W. Fugate, John C. Mills, A. W. Newsom, E. Golden, R. S. Capers, John Ingalls, Robert Peplow, John Linkhaner, Frank Bras, J. B. Hays, Peter Townsend, Thomss Fox, W. J. Chase, W. W. Hinkle, E. Marshall, W. S. J. Adams, T. P. Chambers.

Memphis, March 14, 1871.

Messrs. T. W. Miller and others: Gentlemen-Your request through Sunday's Avalanche that the mysterious jar should be publicly opened, was duly noticed, but I have delayed answering until now, not through any discourtesy on my part, but to enable mysel to give you a full and satisfactory answer. From the commencement of this wonderful excitement, it has been my constant desire to give to the public every thing within my knowledge, that would contribute in the least to the settlement of the many perplexing questions connected with the affair, and for this purpose have subjected my little daughter and also myself, to the most rigid and thorough examinations, answering all questions, whether legal, journalistic or otherwise, as fully and satisfactory as we were able. And now, believing that you represent the wishes of a very large majority of the citizens of Memphis and surrounding country, whitever my individ-ual preference may be in thematter, I must comply with your request. I propose to open the jar at the Greenlaw Opera House on Thursday evening, the 30th inst. Bit as this exhibition must necessarily be attended with considerable expense, no part of which are we able to pay, we propose to sell tickets at one dollar, and appropriate the proceeds as follows : 1st. The payment of all expenses necessarily incurred in the exhibition. Such the sensitive and the sensitive and appropriate one-haff for the benefit of the Or-phanas Home, and the other half to Miss Clars. With this proposition, should it turn out that the With this provided, should be turn out that the jar contain nothing valuable, one-half of your money, a least, is well spent, and the other half will hat poorly compensate Clara for her suffering and annoyance during this excitement. Hoping this arrange nent may meet your entire approval,

Mr. Robertson, however, regardless of all the ories and fancies, avows most sacredly, that the jar was found by him in the excavation, and it may have been there since the deluge, for all he knows to the contrary. He had but one opinion on the subject, he said, and that he did not volunteer to express.

The possibility of some "jolly fellows" having placed the jar in the excavation for him to find, he would not entertain for a moment. He found it, he said, under the instructions received at the seance on Monday night, and is satisfied. Besides, if he would decieve his child, where is the necessity of also deceiving the public ?

The jar found by Mr. Robertson was about twelve inches in height by ten in diameter, and of thin glass, such as is commonly used by druggists and confectioners; the top is sealed closely, and the weight of the whole is about six pounds. It was deposited in a place of safety known only to Mr. Robertson and his daughter. Its possession apparently relieved the child of all supernatural influences.

The age and evident innocence of the child disarms every suspicion that she is the tool of designing persons, and nearly everybody in-clines to the belief that she has had visions of the mind's eye, if not in reality. Her deep earnestness, truthfulness, and plety are spoken of by all to whom she is known, and with none does she stand in higher esteem than with the inmates and habitues of Brinkley College.

The spectre as described by Clara, was un-sightly and terrible. It was in the form of a child of eight or nine years of age, dressed in faded pink, covered with a slimy greenish mold, which seemed to speak of the tenements of the dead. It wore also rusty shoes and mildewed stockings. The head, neck, arms, and such portions of the form as were exposed to Clara's view, seemed to be of transparent skin, encasing bones and sinews entirely fleshless. In speech it was always mild and gentle, with at times a touch of earnest persuasion. It gave the name of Lizzle Davie, in writing, on two occasions. It is singular, to say the least, that a child of that name was once an inmate of the building, and died there in 1861,-so we are informed by old cilizens, one of whom, a prominent cotton operator, claims to have recollection of much talk some years ago, concerning the title to the estate.

It is impossible to convey more than a faint ides of the sensation created by this singular affair since the first publication, which brought forth the following letter to the Avalanche, dated April 7th, 1871 :

E tor Avalanche: In your issue of Sunday, ...st., I noticed an unwarranted use of the lo my nemi- in connection with the Brinkley Fe-the make made in the statement that I have at any time seen even the shadow of a ghost, or heard any unaccountable sound about our usuthrough the columns of your excellent paper, to reply to the knowing correspondent who oc-

curles to match of your valuable space in this matching paper, over no signature, but in-charged by you as a contieman of integrity, etc., and state in the outset, that almost every word, at least every proposition, in said communicaion, so far as the same relates to my little daughter, Clars, ---who, I regret, is unfortunately prominently connected with the "Brinkley College Ghost" story, --- is utterly false and un-founded in truth. I, however, do not say that your correspondent is the originator of those falsehoods, or that he has wantonly or maliclously perpetrated them, and before I shall have done with this article, I will give him a full and fair opportunity to make good the many statements made by him. He starts out by saying:

"I believe there is an abnormal condition of the system at the bottom of it."

In reply to this, I would simply ask Mr. Anonymous, who are you? what are you? from whence came you and whither are your mount Are you a disciple of Erriascopilus, and have you gone down into the depths of physical science so as to enable you to form, mature, and deliver an opinion as to the physical condition of a patient whom you have never seen, much less examined? or have you read Dr. Gunn's work or Thompson's treatise of Lobelia and Wake Robbin? Who are you? Answer, that the public may know whether or not the voluntary opinion you so freely offer is worthy of reliance.

You also say that this little girl attended Dr. Earle's revival and got religion, etc.

This is not so. Long before Dr. Earle came here, she was a member of the M. E. Church, at Asbury Chapel, as is known to that whole congregation, and especially to the excellent pastor of that church, Rev. L. D. Mullins, and I refer to him and to every member of the church, that she has at no time since her connection with it, manifested any unusual interest on the subject; simply attending the regular meet-ings of the church, in the still, calm, and digni-fied way characteristic of her deportment in all

the varied walks of life. You say for one whole month she had been seeing ghosts and refusing to sleep alone, etc.

How in the name of all that is sacred did you get into the private affairs of my family ? Have you secreted yourself in some private corner, and watched, like the ghost of Hamlet's father, the movements of my children when they are retiring to their beds of straw? or have you, like the Witch of Endor, sprung up in the midst of the family circle, and taken notes of what you say is true ! Surely, this is news to us. We now learn for the first time, that Clara had ever seen or heard anything like a ghost, until some three weeks since, which was the commencement of the wonderful development at Brinkley College. You say that the ghost of Peabody, who told

her that he, with his great heart of hearis, was going to endow Brinkley College with \$25000, visions of Hyde Park and the little florid man, etc., all of which is, no doubt, the fruitful imag-inations of the wonderfully productive brain of the Lobelia Doctor. It is utterly false. No such thing has ever occured, as Clara herself, who never speaks at random, will fully attest; and as to the medical prescription of Spanish flies, that is also false, no physician having been called to see Clars, or to prescribe for her since September, 1867, at which time she had chills, and was treated by Dr. W. B. Jones, now of

Camden, Atkansas. As to the affliction of my little son, whose misfortunes are to be attested by the teacher of the Linden street school, I have only to say, that since he was six months old, owing to a hurt received in the hands of a nurse, or some

Q. Why not before? A. I saw no necessity for it. If I am the party alluded to as being behind the scenes, and whether I am or not, I assume the responsibility to reply, and place myself prominently at the helm, under my own proper signature, and defend my child and all others attacked, from the scurrillous and unprovoked abuses contained in said letter; and inform your correspondents, that from the incipiency of this mysterious proceeding, I have stood in the frontrank, and battled for the cal-etude of the public mind as best I could. But public sentiment, was too strong for ms. Ex-citement seized the reins and drove off the chariot.

And now in conclusion, Mr. Editor, I propose to ask your correspondent a few questions; and you having vouched for him as a gentleman, surely he will not refuse to answer as fully and faithfully as I have done :

1. Are you a physician? If so, what is the meaning of abnormal, when applied to the hu-man system, and what are are its effects?

2. Have you ever examined my daughter Clara to see if she was thus affected ? If so, when, where, and at whose request ? 8. Were you present at Dr. Earle's revival

when she got religion? If so, where was it? 4. Has she been strongly affected for two whole months prior to the present excitement ? If so, how do you know ? Give names, etc.

5. Did you ever see, or report to have seen the ghost of Peabody? If so, where, and who is your authority?

6. Did any physician recommend a blister of Spanish flies to be put on the back of her nock? If so, what physician? Were you present, or how do you know?

7. Have you ever seen her in your life ! If so, when, and where?

8. Are you not some quack employed to counteract the excitement now prevailing in the city?

Anwser the foregoing questions satisfactorily, or write no more.

> Respectfully, J. R. ROBERTSON.

Editor Avalanche :-- I had hoped and most ardently desired, that nothing should occur con-nected with the Brinkley College ghost story, now so fully before the public, that would render it necessary for me even to explain. my name being closely connected with the affair from the beginning, most of which has been faithfully detailed in the Avalanche. But I see a letter in this morning's Avalanche from Mr. Meredith, in which he refers to me in the following language:

"A spirit in the city ordered a stump to be dug up in our garden, which was badly done up this morning by enterprising men." I wish to state in reference to the digging up

of the stump, that after the excited operations of Saturday night—in which a few gentlemen participated, and several excited ladies were looking on—had proved unavailing; after the excitement of Sunday, consequent upon the narration in Sunday morning's Avalanche of the proceeding of the previous night had caused thousands of the citizens to visit the spot, where, doubtless, many of them expected to see the ghost, loaded down with treasures of gold and pltchers of silver; after I had been interviewed, examined, estechised, interrogated, and crossquestioned by at least one thousand men,-including newspaper reporters, editors, doctors, lawyers, preachers, merchants, tradesmen, me-chanics, laborers, to say nothing of two thou-sand women, [children, and negroes of all I am, very respectfully,

J. R. ROBERTSON. Memphis, March 23d, 1871.

After I had received this communication, I determined to comply with the request, but then another question arose as to how I could defray the expenses necessarily incident to such an exhibition, without charging an admission fee, not having funds sufficient to devote to that purpose. Just at this juncture I was visited at my office by two of the most estimable ladies of Memphis, angels I might say, in human form, messengers of love and mercy, good Samaritan's who bind up the wounds of the afflicted, mothers in Israel looking after the wants of the desolate, going into the highways and hedges, and caring for the poor and forsaken; with hearts deeply impressed with the importance of their mission, and hands ready to perform the work, they informed me that they had under their care about thirty orphan children, aged respectfully from two months to ten and twelve years, for whom they must necessarily provide, and de-sired to share the proceeds of the opening of the jar, that they might appropriate it to that purpose; proposing at the same time to share the responsibilities of procuring a hall and other incidental expenses. To have refused them, would have been to have revolted against every principle of my nature, whatever might have been my purpose before such a request, coming from such a source presented with such earnestness and power, must and will prevail. I consented to give them half of the proceeds, and after arranging a few necessary preliminaries, addressed to the Avalanche the following note :

Kditors Avalancie.—Finding that my propo-sition as published in yesterday's Avalanche, to divide the proceeds of the Ghost Jar opening with Miss Clara, meets with some opposition, I herewith withdraw the same, and place the en. tire proceeds in the hands of the lady managers of the Church Orphan Home, subject to their disposal. During the exhibition, Miss Clara assisted by Mrs. Nourse, and other well known mediums, will give a seance on the stage for the purpose of testing her wonderful powers as a clairvoyant.

J. R. ROBERTSON.

March 25th, 1871.

On the next day I was again visited by those ladies, and after having duly considered the arrangement of the previous day, and flading some objections thereto, determined to give them the entire proceeds, they addressed to the Avalanche the following note:

Editors Avalanche :- Will you be kind enough to sunounce in your paper that Mr. Rubertson, father of Miss Clars, has generously concluded to devote the whole of the proceeds of admission at the opening of the Brinkley College Gnost Jar, on Thursday night next, at the Greenlaw Opera House, to the Ohurch Orphan's Home, and that the donation is accepted on behalf of the institution.

MRS. W. S. PICKETT, President. MRS. A. K. TAYLOR, Vice-President.



## JUNE 10, 1871.

The arrangements being perfected, it only reinained to secure the Opera House, procure tickets, and proceed at the appointed time to

open the mysterious jar. But, alas I our troubles are not yet ended, although we had passed through the flery ordeal of the most flerce and unrelenting persecution, while the voice of the vllest slanderer had ceased not to echo from the sea-bound shores of the East, to the golden valleys of the West. Although we had perfected our plans thus far,

and the hope of speedy deliverance from our troubles was inspiring us to still persevere. Yet we were doomed to learn that behind the throne was a power that even woman, with all her loyeliness and virtue ministering, as only woman can, to the wants of the living, cooling the fevered parched lips of the dying, and following to their last resting place the remains of the dead, dare not come in contact. The Bishop disapproves the entire programme,

and with one fell swoop of his mortal pen, disorganizes the whole ghost fraternity, and does not so much as call at our sanctum, and pass his hands over us, or direct us to wash our hands in the river Jorden, or send his man Friday to apprize us of our horrible fate, but notifies the world in general, and mankind in particular, through the Appeal, that the contribution pro-posed would not be accepted.

Editors Appeal: - Will you kindly inform the public that the exhibition announced for Thursday night next, at the Greenlaw Opera House, not being approved, no part of the proceeds will be accepted by the Courch Home.

C. T. QUINTARD, ] Pres't Board Managers. Episcopal Residence, March 27.

To relieve us, however, from this dilemma, that great and noble physician, that true patri-otic spirit that bows only to the God that gave it, Dr. A. K. Taylor, assumed the responsibility on behalf of his excellent wife, and undertook to distribute the funds for the benefit of the suffering of the city. From the time the communication requesting the opening of the jar in public appeared, he was in daily receipt of letters, warning him not to attempt such a proceeding, least his life and the life of Clara should pay the forfeit. In addition to this he was repeatedly admonished by friends, that a deeply concerted plan had been concocted, which was to result in the capture of the jar before it reached the Greenlaw Opera House, to all of which, however, he gave but little credence, and still persisted in carrying out his published programme. And now, without stopping to notice the many vague undefined theories that have been advanced, relative to the ghost, the jur, the Brinkley property, etc.; we must close this little narrative after adducing our proof as to one or two points. And, first, as to the finding the jar, that it was found as heretofore published in the Avalanche.

We assert, without the shadow of a fear of successful contradiction, but for the benefi; of skeptics and unbelievers, insert the following sflidavits:

> STATE OF TENNESSEE, SHELBY COUNTY.

Personally appeared before me, John E. Burke, J. P., for said county, William Taylor, Joseph L. Pierson, and Ransom Christopher, who, being duly sworn, deposes as follows to States, that on the 5th of March, inet., wit: they were employed by J. R. Robertson to assist in digging up a stump near Brinkley Female College, in the cuty of Memphis, that they did so assist and finished the work as directed but failed to find the treasure supposed to be there. That on the evening of the 6th, which was the ensuing evening, they were again employed by said R bertson to dig again at the same place, but were instructed to dig over a certain brick work that had been discovered while making the excavation the previous evening, that they went to the place and commenced to dig as instructed, that when they had gone down about two and a half feet, said Roberison, accompanied by Mrs. Nourse, came to them; that Mrs. Nourse remarked that the instructions were for Mr. Robertson to dig himself. Whereupon said Robertson took off his cost, got into the place already dug out, and commenced to dig, and after he had descended about one foot, found a glass jar under a portion of said brick work, and dug it out. It was picked up by Mrs. Nourse, and the whole crowd, consisting of some fifty persons, proceeded to R bertson's house, where quite a number, including ourselves, ex-amined said jar. Afflant states that from the time said Robertson took the spade out of Taylor's hand until the jar was dug up, they were within four or five feet of him, watching every spade full of dirt that was taken up, and knows that there was no deception, on the part of Robertson as to the finding of the same. Affi ints further state that they were also within a few feet of Mrs. Nourse during the time that Robertson was digging, and knows that she had on no cloak or other garment with which she con-cealed said jar. That she wore a light shawl over her head : and could not possibly have concealed the jar under it, and beside that she had no possible chance to have deposited said jar under the brick, from where it was taken after she came. Affiants further state that they have no Interest in the jar or its contents. J. L. PIERSON. WILLIAM TAYLOR. RANSOM CHRISTOPHER.

velope contained valuable papers, the contents of which we deem unimportant to publish at present. The portraits of the four captors were portrayed to her mind with such vivid, life-like accuracy as to enable her at a glance to recognize one of them, and write his name with un-mistakeable certainty. The name of one other has since been obtained, and every possible means are being employed to bring the thieves to justice.

ON THE DEFENSIVE.

### By J. Tinney.

It is asserted as a matter of history that the early Christians considered it instillable to propagate any amount of talschood for Christ's sake, but we did not expect to see Spiritualists accept that doc. trine as necessary to sustain their cause. A few years since, a zealous brother would have expelled us from the columns of the JOURNAL for doubting the existence of a Supreme Being, and still later we are accused by the same, of asserting that the baing whose existence we had doubted, was developed from the lowest forms of matter. And now comes a sister, and after admitting all for which we ever contended, that nature is in perfect balsuce-we quote her own words-and drags in a Deity to destroy it, and then accuses us, in company with others, of the horrid crime of opposing dark circles, when we never have knowingly write ten one word for or against circles of any kind, but have ever directed our feeble efforts against that which has made the female a secondary personage. the slave and plaything of the male, with but few rights that he is bound to respect; an anstocracy of one over the other, of the positive over the veg-ative; or, in religious parlance, of spirit over mat-ter. This we deny, and have exhausted what little ingenulty we possess, in trying to get Splitualists to point out our errors, only to be misrepresented, when the sum total of our offense consists in asserting that existence is based on a balance of powers represented in the sexes, and that balance produces by intercharge, each sex being an inver-sion of the other, and that existence is derived from the elementary ocean in which worlds float. instead of being the product of supreme power. As well assert a supreme drop in an ocean of water, as a Supreme Being in this elementary ocean.

What we do claim is that the universe is a perfect balance of opposing forces, and that belief in a Delty destroys that balance wherever it obtains, and is the producing cause of untold mischief. If we are wrong, why not give the evidence, instead of accusing us of that we never thought of? If we are rightly informed, the cable that unites Europe with America, is worked by a dark circle. The operator who receives the messages being in a dark room, and transmitting them to the scribe outside. The visible and invisible are ever interchanging, and become one by interchange. It is this principle that we contend for, Mrs. Wilcox. this principle that we contend for, Mrs. Wilcox-son,-not to lead or be led. It is to try and de monstrate that the base on which the despotisms and monarchies of this world are founded--belief in a supreme power-is insufficient to sustain a government founded on the inali-nable rights of man, and whether sensible or not, we are ready to meet all opposition on this issue, not relying on our own, but the strength of our position. If you think that is weak, assail it -we shall ever be found ready to stand or fall with it.

Westfield, N. Y., May 15:h, 1871.

#### The Hollow Globe.

FRIEND SHERWAN ;-- I have not my former mental power to read any book. but have read "The Hollow Globe" with more than common interest, that is, several chapters of it. Shall read it through by and by -can't read much at a time. It is prob sple the main ides of the book will soon be proved or disproved. Late discoveries have made the north pole a great mystery to me. I can not understand on old principles, how an open sea is possible there, yet it has been proved. The book does blow up the igneous theory. I do not believe the center of our earth is a mass of

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The Beligio - Phil sophical Journal being an especial friend to all true mediums, will herefter publish a com-plete Directory giving the place of all professional medi-ums, so far as advised apon the subjet. This will afford better facilities for investigators to larn of the location of mediums, and at the same time intrease their patron-age. Mediums will do well to advise a from time to time, that we may keep their place of residence correctly regis-tared.

that we may keep their place of residence correctly regis-tered. AG I fis a lamenta le fact that some mediums so far forget their self respect as to speak evil or other medi-ums, not un requently even of those who are far their su-perity. The names of such persons will be dropped from this Register so so in as we have evidence conclusive of their indulging in such unkinness. It should be borde in mind that -diviouals visiting mediums carry could tions with "henselves-to to speak-which aid or destroy the wer of girls to control the medium visited; heres it is that one medium gives safe-fact in to certain persons, another hitter to others-ail having their risenes, and justly so, too, and all equally homest and useful in their place.

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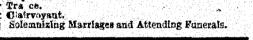
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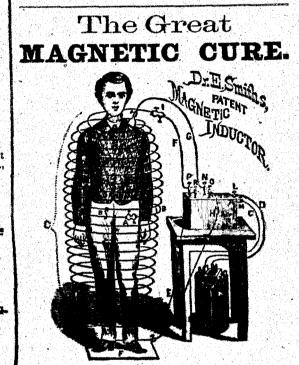
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Sworn to and subscribed before me, this 27th day of March, 1871.

JOHN E. BURKE, J. P. This is to certify that I was called to see Mr. J. R. Robertson on the night of the 28 h of March, and found that he had a wound, I think an incision, on the forehead, also saw bruises on the abdomen from which he seemed to suffer very much ; also was called some days afterward. and found that he was suffering from gastric H. J. SHAW, M. D. troubles.

I am a policeman; went to the house of J. R Robertson, at No 261 DeSoto street, on the night of the 28th of March, some time after he was hurt, found him on the bed with a cut on his head. Went into his back-yard, in company with Mr. McAliff, another policeman, examined the premises; found in the back lot, near a stable, the tracks of three men, who had come in at the back end of the lot and passed out the same way. Ohe of the tracks was that of a large boot or coaree shoe, very broad : another looked like a common boot track, and the other a fine boot. We got a light and examined the tracks carefully. Saw no persons and made no arrests.

#### PAT. MCELBOY.

I was present at the house of J. R Robertson on the night of the 28th of March, seated in the parlor; heard an excitement in his back yard; went out in company with several others; met several parties conveying him into the house; he was in a state of entire insensibility. I examined for pulse, found none; administered restoratives; examined a cut on his head that way then bledding; after some time he was partially restored. I helped him up, and he vomited blood. Dr. Shaw was sent for and came before he was fully restored to consciousness. J. B. HAYS.

And now, reader, it only remains for us to give the contents of the mysterious jar, and there is a prospect of securing its captors, as revealed to Miss Clara while in an entranced state with a view solely to that object. The jar contained two thousand dollars in gold, one set of gold jewelry and diamond necklace. The paper en-

fire. Volcances and earthquakes do not come from such a source. So I think. The work is strong in exposing the folly of those old ideas. The priests must find some other place

to send sinners than through the craters into the center of the earth. But I am not able to form any opinion on many of these subjects. Am too broken in mind. Mary thanks for the book.

The chapter on force is too deep and intricate for my weak memory. Much of it is new, sud re-quires much steady thought to form an opinion on it. Have read it with increasing interest, but am more and more incompetent to do justice by the work, either in enlogy or criticism. I hope it may be extensively read by stronger minds than mine. I would like to write on its idea of eternal progression, but am wholly unable at present. May refer to it in a line to Mr. Jones. Have read over three hundred pages-will mail this. AUSTIN KENT.

The book referred to is for sale at this office. Price two dollars, postage twenty four cents.

-The benevolent man is a seed sower. He strews his seeds into the deep, rich soil of the human affections, under the burning rays of the sun of love. They shall spring up and bear much

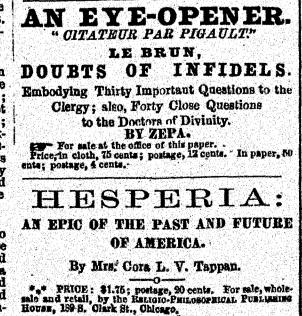
-The man who possesses the divine attributes of love, wisdom, justice, mercy, benevolence, pa-tience, kindness, is thereby elevated to become a citizen of the universe, all whose inhabitants are by these divine principles being drawn toward a universal brotherhood.

-Enter not the house of thy friend to destroy his images and idols. Rather open it gradually to the influx of the light, and when he sees clearly, he will himself enter and destroy them. By the first method thon wilt profane the loftiest sentiments of the soul. By the last thou wilt remove only his errors.

--We are all placed on board the same vessel, bound on a very long voyage together, and it is the part of wisdom for each one of us to place himself on the most agreeable relations with all the passengers.

-Be patient with thy neighbor's error, and it shall not appear half so great.

-Charity, not tolerance, is the true rule of our conduct. Tolerance is unexecuted judgment. We pass sentence, but merely suspend the execution of it. But charity says, "It is possible my neigh-bor may be right and 1 wrong, or both of us may be partly wrong and partly right. At all events, it is far better that he be honestly wrong than dis honestly right in his opinions. Therefore 1 will not seek to persecute him in his exercise of them lest I thereby subjugate rather his honesty than bis errors and he become a worse person than be his errors, and he become a worse person than before."-S A Merrill.



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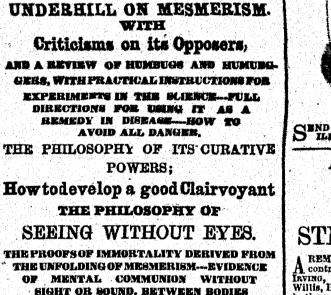
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CHICAGO, SUNS 10, 1871.

### A SEARCH AFTER GOD.

#### NUMBER XLII.

The Achivities of Matter-A Spark of Fire Liberates Force-The Three Positions-A Retrospective View.

Questions are more easily asked than answered. In all sges of the world, even in these dark times when the ignorance, superstition, and crueity of mankind sent forth an influence that overshadowed, as it were, the whole world with a power that seemed to be detrimental to the best interest of all, the query was no less urgently asked : Who conceived this order of arrangements, and why is it that we cannot emerge from the dark cloud that envelopes us? Now, as then, the human mind is groping in a certain degree of darkness. So long as mysteries exist, and man cannot comprehend them, in that proportion will the human mind be en shrouded in darkness. It is easy to ask who made the first world, or through the instrumentality of what laws it was brought into existence. Time being of infinite duration is the past, never having had a beginning, it would be impossible to tell she conceived and set in motion the first world, but to explain some of the laws connected with world-making, would not be so difficult. We do not wish to pass over this question by giving expression to a few glittering generalities, leaving the reader, as it were, with no staff to lean upon, with no strength to sustain him in the belief that the theory we advance is correct. We have made our statements, advanced our theory, presented our platform, and now while standing there certain questions are wisely propounded, and we are expected to answer them. Qiestions are countless in number. No sooner is one answered than others stand ready to be advanced. This will always remain the case until ignorance is banished and progression clases. We, then, fully appreciating the situation, desire our readers to be patient, and follow us along in the line of our remarks, carefully watching the positions we assume. To solve this intricate problem, certain premises must be assumed, and the truthfulness thereof acknowledged, or the attempted solution of the problem in question, will prove a failure. If man is a world-builder, who made the first earth? We recognize in matter certain inherent laws, which we term its activities. In regard to the laws of matter, we know comparatively nothing. We know that it does, however, possess certain activities, which are under the control of man. : So far as this earth is concerned, that is true; but there are certain activities which he while here cannot manage. He cannot control the lightning, the thunder, the formation of clouds, the dispensa. tion of rain, the revolution of the earth. the production of earthquakes and volcanoes, and the generation of winds. He is powerless as a babe to influence them. Try, puny child, to control the lightning's flash, the furious tornsdo, the water spout, the dashing breeze, the dense fog, the growth of vegetation,-and your efforts will accomplish nothing. Your power here is circumscribed. Your progress has just commenced. You are on the first round of progression's ladder, and your power is so exceedingly limited that you imagine that God does what you cannot. Now bear in mind that certain activities-not laws, connected with matter here, are entirely in a negative condition, and through the instrumentality of certain simple contrivances the same can be liberated. We desire to stand in Chicago, and move a piece of iron in England. How can we do this? We are powerless to accomplish this wonderful feat, until we finally hit upon the happy expedient of liberating certain qualities of matter. So we form a cup of

water containing a certain portion of vitriol. and instantaneously certain activities of the same are liberated, and through the medium of the wire they are transmitted to England, and move the hammer of the battery there. This you recognize as a truth, and it will not be necessary to elaborate further on that point. We desire still further to move a rock that the combined efforts of ten thousand men could not stir. How shall we do so ? Why, we will bring to our aid certain activities of matter. We will liberate certain forces therein. We obtain a few simple compounds. Unite them, and therefrom we obtain powder. We penetrate the huge rock for a hundred feet, and fill it with the nowder. Still the rock remains there,-it does not stir or move in the least. Where, Mr. Powder, is your boasted strength? The lightning, the volcano, the earthquake, the tornado, man on earth cannot control, but, ab, he has control of certain activities almost as powerful. That powder reposing so quietly in its bed, is powerless to accomplish any thing. Its activities are there, sleeping quietly as an infant. How shall we arouse them ? How shall we liberate them ? Why, we will apply a spark of fire thereto no larger than a grain of mustard seed, and with that insignificant instrument we will move the huge rock. It is applied, and what a noise! The earth for many miles feels the shock, and the huge rock is torn in pieces.

We can liberate activities from a few pounds of powder that can move almost any object. On all sides we see obj.c's at work, liberating the latent forces of matter. The acorn liberates certain qualities, and they form the gigantic oak. The little seed, so small that it escapes the notice of the eye, will produce the majestic pine, for it possesses the power to liberate certain activities of matter. Now, it would be useless to sow seeds if no power were inherent in them, to liberate certain activities of the material world, and those, too, especially adapted for its purpose. The sheep, for instance, eats grass, and within its organism is an aparatus that releases certain qualities therefrom, and straightway blood, bones, flesh, wool, and milk are formed therefrom. The activities of matter must be aroused be-

fore they will act. Now, can these inherent activities of matter control themselves ?--- if so. wherein? Sat one wing of your house on fire, with the anticipation that the whole building will not be burned, and watch the result; you know that too well.

You find certain conditions of the world existing. It presences certain activities-eternally possessed them, and always will. These activities some term the inherent laws of nature, and claim that through their instrumentality worlds sre made and launched in their orbits; while others, equally as earnest and honest in their convictions, assert that connected therewith, and influencing the same, is an infinite God, in\* visible to the senses,-while we assert that neither position is strictly true.

Now has matter inherent laws? Law implies a mode or rule of action. But laws and features moulded in hideous shape, almost frighten us. In war, they eat their prisoners, kil the aged father and mother, and possess really none of the feelings of true humannity. But here we must not stop. Bick ! back ! ! the undulating waves of the past aweep on, and gradually human beings case to exist on the surface of the earth, and then huge fish, snakes of great length, and animals of huge proportions, greet us. How wild nature looks ! How upturned the scenes! How disorderly! Animals fighting! The huge monsters of the sea contending for the mastery; land animals engaging in deadly conflict. On all sides is wild disorder. The very air seems thick, and we can hardly breathe. But on 1 on 1! we must go. This scene fades away, the earth becomes a barren waste, and gradually it, too, is dissipated, and we find ourselves standing in an immense plain "of nothing." On all sides we see no evidences of life. No genial brezees, no heat, no cold, no sound-all is quict-it was from this condition of matter that this world was eliminated. Where are its inherent laws? Where is the God that is omnipresent? Where is some master mechanic who can explain to us the reason of all this? There is "nething," you might declare. Is there matter there? We can not see a drop of water, can not detect the smallest grain of earth, or perceive the presence of atmosphere there. We look for oxygen, bydrogen, electricity, magnetism, gaze around us for some place where we can detect its nature. The activities of matter are there, but are in a latent condition. Arouse them, and it then becomes visible to the senses. Really, then, the Bible did hint a grand truth when it said the earth was in condition a coid, for from the regions of space where this earth was made, there was nothing visible to the keenest vision, or could be felt by the most delicate organism. Now, this is strange, but nevertheless true ! The moment the activities of matter are rendered latent, dormant, or negative, that moment it disappears. Take for example the lamp. Apply a spark thereto, and potent forces are eliminated therefrom, and a flame is produced. Now, you can see the flame, and feel it. Place the activities of the flame in a negative condition, by extinguishing it, and can you see it then? Why, of course not! Now we will proceed on with our comparison. The flame was a part of the lamp, intimately connected with it so long as these activities were aroused, but we have only rendered certain elements negative. We could proceed step by step, and render the forces connected with the oil, glass, etc., entirely negative, and you would no more sense their presence than you could the flame which we just extinguished. The oil, the glass, in fact, everything can be extinguished, the same as the flame by just rendering the activities

In the barren fields of space, where matter is in a negative condition, to the senses, there is nothing. There is no disorder there, no violerce, no breezes, no action of any kind what ever. There we stand. The mariner standing on a lone rock on a desert coast, could not be more lonely, than we are reposing there. No sound greets us, no approaching footsteps fall upon our eas. . Dark, yes, dark ! an interminable darkness surrounds us. Oh, how appalling the scene ! Enchained, there we stand. We can turn neither to the right or left. Fearful night. We can not move from our position, Chained, bound as with a thougand cords, no strength to move, to speak, and the very blood still within us, and we ask, who made the first earth?

thereof negative,-still a subtance remains.

a personal application therefor. A like application gives any one a right to withdraw from fellowship, at any time desirable.-ED. JOUR-NAL.

### "In the Deep Waters."

Brother Hull, of the Crucible, pays the following tribute of respect to "Lotta," a servant girl, who lately died from the effects of a lamp explosion:

We are sad to night, Oh, so sad, so lonely. This world looks dark to us. Our good, our beautiful philosophy fails to render us any comfort we need. We are under such a cloud that it can not find us as it should. Never mind, the sun will rise in the morning. We have just received a letter from our good wile. The last words in the letter were, "Lotta sends love." Lotta was our servant, her skin was as black as our hat, her soul as pure, as white as the driven snow. We rejoiced to receive the tender regards of our dear, good, black Lotta. We did not know she was black, she was so faithful, so pure so good, we almost forgot the color of her skin. The letter we have just quoted from had a terrible postscript. Here is a part of it:

"11 o'clock P. n. Little did I dream of putting such a terrible postscript to any letter of mine. As we were just coming up stairs laughing and joking, Lotta nicked up a lamp to go and fix M----'s bed, when it exploded, setting her all on fire, and before the flames could be extinguished, she was burned from crown to heel, her skin hanging in locse strings. Oh, such a commotion, the girls screaming and clinging to me, Lotta screaming, and in flames in the middle of the street, and the kerosene burning in the hall. In a few moments hundreds were gathered around her, and finally succeeded in extinguishing the filmes. I hope I may never be compelled to witness another such a scene. Poor, good, faithful, patient Lotta, she scarcely

murmure. Another letter written the next day, says : "The kind angel, Death, came to the relief of

poor Lotta to day at 12 o'clock."

We seldom weep, but we did shed tears of sorrow over the first letter, and tears of gratitude over the second.

Lotto was a slave; was made free as one of the results of the war. She had just began to really reap the benefits of her freedom. We had taken her into our family as one of us. Our daughters were teaching her to read. Whether she or the little girls enjoyed it most was hard to tell. She is gone; she will find teachers on the other side, but none that will relish their task more than did our little folks, nor teachers to whom she will feel more grateful or repay more fully. We are now led to ask, where is she? Did death come to relieve her, or to bind her hand and foot and cast her into the flames that shall eternally burn with a thousand times the fury with which her spirit was burned out of her body here ?. She died out of the church, knowing nothing experimentally of its religion. Where is she? We believe she still lingers near the scene where she spent her last earthly days; that though she is gone, we can still bless her: we can teach her; we can and will lead her to fountains of living water. Though no monument may mark the spot where her crisped body sleeps, she has erected one in at least four young hearts, and two older ones, more durable than granite rock. Rest, dear Lotta ! you leave a vacuum in our home, not easily filled. We who appreciated you will hail you on the sunny side.

Dayton, Ohio, Thursday, May 11th, 10 P. M. Friday A. M -The sun has arisen, the air is The Brinkley College Spirit Manifestations.

By reference to the 2nd page of this number of the JOURNAL, our readers will find the much desired information in regard to the stolen JAR and contents.

The report we published was truthful. It is now published in pamphlet form, and is for sale at this office, for thirty cents a copy. We send it promptly by mail to any part of the country. Everybody should send for it without delay, so as to have it to circulate among their neighbors. It contains the full history of the whole affair.

Address S. S. Jones, 189 South Clark street, Chicago, Ill.

### Clairvoyance.

D. P. Kayner, M. D., of St. Charles, Ill., the well-known Clairvoyant Physician, late of Eric, Penn., is diagnosing disease clearly, by a lock of the patient's hair; and is treating cases in all parts of the United States.

Dr. K. is thoroughly educated in the different systems of medical practice; superadded to which his natural clairvoyant powers makes his treatment a positive success. Our friends in all parts of the country should remember these facts. Terms : examination and prescription \$3.

### R. S. Spaulding

Returns a copy of the paper to this office, writing on the margin a request to stop his paper In each issue of the JOURNAL we publish a notice to subscribers, that when they wish their address changed they should send both the old and new address, and when they wish the paper discontinued to be careful and give their full address and pay up all arrearages. Please fulfill these terms, and your request will be complied with.

### BHAGVAT GEETA.

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The above-named very neatly executed book, on fine tinted paper, embossed in gold, is now being delivered as fast as orders are received. Price only \$1 25; postage, 16 cents. Everybody should have this wonderful book.

### Pay Up.

We are in canest with those who are a long while in arrears. Pay for your newspaper, if you never pay any other debt.

You do us great wrong by such negligen ce, We need our honest dues, and expect them to be promptly remitted.

### The Spiritual Analyst.

This is the name of a new monthly just started,-J. H. W. Tcohev. editor. It is nicely printed, and all the articles bear evidence of deep research, and are very interesting.

should act independent of man, independent of his agency or assistance. If the laws of matter can form a world, evolve a comet, and set them in motion in the regions of space, in just the position required for them, then they may possens a certain degree of intelligence, and may well be regarded as a God. If this position is true, worlds are of spontaneous growth, unfold without the aid of personal intelligences, just the same as the mist, and different currents of atmosphere, etc., can unite and form the hailstone, making a perfect sphere of it. Now, one of these three positions you must all assume:

1. That the inherent laws or activities of matter, form worlds, launches them in their orbits.

2, That matter, impelled by a universal essence,-God,-omniscient, omnipresent and omnipotent, does the same work, or,

3. That matter in portions of space is entirely in a negative state, until its activities are aroused through the instrumentalities of individualized intelligences.

One of these three conditions, humanity, today, recognize as true. Now, supposing no God, and admitting the first position to be true, matter certainly possesses a degree of regularity that is truly astonishing, and we can not otherwise than ascribe intelligence thereto. It certainly understands mathematics in all its intricate branches, and performs numberless marvelous operations. In regard to these three positions, the world has kept up a constant warfare of words, and will continue to, until some reasonable conclusions are presented on which mankind an rest.

If our position be true, however, the great query is in regard to the first earth, or to present some reasonable conclusions in regard to its origin, is now necessary.

A RETROSPECTIVE VIEW.

And now our mind seems to be walted back in ages past. Time is passing on in ceaseless tides. We step forth to witness the operations of the material world, to catch a glimpse of the morning sun that first dawned, of the globe that first revolved, of him who first breathed and witnessed the rising glorles of infinite space; back, back I cons of ages fly past us in a moment's time; nations are formed and wrecked, armies fighting, deluges rising, damines, pestilence, the horrors of religious persecution, the rack, the gibbet, the pile of burning faggots-oh, what scenes greet us ! What dull sounds fall upon our ears! What frightful cries! On we go! go!! go!!! Still back! Cities have passed away; the presence of civilization has faded off the earth ; the works of science and art are no longer scen. Still on 1 on !! Duller sounds strike upon our ear, and grosser scenes greet our vision. On all sides we see different nations or tribes of men. The panorama passes along, and we view the scene. We see all classes with the rude implements of husbandry, living in a savage condition. Their

To be continued.

Letter from Bro. J. M. Peebles.

LETTERS OF FELLOWSHIP.

BROTHER JONES: It gratifies me exceedingly, that you are authorizing so many of our speakers to officiate at the marriage altar. Sectarian clergy have quite too long monopolized this business. Now to the point. Will you grant a Letter of Fellowship to Rev. J. H. Harter, of Auburn, New York, a Universalist clergyman, who voluntarily left the denomination some three years since? Causes:

1. He became liberal.

He failed to get his ministerial brethren to deal justice to one Mr. Austin, with other society and social matters, deeply grieving him. There was never a breath against Mr. Harter's reputation. He voluntarily withdrew. but continues to preach for the more liberal of the Universalists, and to lecture frequently for Spiritualists. He also continues to marry. In this line he is quite popular, and accordingly, the anxious and jealous, frequently throw out'the sneer, "He can't marry legally," etc. Were you to grant him on official paper, it might relieve him from annoyance. He has asked no aid of me in this direction, and does not know of my writing to you upon the subject.

Another matter. I see you are to publish the Bhagvat Geets. Of this I am glad. I have long had a copy in my library, and know it to be very valuable. When from the press for sale, I shall take great pleasure in recommending, through the American Spiritualist, all Spiritualists to buy it. As soon as I make arrangements with the publisher,-or, rather, complete the arrangements,-I shall proceed with the publication of the Anato'ypsir. Subscriber's names have come in beyond my most sanguine expectations. One man has subscribed for six copies, or sets; another for four, etc., etc. Have you mentioned my purpose to publish this work in the RELIGIO-PHI-LOSOPHICAL JOURNAL? If not, will you please to so do. You may have so done-I do not see, being so constantly on the wing, one half of our Spiritualist papers.

I am having a grand time this month in Baltimore. Fully one half of the [Universalist society-so the people say-attend my lectures. Sunday evening, I counted over thirty of my old Universalist friends-among them, two of their trustees,-one, the treasurer. Both Spiritualist societies are doing well in the city, though bitter in their discussions.

Baltimore, Md., May, 23, 1871.

We will with pleasure present the application to the RELIGIO-PHILOSOPHICAL SOCIETY and doubt not they will grant the Letter of Fellowship to the brother on your recommendation, but it will be necessary for him to make the application in writing, as our society recertain metals-zinc and copper-and fill it with | dark, sullen countenances, fierce expression, | ceives none into fellowship but such as make | it to be a good thing.

balmy, the birds are singing, and all nature smiles and bids us the most kindly good morning. The clouds, too, have lifted from our mind and we are thankful that God has kindly placed death in life,-has fixed it so near life's threshold. How kindly death comes to the relief of poor humanity. "Death is but a kindly frost which cracks the shell and leaves the kernel room to germinate."

### THE BODY.

### Its Relations to the Resurrection-"With What Body do they Rise ?"

Tilton, of the Golden Age, is gradually allowing liberalism to diffuse itself in his veins, and occasionally he gives expression to ideas that meet the approval of Spiritualists. The day is not far distant when he will admit the truthfulness of spirit communion : indeed, we believe that his poper cannot correctly represent the golden age, until he becomes a confirmed Spiritualist. He says:

We do not pretend to understand the providence of God, or the economy of the universe, or the condition of spirits in the next world. Nor do we know what satisfactory answer to give to a query addressed to us in these words: "What is your opinion as to the resurrection of the body?"

It is easy to refer our inquirer to St. Paul's views. But what are St. Paul's views? He thought a human body in the grave was like a seed of wheat in the ground. There is a sense in which this view, which was meant to be theological, is also scientific. The body once buried shall rise again. That is, it shall decompose in the earth; it shall mingle with the soil: it shall become part of nature's mould; it shall receive the rain from heaven; it shall quicken and revive, atom by atom; it shall struggle up, re-germinate to the surface; and finally it shall appear again to human eyes -here in a blade of grass, there in a head of clover-here in a trailing vine, there in a spreading oak. This is the only resurrection of the body in which we have any faith.

Now, this explanation may not satisfy the spiritual yearnings of our inquiring friend; but after all, rightly looked at, there is something very beautiful and satisfying in that eternal round of nature's transmutation, which brings death and mortality to light. Thaddeus Stevens, by a clause in his will, brqueathed a sum of money to be annually expended in covering his mother's grave, as he quaintly phrased it. "with roses and other cheerful flowers."

Our idea of the resurrection of the body is, that if this bequest shall be executed according to the testator's filial intent, there will be a gradual rising of the sacred dust which he wished to honor, into the very substance and body of the flowers with which he sought to keep it in tragrant and perpetual memory. So death evermore is life, neither is there any grave that shall not be opened, nor any dead that shall not be raised.

### C. E. Woolley & Co.

We take pleasure in calling the attention of our readers to the advertisement of this firm, to be found in another column. We are well acquainted with them to be square, upright businers men, and have examined the article which they wish to employ agents to sell, and believe

### Caution 1

To our exchanges and newspaper pullishers generally:

A decided swindle is being perpetrated upon publishers and the public by a concern styling itself the "American Publishing Company," purporting to be located at Rutland, Vermont, Postmaster of Rutland, states that the concern is FICTITIOUS. Their advertisement was inadvertantly inserted in the JOURNAL, contrary to our established rule,-as we always decline publishing for parties unknown to us, unless we obtain proof of their integrity and the genuineness of the article advertised.

### Books Received for Review.

We have received from Horace B. Fuller, Boston, through Messrs. S. C. Griggs & Co., of Chicago-

Historic Americans, by Theodore Parker. Thoughts for a Young Man, by Horace Mann.

Battles at Home, by Mary G. Darling. In the World, a sequel to "Battles at Home,"

by the same author. From James R. Osgood & Co., Boston, we

have received-

The Heathen Chinee, by Bret Harte, with illustrations by S. Eytinge, Jr.

Jim Bludso, of the Prairie Bell, and Little Breeches, by John Hay, with illustrations by S. Eytinge, Jr.

### TESTIMONIAL.

#### Mrs. A. H. Robinson's Mediumship.

Mrs. E. L. A. Hand had been suffering for some months with chronic rheumatism, in shoulders, arms, bick, loins and hips, together with dyspeptic symptoms, shortness of breath, palpitation of the heart, poor appetite, and general debility ; nervous and restless at night, so much so, from palpitation, that she often failed to sleep half the night. She had taken the usual prescriptions for such affections, with only temporary relief, and growing impatient of drug-ging, I proposed to consult Mrs. A. H. Robinson, which we did ; and under the treatment advised by her, Mrs. Hand has been relieved of the most distressing symptoms that she was suffering from. She has now only a little soreness of the right shoulder, and relieved of all the rheumatic symptome, very little of the palpitation or the difficult breathing, rests well, good appetite, and strength is improving very much ; stomach occasionally slightly disordered.

As an evidence of the confidence that her treatment of Mrs. Hand inspired, I consulted Mrs. Robinson in relation to my own health, and am decidedly benefitted.

J. H. HAND, M. D. Milford, Baker Co., Ga., May 24th, 1871.

-NOTHING LIKE IT.-We reter to Nature's Hair Restorative, advertised in another column. It is in one bottle, and as clear as ice. No gum, no filth, no poison. Examine it. See advertisement.

-We can have no true conception of any condition, until we have ourselves been in that condition.



# RELIGIO-PHILOSOPHICAL JOURNAL.

# Versonal and Tocal.

-Bros. Rawson and Q lick, of Chesterton, Indiana, called on us this week. They are wide awake gentlemen and working Spiritualists. Each had the good fortune to secure a very fine spirit likeness at Mr. Willis' Photographic Gallery.

-Edward S. Wheeler will lecture in Springfield, Mass., during June.

-Mr. Jesse B. H. Shepard, the musical medium, has just returned to London from Boston, says the Medium and Daybreak. His address is 3 Charles street, Berkeley Square, W.

-Emma Hardinge's lectures in England have crested a profound interest. The Marylebone newspaper speaks of her Easter oration thus: "This is an eloquent address, adapted to the season : it is full of earnest feeling and genuine moral and religious sentiment."

-The sale of "The Voices," by Barlow, is steadily increasing, and there has always been a good demand since its first publication.

-An exchange truthfully says : "We want an intelligent pulpit. The demand is everywhere for tendent pulpit. The demand is everywhere for intelligence and power. It the people are to listen to a teacher, they expect him to bring such a message as will instruct not only, but impress them at the same time. Mere exhortation and rhapsody are no more in place. The religious mind has grown beyond these. It is the intellect of the pulpit which at the present time secures to it its heaver." it its hearers."

-Hrs. M. Jenks, residing at 173 West Van Buren street, has an excellent reputation as healer, clairvoyant and test medium.

-Mrs. M. J. Wilcoxson has been laboring efficiently at Decatur, Ill., during the past month. She will soon he in Chicago, where she proposes to remain a short time.

-Mrs. F. W. Calkins gave us a call last week. She is an excellent clairvoyant and test medium.

-D. B. Edwards writes to us from Orient, N. Y., stating that several persons in that town have grown up to manhood without ever having seen a person intoxicated.

-D. F. Emery writes: "Five weeks ago, 1 was the only believer in the Harmonial Philosophy, in a family of ten. To day we have no doubters, and in addition, four writing mediums,"

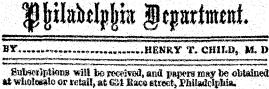
-All lecturers will meet with a cordial reception at Kulpsville, Pa. Brother J. O. Rouse writes that the hall there will seat three hundred.

-Thank you, Brother Henry D. Smith, of Whately, Mass., for sending us, new subscribers.

-Ross Winans, the great steamboat man, has shown that a business man, with immense responsibilities and undertakings to engross his time and attention, can still find leisure to read and think deeply on other subjects. His book, "One Religion ; many Creeds," is a work of great research and much ability, put up in splendid shape and retailed at less than first cost.

--We learn that Harry Bastian has been holding seances with great success in Buffalo, N. Y. He goes from there to Moravis, N. Y., then to Charlestown, Mass. We take great pleasure in recommending Mr. Bustian as a physical medium, -well worthy in every respect, of the confidence of the people.

-An exchange says that "in Elmore County, Alabama, last Saturday, William Brigg, a minister of the gospel, on trial before the Baptist Church, charged with seducing a sister of his brother-inlaw, Harper James, was dismissed from the church, when, a few moments alterwards, and while yet inside the church building he drew a kulfe and stabled James in the throat, killing him almost in-stantly. Both parties were highly respectable."



Spirit Communications.

THROUGH A. E. D.

All through life we are called upon to minister to spirite. One stands here now who suffers deeply from the thought that he has been branded as a murderer-for in the true sense it was not a murder.

Oh, how one kind word lifts such a soul! The conduct of some who should have been true to him, grieves him very much. As he comes to you, however, some of those spirits who have given their experience through you, will be able to aid him.

I now see George Twitchel and Gerald Eaton standing close beside you. The latter is not so unhappy as the former, and this thought comes to me: that it is not always the roughs that are the worst part of creation. He says when they do stab, they stab in the daylight, and they stab with steel-they don't use the tongue, as many do who move in what they call high life. and call themselves liberal and progressive, and also religious. There are many dark deeds done in the church, that the roughs would blush to own, because they are done in secret and under the garb of friendship and religion. When we fight we do it openly and aboveboard. I would scorn to stab any one in the dark or in the back, and so I feel that I am better than many a one who preaches reform, or religion, or whatever you choese to call it. He sees the spirit of things, and feels that he does not belong to the worst class of humanity; he does not mean to hide his sins, but one of the worst and most despicable characters is the hypocrite. He says, "I am not in sackcloth and ashes, as my friend is who stands at my side,"

Believe me, there are no darker deeds done in the Catholic Church than in the Protestant. Here comes an old woman. She holds out her hand; it is shriveled. She says, "Child, I was that boy's grandmother,"-pointing to Twitchel; "I had the gift of seeing-or rather knowing-coming events. I saw the trouble that was coming on this boy, and I did cry aloud for help. I asked God to send some one in the form to speak to that poor boy, and could you have reached him at that time, his soul might have been comforted. I know that you are not to blame; it was not in your power to reach him. But if you should ever be moved in that way again, do your best, and in all probability you will save others."

[The medium said, "It is a very little old woman. 1 saw her nearly three years ago; she appeared to me in great agony. It was three months before the murder. She was calling upon some one in the form to try to reach him."]

I can feel a change in Twitchel; there seems to be a sort of a shade of sadness passing away ; it is scarcely perceptible, and yet I feel it. I feel as if he could almost smile. There is a ray of gladness in his heart that he has not felt anything like since he passed away. He says he "hopes there is a time coming when the roses shall bloom for him, and the birds shall sing, and he will be able to hear joyous sounds. It is in the distance, but this day there has been one ray of gladness rippling upon his soul,"

years ago, my friend, I spoke to you that I was in deep sorrow. I told you then that I heard the singing of the birds and the ringing of the bells, but to me they brought no joyous sounds. I saw the beauty of the roses, but to me they could bring no joy, because my soul was in darkness, but now, by this one ray of gladness I know that peace will

soon as we turned it down laterally, they fell apart. The Doctor held that under the table, and there was a beautiful tune played with it. We could see the instrument moving, while he held the bellows with one band, the other being upon the table in contact with ours. As soon as the music ceased, the keys were thrown upward, ard fell upon the table. The plate fell to the flour, and the Doctor held the bellows. A silver fuit knife was thrown across the room some six leet, and as it passed through the air, we saw the blade gradually opened. There must have been a power to hold the handle of the knife, and another to move the blade. There must also have been a power to hold the accordeon together, and another to play it. Comment is unnecessary. Let those who think there are not "more things in heaven and earth than are dreamed of in their philosophy," explain these things.

Every one who knows Dr. Slade, is satisfied with his frankness and candor, and not only willingness, but desire that there should be the fullest scrutiny and investigation,-a feeling which does much to satisfy the most skeptical. The facts and phenomena of Spiritualism are

as well established as those of chemistry or geology, and the philos phy based upon these, is being accepted by the best minds all over the world.

We are glad to know that the spirits are developing and unfolding mediums everywhere, and that the good work goes forward rapidly.

### Starting Newspapers.

This is a disease which attacks some persoms only once in their lives; others, periodically. It reminds us of a little man who laid a wager that he would throw his wife, who was a small woman, over a river. Trying with all his might he surprised himself, and her also, by litting her from the ground and tumbling her into the water. The good spouse, on coming up out of the water, solled and wet, began to remonstrate with him. "Oh," said he, "I bet I could do it. and I mean to keep on trying till I succeed." We have known men who have thrown their friends into the water sometimes where it was very deep. One after another have thus been treated, until finally they fall in themselves. In this, as in all other thirgs, it is not the amount of exertion that is made, but the success that gives you the credit, and if worthy persons do fail, it is not to be wondered at that unprinci-pled and dishonest "editors-in-chief" would fail and disgrace themselves.

### Obituary.

Nathan E. Daggett, of Elgin, Ill., aged sixty-one years, four months, and eighteen days, passed to the higher life, on the 21st day of May,

Bro. Daggett was a firm believer in spirit communion. In early life, he was a skeptle. Soon after the ushering in of Modern Spiritualism, at Rochester, his eldest daughter became a very good medium. Through her medlumship Bro. Daggett was, over tweaty years ago, advised of most phases of mediumship which have since been developed. Bro. Daggett has ever stood in the front ranks of radical Spiritualists. As a result, he has been a target that the devout church-members have loved to aim their shafts at,-not openly, but covertly, behind his back.

As he has been in this life bold and positive in promulgating the truth, so we expect he will be in the spheres above-We hope and expect to hear from, and know of, him as a dweller in the land of spirl s.

NOTICE OF MEETINGS.

# DELINQUENTS.

The following named persons owe for this paper. They have either removed from the town or p it office where they formerly took the JOURNAL, without requesting the address to be changed, and paying arrearages; or they have requested some plous postmaster to notify us that the paper was not called for, thinking thus to evade payment. Such of these as remain unpaid four weeks, without reasonable explanation, will be pluced in the Black List. Our subscribers who know the present residence of either of these persons, will confer a favor by informing us of the same.

kons, will confer a favor by informing us of the same.
S. M. Argo, Glinton, Ill., \$2.25; J H. Mears, Lincoln, Va., 50 ets.; J. P. Turtle, West L-hanon, Ind., 75 ets.; J. M. Wilson, Camden Mill, Ill., \$2.00; W. M. Getchell, St. Louis, Mo., \$7.00; M'rs. M. Strong, Buchanan, Mich., \$8.00; John Hustion, Harrispurg, Pa., \$3.75; A. Mil's, Simmonsville, Vt., \$3.25; R. Roby, Bridgeport, Ind., \$2.25; Geo. Roberts, Emigrant's Gap. Cul., \$4.25; Wm S mms, Curran, Ill., \$2.50; Mrs. Emma Cook, 4 tek's Mills, Ill., \$9.25; D. A. Grambling, Atlanta, Ga., \$2.75; G. W. Orth, Pricceton Mo., \$3.5; Wm A. Harsiman, Jackson, Ohio, \$3.00; Miss F. Robinson Two R eks, Cul. \$1.50; N. A. Clark, Two Rocks, Cul., \$2.25; G. H. McNamee, Edinburg, Mo., \$5.50; W. Woodward, Goldsoro, N. C., \$4 55; Mrs. Brigham Fliat, Mich., 75 ets.; John Hastings, Lexington, Mass, \$3.50; A. McCord, Troy, N. Y., \$3.25; B. E. Math-ews, Mt. Vernon, Mo., \$3.75; H. Brevoort, SS Fourth Ave., New York Cify, \$0.25; John Bartlett, Hlyria, Iowa, \$5.60; R. Healey, Herman, N. Y., \$1.75; A. E. Cole, Risgab, Mo., \$1.70; C. T. Yeaton, Satem, Oregon, \$2.60; Entriken, Monroe, Wis., \$4.59.

**CHRISTIANITY:** Its Origin, Nature and Tendency, Considered in the Light of Astro-Theology.

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### ABSTRACT OF

#### COLENSO ON THE PENTATEUCH.

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Terms, for diagnosis and prescription, \$2; Diagnosis without prescription, \$1; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Muls, Jefferson Co., Wis. v10 n1 ff.

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Mrs. ROBINSON, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the na

-"Bible in the Balance," by Brother Fish, has had a large sale.

-A clergyman at the bed of a sick man said. "Have you made your peace with God ?" To which the sick man replied, "I never had any difficulty with him."

-Joseph B. Johnson, a graduate of the Theological Seminary, and for some time a preacher, and recently a gracery dealer in Boston, was sentenced to eighteen months in state prison lately for seduction and adultery.

--Next to the works of A. J. Davis, those of Hudson Tuttle are the most in demand.

-S. W. Todd, of Wisconsin, writes : "Samuel Underhill, M. D., has been lecturing in this county for the last ten days, to full houses. He is doing a good work wherever he goes. The minister and presiding elder at Delton asked him to occupy the desk of the M. E. Church, which he did. They now are alarmed for beer flock, and the elder says he would like to discuss the question of Spiritual-ism with Dr. Underhill ] He has accepted the challenge. Now, if the elder comes to time, we will have a treat."

-Mrs. H. B. Stowe is amusing the readers of the Christian Union with a story chiefly composed of watered ideas, in which she arrays the Bible against the modern view of woman's rights, and makes a feeble effort to be sarcastic at the expense of her sisters, who are honestly seeking what they deem their rights.

-Julia Dake Casterline, M.D., has opened an office at 641 N. 12:h street, Philadelphia. Naturally gifted and talented, renders her success complete. Her specialty,--diseases of women. Mrs. O. Is a relative of the noted healer, Damont C. Dake, M. D.

-Mrs. E. A. Williams lectures once in two weeks at Orlskany Falls, N. Y.

-Mrs. R K. Stodard's residence is now 813 Race street, Philadelphia. Mediums visiting Philadelphis can find pleasant rooms at her house, with or without board.

-F. A. Hull, of Belvidere, Ill., writes : "We are pleased to announce through your columns to our friends, that we were favored with a visit from Dr. Kayner, of St. Charles, Ill., on the 21st inst. He gave a close and searching diagnosis of several cases, --much to the satisfaction of those 'looked through," for his examinations are made, not by through," for his examinations are made, not by tonching, but by his power of clairvoyance. On Sanday, he lectured twice, morning and evening, in Adelphic Hall. Subject of morning discourse, "The Pathway of Life," which was beautifully and scientifically handled, to the satisfaction of all present. Theme of evening lecture, "Universal Progress." If was well-lilustrated, giving a livelier hope to the friends and lovers of a broader theolo-gy, and a higher and better civilization. Also we noticed that when he paid his compliments to a few points of the old theology, some few were afraid he would break their ancient idols, as ev-idenced by a little nervousness, and contracted eyeidenced by a little nervousness, and contracted eyebrows. Our friends here enjoyed the day much, and we trust that we shall have the doctor with us at some future day, not far distant."

-Louisville, Ky., has a fine and rapidly growing Children's Progressive Lyceum. Spiritualism is keeping pace with the enterprise of that energetic city.

-It was Brother W. T. Smith who wrote from Council Bluffs, lows, and whose name was omitted from a letter published in "Voices from the People."

come to this soul in due time. I will come to thee and tell thee of my progress in spirit-life, I will yet sing to thee a joyous song, and bring to thee a pleasant mem-

These spirits are standing here listening, and are much pleased that he could thus communicate. It will do him a great deal of good,

Dr. Slade.

We visited New York recently, and called on our friend, Dr. Slade, at No. 207 West Twenty-second street.

The manifestations in the Doctor's presence, are becoming more wonderful every day. We were told that a pencil was taken from the table, in the presence of Dr. North and the medium, and carried to the ceiling. which is about fourteen feet high, and there we saw the name of Dr. Rush had been plainly written. The Bible readers may have heard of handwriting upon the wall. This day was this scripture fulfilled.

Seating ourself with the Doctor, we soon had the raps. He informed us that recently, several persons had been enabled to see the forms of spirits in the room; that the spirits could so far materialize their forms, that they become visible and tangible." The Doctor saw Owassa, his Indian guide, pass around the room, and stand behind the chair we were sitting in. "Why," said he, "he is going to move you." Presently the chair was raised at the back, and we were drawn back some six inches. This was in the afternoon, in broad daylight, and the Doctor and we were the only persons in the form in the room. He sat some two feet distant from us, where we could see every movement he made, and we know he did not touch our chair. Soon it was moved forward a distance of a foot, pushing the table before us. The table was moved in various directions, and raised from the floor, without visible contact.

We held a slate with a small fragment of pencil upon it, under the corner of the table, the Doctor's right hand at one end, and our left hand at the other, while his left and our right hands were upon the table, in contact. We heard the pencil writing, and found the following on the slate :

"Doctor Child: Give my love to all my dear mes at home. A. W. S." The initials of our friend and sister, Mrs. ones at home.

Slade. The Doctor said, "Owassa is standing by a

chair on the opposite side of the room,"-some four feet from us. Soon it moved up to the table, and then was drawn back a foot or more.

We felt something touch us several times. We now held the slate alone in the left hand, under the corner of the table, both of the Doctor's hands and our right hand being in contact on the table. The sound of writing was soon heard, and we found these words :

"You can say Ed. Lane is living. E. L." Mr. Lane is a brother-in-law of Mrs Slade, and a personal friend of ours, who passed over the river called death, a short time since.

The Doctor had an accordeon that was broken into three pieces. The keys, the plate with the springs, and the bellows were sepa-rated. We held it up, and laid the plate on the bellows, and the keys on top of that, but as Hillsdale Co., (Mich.) Society.

The First Religio-Philosophical Society, of Hillsdale Co., Mich., will hold their fifth annual Festival on Saturday and Sunday, June 17th and 18th, at Blaomer's Grove and Hotel, Clear Lake, Indiana.

Speakers engaged ; Mrs. M. J. Fowler, Prof. D. M. Farr from Minneseta; and several others we expected to occupy our free platform.

Mr. St. Lawrence's brass band and choir will enliven the meeting with choice music. A grand set dance will be held for the benefit of Mr. St. Lawrence the being blind), a Bloomer's spacious hall, on Saturday afternoon and evening All are invited to meet with us and enjoy a feast of reason and flow of soul.

Ample provisions are made for friends from a distance. Carriages will be at the State Line Station, on the F. W. & S. R.R., to convey passengers to the Hotel or Grove free. WM. BRYAN, Pres.

CLARA E. CONEY, Sec'y.

# Farmington, (Mich.) Society.

The third annual meeting of the First Society of Spiritualists of Farmington, Mich., will be held in the village of Farmington, the third Saturday and following Sunday, 17th and 18th days of June, 1871. A. B. Whiting, of Mich., and Susle M. Johnson have been engaged for the oceasion, and other speaker's are expected. A cordial invitation is extended to all. Homes will be

pr vided for those from a distance. Platform free. Please give us a crowd BANNER OF LIGHT please copy.

NORTON LAPHUNE, Pres.

NEW ADVERTISEMENTS.

# SPIRITUALISM.

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have located at No. 343 W. Madison St., corner of May, up stairs, Chleago. They invite all who wish the benefit of their mediumistic powers, to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the pa-tient, tell of the past, present and future, give news from absent and departed friends, etc. They also explain the laws of life and death, good and cvll, the cause and cure of inharmony, etc., thereby enabling persons to be a law to themselves,—to be their own thinkers, teachers, doctors, and preachers. ALL MEDIUMS ARE INVITED TO ATTRND FREE OF GRAGE. The contradictions of the Bible, lying spirits. and preachers. ALL MEDICARS ARE INVITED TO ATTEND FREE or CHARGE. The contradictions of the Bible, lying spirits, and false communications philosophically explained. Sit-tings for the examination of diseases, and private communi-cations, from 8 a. M. to 5 r. M. Circles each evening; Sun-days not excepted. N. B.—Can accommodate a few Boarders. v10 n12 121

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graph, lock of har, whether married or single, send to any person a correct delineation of character, with leading events in the past and inture life, for one dollar. Advice concerning business, two dollars. Written communications from friends in spirit life, two dollars. Satisfaction guaran-teed. Instructions for mediumistic development, one dollar. Address, Myricksville, Mass. v16 n10 tf

# Dr. J. Wilbur's MAGNETIC PAPER

HAS cured all sorts of complaints, from cancer to cold fost. Send stamp and receive one paper free. Dr. J. Wilbur, 460 W. Randolph St., Chicago, Ill. n10 v.0 tf.

## Artificial Somnambulism.

The anthor of the above named book, is a philosophez The author of the above named book, is a philosophez of large experience and great merit. In this work he treats of the philosophy of mind as demonstrated by practical experiments during the lage twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and fallacious; and at the same time gives r rational theory for phenomena manifested. DR. FAINESTOCK is a thorough believer in spirit com-munion and teaches in this work the modus operandi, to

munion, and teaches in this work the modus operandi, to a demonstration. The following is the table of contents of this valuable

work.

CHAP. 1.—HISTORICAL SURVEY. Mesmer not the dis-coverer of the state—His theory of it—Its examination by the French commissioners—Their conclusions—The author's remarks CHAP. II.-Of the causes which have retarded the pro-

CHAP. II.—Of the causes which have retarded the pro-gress of the science. CHAP. II.—Of the conditions necessary for the produc-tion of the somnambulic state, with instructions how to enter it, etc.: I.—Of the instructor or "operator." II.— Of the patient. III.—Instructions. IV.—Of the senge-tions experienc ad by those who enter this state. V.—Of their awaking. CHAP. IV.—Theory of this state, CHAP. V.—Of the somnambulic proper sleep. I.—Of g partial state of Artificial Somnambulism. CHAP. VI.—Of the senses: I.—Motion; or, the power to move.

move.

move. CHAP. VIII.—Of the functions of the faculties, I.— Consciousness, II.—Attention, III.—Perception, IV. —Memory, V.—Association, VI. and VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will CHAP. IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the wearling functions of perception in a costs of Arti-

the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Arti-ficial Somnambulism. II.—The functions considered when in a state of Artificial Scmnambulism. 1.—Con-scionsness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8—Judg-ment, 9.—Imagination, 10.—Will. CHAP.ix.—Of reading or knowing the mind. I.—Illus-tration. II.—Illustration. Theory of Dr. Collycr. Mental abacemy or electrifying.

tration. II.—Illustration. Theory of Dr. Collyer. Mental alheemy or electrifying. CHAP. X:, I.—Of the identity of other mysteries with this state. II.—Of the anysteries practiced by the mod ern magicians of Egypt. III.—Of the "mysterions la dy." IV.—Of the earth mirrors, First earth glass, Sec ond earth glass. V.—Second sight. VI.—Phantasms. CHAP. XII.—Transposition of the senses. CHAP. XII.—Natural Somnambulism. I.—Trance, CHAP. XV.—Of Intuition. CHAP. XV.—Of Intuition.

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strength. CHAP. XXIII.-Of the influence of Artificial Somnambn.

CHAP. XXII.-Of the influence of Artificial Somnamba-liam on the system. I.-Of its influence upon a healthy subject. II.-Of the influence of Artificial Somnambu-liam upon diseased subjects. CHAP. XXIV.-Artificial Somnambulism considered at a therapeutic agent. CHAP. XXV.-Of the kinds of disease cured while in this state. I.-Chorea. or St. Vitus's dance. II.-Epilep sy. III.-Dyspepsia. IV.-Intermittent fover. V.-Fever. VI.-Case. VII.-Inflammatory rheumatism. VIII.-Chronic rheumatism. IX.-Hysteria. X.-Melancholy from unrequited love. XI.-Case. XII.-Case. XII.-Case. XIV.-Contraction of the muscles of the fingers. XV.-Scarlet fever. XVI.-Case. XVI.-Case. CHAP. XXVI.-Obstetrical cases. Conclusion. This valuable work is for sale at this office, at \$1.50 per volume.postage 20 cents. See book list in another column. II The trade supplied on reasonable terms

spence's Pestitve and Negative Fewders, ig. mis this office.

ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the esset. tial 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's 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 her spirit guides are brought "en rapport" with a slok person through her mediumship, they never all to give immediate and permanent relief, in curable cases, through the FOR TIVE and MEGATIVE forces latent in the system and in Lature, This prescription is sen? by mail, and be it an internal remedy, or an external ap. plication, 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.

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quire his services.



# Original Essays.

Written for the Religio-Philosophical Journal. FALLING SIONES IN MEXICO.

By M. S. Knapp.

A brief account of stones falling during ten or twelve consecutive days and nights, around, upon, and in a house in this city, was sent you in September last, with a promise to give you a notice of another instance of the kind said to have previously occurred here. It was published in your JOURNAL of 27th November thereafter. I now fulfill my promise, premising that no further molestation has occurred to the family stoned. The father and son returned safely from their journey to the interior, and nothing has transpired since worthy of men-tion. No motive for the showers of stones has been made apparent, whether the work of boys or of spirits.

The particulars of the other disturbance of the kind have been given me by the family molested and friends who watched the premises, in order to detect the actors.

I called on the family and on certain of their friends, and find that as many as four or five times during the last decade of years showers of stones, old mortar, pieces of adobe, pieces of broken rocks, etc., have been precipitated! into the back yard of the domtcil of the family, continuing each time for several days and nights in succession, awakening great and general curiosity among the friends and neighbors but resulting in nothing, and gradually dying away. On various occasions, especially the earlier ones, the friends of the family, to the number of twenty or thirty men, patrolled the lots, streets, and alleys surr unding the premises, the adjoining yards and gardens within a stone's throw of the said yard, climbed the orange trees, stationed observers on the house-tops near the scene. but all to no purpose. No set of boys or evil-doers could be detected, while still the stones kept, coming down, chuck, chuck, chuck, all about the yard, some rolling into the back door. and seeming to come from all points of the compars. The more the neighbors collected, the more lively the stones would fall-cobble-stones brickbats, adobe-bats, hardened mortar, pieces of rock, entirely too heavy for any human being to project upward, or even outward from him to any distance; yet still these projectiles came down visibly in broad daylight, from heights far above any of the houses.

Such, succinctly, are the facts I have obtained from the family, and sundry persons who watched the phenomena, and who are truthful and reliable citizens.

Nebody was hurt. Nothing remarkable has ever occured to the family. The residence is less than one block from the public plaza. The phenomena were not witnessed by me, but I have no more doubt of their having occurred than of those I did witness, and that were detailed in my other communication. But qui bono?-this is the point. What is the utility of these stupid stoning?? What benefits are offered, or may be supposed to be suggested to this people by these peltings with stones, admitting the phenemena to be the work of spirits? I will take leave to suggest what, in my opinion, may b- the object of them anon, or before closing-the theory I have formed after some reflection

In your is ue of February 18th, is an article copied from Harper's Weekly, de'ailing similareven more extraordinary - phenomena, the Groben disturbances, where stones were showered on the parsonage to an extent far exceedrepeated at intervals for a century of time, succensive persons suffering the molestations, and receiving the visits of the "goblin" (spirit), supposed to be the actor in producing them. Showers of stones uses down; many ware seen to rise out of the university to ascend, and then come from with terrible force; some were seen to pop into, and otherw out of, shut rooms. In fine, the phenomena bear a parallelism to those that occurred here; and coming from the secu-lar press, the details may not be considered a fabrication. I use it as a foil, therefore. These things occurred some two centuries ago, in the & chaos of religious times, ere Spiritualism took form, and consequently no theory could be formed as respects the motives of the spirits actuating the phenomena. The case is different now. It is well to bear in mind the religious excitements and revolutions of these days,-rampant condition of Protestantism-the faggot and the inquisition. By your issue of February 11th, it appears that Father Hecker, Superior of the Paulist Fathers of New York, whose lecture you copy from the Washington Daily Patriot, believes in and endorses spirit intercourse for the whole Catholic Church,-hear, hear!-but holds that there are two sides to this belief," of the intercourse of the spirits,"-"a light, angelic, and di-vine side, and a dark, diabolical and profane side,"-'he Catholics having the former, and Spiritualists, whom he classes as Protestants. the latter ;- " Revenge for their neglect of Catholic truth." Cunning, surely! Yet how ele but by this gratuitous, sectarian assumption of God's grace for Catholics, and hatred of Protestants, could he get over the difficulty of admitting spirit intercourse, and denying to Spiritualism all spiritual truth? The admission, however, that the Jacob's ladder is still up, and occupied by ascending and descending angels, is enough. This point will be remembered as a great truth in Father Hecker's lecture, while the sectarian claim will be set down to the weakness of humen rature and soon forgotten. Notwithstanding "He warned his hearers against the falsehood and wickedness of this 'dark side' of Spiritual'sm, and to beware of it, as of a poisonous snake," thousands of Catho-lics are going over-two of my own daughters among the number-and who are rejoicing in the light of this "dark side,"-ard praising God that they are loosed from their bonds, that their shackles have fallen, that reason has triumphed. and this without one syllable of encouragement or persuasion from me. I never have felt myself competent or qualified to give one word of religious instruction to my children; left it all to my Catholic wife. If they fall from grace, it is not from my preaching or teaching. This is a lamentable confession-that a father can give no religious instruction to a child, but it is God's truth in my case; and yet, like the disciples who unconsciously walked with the risen Jesus to Emmaus, my heart has burned within me with religious fervor all the way from childheod to three-soure years and ten, and if I had been educated under dogmas consonant with reason, in place of those that my childhood ignored as incredible, might have had a happy life, instead of one of religious hypocrisy and Tamorse. On, ye fathers of the "dark side" of spiritual belief. I appeal to you in behalf of the lyceums and tracts, in view of the spiritual needs of childhood. Don't teach children that God an-swers prayer, for this was my stumbling block. I broke my brother's slate, having taken it from the drawer to mark and play on, as children are wont to do, and child-like let it fall and broke it. Immediately after putting it back, I had recourse to prayer. I prayed in earnest that God would mend it, and before the family.

should come home from meeting. I had full faith that God was able to do it, and went into it with full faith that my petition would be answered. I praved a reasonable length of time, nothing doubting but that the thing would be done, but on looking, there lay the broken slate just as I had placed it.

I went to my cluset again and prayed most fervently, and made a long prayer to that om-nipotent God, who, I had been taught, answered prayer, and then went and looked again,-the slate was not mended, and the first doubt came over me. Still I tried it a third time, but my faith was weakened, I prayed with less power and less confidence of a successful result. Have commenced my doubts in the truth of the Christian scheme, and my struggles have been great. Taught that God loved pious children, and would reward early piety with signal benefits. I conformed under the counsels of pious parents, joined the church, prayed in meeting, frequently led in family prayer at my fa-ther's request, yet inwardly feeling and knowing that I was pretending to piety beyond the reality, or seeming to be what I was not-a great Christian, but inwardly a hypocrite, for now I doubted at every step. The burning hell for hypocrites was yawning to receive me. I was in the most horrid state of mind, for a year or more, that can be conceived.

I left New England and the scenes of my childhood at sixteen years of age, to which change I owe it that I escaped being a religious maniac. O ye fathers of the "dark side," don't forget the need of the young. Teach truth, not sectarianism; reason, not morals; science, not Saybrook Platforma. Let your great aim be the young,-like Barnes of Indi-ana, or Stephen Girard. Disputations with the "elect" are of little avail-place-men are not easily convinced or converted. But the young and tender mind, is yours to mould to truth. It was a happy day for me when I married a devout Catholic, for the instruction of my children in any faith different from that horrid faith that had ground me to the dust, was a relief. I was married by the late Bishop of Charleston. I tried to conform to the Catholic faith, and a loved and loving wife's influence (now gone) went far to establish a resolve. I was baptized afresh by the late Bishop Quarter,confessed and absolved by an eminent Jesuit father,-but before going to communion, that goblin hypocrite appared 'o me again, now full grown, and rather than suffer another hell on earth, the measure was abandoned. There was never any peace of mind or comfort in religion -practice or theory-with me until Dr. Hare's work on Spiritualism converted me to the "dark side" faith. Dr. Hare exchanged works with me. I gave him my work on P sthology, he gave me his on Spiritualism, then just published. In a few days, before I had even opened the book, for I considered it trash, I was prostrated with hemorrhage of the lungs-bled a pint in half an hour-hardly escaped suffication. I did not expect to recover, although the late Dr. G.d. dard consoled me by the prognosis that " . Old Scratch' had not come for me yet, though my lungs were filled with milliary tubercles." studied Hare's work as a dying man, and found comfort. It settles the matter of immortality as a natural law, and a progress in righteousness as the inalienable inheritance of all souls. This is enough for one to know about to cross the

Styx. Although my surroundings with bishops, priests and church associates, had brought me many moments of pleasure and comfort, still nothing ever equalled the soul-comforting influence of Hare's Spiritualism.

The climatic benefits received by a change to this far southern residence, have enabled me to hold on to life, and to be extensively use-ful to this people. True, my privations are great, in comparison with the spiritual privileges to be enjoyed in Philadelphia, New York, and Boston, but both self and humanity are greatly served in my being here . This may not seem relevant, still it can not be said that I an traveling out of the road. Confession like adjournment, is hiways in order. I am making my confession to the "dark side" before I die, not to Father Hecker. But to return to the subject of the falling stones This ingeniously wrought key of Father Hecker for explaining, however nicely it may fit his church-lock for the medium of New York, fails to unlock the mystery of those Mexican manifestations. All of the people here are of the Catholic faith, or next to all. The families stoned certainly are. Why do the spirits thus pelt good, quiet honest, simple-minded Catholic families, when the fathers and brothers are away from home. frightening the women and children almost to death? Why wantonly wreak vengeance on them? Better bestow the "whacks on the noses," on Edmonds, Hall, Davis, Loveland, Newtowand others, that they may "fall prostrate and dead." Better stone to death the leaders of the "dark side" faith,-the Goliahs of the camp,-ye David spirits who can hurl stones straight. Better smash the Banner of Light office, the RELIGIO-PHILOSOHICAL JOUR-NAL's sanctum, and other organs, temples and book-stores of the "dark side" literature and communion.

one reported,-would doubtless prove a success. If the hint here given should be carried into effect by some one capable, the spirits who have essayed to awaken an interest by their operations here, on finding their efforts seconded, would, doubtless, put forth exertions commensurate with the importance of the undertaking, and corquer a success.

No people in the world are more easily acted on than this credulous, primitive, simpleminded race, and with suitable. mediums for physical manifestations, they would go over by hundreds and thousands. This is my opinion. For myself, the physical phenomena are useless, if not repugnant. I dislike the marvel-ous wherever encountered--that which the reason can not clear up. For this reason have been skeptic in the marvelous in Spiritualism, as well as in all other religions. Dr. Hare should have dug as in all other religions. Dr. Hare should have dug to the depths of the thing, and explained the laws of the forces by which tables are turned, and not imposed it on the Association. The onus probundi rests with Spiritualists, who assert that spirits ex-ert this force. This is the problem to solve. This solved, the world is converted and scientists dis-armed. They can no longer take offence at Spirit-ualism, or oppose it. Science and religion are then one one.

Another thing in Spiritualism is very oppressive, the thrusts continually made at scientific medi-cine. Spiritualism prides itself in being a rational philosophy. Is there any one of the many spirit healers who can explain the law of spirit healing f Spiritualism claims that all operations are effected through natural laws. Will some spirit healer or amateur who is down on scientific medicine, please to unfold and explain the science of spirit healing. -give its rationale? The way should be made clear before extinguishing the old line science of medicine and art of healing; before blotting out all physic and surgery, and committing ourselves and families to the custody of assumed Garists and apostles whose prescription is, "B-hold the man," or, "pass on, you are cured," and who, by "laying-on of hands" grasp clever fees. Every science has its elements. If spirit healing becaut where does each case aread differ from

has not, wherein does each case cured, differ from a Catholic miracle ? Pray enlighten me, somebody. And you, pure journalists, why do you publish se-cret nostrums? But not to mix up subjects too much, I desist for the present. I may have something to offer in the inture on the law of healing. I do not wish now to divert attention from the one do not wish now to divert attention from the one practical point of this hasty communication, viz, the establishing of a spiritual journal in New York in Spanish, for the immense field open in the South American republics, where the "stones are crying out" for the light of this philosophy, the disciples have held their parce as long

have held their peace so long. In your issue of Feb 25th, a correspondent asks you if "Raining stones in Mexico" and certain other articles named, equally marvellous, pub-lished by you "wear the face of truth ?" I answer, the phenomenon related by me, of "Falling Stones in Mexico," does not wear the face of truth at all. I asked nobody to believe it-said it was past all belief. I saw it, and therefore know it, but your correspondent can not believe it, because he did not see it. When I heard the Rev. Mr. Fishback assert in a spiritual conference in New York, in 1859, I think, that he was in Dr. R dman's office that morning, when a lot of his (Redman's) negroe's bones come tumbling in at the back window, the upper sash being let down, brought from Hartford by the negro's spirit, I did not believe a word of it. He caw it, and knew it. I can appreciate and respect your correspondent's incredulity, and that of every other unbelieving Thomas, and his desire to have you publish, in lieu of such things, "news from Europe, or the Chicago markets." Your reply commands my admiration. commands my admiration :

"We desire it to be distinctly understood that the RELIGIO PHILOSOPHICAL JOURNAL caters to no preconceived opinions. because they are popular. It hows to the *ipse dixit* of no would be leaders. It respects no man who is inflated with vanity, and assumes a position which intrinsic merit does not award him, and yet it treats with all proper re-spect every person, believing each and every one to be true to his or her own organism, internal forces and external surroundings."

Your enterprise, Mr. Editor, will not be likely to fail of support so long as you are true to principles thus independent and just. Add my name, please, to your list of subscribers, and find inclosed three dollars, the amount of one year's subscription.

ence gathered and listened very respectfully. This ence gathered and intened very respectivity. This is the first of the kind here. Money out of my pockets, but pay to the soul, for it "breaks the ice." There is talk about it, good is done, tor it "thunders all round." When you can shock peo-ple sflicted with church pastlences, there is hope. At the close of the lecture a young up tart, who has had his soul tainted unfortunately by associa-tion with some theological discipline, came for-ward, and with Bible in hand, "reviewed the gentleman." He had a few Sabbaths before lectured against Spiritualism, "very cceptably," in an or-thodox church. The audience evinced a high degree of patience in listening to this gaseous egotist, so well fitted for such dirty work under the em ployment of the church. His appeals were to the passions and prejudices of the community, his language abusive and insulting.

I make it a point never to pause in my journey to whip a barking cur, for it hinders progress. It is no moral glory to bauter words with a vain man. Let him run himself out and learn wisdom. I was obliged to leave for the cara just as he closed, and had no time for even a few words of counsel to the youngster. He paid his mother rather an un handsome compliment by saving that she is a "Spiritist," that "Spiritists refused to marry," "broke up families," and are all "free lovers." For the sake of his mother, who no doubt weeps for her misguided son I will withhold his name. Doubtless the churches will paff him up to action to be another specimen of a Leland. I am satisfied that he is obsessed. My only feelings are those of pity -criticism with pity. You had a notice from him, "the vile RELIG IO PHILOSOPHICAL JOURNAL !"

May the risen angels yet, reach all such, and de-liver them from the hells into which they have fallen.

The fact is patent that the church is running mad,-that its light is extinguished by this oppo-sition against Spiritualism; that it is in darkness; that it is sinking into a dead and soulless materialism; that when it has descended to its lowest depths in the hells of fashion and hypocrisy, its next strike will be war with blood against all reformers and redeemers of mankind. Then what ! Let us be patient in well-doing. In a work like this, we must all expect any abuse, any elander, any crucifixion. Thus truth rises, and love con-

Madison, May 12th, 1871.

#### EUCLESIASTICAL VILLAINY.

### By A. D. Snively.

I just now read the appended article, which I have clipped from the Cincinnati Commercial, issued on the 4th inst., which I transmit to you for republication in the JOURNAL, to serve as an additional portraiture for your host of progressive readers, of the infernal villainy that is being practiced by scoundrelly priests and their abettors.

Is the period never to arrive when such old profligates and debauchees as was Moses ant his coal-jutors, can be denounced, their corrupt practices still more fully exposed and freely commented upon, without subj cting individuals endowed with such temerity, and, forsouth! presumption (?) to the oppressions and severe penalties imposed by a set of self constituted old reprobates, who are continually proclaiming themselves the infallible spon-sors for the good of mankind ?

May the Great Spirit and good angels deliver hu. manity from such truly devilish machinations. I would ask, who can successful ly controvert the

allegations said to have been mide against the Old Testament, Moses, etc., by this William L. Jones ? Would not such matter as is contained in the "first book of Genesis,' chapte s, xvi, xvii, xviii; the 30 h and 38th verses inclusive, of chapter xx; in xx, xxix, xxx, xxxiv, xxxvili, xxxix, ; in "second book," chapter i; in "fourth book," chapter v, xxv; and particularly verses 15, 16, 17, 18, in chap xxv; and particularly verses 10, 10, 14, 18, in chap-ter xxxi, etc., etc., be considered, if constantly and conspicuously displayed, as it is in the Bible, in the secular, or even in the so-called religions press of the present day, be justly regarded by all persons—who are desirous of freeing themselves from the immoral influence which is being emitted by numerous modern Mossses as decidediy "nafit to be put in the hands of women and chlidren ?" Most assuredly it would be so regarded. The "books of Moses" are not alone by any means in this respect, as an persons are fully aware who are conversant with Biblical literature; therefore "the

# Voices from the Leople.

BARRE PLAINS, MASS .- P. Heywood writes .-Please find inclosed one dollar and fifty cents, for the renewal of my subscription to the JOURNAL. Long may it live. It comes to my table weekly, laden with good things, seems to grow more and more interesting, and it does not seem possible for me to do without it. I wish it a long and successful t ife.

BOONVILLE, MO.-G. W. Duncan wates.-Can not say that I am fully prepared to endorse your theory in regard to Spiritualism, never having investigated the matter enough to form a definite opluion, but I like it for the home thrusts it gives to priestcraft and orthodoxy. Am thankful for the three numbers that you sent me.

COUNCIL BLUFFS, IOWA.--I inclose one dol-lar for the purpose of sending the JOURNAL to the poor. Have found great instruction in it, and would not be without it.

Remarks :- Thank you for the donation to the widow's and orphan's fund. Every dollar helps to send the JOURNAL to a class that can not pay for it themselves. Will many others follow the examplef

MYRICKSVILLE, MASS.-Mrs. C. H. Leland writes. - We thank you sincerely for sending the paper to us so long without pay. May the choicest blessings of the angel world be yours Spiritualism is causing quite a flatter hereabouts just now. We hold a circle Tuesday evenings, and they are at-tended by very many "churchists," who seem to relish the strong meat of truth after having been half starved so long on husks. There were nine-teen present at our last circle. The leaven is work-ing even here in the very hot-bed of orthodoxy.

WAVERLY, IOWA.--W. B Quinby writes.--I am doing what little I can to promote the cause you are to nobly promulgating. My heart and hand are with you.

LONG LAKE, MINN .-- G. Teas writes .-- Have taken your excellent paper ever since it was pub-lished, and like it better and better. Such communications as that from George Haskell in the issue of Feb. 35th, are soul cheering. I saw and heard similar manifestations in the spirit-room of Jonathan Koons, in Athens County, Ohio, a num-ber of years ago, and then and there said, "I am sati fi d-I'll doubt no more, and never can doubt again."

MASON CITY, IOWA.-S. Harris writes.-"A livite leaven leaveneth the whole lump," so our principles are slowly, surely permeating society; whether at the scaboard or away on the distant western prairies, where missionaries and propa-gaudists have long had full sway, it is working am ng the willing thinkers; like gleams of light it bursts out from the clouds of ignorance, and where least expected is often most manifest. Bell A. Chamberlain is certainly very gifted in speech, and while giving a course of lectures here and further west, she made a most favorable impression.

MT. AUBURN, ILL -- E J. Davidson writes .--Find inclosed one dollar, for which, please send the JOURNAL to the following names as trial sub-scribers. I have concluded to quit buying books, and use what means I can spare in having the paper sent to persons in localities where orthodoxy reigns supreme, and should the seed only fall on good ground, it will take root and grow rapidly, with the angel world to cultivate it. Brother Spiritualists; follow the example--if you can't send the Journal to two persons, send to one.

ASTOBIA, OSEGON .-- J. Taylor writes.-- You will find inclosed a post office draft for five dollars, to pay up arrears, the balance toward next year's subscription. We need the JournaL in this dis-tant missionary, priest-ridden country, for those who dare to read and think for themselves.

HAWESVILLE, KY .-- E. P. Marble writes .-- I am sorry to lose a single copy of the paper, on ac-count of the interesting and truly instructive productions with which it abounds. Having devoured its contents, I give it a free and wide circulation, trusting that it may serve as a light to shine along the road of some benighted traveller.

ROOHELLE, ILL -John Ras writes -- Please accept my sincere thanks for your very kind indulgence in sending me your paper after my sub-scription had run out, which, I hope, will not occur again. RE'STERSTOWN, MD -F. G Yingling writes. Your paper is read by our whole family, and ap. precisted as a fearless expounder of the trath, and if it is always as good it is now, we will be satis-fied. I do not want you to stop the paper, nor place my name on the "Black List."

This would illustrate the holy " revenge," the "light side" of spirit faith is hoping for, and would be glad to see-not the Catholic light side merely, but the whole Protestant light side -Protestant as well as Catholic.

More plausible to me is this theory. The Catholic Church is prostrate in Mexico. Toleration is the order of day. Every form of relig-ion is placed on the same level, theoretically at least. Protestant societies-Presbyterian and Baptist-are organized here in Caderevta. It is a time of religious revolution here, and the spirits are awakened, and are joining in the religious fray-chanting their choruses and hallelujahs, as best they can attract attention, probably hoping to show that "God is able of these stones to raise up children unto Abraham," or anyhow call attention to the spiritual needs of this priest-ridden, church-oppressed people. One illustration will be sufficient. I was summoned to the bedside of a lady

bleeding at the lungs but just a few days since. She was greatly alarmed, and wished to confess. The Cure was called. He would not confess her. because she was married by the civil judge and not in the Church! Her husband is a liberal-minded gentleman, and the case will be carried up to higher authority for a decision. He has assured me that if a journal advocating the Spiritual Philosophy, in the Spanish language, could be circulated here, it would receive extensive support.

He has gleaned from knowledge of the philosophy. There are other inquiring minds here also, and in Monterey some are receiving light through the French and Spanish Spiritual books and Journals. An ably conducted weekly Spiritual Journal ought to be printed in Spanish in New York for circulation here, and mediums sent out. The object of those showers of stones by the spirits, would then be answered, or would be begun to be answered, at least, as the signs of the times are discovered by me. Other motive there is none apparent. No theory but this can be rationally deduced from the facts and premises.

A large field is open in all the Americas.-Mexico, Cubs, and all the South American re-publics. A spiritual journal established under Father Hecker's good nursing in New York .nursing with the milk of such lectures as the MISSIONARY EXPERIENCES IN WIS-CONSIN.

## By J. O. Barrett.

DEAR JOURNAL :-- When I read Swedenborg's statement that hyenas, snakes, toads, reptiles, and all filthy insects are manufactured into nells, it seemed at first absurd, but the more I think of It the stronger is my conviction that it is true. We know that chemical and electrical conditions are the parents of corresponding forms of life ; that filthy beds, filthy sewers, filthy cellars, filthy rooms, filthy habits-the true hells-spontaneously produce filthy, preying creatures and worms.

In this sense, a human being may be a "child of hell," that is, of lustful, repellant affections and the character corresponds and so remains until there is a higher growth.

I am reminded of this law whenever I travel. What unhappy specimens of religionists the church. es are manufacturing ! Their characteristics are universally the same, where the church has the supreme control, namely,-bigotry, fashion, aristocracy, monopoly, hyporisy, unbellef, and spiritual orphanage. It is most astonishing to what a spiritual deadness the churches are sinking.

### Patch Grove.

Lectured here the 7th inst. The people are thoughtful, and earnest and inquiring. The Free Society has lately purchased a large and valuable library, containing substantial books. They have arranged for monthly meetings under the missionary enterprise. What is most needed there now is a good test medium.

Years ago liberal tracts and books were seattered among the people, causing thought, and emanci-pation from sectarian thraidom. All the freeminded are becoming warm supporters of the Spiritual Philosophy. The first introduction of Spiritualism here was by

G. W. Rice, now a brother ascended higher, a brother whose name sheds a lingering aroms along human walks.

About two years since. I there "held forth," in a series of lectures, which, by the angels' help, kindled new interest. Then we were all morally shocked at the low vulgarisms of the Methodist minister still living there, when he attempted to reply. Whenever an "unregenerated" man is at a loss for an argument, he resorts to wicked abuse and slander. The whole community, even his own people, were ashamed of him, and he was obliged to make a contession to his church, to hold his position. So I am informed. It is hoped his "conversion" is genuine.

Not long since, E V. Wilson visited this "part of our Zion," and with his bold blows cracked the orthicdox shell, hopefully giving satisfactory tests. He challenged our Methodist brother to a debate, but he was wise enough not to venture into such a battle, knowing the peril and lose that would betall

Last winter, Brother A. A. Wheelock went there under the missionary auspices, and showered lightning upon the old fortifi tation of Satan, and made successful war, saving souls. Scattering electric lig t, he went to Bloomington, and finding no place to speak in, accepted the dernier resort, a saloon, and there did his duty well. Bless his name. Sugar coated, velvet cushioned church, splt vehemently now, and get off more bile I Jesus sat with publicans and sinners. Even that was better

company than ecclesiastic pharisees, I had a fine meeting in Bloomington, also in Mt. Hope. We all feel that the spiritual standard is planted in Grant county. At the spiritual standard for the latter meeting, after closing the lecture, a young daughter of Brother Younglove, of Woodman, gave initiatory tests of spirit presence. She is a rapping medium, and with judicious culture can be an instrument of errest good great good.

#### Boscobel.

On the evening of the 10th lectured in Boscobel. This is one of the largest towns in the county, a pretty place, but unfortunately is socially diseased with orthodoxy and liquor saloons. A mixed audileading Unitarian minister" may well ask : am I at liberty while Mr. Jones is in juil ?" "Way

I will close by adding my testimony to the high-ly meritorious excellence of the great truths con-tained in the "Search after God," now being promulgated through the columns of your most influential JOURNAL; thus disseminating among thousands of persons, doctrines that stand on their own foundations, the truths contained therein, be-ing self-evident.

A hearty endorser of Jones, both of the JOURNAL and "of Australia."

### The Case as Stated :

"Australia is excited over the case of a Sidney seulptor named William L Jones, who has been sentenced to prison for two years, and fined five hundred dollars for undertaking to prove in a pablic address that the Old Testament is 'an immoral book, not fit to put in the hands of woman or chil-dren' In his discourse he spoke of Moses as 'a robber and murderer,' and as 'a cruel old wretch,' and for other characters in the Bible expressed his abhorrence in similar terms. A verdict of guilty of blasphemy was given by a jury, and the judge made the penalty severe, in order, he said, to check infidelity. The sculpter's hair was cropped, and he went to prison, an event that has been followed by several large indignation meetings in Sidney. The leading Unitarian minister preached a sermon, in which he asked, 'Why am I at liberty while Mr. Jones is in jail?'" X-nia, Ohio, May 7th, 1871.

#### Spiritualism.

"Mr. Carbonell, an exposer of Spiritualism in Charlestown, Mass, proposes to allow himself to be handcuffed and sewed up in a large bag and thrown into the river, when as is claimed, he will come up with the bag on his arm, still whole, and not a stitch cut or disturbed, and the bandcuts in his hand. Spiritualism has had its day, so far as any claims to its being true are concerned, and it now takes its place among the delusions and impostures of the past."

We clip the above from the New York Observer of last week, to show how stupidly ignorant and reckless a religious bigot may become. If the Observer man really believes Mr. Carbonell can do what he claims, as his manner of stating it seems to indicate. he writes himself down as one of the most incredulous nin com-poops, and should hereafter keep sllent about humbugs and delusions. His assertion that Spiritualism is now "among the delusions and impostures of the past," shows him to be stupidly ignorant or criminally reckless in his declarations, for whether Spiritualism be true or false, it is a well-known fact that its adherents are rapidly increasing, that journals devoted to the cause, are multiplying in number, and increasing in circulation and influence, and that the present demand for spiritual literature is unprecedented and astonishing even to friends of the cause, and publishers are now overrun with orders for many of the leading works on the subject.

We do not worship blindly at any shrine, nor recognize the authority of any man or set of men to manufacture to hand our religious creed. We stand independent of Spiritualism, as well as all other lims or creeds, and therefore, according to our conceptions of truth-without fear or favorhold to the good and true in all, but as Spiritualism is broad and liberal in its teachings, it necessarily embraces many grand and beautiful truths to which we subscribe .-- Havre de Grace (Md.) Republican.

-"Shoot Folly as it flies," and stop using preparations on your head which are composed of poisons. Use NATURE'S HAIR RESTORA-TIVE, which by its cleanliness, iragrance and purity commends itself. See advertisement.

Dear brother, have no lears. Honest people never find their names in the "Black List." Patience is. a virtue we strive to practice, and yet we dare to use the scalpel, as a last resort .--- ED. JOURNAL.

MARIETTA, GA .--- R. O. Kerr writes .-- Your paper arrives promptly, full freighted with glad ti-clogs and spiritual truths to the tired soul. To me it is the star of Bethlehem, that points the true way to the gates of the New Jerusalem. The balance, \$1 43 you can apply to the widow's and orphan's fund.

Thank you, brother. Your kindness is duly appreciated, and the widows and orphans will bless you for helpi ng to provide means for them to read the JOURNAL.--ED. JOURNAL.

BYRON, MICH.-Mrs. M. C. Gale writes.- We could not keep house without the JOURNAL. I send my papers to all my neighbors that I can get to read them. Spiritualism here is beginning to take a new hold. We have held a meeting for the purpose of seeing what we could do toward sustaining a lecturer once a month.

RILEY, ILL .-- L. W. Barber writes .-- Although my trial subscription is not yet out, I take this early opportunity of expressing my entire satisfac-tion with the paper, and feel that I can not do with-out it. I am fast nearing the brighter shore. For two years I have been patiently waiting for the pate batman to ferry me over. Thanks to our beautiful philosophy, which has taught me not to fear the transition, but to bail it as a beacon of joy. My prayer is that the angels may aid you in your work, and through the JOURNAL may the light of Spiritualism be diffused all over our land.

OLYDE. OHIO. -Bradley Tuttle writes .- Find inclosed post office order for one dollar to credit on the paper,--as I am your debtor for some time. Give me credit for the money, and still continue the paper, as we can not do without it. Should have sent the money ere this, but have been pay-ing other people's debts, which kept me behind hand.

Thank you, dear brother. The remittance is timely. Will others similarly situated follow the example of our brother? "An-honest man is the noblest work of God."-ED. JOURNAL.

URBANA, ILL .-- E. M. Jordan writes .-- Please find inclosed one dellar, for renewal of my sub scription to the JOURNAL. Consider me a life subscriber for your valuable paper-can't do without it. The "Search after God" is worth much more than the price of the paper. It will cause many to think and investigate, and if printed in book form, will make a valuable addition to spiritual literature.

WHITE OAK POINT .- Henry Hammon writes. You will please find inclosed one dollar and fifty cents to pay for my paper the balance of the year. If you stop the paper before this reaches you, please send back numbers, as I do not wish to lose a copy of the "Bearch after God."

GREEN VALE, ILL -N. Jones writes.-My subscription for last year is out this week, and for awhile I had thought it would be imposible for me to renew it, times are so hard and I was so poor, but have succeeded in borrowing the neces-sary amount to renew my subscription for one year more, and when the time comes that it is ut-terly impossible for me to raise the mon-y for the paper, then it will have to a op, for that which a man can not get, he can do without; but it would go very hard with me to do without the paper. I never intend to be in debt to the editor very long at a time. at a time.

That is the doctrine, brother. "Where there is a will, there is a way."

JUNE 10, 1871.

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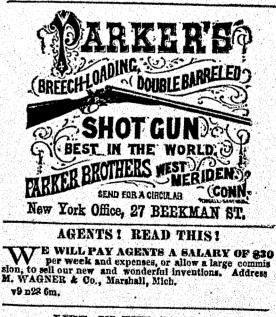
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8

Settled Speakers, Once More.

Some time sgo we penned an article for the RE-EAGED-PHILOSOPHICAL JOURNAL, which appeared in the Frontier Department of that paper. It was particularly directed to an article in the editorial department of the Present Age, written after the Richmond Convention of so-called American Spiritualists. That article ignored mediumship, and insulted every medium and itinerant speaker in the field ; advocated settled speakers having charge of societics, and advised societies and communities of Spiritualists to get rid of all such as gave public tests when in the desk, or took pay at the door, or were not in favor of settled speakers.

In this article we called no names, but repelled the slander, reviewed the claims of the advocates of settled speaking, exposing their fallacies completely, Subsequently there appeared several ar filter in the American Spiritualist Banner of Light and Present Age, of a threatening character, but not personal. Finally Brother Wheeler boiled over; struck out straigot from the shoulder, and planted a sockdoleger under the 'Log" of our article. We read it, and laughed, and felt glad that our brother had got rid of so much ble at our expense. It did

had got his of so much bits at our expense. It did us no harm, and we trust it did him good. We did not yet feel that we had offended our bel-licose brother. Again he went for us, and was yery personal, hitting hird. He remembered our solutatory to the people on the first day of January, 1870 in which we volun arily held out the olive branch of peace, and which we have faithfully kept out this writing. Since Brother Wheeler's bitton until this writing. Since Brother Wheeler's bitter article appeared, Brothers Peebles, Hull, Graves, Lynn and others have had their say, -and now is is our time to have ours. Ist.-We met Brother Wheeler in Vineland, N.

J., on Tuesday evening, Feb. 14th, where he had been speaking for some time for eighty per cent of the collections at the door. After the lecture, we went straightway to him, holding out both hands, offering a warm-hearted greeting, a brother's love. He took our hand reluctantly, cridly; treated us publicly offensively; taunted us with abusing him, and the next day sent us the following bittersweet letter. It speaks for itself. We publish it, that there may be no misunderstanding.

E. V. Wilson-Dear Sir :-- You need not imagine that because I telt hurt and offended by the vichence of your attack upon all who differed with you, in regard to the blessing of itinerance, I cherish malice, or am as you say, mad at you. I have no wish to hurt or hinder you at all, but regard your treatment of your co workers as abusive, and therefore to be condemned. I am no hypocrite. You know my opinion, I am ignorant what provocation you had, but in your reply you de nounce all who even favor settled speakers, -much more those who have been so, as "played out min isters," "hissing for high places," wanting big pey, and "the favor of the sisters." They are "drones,"

"apiders," etc., etc., ad nauseum. Can you expect to denounce and misrepresent in this manner, without qualification, many of our best friends, and find them pleased at your course ? Even if all you wrote were strictly true, as you siven it all you wrote were arrity true, as you gave it color, the manner is offensive, since you, through avoiding names, disparage in all ways, the character of those who are in every way as good as yourself.

I wish, for the sake of all, and for the sake of the cause, you had left those slurs and slanders unpublished. I have never written anything in that way of you-never shall, even though you

make doub'y good your threat to "throw slicks." I have no time or vitality to waste in recrimina-tion. I am only sorry that in your desire to be ston. I am only bury that in your desire to be shong, you condescend to be very rough and vio-lent, and so make a careless and unwarranted use of epithets, and I think, on reflection, your own sense of justice will lead you to share my regret.

Respectfully, E. S. WHERLER, ". Vineland, N. J., Feb. 15th, 1871.

speaking have been reformed clergymen and it is eq is ly trace that the har est characters in our ranks have been some of those who were ministers in the church.

Now, the following disgnosis is a sure sign of secession from our ranks 1st -A desire to rule Spiritualism, and be Pres-

ident of the A A. of S., -Pope. 2:d. -To be a settled speaker over a nice so-

cie'y 3 d.—To expose physical mediumship.

4 h.—Anti seneational, and denouncing Davis. 5th.—Abu-ing the itinerant system. 6th.-Misrepresenting their superiors.

7 h .- Denouncing the system of itineracy as "a vagabond sys em," comparing speakers to 'q tack redicines, that need to be shaken before taken," ad nuuseum

8 h --- Leave our ranks, hire out the churches to lie for them, or take orders under the protecting wing of the church, or leave with somebody's wife, get a diploma for selling calomel, be elected to an office, and petition the state legislature to suppress all healers from the argel world, that those who were ciphers yesterday, and by spirit influence made men of thought now, turn and spurn the mentor that lifted them out of the dirt into the field of progress, may be protected in the pleeding, blistering, pill-coling operations of the moldy Dast.

we desire peace; let us have it. You that wish to be settled go and settle, ---don't abuse the itin erant. We will let you alone if you will hold your peace. There is not one of you that can pay your way as settled speaker. There are not ten ministers of the gospel in the United States that do it. The settled minister is a drag on the hands of a few, and Spiritualism is no exception to the rule. Brother, let us have peace. You pursue your course ; we will ours. You are irequent y idle ; we

are never. We call your attention to these speakers who were settled, and never produced a bubble while settled. Turned loose, they kick up quite a dust.

certied. Turned loose, they kick up quite a dust. Accept the regards of one itinerant, sometimes called "egotistic," "iconoclastic," "vulgar," "cross," "abusive fellow," who reads obituaries, visits graveyards, and listens at key-holes for fam-ily bistories, "advocaticg a vagabond system of itineracy, that, like quack medicine, needs to be well shaken before taken," etc., etc., ad mauseum.

#### The Blue Laws of Connecticut.

Everybody has heard of the famous blue laws of Connecticut, and are familiar with their odious character, though they may never have had an opportunity of perusing the famous code. The statutes copied below, form an ancient volume relating to the history of the American colonies, were enacted by the people of the "Domision of New Haven":

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No one shall be a freeman, or give a vote unless he be converted, and a member in full communion of one of the churches allowed in this dominion. No Quaker, or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrates or any officer.

No food or lodging shall be offered to a Quaker, Adamite, or other here'ic. If ary person turn Q 13ker, he shall be banished,

and not suffered to return but on pain of death. No Catholic priest shall abide in the dominion ; he shall be banished, and suffer death on his re-

turp. Priests may be selzed by any one without a warrant.

No one to cross a river without an authorized fer yman. No one shall run on the Sabhath day, or walk in

his garden, or elsewhere, except reverently to and from meeting. No one shall travel, cook victuals, make beds,

sweep house, cut hair, or shave on the Sabbath No woman shall kiss her children on Sabbath or

fastir g day. The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

of the selectmen.

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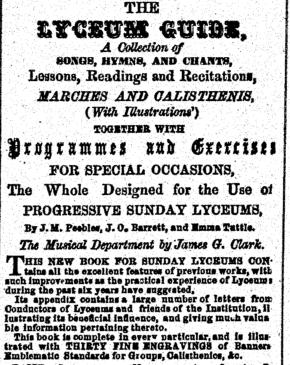
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scientific man with his own weapons.

This is not the first attack our brother has made on us, but on the contrary, it is the third or fourth. He attacked our New Year's salutatory in a bitter

He attacked our New Year's salutatory in a bitter spirit, calling forth several reproduction his friends. Vide the American Spiritualities of 1870, all of which we paid no atten ion to. "Sad.-Brother H Frank White, at Troy, Phila-delphia, Washington, in New Jersey and other places, made false at a emeuts in regard to u., mis-represented us, cautioning people not to engage us, thus causing societies to caucel their engage us, thus causing societies to caucel their engage ments with us; all of which, like chickens, come home to roost in their own foul nest.

ments with us; all of which, like chickens, come home to roost in their own foul nest. Srd.-Brother Lynn writes up the besuites of settled speakers, by civing the influence of our good brother, J. M. Peebles, as sottled speaker over the society of Spiritualists in Cleveland, falsely stating that the society had been increased, and partially litted out of debt under his fatherly man-impletions.

ipulations. Now, the facts of this Cleveland settlement of Brother P. are as follows: When Brother Peebles returned from Earope, he cast about for a place in which to reat his weary soul. His eyes fell on the Cleveland Society of Spiritualists Now this society had been ministered to by Brother Wheeler as settled epeaker, and under Brother W.'s fatherly care had dwindled down to a corporal's guard, the members, many of them, at loggerheads with each other, the society heavily in debt, many members refusing to listen to their settled speaker, or help

In March, 1869, we were called to fill the deak for a month, and for the first time in many months, the receipts of the society were in excess of the expenses.

Brother Peebles, we believe, asked to be located in Oleveland; was not called as settled speaker; was not settled over the society by the society, but proposed to attend with other speakers, filling the Cleveland desk a part of the time. This under-standing was in August or September, 1870; we at the time were engrand in Cleveland for November. In September, puffs appeared in the Binner of Mapht, the Present Ags and American Spiritualist, heralding to the world the Important fact that the Hon. J. M. Peebles, late United States Consul to Trebizond, had been called to fill the desk of the Cleveland Society of Spiritualists for a year. Then appeared article after article in favor of settled speakers. We were at that time speaking in lowa. with hesdquarters at Council Bitfis. We wrote at once to Brother Gilison, Secretary of the Cleveland Saciely, withdrawing our engagement for Nov., 1870,-giving as our reason the notice in the Banner of Light, of Brother P.'s settlement in Cleveland as the speaker of the society. Mr. Gillson wrote us at once, refusing to release us, stating that Mr. Peebles was not settled over the society as the society's speaker, but engaged to speak in Oc ober, Decem ber, (which we had refused) and January, and for no longer time. Brother P. filled the desk in Oct. 1870-receipts less than the expenses. E V. Wilson filled the desk during November, and the recelpts were in excess of the expenses. Brother P filled the desk during December and January, 70 -71, and the receipts were considerably less than expenses. Sister Colby filled the desk during Feb., V. Wilson during March, Brother Howe during

E. V. Wilson during March, Brother Howe during April and May. In March, 1871, Brother Lynn came through Cleveland, Scondin the "Western Locals" appeared a puff in favor of settled speakers, in contrist with the "vagrant litherant system,"—every sentiment of which was untrue and false in fact. The dept of the society has not been reduced by Brother Pee-ble's management as settled speaker, but increased some fitty dollars during his three month's minis tration. Mr. P. was not, at the time of Brother Tawn's nuff encaged for June, nor were the plons Lynn's puff, engaged for June, nor were the plons souls of Cleveland sighing for his return in June, nor do we believe that he was engaged for June. 1871, or even expected by the officers or society of Spiritualists in Cleveland.

Let us see what the result of this much boasted retilement of Mr. Peebles in Cleveland has been : Thirteen morning lectures of thirty minutes each : thirteen evening lectures of forty minutes each ; a few visits to the Lyceum in session, and the balance of the time this settled speaker a birl of passage. Advocates of settled speakers, cast your eyes back into the past, and in every case, with one single exception, the whole thing has been a failure, and ended in the disruption of the society, and the suge pending of meetings. With a few exceptions the advocates of settled

None shall buy or sell lands without permission No ministershall keep a school.

Every rateable person who refuses to pay his propertion to support the minister of the tows or parish, shall be fixed by the court two pounds presence and life on earth. and four pounds every quarter, until he or she pay the rate to the minister. Whoever wears clothes trimmed with gold, sil-

yer, or bone lace, above 23. per yard, shall be pre-sented by the grand jurors, and the selectmen shall tax the offender three hundred pounds esfrom

tate.

A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction. Whoseever sets a fire in the words, and it burns a house, shall soff:r death ; persons suspected of this crime shall be imprisoned without the benefit of bail.

Whoseever brings cards or dice into this domin-

ion, shall pay a fine of five pounds. No gospel minister shall join people in marriage. The magistrates only shall join them in marriage,

as they may do it with less scandal to Christ's church When parents refuse their children convenient

marrisges, the magistrates shall determine the point. The selectmen, on finding children ignorant. may take them away from their parents, and put them in better hands, at the expense of the parents.

Adultery shall be punished with death. No man shall court a maid in person, or by

letter, without first obtaining consent of her parents; five pounds penalty for the first offense; ten for the second, and for the third, imprison-ment during the pleasure of the court. Married persons mast live together, or be im-

risoned. Every male shall have his hair cut round, ac-

cording to a cap." The above laws were originally printed on blue paper, on which account they were called the

"Blue Laws." Laws equally as bad as these have been instituted in New South Wales, and one man imprisoned for losinuating that the teachings of Moses were not of the most elevating character.

#### To the Citizens of Cincinnati, Ohio.

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