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Fruth 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, AUGUST 5, 1871.

VOL. X.-NO. 20

Original Poetry.

Written for the Religio-Philosophical Journal. I DREAMED I RESTED ON THE SLOPE.

BY C. A. LOWE.

I dreamed I rested on the slope Of a bleak mountain, lone and high, Afar were grief and joy and hope, Above I heard the eagle's cry.

"And here," I said, "will I abide, Afar from cruelty and wrong; No human ills shall me betide, And Nature here will make me strong.

Thus day by day and hour by hour I waited Nature's touch in vain; More abject grew, and suffered more, From olden grief, from present pain,-

Till weary of my aimless life, I sought the haunts of men again, Grieved for their hate, deplored their strife, Hoped with their hopes and felt their pain.

My dream is past, my strength renewed, My lesson practiced day by day; Self-love's exclusive pride, I tranquil walk my destined way.

THE NEW FORCE.

A Scientific Testing of Mr. Home the So-Called Spiritualist-Curious Phenomena.

The Popular Science Review for July, which is edited by Mr. Crookes, an eminent chemist, and a Fellow of the Royal Society, contains an account by himself-partly confirmed and attested also by Dr. Huggins, the eminent astronrelation to the astronomical application of spectrum analysis have been acknowledged in all quarters, and who is one of the most distinguished members of the Royal Society, and by Mr. Sergeant Cox, both of whom were present -of some very curious experiments made on Mr. Home's asserted physical powers as a medium, as it is callled, though, of course, no countenance is lent by the experientor or his friends to the hypothesis of the agency of invisible beings of which the word "medium" is a remnant. Mr. Crockes and Mr. Sergeant Cox both seem convinced that these experiments prove the existence of a peculiar force which they call 'psycich," proceeding directly from the nervous system of specially constituted persons, and which is exerted independently of the muscular system, probab'y propagated, suggests Mr. Sergeant Cox, who, as the least scientific, is the rashest of these speculator inquiries, through that "nerve-atmosphere of various intensity enveloping the human structure" which Dr. Richardson has discovered. Dr. Huggins, the most eminent scientific man of the three, is by far the most cautious and reserved in his statements. He gives in his general adherence to Mr. Crooke's account of the experiments-"your proof appears to me to contain a correct statement of what took place in my presence at your house.' but as to one of the most curious facts involved in it-namely, that an accordion continued to float about "without any visible support" in the copper-wire cage contrived for it by Mr. Crookes, after Mr. Home's hand had been entirely withdrawn, and, under these circumstances, to play musical airs without being touched by any hand -Dr. Huggins states that his position at the table did not permit him to be a witness to the withdrawal of Mr. Home's hand from the accordion, though he writes to Mr. Crookes that "such was stated at the time to be the case by yourself and by the person sitting on the other side of Mr. Home." He adds, "the experiments appear to me to show the importance of further investigation; but I wish it to be understood that I express no opinion as to the cause of the phenomena which took place." Dr. Huggins' evidence is of the greater weight, so far as it goes, from the great caution and reserve with which he gives it. He appears to confir generally the accuracy of Mr. Crooke's description, except as to the performances of the caged accordion, when Mr. Home's hand was removed but he evidently does not regard the experiments as going further than to justify and even show "the importance" of, further investigation. Even this from such a witness as Dr. Huggins is

remarkable testimony. But what was the precise nature of the facts to which, supposing them to be amply authenticated by future tests, such as Dr. Huggins himself would regard as satisfactory, these experi-ments point? It is this—that in the presence of certain specially-gifted or specially organized individuals (whether the facts, if true, depend on the organization, or on the power of will, or on the nervous sensibility—in a word, on what they do depend-is at present all a matter of speculation), a force develops itself which produces, without contact, many of the results of muscular effort directed by a trained musical taste and ear. For example, Mr. Crookes (all whose test machinery had been prepared without the smallest knowledge, on Mr. Home's part, Mr. Home seeing it for the first time when he entered Mr. Crookes' house, had prepared a mahogany board three feet long by nine and onehalt inches wide, and one inch thick, one end of which rested on a firm table, and the other was sypported by "a spring balance hanging from a substantial tripod, stand," with "a self-registering index "attached. Thus, any pressure ex-

erted on this board at any point nearer to the balance than the spot where it was supported on the table, tended to depress the end supported by the balance to an extent registered by the inindex—the board moving round the table-supported end as round a fulcrum. Mr. Crookes, to test the balance, stood on one foot at the end of the board nearest the table, and Dr. Huggins said that the whole weight of his body then applied (140 pounds) only sank the index at the other end to an amount equivalent to one and a half pounds if applied to the balance-end, when he stood still, and to two pounds when he jerked up and down. Mr. Home, sitting in a low easy chair, simply applied his fingers lightly to the exact point where the board rested on the table (so that even hard pressure there would have only had the effect of securing the fulcrum instead of depressing the other end of the mahogany board), and under these conditions the opposite end was depressed by an amount which varied, as if in waves, between three and onehalf pounds and six pounds, which was the maximum attained.

This experiment was in some respects the most curious, as being the one which was in every respect most above-board—both literally and morally-and which was apparently fully attested by Dr. Huggins, as well as by Mr. Sergeant Cox and Mr. Crookes. If repeated often enough in the presence of competent witnesses, it would undoubtedly show the real existence of some new force not due to muscular exer-

The other experiment was made with an accordion imprisoned in a drum-shaped cage of Mr. Crockes' own invention, the cage being made of lathes of wood and copper-wire to prevent access from outside; but this cage was placed beneath the table, and though Mr. Sergeant Cox and Mr. Crookes both seemed to have watched it there, and to have taken what they believed to be very careful guarantees that Mr. Home was not juggling, there can hardly be so much confidence placed in the reality of the facts asserted as in the case of the lever experiment. ion entirely, but not quite to touch the top of the table, leaving space enough to admit one of Mr. Homes' hands so far as to enable him to hold the accordion by the top. The observers on each side kept their feet on Mr. Homes' feet to prevent any use of them, and one of Mr. Homes' hands was placed on the table and carefully observed, the other at first held the accordion by the top, but the rest of the accordion was completely inside the cage, so as to be inaccessible. Held in this position, the accordion first began to vibrate and then to play tunes inside the cage. Mr. Crookes avers that he put his hand on that hand of Mr. Home which held the instrument, and that he found it absolutely still at the very moment the instrument was playing. Nay, he asserts, as we have already stated, that when Mr. Home removed his hand altogether and put both of them above the table, the accordian continued to float and play tunes inside the cage with no apparent support. Of course, as we have said, there asserted facts must be taken with great reserve, unless verified with sufficent repetition under every guarantee the scientific world may suggest. But should they be verified, and we think the existing testimony is quite sufficent to make this hypotnesis conceivable, a good many more matters should be carefully investigated; for instance, this-whether any tune could be so played which Mr. Home himself could not play on the accordion, or any with which none of the persons present were able to play on the accordion, or any which none of those present were even acquainted, or whether, if none of these cases happened, it was only Mr. Home's knowledge of music, or indifferently that of any other of the persons present, which the tune appeared to represent. One thing is certain, that if the facts asserted be true at all, the force moving the accordion must be in some way connected with a musically educated mind. The wind does not execute even "a well-known sweet and plaintive melody" on the Æolian herp. The movements of the accordion must clearly have been governed by the musical associations of some mind, and whether these were voluntary or involuntary-and either the one or the other is quite conceivable—it would be possible, one would think, to determine the mind in which they originated. Supposing the fact established, there is in it little that is more wonderful than the power of absolutely writing by telegraph, so that specific vibrations given to the wires at one end, cause given words to be written off at the other-for, of course, if there really be a "nerve atmosphere of various intensity round each individual," the vibrations given to such an atmosphere by distinct acts of thought, might produce corresponding contractions in the accordion. This is, however, purely speculative; but if these things are true at all, it must be determinable where the mental source of the tune played by the accordion is, and no point could be of greater interest. The analogy would be close—though there would be one great difference—with established facts of the kind sometimes called electro-biological. We have been repeatedly assured by men of the highest trustworthiness that the power be longs to men of certain temperament, to influence by strong, silent will the action of certain other persons, so that, by expenping a great deal of silent effort-for instance, on the desire that a given man shall scratch the tip of his left ear, that man is at last compelled, with no knowledge whatever of the reason, to scratch the tip of his left ear. That such facts as these have been repeatedly verified is, we believe, certain. And the only difference in this case may be that the same kind of effect is produced on the motions of an inanimate object like an ac-

cordion-certainly most curious, as the facts we

have alluded to are, also, most curious—but cer-

tainly, also, not more impossible than the others.

there is prima facie evidence, a true bill found, which ought to be sent for scientific trial, in relation to this matter. Even Dr. Huggins declares this much; and Dr. Huggins is an authority such as no scientific man will dare for a moment to dispute. Whether there be "a new force" on the eve of discovery is not yet proved; but that there is sufficent suspicion of the exertion of such a force to render it most desirable that the scientific world should either confirm or explode the hypothesis of its existence, and, in the former case, study its laws, is hardly dis-

> From the Chicago Times. "Nerve Atmosphere."

The fact that riotous outbreaks occurred almost simultaneously in London, Vienna, Dublia and New York has been noted as great y favoring the hypothesis that there is some sub'le and secret means of mental communication between human beings physically far apart. "We need only to suppose," says a cotemporary, "this globe to be surrounded by an invisible atmosphere which vibrates with the shock of mind as the air does with sound, to understand how a riotous spirit in New York can be transmitted to cities three or four thousand miles away, without the intervention of any of the ordinary means of communicating thought and emotion."

Arart from the fascination which such theories always possess for imaginative and unphilo-sophical minds, there are numerous recorded facts that seem to support this particular one, visionary as at first thought it appears to be. The argument from an epidemic mob or war spirit has its weight, but it is not nearly so strong as that supplied by the numerous recorded instances where distressing tidings have been borne long distances, as if upon the wings of light. Many of these might be cited, but one well-authenticated case will suffice. A number of years ago, a student in Amberst college fell from a scaffolding and sustained an injury of the spine, from which he subsequently died. At the moment of the accident, the young man's mother, who was many miles distant, experienced a violent shock, and received a powerful impression that some dreadful calamity had befallen her absent son. She told her husband and induced him to consent to her immediate depart-

ure for Amherst. Well-attested phenomens of this description present themselves by the hundreds. They cannot be set to the account of accident or the mere whimsies of disordered or highly-excitable minds. They are facts in the world of mind which remain to be accounted for. They are of a very different character, and far less questionable than pretended premonitions, which may generally be set down as mere forebodings for which there may be sufficent known ground, or abundant cause in the physical condition of the individual. We all have "premonitions," and that very often, nine-tenths of which prove false. The tenth which proves true is trumpeted to the world as something extraordinary, whereas, in fact, there is nothing extraordinary about it. A colonel, about to mount his horse and lead his regiment into action, paused with one foot in the stirrup, rested his head for some moments in the pommel of the saddle, turned, re-entered his tent, and wrote, "Send Henry home with my body." He then mounted and entered the fight, and within an hour was shot dead. His case proves nothing with respect to premonitions, one way or the other. He may have been forewarned of his death, or he may merely have felt those apprehensions which most men feel on going into battle, or he may have known that he would be exposed to unusual dangers.

The colonel's "premonition" does not greatly tax our philosophy. It may be readily accounted for on known principles. Not so of the tid-ings communicated to the Massachusetts mother. Not so of the knowledge of his brother's death imparted to Louis de Français,-supposing the story of the Corsican brothers to be founded on fact. These are facts which our philosophy has not yet succeeded in explaining, and which we are forced to refer to some supernatural or hypothetical medium or agent of tranmission, unless we reject them altogether; and that we cannot do without rejecting the testimony of thousands who can have no adequate motive for practicing deception. The presumption against them is by no means so strong as it is against the reality of premonitions, because they do not presuppose fore-knowledge or supernatural interposition. They allege the communication of things past and known, and not of things future and unknown. They are, therefore, proper sub-

jects of scientific inquiry. Indeed, these phenomena are by no means wholly at variance with common experience, How often do we hear persons profess their ability to detect the presence of others near them, without the aid of the recognized senses. And how often do we feel one's company to be agreeable, or the reverse, when we have neither seen nor heard him, but simply know that he is near. Probably all persons who have performed literary labor can testify that when they are engaged in writing, the mere silent and apparently harmless presence of certain persons is extremely annoying and distracting, while the presence of others may be either a matter of indifference or a positive stimulus. These influences often appear to be wholly independent of previous impressions concerning the persons who silently exert them. These facts of common experience, as well as those of unusual occurrence before referred to, at least suggest that mind may act on mind in a way not familiar to us, if indeed they no not prove that it does so ace at all times.

After making all allowance for imposture, the performances of the "mediums" give color to the supposition that mind can act upon matter, as well as upon other mind in strange ways. What, however, we now wish to insist on is that | For example, an experiment made by Mr. Home,

thus described: "A lever was provided, so arranged that an or-dinary man pressing with his whole weight on one end of it would exert a pressure at the other end—

in the presence of the English investigators, is

measured by a spring balance—of from one and a half to two pounds. Mr. Home, by merely touching the fingers of one hand to this lever, at a point the least favorable to himself, produced a depression which the balance showed to be equal to from three and one-half to six pounds."

The investigators, Huggins, Crookes, and Cox, were satisfied that in this and other experiments equally strange no deception was practiced, and two of them were of opinion that the results were produced through the agency of what they call a "nerve atmosphere," enveloping the bodies of all men, but more intense in some cases than in others. May it not be that they have only obtained a glimpse of the truth? May it not appear eventually that this "nerve atmosphere" is something more than a personal emanation or attendent of each individual? May it not prove to be a universal medium, through which mind can transmit influences to remote mind and matter? May it not be that the difference between Home and ordinary mortals is that he knows how to avail himself of this medium, while they do not? There would be nothing more wonderful in this discovery than in some others that have been made since the world began. There is nothing more inherently improbable about the existence of a nerve or a mind atmosphere, than there is about the known connection between mind and matter. The power a man possesses to raise his arm is wonderful and mysterious. The power

to raise a stick or a stone by nerve volition could

hardly be more so. We forbear to speculate about the possible fruits of the discovery and development of a hitherto unsuspected power of mind over distant mind and over matter extraneous to the physical organism. Mr. Home's lever experiment is suggestive. By a touch of his finger, he exerts a force greater than that exerted by the weight of an ordinary man's body. Is steam then to be superseded by will? Why not? And what limit can be assigned to the power? If a whale, with bls inferior brain, can propel his huge bulk with a force equal to that put forth by a goodsized steamboa, why may not the nobler brain of man pull up mountains by the roots by sheer volition? Is the telegraph to be superseded by the medium? Why not? If the Amherst student, untaught in the use of the nerve atmospheric telegraph, could notify his distant mother that he was dying with a broken back, assuredly the coming man of Darwin will be able to transmit the market reports from Chicago to Hong Kong, or whisper the news to his friends at the antipodes, by agitating the mind air, as he will know how to do. But alas for the newspapers, in those days, when everybody will be in spirituo-telegraphic rapport with every where!

The Philosophy of Life-Spiritualism-solves the mysterious problem. A guardian spirit of the son impressed the mother with the fact. To her it was a violent shock-a veritable reality. -ED, RELIGIO-PHILOSOPHICAL JOURNAL.

> From the Chicago Evening Post. SPIRITUALISM.

A Lay Sermon.

A cable dispatch from London on Wednesday disclosed the fact that Professor Crooks, Docfor Huggins and Sergeant Cox, three eminent English scholars, have at last resolved to enter upon a calm and fearless examination of the claims of the phenomena of Spiritualism, especially the phase of those phenomena that are manifested by the somewhat famous American now in Europe, Daniel D. Home.

This determination should be hailed with

warm approval by the thinking world. For some twenty years, now, the attitude of learned chemists, philosophers, and scholars generally, toward the development of this curious system which is called Spiritualism, has been simply disgraceful to science. Like common superstitious mortals, they have hesitated to cross what Ennemoser calls "the great ill-famed land of the marvellous;" when the principal purpose and mission of science is to demonstrate that there is no such realm within the sight of mortals. Compte is right when he predicates that all sublunary things are soluble in the crucible of the human brain, and that the realm of science has no horizon that can not be traversed. Called to the noblest mission under heaven, scientific men have sat down supinely in the presence of Spiritualism, turned their backs on it, and said, "We decline to investigate its claims, but we decide against the existence of the alleged phenomena on a priori grounds. It can not be that such things are not within the range of our own experience. That is all there is about it." Thus supreme science, when it should have been humble, has dogmatized; when it should have been alert and vigilant, has played the sluggard: when it should have been philosophical, has decided a grave question on the same grounds that Tycho Brahe decided that the earth was not spherical, and did not revolve around the sun. Meantime, Spiritualism, has gone on from strength to strength. Nothing is to be gained by underestimating the number of its adherents or the rate of its progress. During twenty years, it has grown faster than any other American sect. From its origin with three persons sitting around an eld table in Hydesville, N. Y., in 1848, it has grown to include millione, and is now sweeping over other countries like the wind. It has made tens of thousands of proselytes from every organized denomination, and has given little or nothing in return. It has scores of organs, audacious, aggressive, and even bitterly belligerent in their character. It has its lyceums

and trance-speakers in every ward of every city, and its open or secret circles in every country town. At every point of tangency with unbelievers, it is fiercely defiant, asking no quarter and giving none. And it numbers among its champions, not merely the ignorant and credulers but your large arms of intelligence. lous, but very large numbers of intelligent and educated people. Such a vigorous system as this, neither Science nor Christianity can afford either to ignore or despise. They must meet it upon its own ground and fight it manfully, or it

will have its own way. Thus far, its claims have generally been met by sneers, and by supercilious dogmatisings about "inherent improbability." Instead of going at an investigation open-eyed, scientific men have scouted clairvoyance, clairaudience, psychology, impressibility, and all the more novel claims of Spiritualism, with simply "poohpooh!" It is high time this puerile method was abandoned, for the pooh-pooh era has passed away forever. The claims of the rappers, tippers, slate writers, and spirit-seers must be met upon their merits. There is no doubt that a very large proportion—possibly a majority—of the strange manifestations put forth by mediums, are either forgeries or phantasies, resulting on the one hand from wanton deception on the part of the performer, and, on the other, from illusion and delusion on the part of the spectator. The human mind strongly tends to absorb the marvelous, and in its behalf to exaggerate what has thus been presented to the senses; and persons who fancy they are commissioned as telegraphic agents between the seen and unseen world—the land of bodies and the land of souls -must be subjected to an extraordinary and peculiar temptation to help the spirit messenger, and thus gratify the sitter and attest the genuineness of their missiou. Frances Power Cobb's "unconscious cerebration" may also account for some things now attributed to spirits.

But after these considerations have had their fall might and have accounted for all these

full weight, and have accounted for all they can -after we have subtracted the results of imposture, insanity, vertigo, hallucination, the odic iorce, hervous eccentricties, and all unexplored muscular action, there still remains a large residum of well attested facts to be accounted for, Of this statement no sane person can entertain a doubt, who has made a fearless, conscientious and faithful exploration of the field. It is no lenger sate to treat these facts with ridicule or with fliopant indifference. Such men as Judge Edmonds, Professor Hare, and Professor Denton, as well as hundreds of thousands who know nothing about science, testify that they have witnessed phenomena which they believed not to have been produced by the ordinary agencies with which they are familiar; and many of the crowned heads of Europe, whose guest he has been, have already borne witness to his having seen Home's body carried about the room without visible power, and his hand lying unhurt in a bed of burning coals. Are these men all mistaken? Or do they all conspire to affirm a lie? It either of these hypothesis be true, it certainly furnishes one of the most remarkable examples of erratic mentality that the history of the world has known. Or, on the other hand, if they are not mistaken, and tell the truth, it is high time that such men as Faraday and Sir David Brewster in England, and Pierce, Agassiz and Felton in our own country, got rid of their wretched and ignorant affectations, and went seriously at the work of enlightening the people. Professer Crooks, the chemist, Doctor Huggins, the astronomer, and Sergeant Cox, the advocate, believe they have already discovered the existence of a sensitive nerve atmosphere enveloping the medium. Very well; so far, so good. Now let them press on, and ascertain and demonstrate how intelligence reaches out its lever through this delicate envelope, and moves on persons and things beyond. To be told that "it is electricity" is no answer at all. It is plain that during the next century the most startling discoveries are to be made in the recondite realm of psychology -in the shadowy region of twilight just beyond the solid plane where science has hitherto set its feet. In disclosing the method of the action of mind on mind, and of mind on matter, and, if possible, in reaching beyond and demonstrating the palpable after-life, is science henceforth to find its most eligible field and its grandest achievements. And on the verge of this untrodden world thinking men have long been encamped, waiting impatiently for a competent exploration to begin.

-W. T. Bishop, Jr., of Harrisburgh, Pa., writes as follows: "Dr. Child spoke here on Sunday, with acceptance. The pictures continue to be drawn at Mr. Potts. There is a marked improvement since Mr. P. saw you. New colors, designs, and more speed are developed."

-An old lally followed up an Episcopal bishop as he travelled through his diocese, and was confirmed several times before she was detected. She wished the ordinance repeated, because she "had understood it was good for the rheumatism." -

-Dr. Franklin, when a child, found the long graces used by his father before and after meals, very tedions. One day, after the winter's provisions were salted, Benjamin said to his father, "I think, father, if you would say grace over the whole cask, once for all, it would be a vast saving of time."

-If you want to learn all about the growing state of Kansas, subscribe for the Kansas Advertiser published at Topeka, Kansas, by Ennis Piercy & Co., issued monthly, at 75 cents per year. It is invaluable to all who think of settling in Kansas, or who are investing their surplus funds in the lands of that promising country.

READ the advertisement of that most won derful work, Jesus of Nazareth.

The Rostrum.

THE LORD'S PRAYER,

A Escure by N. J. T. Brigham, Delivered at Harmonial Hall, Philadelphia, May 14th, 1871.

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

INVOCATION.

Oh, God, Thou who art the loving father of every spirit, help us to understand what Thou ast; help us to know something of that life of thine, so pure and changeless forever. Teach us, oh, God, that Thou art the spirit of all harmony and life. When we understand thy nature, we shall not need to call upon that nature for love, for as the earth answers the springtime with its leaves and blossoms, so shall we answer thy spirit with our gratitude and affection. Teach us that thou art our loving Father. -not a great overruling power so far from us that we can only speculate upon Thee. Teach us that Thou art not so far from us that we shall seek Thee long and vainly, and find Thee not. When we know that Thou art our Father, then can we approach Thee; then can we feel within our lives that love that shall make life itself a benediction. Teach us to understand Thee through all aspiration, and the inspiration of a thousand voices of intuition. Teach us to understand Thee so fully that there will be no room, no place in all our lives, to cherish feelings of wrong,—no place wherein can be developed the plants of bitterness and hate, for all life shall be full of justice and of kindness. Show us the unclouded face of Nature; help us to read the voices of the day and the midnight heavens, for thy love speaks to us through all these things; so shall we understand thee, and life shall be full of patience, and hope, and strength and earnest purpose, that will melt away in its shadowy outlines, until in the place It once (ccupied shall stand the bright spirit of Love. So shall we be full of understanding, and also of the blessings of peace forevermore.

LECTURE.

We will speak to you upon what has been called the "Lord's Prayer." It has been considered to be a model prayer, and men have taken it as such, and through every day are repeating it. Children's voices blend when night-time cometh, and they are singing to their unnecent repose, these words. In churches this is reverently read, and in our own hearth, its words come like lingering echoes from far-off days, but how many of us are there who have felt the spirit found in these words? How many of us have waited sentence by sentence until we know just what each one means,—just what it is worth?

Before we speak of its own deep worthiness, it is necessary—although we have spoken on the subject of prayer—to explain what we mean by it. Prayer to us is a means by which we fly above the level of earthly circumstances, until, in a purer atmosphere, our spirits are purified. Prayer is not anything that changes any nurpose of God; it is not anything that bends the Great Spirit nearer to us,—for should it do so it would prove him to be imperfect. We believe G d is changeless, and if we could drag him down, it would prove that there was a lack of wisdom, as well as strength; in the Great Father, and then his goodness, his wisdom, and

Although we believe that prayer never did, and never can, change a law of God, because these laws are perfect, yet we believe in the utility of prayer; we believe that it has a divinely-beautiful purpose; that it is like an angel of which we have read, that came down to trouble the waters of a certain pool, until they were filled with healing power, and all those who were diseased, by going down when the angels had troubled the waters, were cleansed from their diseases. So prayer brings an angel that troubles the pool of the human spirit, and purifies all its waters, and our souls are clothed up-

on with garments of purity and peace. Let any man or woman, in the midst of daily strife, in the bitterness and scorn that is so common in the conflicts of this world,-let any man think for a moment of his mother who has passed on to the spirit land-of her mild, pure face bending over him with tender, deep, beautiful, reproachful eyes, just such as looked upon him in the innocent days of his childhood; -in the storm of sin if for one moment you can bring into your imagination the picture of that angel mother's face, how soon will that storm pass away! So in all the storms of life, the thought that our father, our mother, or those who have loved us dearly, are looking down upon us, will bring peace to us, and through the influence of true prayer, in our spirits cometh the baptism of purification,-and in that wav we believe that prayer helps man,—it sweeps aside the clouds and lets in the sunshine. If we are weak and desire strength, that desire is a prayer. Every desire is a prayer, and every good and hely desire fans the fading embers in

our spirits, and we grow strong. While we are praying to be strong, we may feel about us the chains of some kind of bondage, and with every prayer there springs up a spontaneous effort to work out our salvation. and thus God through us is answering our prayers; so we lessen the distance between our souls and their highest ideal of goodness-which is God. We believe in this kind of prayer. It is a prayer without ceasing; and if we can thus pray without ceasing,—if all our good desires, and every right impulse, is of itself a prayer, then with this understanding, we are ready to go into the depths of our subject, The Lord's Prayer, and weigh it sentence by sentence, and see how much wisdom, beauty, and meaning lie in these words of Jesus of Nazareth. When men repeat them and do not stop to think what they mean, it always seems to us like rattling the dead husks, but when we try to know what the meaning is, it is like going beneath the husks, and finding the golden grain that is there, which was hidden from our sight. To begin with the words, "Our Father who art in Heaven." Now, in these words, "Our Father," there is a meaning that those who believe that Christ is separated from our natures cannot receive. Hs life, in certain respects. was like our lives, his nature more beautiful, divinely glited and harmonious, yet he was our brother, and bears the same relation to our spirits that the broad, deep, majestic river bears to the little stream that takes the same course and flows seaward, like itself. So in these two words, "Our Father," he expresses that which shows us there is no such distance between the teacher and the pupil as some have supposed. He had common trials and temptations, similar to those whose shade falls upon us, and he sends forth to the one great spirit these words: "Our Father." Then God is not afar off, nor a tyrant whose power is to be dreaded, whose wrath and vengeance we must constantly fear. He is not a Supreme Ruler, whose abiding place is beyond this earth, and who only at stated periods condescends to look over the affairs of men. He is not a king, a ruler who keeps us down, and tempts those who seek him, and who is atraid that men might build up a Tower of Babel, so

that they may get into heaven by some underhanded way. He is "Our Father," not as earth-

ly parents, who are short-sighted, and indulge their children to do that which is not good for them. They dare not bring a present shade of disappointment to the child; thus selfishness goes forth like a fog. and clouds and darkens the brightest sky. Perfect love always seeks for the highest good of its object. Jesus taught us that as earthly parents were willing to give good gifts to their children, far more so was our Father in Heaven to do so to his children,willing to aid them at all times. Even when he smites and chastens them, it is because he loves them. He chasters every son that he receives. He chastens all, therefore he receives We are called to work out our own salvation, with the understanding that we are not to bring God nearer to us, but to lift our souls nearer to God.

"Our Father who art in Heaven." What does that mean? One person says it means just this: Heaven is a place,—it is not on earth,—it is above the blue canopy of the sky. We know why this name was first applied to the sky. The ancients believed that above the earth was a solid firmament, and that this was illuminated by the stars which God had made for that purpose. This firmament was supposed to separate the waters above the earth from the waters be-neath, and they supposed that the windows of heaven were opened when it rained and the showers came down upon the earth So, from this idea they derived the term Heaven, and it was spoken of as the place of abode for the good spirits,—and the heavens were stretched out above the earth, as the dwelling-place of the Great Spirit. So he was spoken of in the olden times as dwelling in the heavens. There are men who think that God comes down to visit us occasionally; so in their prayers they ask him to visit his earthly vineyard and see how matters are prospering. When they re-peat the words of this prayer "Our Father who art in heaven," it seems to them like sending a telegraphic message to him from this earth,—to his far-off abode of bliss,—and inflaencing God.

We do not need to change these words, "Our Father who art in heaven." Jesus declared that "the kingdom of heaven is within you." He did not speak of a city whose paving-stones were made of gold. It there was any such place, and men went there, even the most pious of them, they would dig up the stones and sell

Jesus knew what he said when he declared that "the kingdom of heaven was within you;" that it was the result of goodness and virtue, and everything that is good and right. Can we not understand that part of his Sermon on the Mount: "Blessed are the pure in heart, for they shall see God." The pure in heart shall see God, because he is within all the elements of purity and goodness, and when these are in our spirits, the kingdom of heaven will be found there. On the surface of a river, when it is pure, there is a reflection of the heavens, but when it is covered over with any impurity, you can not see anything of this. So it is with the human soul; if discord and impurities are there you can not see God or heaven. It is not because he is far away,—it is because there can be no clear reflection, and such a soul can not see or understand him as "our Father who art in heaven." If we purify our souls, and take away all discord, all evil conditions, and bring peace and harmony, then in the purity of the soul we see God clearly reflected in the heavens. Then we are prepared for the next sentence, 'Hallowed be thy name; thy kingdom come, thy will be lone on earth as it is in heaven."

When man understands God, it will not be necessary to hallow his name, to receive his spirit with reverence, for these will come from an understanding of his nature. You do not have to take a little child and teach it to admire the white and red colors of the rose; the beauty of the flowers calls forth its admiration more than any words you can use. So when man understands God in his heart he hallows his name. He sees in his nature the wisdom, the justice, the kindness of that soul of infinite harmony, and from the height and depth of his nature, he feels the spirit of reverence and profound regard that hallows the name of our Father in heaven, and asks that "thy kingdom come, thy will be done."

We know many persons who have said this prayer almost every day of their lives, and yet it goes from their lips perfectly meaningless. It drops like empty husks, and there is not anything inside of it. Do they understand that when the Great Spirit of natural life gives the sunshine to the plants and flowers, it gives them a power to respond. So in our souls, when we realize this, we must respond. As John went forth, so must we, crying in the wilderness, "Prepare ye the way of the Lord, make straight his path, for the kingdon of heaven is at hand."

There is something more to do than merely to fold our hands, the very personification of re-

ligious indolence, and saying, "Thy kingdom

John saw the good time that was coming, and to-day the voices of spirits, embodied and disembodied, have taken up the cry, saying, Prepare ye the way." When man says in his heart the world ought to be better, it is a very bad kind of a world. It will not be made better by merely saying, "Thy kingdom come." There is a better way. The liberalists of the land, the great philanthropists, those who have given education to the ignorant, freedom to the bondman, those who are laboring for all re-forms, are saying in the right way, "Thy king-dom come." They are saying it with faith, because they are helping to bring it; they are the ones who are making the path straight—who are preparing the way of the Lord—and sooner or later they will be blessed with the coming of the kingdom of heaven. It is not for any of us to say there is nothing for us to do. We will look on at the great works of reformation and philanthropy that are going on in the world. How is the tallest building constructed? Brick upon brick, stone upon stone, timber after timber. and it rises, and when man looks at it in its magnificent splendor, he asks how it was constructed. Not alone the architect—the one who planned it—but every laborer, every hod-carrier. had his own work to do, and having done it, should have his own share of the praise. It is so as we are all helping to build the temple not made with hands, the temple of man's experience—man's wisdom. Let us remember that it is for each of us to say, "Thy kingdom come," and to say it actively by preparing the way, so that these who come after us may have the sunlight of truth on their paths.

Remember, then, always when you say, "Thy kingdom come," you are one who is to help bring it about, one who has a part to perform, a work to do in the great building. Then "Thy will be done on earth as it is done in heavundoubtedly this not only refers to the conditions of peace and happiness that are called heaven, but those higher planes of existence, where the disembodied spirits of men learn the excellence and wisdom of that country where the will of God is done more fully. These words bear a weight and meaning in themselves, and how many, think you, can say, when some great trial or temptation comes, "Thy will be done." Instead of going quickly to his work in the purpose of life, they pray to have their wishes granted; pray that God will aid their desires and bring them some coveted blessing. We know, for a certainty, that the most terrible curse that could fall upon the children of men. would come if the prayers of men were answered always. Oftlimes, that which is withheld from us, for which we most earnestly pray,

if it could come to us, would bring the greatest weights of misery upon us. When we repeat this prayer with our lips, let us feel it in our hearts, and know that when we have done all that we could do that seemed to be right, though our desires were an agratified, though our work was a failure, there was nothing more for us to do, we may know that "there is a destiny that shapes our ends, rough hew them as we will."

shapes our ends, rough hew them as we will."
We should then be prepared to say, "Not my will, but thine be done." We sometimes believe that we could shape our lives and sunshine, but it would be like one who takes a forest, and thinks he will care fir it and develop its most perfect life; so he keeps it where the sun can not fall upon it; in a conservatory where the air is warm; but the tree is not so perfect as it would be if it stood out on its own hill-side, where sunshine, and the rairs, and winds, may bring out its beauty and strength.

If we had only sunshine in our lives, we should never know what life meant. We need sorrow, just as the balloon needs ballast, and it is that which keeps us from going too high; it is that which keeps us from forgetting what we are, and it we really appreciate this, we can all say "Not my will but thing he done"

all say, "Not my will, but thine be done." Some say, "If there is any truth in Spiritualism, why is it that spirits permit those whom they profess to care for, to have so many sorrows, so many disappointments and trials? We answer, because they do not profess to be wiser than God. They know that disappointment and trials are necessary to round out our lives into harmony. These are the means of bringing out your strength. There is a path that is best for you to walk in, and side by side the spirits walk all the way, and they seek to bless you, and they can often do this in your trials and sorrows, more than in anything else, It is through these, that you often receive power to do right and triumph over wrong. Then you should say even in the midst of all sorrowful as well as joyful experiences, "Thy will be done on earth as it is done in heav n.

"Give us this day our daily bread." Some say here was a temporal, an earthly point in the prayer of Jesus. Perhaps this is true-still it has a deeper significance than that for us. Swedenborg believed that the Bible was a book of correspondencies. There is almost always one truth that underlies another,so this part of the prayer, "Give us this day our daily bread." We know that in order to keep up the physical vigor and health, it is necessary for the body to be fed daily. We can only do our work properly when thedemand for food is supplied. You may remember when the Children of Israel were fed with manna in the wilderness, it fell every day, that they could not gather any for the next day-it would not keep. Just in that way we believe that spirit-ual food must be gathered,—"Give us this day our daily bread." Men must breathe this prayer in their spirits. It is the prayer of the whole world. There are truths that feed man's intellect; every fact that is observed in the scientific world, becomes food to the mind. Men go out and study the stars, and measure their sizes and distances, and thus the world of science is built up, and the human mind is fed with its daily

It is just so with the world of religion. Man is always seeking for treasures, for spiritual truths, and is never satisfied for all time with any one truth that it may have received. The sectarian world has made a great mistake in supposing that God has given all the truth man nceded, or he intended him to have, eighteen hundred years ago; that he gave a reservoir in the Bible that man should always drink from; must always be satisfied. But man can not be. God has given him a nature that must have its daily bread. As God has not poured out all his sunshine in a day, so he will not pour out all his inspiration. He has not given all the light he has—even by night we have the starry splendor, and the silver crescent moon. So you require religious truthe,—spiritual revelation in accordance with your growth, according to the depth of understanding. Inspiration comes in answer to this spiritual prayer, "Give us this

day our daily bread." Then it continues, "Forgive us our trespasses as we forgive those who trespass against us." These words are plain enough for all to unders'and-" Forgive us our debts, as we forgive our debtors." This makes a man his own iudge, and it makes the God or good within us decide upon the question. The soul in uncharitableness, sometimes looks forth with feelings of denunciation upon others, saying, "How could one sin in that way?" Are you strong? Are you perfect when you denounce a brother or sister that has stepped aside, and fallen into error? Remember these words, "Forgive us our trespasses as we forgive those that trespass against us." When we will not forgive; when we are urjust, and uncharitable, we should write over the door of the chamber of the soul, Forgive us our debts as we forgive our debt ors." Such measure as we mete, we shall receive, and with such judgment as we give, we shall surely be judged; for when a person decides upon another, and the decision reflects upon that person a wrong, let him remember that others do the same, We believe this is what was meant by the saving, "Bear ye one another's burdens." We thus learn to understand our faults, our frailties, and by being forgiving to each other, we come to give just measure to others.

ure to others.

Then, "Lead us not into temptation." We do not believe that these words were directed to the Great Spirit, but they are words that are intended for our souls, to influence us in relation to our brothers and sisters. If we know the faults and weaknesses of our brothers and sisters, let us not expose them, but rather seek to conceal them from others, and, if possible, help them to overcome them. We will repeat a little incident that we know convered.

little incident that we know occurred. A certain man, who called himself a Christian, and who was very strict in observing the requirements of his own peculiar religious faith. and frequently repeated the "Lord's Prayer." This man honestly believed he was a Christian, and supposed that when he died the gates of the Celestial City would swing wide open to admit such a good man as he was. He had in his place the son of a poor widow. He paid him a very small compensation, just enough to keep, in the plainest manner, his mother, a lit-tle sister, and himself. He had lived with him sometime, and was always found to be honest, and careful with everything that was intrusted to him, and there had ofttimes been temptations in his way, which the child had resisted with great strength. This Christian was not a very profound believer in human honesty. He believed that every person would do wrong if they only had an opportunity. In order to prove that his theory was true, he resolved to give the most convenient opportunity to this poor little boy. The child was to sweep and dust the office in the morning. The man laid upon the table, among some papers that he knew the boy would be likely to arrange, a gold piece. He said to himself, "When the boy arranges this room to-morrow morning, he may take it. I will be very careful to ascertain that no per-son is there." When he went to the office in the morning, the gold pices was missing, and the man had the boy streeted, and the money being found upon him, he was punished. He appealed to the man, saying that his mother was sick and suffering for the necessities of life, but the rich man had nothing for him. Even the appeal could not change the feelings of the

man. He went home just before the sentence was to be given upon the poor little boy, and opened the Bible, as was his custom, and it happened that his eyes fell upon the words of this prayer, "Lead us not into temptation." Then between him and the words came the face of a little girl, one whose beautiful face had only looked upon him for a short time, when she taded as summer blossoms fade. She had stood by his side, and as he read from the pages of this holy book, and he had taught her to say this prayer, he saw in that tender, loving face a deep grief, and a reproachful look in those eyes. He closed the book, and rose up a changed person. He went to the mother of this poor boy, to see how it was with her. The morning was dark, the house was lone and cheerless. Since the child had been taken from this desolate home, the mother and a little babe were sick. He saw then what a terrible temptation this boy had in the hope that he might help them. Full of sorrow for his course, he had the boy released, and we think he learned a lesson from this passage in the prayer.

So, word by worl, and sentence by sentence, may we take this inspiration, and as we seek to do all we can to bring the kingdom of heaven upon earth, we shall be blessed and succeed therein, and learn that the path that leads to heaven is one of purity and peace.

From the Medium and Daybreak.

WHAT AND WHERE IS THE SPIRIT.

WORLD?

A Lecture delivered by Mrs. Emma Hardiage, at Cleveland Hall, London, on Sunday, June 25th, 1871.

INVOCATION.

Great Spirit, we thank thee for the sunlight, for the glorious beams of the majestic revelator that teaches us to explore thine earth, shows us its many beauties, unfolds to us its grandeur, lights up the faces of friends and kindred, and displays the wealth of thy love in the many-colored blossoms that thou hast planted for our enjoyment for our imitation—teaching us that in addition to all the goodness of use then hast added the luxury of beauty. For all this the smiling faces of humanity are a prayer of thankfulness, though their lips may be silent. But above all, we thank thee for for the sunlight of intellec'ual knowledge-for the beams that have dawned upon the beautiful, and taught us to read page after page of the magnificent gospel that thou hast prepared for our enlightenment—tor our education—our tuition; leading us step by step from the infancy of ignorance up to the manhord of that knowledge where we comprehend God the Spirit. And now we are in the dawning of a new day; the long night of superstition and bigotry has passed beyond us; from time to time the pale stars of prophecy, manifestations from the world of the hereafter, have gleamed through this night, but now those stars are faded in the broader, grander light of the sunbeams of spiritual knowledge. We stand in the grey of the morning, but already in the Eastern sky of thy goodness do we see, the arising beams that shall light us up to the mystery of spirit and to the mystery of God. Oh! the sunlight of this physical universe becomes darkness darkness visible—compared to the gloricus light of this promised day. Help us to read, to comprehend, and thoroughly to appreciate the illumination thou art showering upon us; and though we are still stumbling in rest content that it is thy hand that is guiding us for thou art a spirit. Thou, the Great I Am, dost teach us to comprehend the I Am within and the many that have passed before us into the mystery of the evermore.

We parted last Sabbath at the point where we spoke of the dwellers on the threshold of the world of spirits, and now what follows? There is, they tell us, above this earth, another degree, wonderfully fine and sublimated, invisible as all the spheres of spiritual life are to our mortal eyes, save in rare glimpses when the spirit-eye is opened; and the next, the nearest and the most intimately related to earth, called the third sphere, is that which gathers up the spirits of our little children, the broken flowers, the buds untimely nipped, the young, fresh, pure souls who for the wise purpose of the Infinite are permitted for a brief season to pass through this plane of earth, but pass on again, too pure, too precious to stay here; their growth and development is already perfected, and hence they are called to the higher life before the soil and stain of earth can touch the lustre of their pure spirits. How do they there dwell? They are met by epiritual fathers and mothers—those who have not known the joys of maternity and paternity on earth—those who have missed this knowledge-and all knowledge must be man's-he must undergo all experiences; and so this sphere is provided, first, for these bright broken buds, that they may learn of earth, that they may hover around the dwellings of home, and still perpetuate the sweet ties that bind them to the parent roof, and yet be received and cherished by loving spiritual parents, who supply to them the means of instruction and guidance, and to themselves the unfoldment of their parental natures, Many dark spirits are there learning humility kindness, love, and gentleness of these little children. You will see these wise little scholars of the infinite realms leading by the hand old-aged men and women who, in their earthly pride and their earthly selfishness, have not learned the first of life's lessons, which is that our life is dual and must be divided between ourselves and our neighbor. This is life's first lesson. Remember it, for it is the fundamental principle of spiritlife that until this lesson is learnt no spirit can ascend into glory, none can depart from earth, none can break the chain that binds them to this radimental existence. When the good Maser, the meek, the lowly Nazarene, proclaimed this one commandment as the fulfillment of all others, he spoke the grand central doctrine of eternity. Men have forgotten it. They have remembered His name, worshipped His church, built mighty altars, and endowed vast ecclesias tical systems in honor of His name. Had they remembered that one doctrine only, they would have been answered for ever and for evermore the prayer, "Lord, let Thy kingdom come." And so the first lesson of the kingdom is that which these precious little ones learn. We have all been told that which I repeat to-night, that death is the great transfiguration, and that from the moment when we cast off our mortal bodies, landscape, atmosphere, scenery, and surroundings are outwrought from within; hence these bright bodies of earth having no sin to outwork, no darkness to project, no images of crime or memories of wrong to disfigure, their spiritual bodies give forth nothing but light, sunlight, and bloom. Utterly innocent, utterly ignorant, they must yet learn of earth, but they bring their own atmosphere with them, and though they are in our chambers, and in our dwellings, though they sport with our mortal children, and flash before the eyes of our seers and clairyoyants. they preserve that glorious aura of apiritual landscape projected from their own purity which never leaves them, and therefore their land is all bloom, and all sunlight, all flowers. Their means of instruction is what we vaguely call on earth object teaching; as far as their eyes can behold the vista of creation, it is unfolded to them. The first lessons are those of love, so these they learn

in the parents' home. The next, those of ministering, and so they are taught to hover around the mortals on earth and whisper pure thoughts and holy monitions into their spirit-ears. The next, of wisdom, and so they are taught to be-hold as much of the unfolded glories of creation as their tender minds can comprehend. Happy are those that are permitted to teach in this bright world of beauty. Happy are those that in their loneliness, sorrow, and suffering—the childless mother, the lonely spinster, the forsaken old man whose children have passed away from him into the wide world, and left him a solitary waif on life's ccean—when, entering the bright portals of this third sphere, groups of tender creatures throng around them, calling forth from the locked-up wells of their hearts' love all the tender ministry that was crushed back upon a blighted nature on earth. These are the adults -these the little ones who inhabit the third

The fourth sphere is the sphere of wisdom,

The mighty master minds of all ages are gathered

up there; the noble, the great, the inventors, the

thinkers, the statesmen, the poets, painters, mu-siciaus, the myriads and myriads who, in all ages of the past, have disappeared through the misty gates of the unknown, and whom a world has mourned and lamented as another star quenched —a great light gone out. What are their employments now? The astronomer beholds the mighty plains of new firmaments unfolded to him, of inconceivable grandeur and vastness. The hemispheres that are now stretched before his eyes with all the gravitating lines that bind them together, become his field of study. The geologist beholds the mystery of life and all the wonders of its creation displayed to him, not in one earth, but in ten thousand millions. All the physical forces which constitute the realms of matter are open as books for study before the eyes of earth's naturalists, geologists, and those who have looked into the wondrous machinery of matter. The painter beholds the secret of light decomposed into the array of ten thousand million colors—beholds the great antetypes of spiritual thoughts carried out by the mind or the Infinite, and handed down through legions of ministering spirits until they are presented to the eyes of the painter and the sculptor. The pret embodies the various methods of language and communing between spirits and worlds of spirits in sweeter, holier, purer phrases than any known to man. All the unfinished problems of creation are repeated there; the links are gathered up, the broken threads are reunited and seen palpitating, quivering, stretching away through all eternity. The mystery of gravita-tion, the centres of forces, the correlation of all the forces that bear up swinging worlds in the gravitating arms of some mighty central system are here displayed, and though they stand on the edge of these vast realms where the mystery of the subtler fluid builds up a mighty wall m invisibility before their spirit-eyes, they do know that every fragment and atom of dustno matter whether on this earth or throughout the realms of eternity—is quivering with life; life is agitated by spirit, and hence these illimitable realms are teeming, throughng with spiritual life of an order higher and grander than the mind of mundane souls released from flesh can conceive of. They only know that from these vast central realms of force rays of light do emanate and return; they only know that from thence all force comes quivering like on obedient messenger sent out from the heart of God to put a cable round existence, and chain it to the pulse-heats of his own Almighty love. That is all they know. But remember that this sphere of knowledge is not heaven; it is only intellect-ual light. Here are visitants from distant and igher spheres; but those that belong to these spheres cannot descend from the n until they have learned another lesson—that lesson is, that the highest of all wisdom is love, and so the sphere of love is reckoned as the fifth sphere, or the one above the sphere of wisdom.

Intellectually speaking, there are many spirits who are wholly ignorant of the grandeur of creation—the wooders of space—the mysteries of being in the fifth, or love sphere. Taink back, some of you—think back upon those that have loved you so well; remember how they have toiled for you, think of how their dear hearts have planned for you joys, and ministry that you have only known the value of when they came no more. Think how ofttimes your house has been empty, the streets have been lonely, because some silent minister of great good has passed from your sight; think how we miss hese nameless martyrs of life that do toil so faithfully and so constantly, with very little wisdom, perhaps, with very little knowledge. You and I have seen them; we have seen many a p or, weary girl, with pale cheek, and faded lip, and eye already glazing with the film of death, who has stitched away life, and wasted its oil faster even than the oil of her fading lamp, to support some aged mother or an orphan little child dependent on her. She is in the fifth sphere. She is in the world of love; she is there with no knowledge, no intellect, no wisdom, a ministering angel, a being shining like the Man of sorrows, who taught no philosophy, instructed us in no science, gave us no cunning of art and sophistry of the schools, but taught only of that great, burning, tender love which wept for the sorrows of others, which bore the burdens of others, and cheerfully submitted himself to death to prove the truth of that divine teachng that God is love, heaven is love, and that the highest duty of man is love. These, friends, are inhabitants of the fifth sphere, and yet, in the wonderful providence of the Architect who has built up these realms of the hereafter, it would seem that we must learn life's lessons, we must all drink of the cup of knowledge to the full, we must all worship the God of love in his majesty as well as in his goodness; and so the spirits of this fifth sphere ofttimes descend to the ourth, to sit at the feet of the mighty masters of intellect and knowledge, and learn of them. Oh! the dear mothers—oh! the kind fathers—the loving companions, the tender friends that are gone! We may have lamented in life that they were not wise, not intellectual, not instructedthat they only knew how to love and how to labor. Fear not; in the arcades of eternity, all the glorious revealments of space are before the eyes of every spirit, and these tender and lovng ones will be perfected by the grand schools, colleges, and lyceums of the fourth sphere.

And when the spheres of love have drunk deep of the cup of wisdom, and when the spheres of wisdom have learned that the highest of all wisdom is love, and have entered the fifth spheres to love, and to bless, and to minister in kindness to others, then do they pass on to the sixth sphere, the sphere of intellectual control, where once again the Demosthenes of earth do preach with the burning inspiration of spiritual sunlight through thou ands of inspired rhetorical lips-where once again the masters of knowledge, with their kind, loving, benevolent hearts that wish to bless the earth, return to fire the brain with new inventions—to point the way to the distant regions of unknown contineuts—to proclaim the wonderful mysteries that God has locked up in the earth—to give us those monitions which so suddenly strike us with the force of intellectual knowledge and light; these are brought by the loving, and wise spirits of the sixth sphere, of that sphere to whom is en-trusted the concession to repeat their experience again on earth a thousandfold; and as they have sown the seed of love, and the seed of wisdom in the spheres half are done it below. in the spheres below, so does it bring forth a hundred and a thousand old by the inspirations that we receive from the spirit-world. We call them our inventions—we call them our thoughts.

-we call them our compositions. When we catch the cchees of some mighty strain-when we hear vibrating through the corridors of our brain some grand and noble pean, we write it down, and call it our composition; it is but the vibrations of the land of music—it is but the chiming of the spheres, world upon world, and as these vibrations reach us, we catch the faint cchoes, and thus do we make our shadow music in imitation of the realm of real music above. And so is it with all our gems of genius. We are not original creators; we are capable of all thoughts and all being, but we are endowed with these thoughts-we are endowed with this being, with this intellect; we derive it all from the great Fountain of Light, and that Fountain of L ght deigns to let down the cup of inspiration through the hands of his ministering angels. These ministering angels are the spirits

of the sixth sphere.

And there are others who, having performed their labors on earth—having bestowed up in this earth all the ministration that is entrusted to them-pass on and again become dwellers on the threshold. But this time they are dwellers on the threshold of those vast regions, those glorious realms of which we have spoken; where those do ascend that have overcome the world, where all of earthly knowledge and earthly duties are completed. Spirits who come to earth do tell us, like those spirits of the old Ohio woods, that they do behold with the eye of their spirits, open from time to time, tall, splendid angels, radiant and shining faces, glorious beings that seem to connect them with the realms of which they only dream, but of which they know no more than that shining rays of light come from these vast places and penetrate to their worlds. Toese are spirits of the seventh sphere, and here our revelations cease. It is enough for us to know that our planet is a small, a very small speck in these illimitable realms of space of which mighty suns are the inhabitants, and vast revolving satellites are the shadows. It is enough for us to know that all these are before us, that the mountains of progress are for our feet to tread, that the conditions are born here on this earth—born through just such love as makes your patient, toiling mother endure the waywardness and fretfulness of the unconscious infant, even as our Father bears with us, as our Almighty and unknown God holds us up, with our pride and our weakness, our folly and our ingratitude, and still leads us forward through trespass and disgrace, through penalties and suffering, from one glory to another, and per-mits us, in the midst of our earthly darkness, to read the shining pages of such revelations as these to cheer us on the way, and give us courage and consolation for life and its evils—to throw them all behind us, and to be assurred that whilst our feet are pressing this earthly sward we are pressing on so long as we are in the path of that duty which consists of a duty to ourselves and our neighbors-passing on to conceivable glories from which there is no retrogression-from which there is no turning back. And though we have to win every step of

the way, is it not worth the trial, is it not worth the battle, is it not worth the conflict? If I have been permitted, then, this night to open up before you but a few pages of this glorious gospel, let me close with a narration of a very brief picture that was presented to me, to show you and me why it only comes to us today. It was given to me, some years ago, to remark why so much of penury, sorrow, poverty, hunger, and want crowded upon the unfortunate inhabitants of the citles—why such distress and sorrow was theirs, when the islands and continents in the far-off realms even of this earth, full of beauty, full of food, had room for all, harvest grounds for all, wealth for all? I murmured because the providence of the All-Father had ures, and given this vast store of wealth, and room, and food, and land to all his starving creatures. And then it was given me to behold the curtains of four centuries rolled back, and perceive the vast continent of the New World then unknown. I beheld the glorious forests, the primeval woods laden with fruit, and well stored with food for man, beast, and bird; I beheld the gigantic rivers, a thousand miles long, teeming with the grand fisheries—the magnificent hunting-grounds untrodden by the foot of man -the beautiful bowers, the blossoms, the gorgeous sky above-the silent stars, the only watchers of the vast continent-and none to possess it but the wild beast of the forest or the wilder savage of the woods. And again I murmured, and again I compared the wealth and luxuriance of this wonderful New World with the suffering of the overcrowded cities of the Old, and vet another picture was open before me. I beheld the interior of this new world, the spiritual world which permeated it; and there I saw how busy were spiritual beings toiling to cultivate this land, how carefully they guarded and tended and disposed of the forces of nature to irrigate the ground. They were the ministers—the unseen, viewless, but constant ministers-who administered the machinery of creation, and were the engineers that were working the grand car of progress. They had been ministering in this fashion century after century; thousands of years before angelic beings had stored, and cultured, and planted that land; and again I murmured, Why such waste of effort? And now the curtain rose, and the misty forms of the future dawned upon me, first of the solitary pioneer and the lonely woodsman, and next of the earnest crowds that were obeying the silent voice of the Infinite, who, in the order of progress, had mapped out the line of creation, and the march of progress Westward. I saw them pressing over the roads of destiny on to the New England shores, and stretching away in vast irrigating tides of population into the forests that the angels had guarded, on to the plains that the angels had cultured, into the bowers and gardens, and gathering the blossoms that their kind hands had tended—to possess the mines that they had discovered and stored up with wealth and treasure—to possess the goods which were all and each marked and labelled in the laboratories of Creative Wisdom, and put aside until the fulness of time should come when man's hand was fit to receive them. I saw the guardian spirits of the ages whispering monitions into the ears of the pioneers, strength-ening their hands, sustaining them in toil and hardship, leading them forward to possession of their great estate in the New World. And this lesson was given me to show me how the brighter and better continent of the spiritual world had been guarded, cultured, tended, and planted with the blossoms of human souls—had

-Benevolence sees very little original or other sin in the world, but a great deal of error.

the land of the hereafter.

been prepared with all the love and wisdom of

the great creative providential Father against

the hour when the revelation was fit for man to

receive. That hour is the nineteenth century.

We stand in the dawning of this bright and

glorious morning, and it is now given us to know what the All-Father and his ministering spirits

have been doing. The land of our inheritance, the new world, has been revealed to us, and the

spirits of those that men have called dead are

the Columbuses that have sailed over the ocean

of death, pressed the shores of this spiritual con-

tinent, and now return to pour the treasures of

its knowledge and its beauty upon this starving,

ignorant, darkened, and material age of ours.

This is the scheme as it has been revealed to me,

and thus do I close the revelations that have

been permitted to us in a few brief glimpses of

From the Kenosha (Wis.) Telegraph. LITERARY.

The Bhagvat-Geeta.

The Mahabharat is a poem said to have been written about five thousand years, ago, and to consist of over a hundred thousand metrical stanzıs, giving the genealogy and general history of the house of Bhaurut, and relating more particularly the dissensions and wars of the two great branches of it called Knorons and Pandoos, The Pandoos had been banished from Hastenanoor, at that time the seat of Government of Hindostan, and, after a time, the exiles returned with a powerful army, to avenge their wrongs, and assert their pretentions to the empire by right of their father. The Braggat of Geeta opens here, and is an episode, "called The Greta of Bragyat, which is one of the names of Kreeshua. Ari on is represented as the favorite and pupil of Kreeshua, here taken for God himself, in his last Octar or descent to earth in mortal form." It is in the form of dialogues by Kreeshna and Arjoon, in eighteen lectures. It was translated from the Saus-kreet by Mr. Charles Wilkins, in 1784, and published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor General of India, Warren Hastings, E.q. An edition of only 261 copies was published by subscription at a very high price, in London, in 1785 The copy before us is a re-print from the London Edition, and is published by the Religio-Philosophical Publishing House, Chicago, S. S. Jones, Proprietor. It is a 12 mo. of 129 pages, paper and print fine, bound in embossed cloth, with gilt back. Price: \$125, postage 12 cents. We received the the book with compliments from S. S. Jones, and in return tender him thanks. We have been very much interested, in read-

ing, hastily, the Bhagvat Geeta. We had seen notices of it, and had read quotations from it before its republication, and when there were but few copies of it in the English language extent which had excited our envisely and extant, which had excited our curiosly and anxiety to read it; and, as it was written in. the oldest known language, the Sanskreet, or as is more usually written, Sanskrit or Sanscrit, and an extract from one of the oldest, and possibly the oldest, written work in the world, we became the more interested in reading it. And when we found that in ethical, moral, religious, and spiritual doctrines it anticipated much, and perhaps in some instances surpassed, Judaism and Christianity, we became deeply interested in it. It has been said that Kreeshna became incarnate, and was born of a virgin. And those who claim that history furnishes evidence of at least seven Saviors of the world, each of whom became incarnate, and was born of a virgin, reckon Kreeshna as among the seven. Kreeshna fully and clearly taught the doctrines of re-incarnation and immortality.

Those who were able to distract or abstract their minds from things of sense, and contemplate the Daity without regard to works or reward, and were in Kreeshna and he in them. would pass into eternal life without having to become re-incarnated. But those who could not, or did not, and died without doing so, would have to become re incarnated, and some would have to become again and again re-incarnated before they succeeded. And by learning devotion and spiritual application of soul. and laboring with all their might, they become purified of their off moes, and after many births, made perfect, and would at length go to the supreme abode.

Kreeshna thus taught the doctrine of immortality more clearly than it is taught in either the Old or New Testament, Aud, as the Bhag-yat Geeta, was written hundreds—thousands of years before either the Old or New Testamend. Kreeshna could not have been indebted to either for the doctrine of immortality. The only question which could arise in this respect is, whether the Bhagvat Geeta is what it protesses to be. And we believe that every one who has examined the subject, and is capable of coming to an intelligent conclusion, admits

It is generally claimed by believers in Judaism and Christianity, that people are indebted to the Bible—Old or New Testament, or both for all the knowledge they have of immortality. On the other hand, a few have claimed that all there is valuable in either Judaism or Christianity was obtained from Egypt or India. The burning of the Alexandrian library has done much to prevent the world from obtaining a knowledge of the history, literature, arts, science and religion of Egypt. It is thought, however, that investigations that are being made will lead to a knowledge of much of them. With Hindoostan it is different. Libraries still exist there, containing ancient works, and access may be had to them. And there are many learned Brahmans who can assist in translating and interpreting them. And if the essential doctrines of Judaism and Christianity were an ticipated and taught in Hindoostan long before either had an existence, the facts will soon be made known. On the other hand, if the Bhagvat Geeta is not an ancient work, it will fail to be received as such. The world will not long be kept in the dark or be deceived, but will ere long obtain a knowledge of the truth. And the truth of history, of literature, of science, of re-ligion, and of things spiritual, is what we should all desire, for it will make us free and wise unto salvation.

Letter from George Armstrong.

BROTHER JONES :- Sunday July 9th, a number of the friends of religious progress, met at Lamont school house, seven miles south east of Milford, and organized the Prairie Green Soci etv of Spiritualists, for the purpose of investigating and disseminating the truths of the spiritual philosophy. The following officers were elected for the ensuing year: President, George W. Good; Vice-President, J. W. Hudson; Secretary, George C. Armstrong; Treasurer, S. P. Hunter. Spiritualists in other portions of the country, are respectfully invited to cooperate with this society, and thus aid in bringing be-fore the people more generally lecturers and mediums. For a long time orthodoxy has had its own way—mostly berating Spiritualists, and misrepresenting and falsifying Spiritualism, and it is time for a hearing of the other side of the question, again. There are many who are tired of the old truths, who are seeking to free themselves from the thralldom of a theology, which has nothing better to give in answer to the important query, "If a man die shall he live again," than that, "The living know that they shall die but the dead know not anything, neither have they anymore a reward, for the memory of them is forgotten." Eccl. ix, 5. Whose souls are hungering for the spiritual food, which Spiritualism alone can give, and as we have received boun-tifully, let us give, "For it is more blessed to give than to receive." Milford, Ill.

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BY HUDSON TUTTLE. CONTENTS. I Introductory; II Career of the Christ Idea in Hindu-

stan and among other Races; III Prortecies of the & #vent of Jesus; IV Conception and Genealogy; V Birth of Jesus; VI John the Baptist-his relation to Jesus: VII The sermon on the Mount; VIII Miracles; IX sending forth the Apostles; X The fatal journey; X Burial and Resurrection; XII The Descent into Hell XIII The Gospels; XIV Resume of the Life and Chrracter of Jesus; XV Causes of the Extension of Christis nity; XVI The ultimate of the Christ-Idea.

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

CHICAGO, AUGUST 5, 1871.

A SEARCH AFTER GOD.

NUMBER L.

CAN GOD POSSESS AN ATTRIBUTE COMMON TO HUMANITY, IN AN INFINITE DEGREE?

It has been wisely said that the moment you define God, then you lose him. The definitions given in regard to this personage are so varied and conflicting, that any one can gain but little, If any, information in reference to him by perusing them. It is useless to seek for him amidst the scintillations of those master minds that have existed in the past, for the views entertained are so contradictory in character, and so little elaborated, that they would do nothing but embarrass and confuse. There are, then, no lights now burning that can so illuminate the world that Deity can be seen, his nature dis covered, and the character of his operations acknowledged. All is dark,-yea, impenetrable darkness on all sides! while the surging billows of superstition and ignorance render the night still more hideous! Is this condition of affairs always to remain? Will this darkness continue? Tell me, watchman, what of the night? No reason, no logic, no practical philosophy, nothing can flash forth an idea that will so illumine the world that God can be seen and recognized. He who can define Deity, must do so from actual knowledge, or not at all. What merit has your idea of God? Have you seen him, heard his voice or felt his influence? No! How can you define what exists only in the imagination? To prove the existence of a God, it must be done by language-simple words-and not by sight, hearing, or feeling.

1st. The feelings bear evidence that they have never sensed the existence of an Infinite

2d. The sense of hearing never recognized his voice, or even a whisper.

3d. The sight never detected his presence. Supposing you wished to prove the existence of a person in a very dark room; you would do it through the instrumentality of the eyes, ears, and sense of feeling, or the action of the mind, reasoning from analogy, etc. If all these means failed to detect him, you would conclude no person was present. In endeavoring to establish the existence of a God, all the senses fail us,—totally fail us,—and we can only use words to present him to the minds of the people. An idea of God, if expressed at all, must be from a human standpoint. We cannot step outside of ourselves in applying attributes to Deity. In defining him, we only enlarge certain attributes of humanity. In a previous article we alluded to that fact, and in this we desire to still further elaborate.

The idea, then, of a God must be expressed in language that mortals can understand. What right has any one to say that God is all-powerful, omniscient, and omnipresent, or, as Prof. Denton declares, is Infinite Good? If you apply the attributes of humanity to a God, what is he but an enlarged man? If you apply one thing, or one quality, or one condition, that man possesses, to God, you must all! If you say he is Infinite Good, you could as reasonably declare that he is Infinite Evil. Now, just look at the absurdity of forming a God out of human attributes! You only take certain traits of man's character or condition, and apply them to God! Man is good, hence, having language that you can comprehend, you say God is Infinite Good. Why not call him Infinite Evil? You say he is infinitely merciful. You enlarge the mercy and tender feelings of man and apply them to your God. But men can hate, murder, cause suffering, etc. One is just as much practiced as the other. Why not say God is an Infinite Hater? Again, in making, or defining your God, you extend your own attributes too far. You do not crystalize or form a being that can act. Why extend those attributes throughout all space? A being that fills immensity can not I things.

act only within himself,

In the formation or defining of God, human language and human attributes, the wise philosopher says, must be used. You say God possesses power, which is an attribute of man. Why not say he has an appetite, as well? Why stop with infinite power when we can as reasonably state that he has an infinite appetite? You must not stop, when you "make up" your God, with just such attributes as you deem fit to apply to him. There is a vile monster; his eyes gleam with hate and anger; a frown is on his countenance, and murder in his heart; his soul is a licenticus pool, full of all manner of unclean things; his conscience is perfectly calloused; he is a hard-hearted wretch-a demon of the lowest order; yet he is a man! By him stands an old veteran in the cause of reform; how brilliant his eyes, expressing the lofty emotions within his soul !-- and his countenance is all aglow with love for humanity. He constantly labors to benefit all, and his works of love can be seen on every side. Which of these men does your God resemble?

A God possessing any attribute of man is an impossibility! In seeking him, you do it through yourself. The moment you apply your own attributes to God, you destroy him effectually, for you limit him. If you say he has all power, we will declare emphatically that he has not, for we possess some power, in which event your God is not all-powerful.

A God to exist at all, and be infinite, must exist entirely independent of the attributes of man; and possess nothing in common with him? Prove this? Why if God possesses the characteristics of one, show me the person. You extend certain attributes to an infinite degree, and call them God. What man will you use? Is there a man in existence whose attributes you would be willing to extend to form a God? Tell me, pray. No! that man does not exist now, and never did exist, whose attributes you would be willing to enlarge and form a God therefrom. If no such a man in existence, how can you form a conception of that which does not exist? There is no one in existence possessing the attributes of God in a finite degree, and yet perfect in those attributes. How, then, are you going to form a conception of Deity when nothing exists to form a conception from? If you can form no conception of him, how will you define him?

To define God, and assign him attributes common to humanity, you must have those attributes actually in existence. How can you reason to show the nature of God, only from that which already exists? Why do you apply to him power as one of his attributes? Why stop there? Why not say that he is an infinite being, with passions to eat, drink, etc.? Reason to some effect, and if you wish to enlarge one of the attributes of man in your God, you must all.

It has been said hundreds of times, that the mind can not comprehend God. Then, how can language define him? Can the mind define that which it can not comprehend? As well describe a man you have never seen. If language can not define Deity, the mind comprehend him, the eye see him, the ear hear him, or the feelings sense him, where is your foundstion to rest when you endeavor to prove his ex-

If a God, then, the question now is, has he any of the attributes of humanity? If we es. tablish the fact that it is utterly impossible for him to possess any of the attributes common to humanity, we are doing away with an Infinite God. The idea of the existence of a God, originates from mystery and our own ignorance. The Negro who could construct his own rude hut alone, carrying stones to build its walls, in size in proportion to his strength, if transported to this country, and shown the stones in the Court House, would at once conclude that the man who built that must be as large as a mountain. We form a conception of God from our own surroundings and the circumstances of file. The Negro makes him a large man; but the various philosophers of the day have improved on that, simply enlarging the power, goodness, mercy, and intelligence to an infinite

Again, if God possesses the attributes of man, would he not be like him in his various acts? Would he not lie, commit murder, and steal occasionally? Wby, your mind would revolt at such an idea. Man does all those things, and he originated from this God, you claim! Where did he get the impulse to do these acts, if not from God? Did not the impulse to murder originate from him, the same as that which induces you to give alms to the beggar? Why not then say that God is both good and bad; forgiving and revengeful, the same as a man. But if he is Infinite Good, the same as Denton declares, there would be no room for the bad. If you make a God from a human stand-point, do n't select just such attributes of man as suit you, and apply them to him-but enlarge the whole man. To say that God is Infinite Good, is a meaningless term. If a Deity exists at all, you must look at him through your own senses, or grasp him with your own mind.

(To be continued.) Cheap Advertising.

"The Religio-Philosophical Journal advertises the Crucible as being 'short lived.' Thanks. Wonder if the thought is sired by a wish to that effect."—The Crucible.

The RELIGIO-PHILOSOPHICAL JOURNAL, has done no such thing. It is under no obligations to foretell coming events. It journalizes current and past events correctly when it considers the subject worthy and demanding notice.

The Search After God

Will terminate, we think, before it reaches the sixtieth number. We will in summing up, clearly and distinctly present the world with an Object, Element, Principle, or Quality of the Universe,—that which takes cognizance of all

move; from the very nature of things, he can | Henry Ward Beecher Studying Agriculture Under Difficulties.

Henry Ward Bercher finished his professional labors for the season last Sunday, and taking Greeley's "What I Know of Farming" in his carpet-bag, has gone to his country home at Peckskill for the summer. Mr. Beecher is quite as much of a poet as a theologian, which accounts for his selection of reading matter for vacation.—Titton's Golden Age.

Although we have had the the pleasure of perusing the Gelden Age for some time, and although we have often found articles therein which we did not believe were well stained with truth, we are inclined to accept the above quotation. Just think of it! this eminent divine rusticating among the hills and lawns of the country, with Horace Greeley's work, "What I Know of Farming," under his arm. We are somewhat acquainted with the author of this book, having had the pleasure of hearing him lecture at Crosby's Opera House in this city, where he waddled on to the stage, putting us in mind of an "overgrown babe." His lecture was good, and was thoroughly systemized and arranged previous to venturing before a highly critical audience.

In what condition will the illustrious civine of Plymouth church be after reading Greeley's agricultural works? Can be preach "Christ crucified" successfully after his mind has been occupied in digesting a treatise on turnips, cabbage (both early and late), beets (especially dead beats), drainage, onions (with and without scent), various kinds of grass, etc.? How will all this mix with the "fall of man," the transgression of Eve, the perfidy of the serpent, Job's boils, Jeremiah's Lamentations, Ezekiel's Prophesies, the Vicarious Atonement, the passage of the Egyptians out of Egypt and the vision of Daniel. Will he not become confused in preaching, after he reads one of Greelev's letters to an inquiring mind, which is as follows:

New York City, July 1st, 1871. DEAR TRYHARD: Sugar beets are an excellent fruit to raise. Plant the seeds early, covering them with the quality of sugar you desire to make. If you should desire to raise molasses, cover them with the sorghum, New Orleans, or Havana molasses—depending on the quality that you desire. Plant the seeds the first of April, and tap the trees the following spring, and you can obtain all the molasses you want.

Yours truly,

HORACE GREELEY. Will such teachings as that mix with old theology? Will not Beecher stock fall when the two assimilate? Really, Greeley's knowledge of agriculture is as popular as Beecher's religion, and when the two affiliate in the massive brain of the latter, we fear his mind will not correctly comprehend the beautiful teachings of Job, or the sublime utterances of Balaam's Ass. Beecher is eccentric, and to mix the eccentricities which he already has with Horace's, will make him still more so.

If Mr. Beecher had taken, in connection with this excellent treatise on agriculture, Greeley's last theological lecture, and read the two in connection, he would ere this have, been a fit sub. ject for the lunatic asylum. He can discuss the tariffs, protection for home manufactures, the Ku-Klux, but he is out of his element,—just as much as a fish is when out of water, - when he leaves the terrestrial or things sublunary, to discuss the celestial or things visionary. Really, these erratic notions of this eminent politician, his agricultural venture, and latterly his theological peregrinations, together with his aspirations for the Presidency, have rather muddled his mind, and he presents a strange appearance. Greeley the politician—the agriculturist and chemist-the theologian,-ah! not being right on the "God question," and fearing that he would be in favor of engrafting his mythical creature in the Constitution, he is not our candidate for President. We wait now with intense interest to see the effect of his agricultural work on the mind of Beecher. Perhaps he will on his return pray for the vegetable kingdom as well as the animal, but whether he will pray to Greeley's God, remains to be

Many years ago, it was quaintly stated that Beecher swore-uttered an oath, one common to a driver when trying to render a balky horse more tractable. A correspondent of one of the secular papers has been giving his acts of life a chemical examination, and bursts forth with: "People think it is dreadful in the worldly to use vulgar oaths, and shock their æsthetics. But when we see the Rev. Henry Ward skipround on the verge of profane expressions what can be said? If that eminent divine would look a little more closely after his own morals, he would not cut so many didos-let his sympathies run away with him-as if he, puny mortal, could alter the inflexible moralities. Is there no one enterprising enough to reform him? He keeps many a soul on a seesaw of doubt and confidence about him, hardly knowing where to locate him, instead of commanding unqualified respect, as a man of extraordinary talents should. Perhaps he has not tilled his own soil as he should have done is why he is now studying Greeley on agricul-

The remarks of a recent journal, that it would be 'worth going all the way to heaven for,' to see the city missionary who died of starvation meet Mr. Beecher with his \$20,000 salary, were much to the same point, so far as proving that Mr. Beecher would be none the worse for more humanity and less popularity.

Those who wish to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, as it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears, remittances should be made to square up in full, including the two weeks which the paper will be mailed the subscriber after such notice is given.

THE SHAKER, a monthly journal, filty cents per annum, G. A. Lomas, Shakers, Albany County, New Jersey.

Letter from Thomas Woodliff.

BROTHER JONES: S'iall I give you a detailed account of what I have lately passed through? But why trouble you with it? You are probably aware of the power of spirits. I am only known as a druggist, and cannot find any spirit to help me except one who took me to an insane asylum in this State, there to pass through an experience which would make a save man shudder. Why I was taken is still a mystery. I am known here as a quiet man, and I was forced to act like a madman. I was forced, you understand, to personate a maniac. So well was it done that I underwent an examination before two learned physicians, who gave testimony in court, and I was pronounced insane. You can form an idea of the process of pro-

nouncing judgment in such a case. This little farce being ended, I was then a raving maniac; but "there was method in the madness," To enumerate all the mad sayings, would be of no use, but I am aware of the manner and the effect of it all. In the asylum was also excited,-not violently, but more in a humorous strain. Thrown into a cell, on a stope floor, with little comfort, I assure you, I passed the night and day, and still another night. The scenes which I witnessed would make a sensitive person tremble, but the same power upheld me that forced me there. I was well enough, of course, but the physicians kept me three weeks, to see if a recurrence of mania would appear.

Being at home in my store now, I thought ! would drop you a line. You can make any use of this you may see fit.

Yours in hope of a happy life,

THOMAS WOODLIFF. Colfax, Cal.

Reply:-Your experience was doubtless severe. The superficial reasoner would pronounce it the result of a belief in spirit communion. In all ages of the world spirits have communed with mortals, Insanity has prevailed

in all ages. Spirit obsession has also been common with all people. Sometimes such obsession has been by intelligent spirits, who could, and did, give the world much light and knowledge. in regard to the future life; at other times ignorance on the part of the obsessing spirit, attending like ignorance on this plane of life, the result, as might well be expected, was persecution and death to the poor obsessed medium.

The morning of an age is now dawning in which intelligence prevails to a greater extent than in the past. Obsession is recognized as a species of spirit control, as common in the past as now, but not understood.

Spiritualism, so called, has enough intelligent men and women for its devotees, to look upon all such obsession as has in the past been denominated insanity, as intrusion by ignorant spirits, which exists by and in conformity with well-known laws upon the spiritual plane of life, and sufficiently known upon this to be effectually treated and cured.

In a few more years, the philosophy of spirit control will be so well understood and acknowledged, that the strait-jacket and cell will be entirely dispensed with. Healing mediums will then be resorted to as a mode of immediate and perfect relief in all such cases.

The obsessing spirit being, for the time, reincarnated in a physical form, can only be reached and expetled by another spirit, through a medium on the material plane of life.

The law of spirit control and power, heretofore a sealed book to mortals, is now rapidly being unscaled, and its beauty and excellence is becoming apparent to our understanding.

However severe the ordeal through which you have been compelled to pass, nevertheless. to you, and the world, it will add a chapter of benefits. There are mediums who give immediate relief in such cases.

We trust that these few remarks may elicit thought and provoke comment from thinkers.

Mrs. Laura Cuppy Smith.

It was our privilege, on Sunday, July 23rd, to listen to a touching, tender, and earnest soulappeal from this noble woman, in her lecture of that hour, based upon the scriptural account of "The Ten Lepers." She most elequently depicted the state of Christendom at the advent of Modern Spiritualism, showed how blank skepticism had spread its dark pall over the land -the churches gave no proof of immortality, but imposed a barren form of belief-doubt and despair had taken possession of the human soul-when twenty-three years ago, the spiritworld began this great and glorious work, which had converted thousands of Infidels through its ministry, and lifted to the rostrum the child of fifteen years, as in the case of Cora L. V. Scott, and poured the burning eloquence of this new inspiration into the hearts of men. She plead her cause (for no one can help seeing she has made it her cause) with all the heroism of a consecrated life, and bewailed in most touching earnestness, the apathy, indifference, carelessness, and selfishness of those thousands of nominal Spiritualists, who, having drank at these spiritual fountains, and been freed of the leprosy of skepticism, now fall back into their comfortable seats, pander to the demands of the dissenting world, and forget the great work for humanity.

She plead the cause of our speakers and mediums in words of very fire, showing how they had left all, choosing lives of self-sacrifice and martyrdom for the truths of this angel-ministry, and pointed her hearers to the fact that many of them did not own one inch of ground in this great land, or even the means to bury their cold bodies when the necessity comes !- and all this, in this land of wealth and prosperity! She almost tearfully begged all Spiritualist to forget their paltry difference, their unworthy divisions. and unite in this great work which has been put in our hands by the angeles. She pointed to the fact that while the sects were uniting, and against us, we had suffered these dissensions to estrange and divide. She believed that recent attempts to prevent the exercise of medium: ship, were a presage of what would surely come upon us in the future, and we would yet be forced to unite in self-defense, and to save us from persecution.

Mrs. Smith is one of the most chaste, earnest. and elequent of speakers—her elequence being not of the artificial kind, but deep, soulful, and

convincing. She is a speaker that must wear well. Her delivery is of that sort that it does not distract the mind [from that which is vital in her discourses, but carries with it the very essence of conviction, in that it confines in her own appearance all that she claims for this gospel of peace and good will to man. We are sure no society can afford to lose the faithful services of this devoted teacher, and we hope an effort will be made to push on our work with renewed enthusiasm.

"The World moves."

We are glad to chronicle the fact. Galileo

first discovered this, but was soon compelled to renounce the position he had so wisely taken. Notwithstanding science has fully established this peculiarity on the part of Mother Earth, there are fools even now extant, who would deny it-and not long since, we heard an eccentric, but "well to do" farmer, declare that such a "revolution on its axis" was an impossibility, as "all the water in yonder pond would be spilt when it got round on the other side." This theory on the part of scientific men, received a tirade of abuse, which, if the earth had been modest in turning round, would have resented the insult by stopping awhile. Thanks to her. however, "she still moves." All facts, however born, must be tried in the crucible; must receive a certain amount of vile condemnation. A fact connected with religion, or one which presents an idea antagonistic to orthodox theories and views, will not readily receive the attention of scientific men. Generally, scientific men are moral cowards. They cater to religion; take stock in the Vicarious Atonement, or desire to use the blood of the lamb for chemical purposes, on their characters. In England, however, three scientific men have stepped forth, and with implements of investigation, are determined to test the character of the manifestations. One, Mr. Crookes, is a practical chemist, and is aided by Dr. Huggins, the emiinent astronomer. The former, with his crucible, will be able to tell whether they belong to things terrestrial or sublunary, while the latter, accustomed to peering among the stars, can decide whether the phase of manifestation have & celestial origin. We patiently wait for the report of these scientific gentlemen. Perhaps like Professor Hare, they will come forth full-fledged Spiritualists, and will astonish the world by the announcement of the fact.

In this investigation, these scientific men expect to be able to prove, no doubt, that there is a "nerve atmosphere" surrounding each person, which, influenced by the mind, enables Home to accomplish all his wonderful feats.

Mediums in Chicago.

MRS. LORD, that truly celebrated medium for physical manifestations, holds scances, and is convincing many of the truth of spirit communion. Every one who can make it convenient, should visit her seances.

Mrs. A. H. Robinson, 148 Fourth Avenue, gives daily evidence of the presence of spirits. to aid business men with advice, which leads to success in legitimate business enterprises.

Her powers as a successful medium in various phases are unsurpassed. Thousands in all sections of the country, are being cured of the various ills that flesh is heir to, by the most simple remedies, prescribed by her while holding a lock of the sick person's hair, without her ever seeing the patient.

Full direction for sending to her for a diagnosis and prescription, will be found in this paper.

THE BANGS CHILDREN have suspended their

seances until cooler weather. CHARLES H. READ, a splendid physical me-

dium, is now holding seances in Wisconsin, DR. McFADDEN holds seances every evening, at 343 West Madison Street. He is like many other mediums, especially queer. But so far as our knowledge goes, he gives all who attend his seances, their money's worth. He is worth calling on for the oddity of the thing. In saying this of his seances, we mean no disrespect for his phase of mediumship. It is the right phase in the right place. Our spirit friends know their own business, and use medi-

ums fitted to accomplish the object. There are many other very excellent mediums, of different phases, whose adddesses will be found in the Medium's Register, for Chicago.

A Spirit Artist.

Bro. N. B. Starr, of Port Huron, Michigan, made us a traternal call a few days since. He is looking remarkably well for a man of his age—sixty-seven years.

Mr. Starr was developed as a spirit-artist eight years since. During that time, he has been controlled by eminent artists in spirit-life, to execute hundreds of portraits of spirits, which have been recognized by friends, and a very great number of landscape paintings. We have labored with Bro Starr during the last year or two. trying to induce him to locate at this great and growing spiritual center-Chicago; and it it is with pleasure that we announce, that it is probable that he will do so at no very remote time.

Compensation for Kindness.

A few days since, a good Spiritualist, acting in good faith, sent us a letter for publication, which we published in our last issue. extolling a lecturer (not a Spiritualist) who had visited his town, and given a discourse on " Free Moral Agency Doctrine." Now we learn that the said lecturer spares no pains, in public and private, to traduce the character of mediums and Spiritualists !

We with pleasure publish communications from our friends, but we respectfully ask them to be cautious in their laudations of men of the stamp referred to. Our paper is the friend of mediums, and will not knowingly lend its columns to praise their traducers.

Letter from Mrs. A. Le Flora Hill.

ED. JOURNAL :- We do not wish to part with the paper-like to read the articles it contains, but do not endorse the "Search after God." We would do not endorse the "Search after God." We would have liked that if Mr. Francis had found some kind of a God. But I think he is not going to do it. It is a most dreadful thought, to me, at least, that there is no God to aid this world of toiling, suffering mortals. As I understand it, Sphitualism teaches us that the bid can come back, as well as the good spirits, and that we are all more or less subject to the different influences of these spirits. If so, there seems to be a great necessity for a God. The testimony of spirits does not agree with regard to this sniject,—some saying there is a wise and loving Father, whom we should worship, and others, like Mr. Francis' spirit guides, seem to laugh at the idea of there being one.

Mr. Jones, how are we to reconcile these discrep-Mr. Jones, how are we to reconcile these discrepancies? We, that is, my husband and self, believe in the beautiful Harmoniai Philosophy, but are only beginners in the faith,—only lately having the satisfaction of witnessing spiritual manifestations. How do we know that Mr. Francis' guide is infailible? Mr. Jones, please answer these few questions, and in the meantime, I hope Mr. Francis will find a God, for I think this world needs one. MRS. A. LE FLORA HILL.

Eden Prairie, Minn.

REPLY: As the magnet is attracted by, and subject to, the loadstone, so we mortals are attracted and subject to the Great Positive Mind —the Infinite Father.

The nature of matter and the nature of mind are but little apprehended by the finite intellect of man.

God and Nature-matter and mind are onethat is to say, there is one eternal, omnipotent substance, which is Love,—that has a real existence; its minimum is matter, its mediate, or intermediate is mind, and its maximum is God! The higher comprehends the lower, and infiltrates itself into every molicular atom and monad in existence! So an intelligent spirit taught us in our early investigations into the philosophy of life—Spiritualism.

While we can not fully comprehend that which is illimitable and boundless, yet our conception of the idea advanced is sufficiently definite to awaken in our mirds a realization of a loving Infinitude, of which we are integral partsand as a member of ourself is loved and cared for by self, so we feel that we are loved and cared for by the GREAT POSITIVE MIND of the Universe-God. This thought awakens in us the spirit of love and adoration for all beings, as

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul." -[ED. JOURNAL.

Dr. Dake.

The Analytical Healer, Dr. Dake, is now operating in Michigan, and for a few weeks, can be consulted at the Everett House, East Saginaw. A rare opportunity for invalids in that

That bothereome habit of using tobacco, can be effectually cured by using Mrs. Robinson's Tobacco Antidote, according to directions.

For sale at this office. See advertisement in another column.

The first page of the JOHENAL confeins interesting extracts, showing which way the "wind blows,"

There will be a three day's meeting of Spiritualists at Bethany, Mo., commencing on the 29th of September, and closing on Sunday, October 1st.

We have two able lectures,—one from Dr. Underhill, the other from Mrs. J. H. Stillman Severance, that will appear soon.

LITERARY.

The American Odd Fellow, for July, comes to us under new and more invorable auspices. Orange Judd, whose name is synonymous with success, has assumed an active interest in its publication. This magazine, which has always been a favorite with us, will now become still more attractive, and should be read by all members of the order. it also possesses genuine value as a family magazine. Published by the A. O. F. Association, New York

A Few Thoughts For a Young Man. By Horace Mann. Boston: Horace B. Fuller, Publisher.

Chicago: S. C. Griggs & Co. This delightful little book was in very great demand years ago, over twenty thousand having been sold when first published, and there has always been a demand for it. Mr. Fuller has got out an edition which does credit to himself as a publish-

Historic Americans, By Theodore Parker. Boston: Horace B. Fuller. Chicago : S. C. Griggs & Co. Theodore Parker, the varied and profound scholar and elequent pulpit and platform orator, was the object of intense hatred and abject fear on the part of the orthodox ministers and their bigoted followers in the city of Boston, who dreaded the power of his great intellect, the influence of his noble life, and united their entire strength to kill him, and finally succeeded in their object. They could not have done it surer or more certain had they assassinated him on the street. They drove him to a foreign country in search of that health and vigor which would once more estable him to stand up in their midst and combat them as effectnally and manfully as in his better days. But alac, the venomous shaits of hatred and malice had sunk so deep into his sensitive nature that even the sunny skies and balmy air of beautiful Italy could not restore his exhausted constitution. His beautilul spirit freed itself from the worn-out mortal form, and found its peers in a more congenial clime on the other side of life, where, we have no doubt, he is happy, and from whence he is to-day influencing for good those he left bekind, many of whom are beginning to appreciate his noble qualities, and listen to his teachings. His name is gradually occupying that high place in American literature which of right belongs to his great genius. The book before us contains lectures on Franklin, Washington, John Adams and Thomas Jefferson. The lectures are a very valuable addition to our historical biographies, and will be fully appreciated by the readers of the Journal, and by all who do not allow their bigoted religious prejudices to warp

their judgment of the author. The Journal of Speculative Philosophy, published quarterly at St. Louis, Mo., is intended as a vehicle for such translations, commentaries, and original articles as will best promote the interests of Speculative Philosophy in all its departments. The number for July is replete with solid matter that can feed the reflective mind. Two dollars per annum. Wm. T. Harris, box 2398, St. Louis, Mo.,

We are in want of dues for the Journal. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

-Read "JESUS OF NAZARETH."

Philadelphia Department.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 634 Raco etreet, Philadelphia.

HARRISBURG, PA.

The Potts Family-Dr. Barr, Dr. Fahnestock, and J. J. Reilly.

On the 15th and 16th of July, we lectured in the hall of our good brother, Dr. Barr. We are sorry to say that this indefatigable laborer was quite unwell, so that he could not be out in the evening. We had our young friend, J. Jefferson Reilly, a test medium, with us. On Saturday evening, a good and attentive audience assembled to hear us talk on the

question, "What is Spiritualism?" On this occasion we spoke for ourselves, claiming that all that related to man's spiritual nature in the past, the present, or the future, belongs rightfully to Spiritualism; that ail that is good, and true, and valuable, in the religions that have existed in the world, is of this character; that Spiritualism is a great system of eclecticism, gathering all the good of the past avstems, and adding something to these that is more comprehensive, universal, and far-reaching, than any system that has ever existed in the world, being not only adapted to the entire man, but to all conditions of humanity, and hence its great and unprecedented popularity. Meeting as it does the demands of humanity, we predicted that it was to be the religion of the world; that it would absorb the good of all forms of religion, and infuse such vitality into them, as to enable them to throw off all the husks and superficialities that have gathered around them.

At the close of our lecture, the spirit of John Pierpont spoke elequently through our young friend, Reilly. Patrick Ocer also came and spoke a few words through his medium, Andrew Potts.

On Sunday morning, we visited the rooms of our excellent friend and brother, Joseph Potts, and were much interested in seeing the wonders there. We counted over twenty pictures of various sizes hung upon the walls of the room. Quite a number of friends came in, among them Dr. Fahnestock and Dr Orr. These pictures are very unique and original, and as Mr. Potts remarked, "They show one thing, that spirits are no more perfect in their artistic skill than

Nearly all the pictures now there, have been produced entirely by spirits out of the form, without the aid of mortals, except to supply the

paper on which they are drawn. During the morning, we were invited, with Dr. Fahnesteck and others, to an upper room, where the drawings are now made. On the bed we saw a large roll of paper about ten yards long. When this was opened, we discovered at the end that had been rolled in, three very curious and interesting pictures, — we think the best executed of any that we bave seen. They had been drawn, apparently with the paper rolled up. There was another picture commenced at the outer end.

On returning to the lower room, we witnessed a number of experiments by Dr. Fahnestock upon the mediums present, and were our-selves subjected to these. We gave a communication from Dr. Hare, on the subject of the "Will," which he declared to be the nearest omnipotence of anything he had yet discovered. He stated that the power of the will depended in a great measure upon the number of faculties which co-operated in the action. A single faculty alone, produced an impulse, generally brief and inefficient; well arranged co-operation of the faculties, produced a powerful and continued action of the will.

He congratulated our friend, Dr. Fahnestock. uron the great work he was doing, of disabusing the beautiful science of Somnambulism many of the crudities and superstitions which had been thrown around by ignorant and superstitious persons, and often fostered and encouraged by the more intelligent, who have attempted to explain its marvels to the world. We feel deeply indebted to the Doctor for his suggestion in our own case, having been suffering the greater part of the time for three and a half years with our poisoned hand, except when under the influence of spirits, and in

a partially somnambulic state.

He assured us that we could throw off all the influence except in that hand, and leave it in a state of unconsciousness. We did this, and for more than a week have been exempt from pain. although the hand still remains swollen and inflamed. We shall have something more to say upon this subject in a review of the Doctor's

Patrick Ocer came, and gave some curious manifestations of his power to move physical bodies. On Saturday evening he said we would find something in our hat this morning. Buttons were flying around the room in a very singular manner; at least a dozen were found in different places. We found two in our hat. Four or five were placed in different parts of Mr. Reilly's clothing, sometimes in the seams of his coat, where there was no opening by which they could be taken out; two were brought home in that way. One was seen flying across the room, and then lodged under a metal plate that was screwed on to hold the cord of the window curtain. This was forced under here, so that it required considerable power with a knife to push it out. A ten cent note was found in the hat of a gentleman present.

We think our readers will be interested in the following

HISTORY OF THESE MEDIUMS;

William and Andrew Potts are twin sons of Joseph and Eliza Potts,—the latter deceased about four years ago. They were born in York County, Pennsylvania, in January, 1840. They were bright and healthy children. At the time they were about fourteen years old, the parents heard of Spiritualism, and very wisely did what every family should do, held

The boys were soon developed as mediums. first by tipping the table, and afterward in various other ways. Andrew was treated physically, and some very strange phenomena occurred about him. They held their circles regularly up to the time of the war, when they were suspended for a time. Since then, they have been held regularly.

circles at their house.

William saw and predicted many events during the war. He saw printed letters which he could read. Neither of the boys have had

much education. About two years since, William's hand was moved to draw pictures with a pencil, and in August, 1870, the spirits commenced drawing in the house, without his presence or assistance. A large picture, which was presented to us in September last, was commenced by William's hand, and finished by the spirits. At this time they required pencils, and seemed to prefer having them sharpened for them. The paper was tacked upon the wall, or laid on a table or the floor, and the room was locked, and

the father was requested to keep the key, and to enter the room several times a day. William and Andrew were working at their trade,

that of carpenters. Since about the first of October, 1870, the spirits have dispensed with pencils altogether, and now they make drawings, with four or five shades of color, and all that is necessary, is to place paper in the room. They say that they obtain the colors from the atmosphere. The pictures are not remarkably artistic; they are very peculiar, and when examined with a magnifying glass, appear to be done rather by dots

They have made a number of portraits of members of the family, and others, some of which have been recognized. The best portrait we saw, was that of Mr. Legrist, who is said to be the artist. There is considerable writing on some of the pictures, which is more euphonious than correct. One of the pictures was, by request, placed in a frame, and covered with a plate of glass, since which, it has been altered considerably, and improved.

Of late the directions have been to get a large

roll of paper, and lay it upon a bed in the third story room. This is the roll we referred to above. Several pictures have been taken off of the original piece, which was twelve yards long. Fifty or more of these pictures have been drawn. They are of various sizes—some much more elaborate than others. There seems to be an improvement in the work as it progresses. Sometimes the spirits seem to be dissatisfied with the picture, and they have the power of removing it from the paper, either in part or en-tirely. Scarcely a day passes without some-thing being done, though sometimes they work

much more rapidly than at others.

Brother E. V. Wilson and F. B. Dowd have visited these rooms. We have a picture which we shall be glad to show to any of the friends. Andrew's mediumship is of entirely a different character. During the past two years he has been very much influenced by a spirit named Patrick Ocer, a genial and witty Irishman who was killed upon the railroad, near Harrisburg. We cannot detail many of the very remarkable phenomena, some of which Brother Doctor Bar has published from time to time in the local papers and in this journal, giving accounts of some of the startling occurrences that have taken place through this influence. An interesting volume might be made, and we trust the Doctor will prepare this for publication, as it will be a valuable addition to our literature, and furnish important facts in the history of this great movement.

Among the first startling phenomens, was the bringing of money, and dropping is upon the table in the circle at mother Hopkin's; since that the finding of many articles, that had been buried, by spirite, some of them a very long time. Andrew made a very brief, we might well say flying, visit to England and Ireland, while under the influence of this spirit. When under this influence, his voice and features are changed, and the power of moving physical bodies in the presence of this medium, is exhibited almost all

The father, Joseph Potts, a niece Lucinda Potts, and these boys, live together in very plain style, and every one must be impressed with the candor and honesty of the whole fam-

In the afternoon, we held a large public circle, at which Mr. Reilly was entranced, and after a short address on the general subject of Spiritualism, "Ocean" came and gave several tests.
It was excessively warm, and the conditions were not very favorable. In the evening a violent storm reduced our audience, yet it was an attentive one. Dr. Hare took up the theme on which we had spoken on the previous evening, and gave some practical and valuable suggestions in regard to Spiritualism, and what it had done for him in this life, and in his present condition. He declared that it was of the highest importance for each one to ask themselves, what Spiritualism is doing for them? To know that every step they make in the unfoldment of their higher nature, would open to them still grander and more glorious fields of truth.

He stated that the value of Spiritualism was not realized, till they had entered the other life, and then when it was too late; there were often regrets for lost opportunities, and many were compelled to labor to finish up the work that had been left undone on earth.

We have not room here even for a synopsis of his able and elequent appeal. We never felt more fully conscious of spirit influence, than upon this occasion; and we can speak as freely of this discourse, which we listened to with pleasure and profit, as though it had been given through another organism.

At the close of the lecture, Mr. Reilly was again entranced, and Father Pierpont uttered some very radical and wholesome truths, and then 'Ocean" came and gave a benediction.

Four o'clock the next morning we were at home.

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Medical, Clairvoyant, and Healing Medium. Parties at a distance examined by lock of hair. Price, \$1.00. Prescriptions, \$1.00. Magnetic Remedies sent to all parts of the country. Address Mrs. E. C. Manifold, P. O. Box 1024, country. Add Rockford, III.

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ping, and are constantly sending work to all parts of the N. KINNEY.

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NOTICE OF MEETINGS.

Ohio State Association of Spiritualists.

This Association will hold its Fifth Annual Convention, on the first Saturday and Sunday of September next, in Roberts Hall, Milan, Ohio, commencing at 11 o'clock, A. M. Each local society, and children's progressive lyceum is entitled to four delegates and two additional for each flity members or fraction over the first fifty.

Important business will come before the convention, and every society and lyceum in the State is carnestly requested to send a full delegation.

The well-known and tried hospitality of the Milan Society is extended to all delegates, who will be provided with homes as far as possible. Eminent speakers are expected, who will be duly announced, and a cordial invitation is extended to all speakers and mediums, to all Spiritua lists and liberalists to meet and renew their strength at this annual

Milan is situated three miles from Norwalk, on the Lake Shore R. R., and all trains are met by the Milan backs. HUDSON TUTTLE, President.

GEO. W. WILSON, Rec. Secretary. EMMA TUTTLE, Cor. Secretary.

Mason and Dixon's Line Camp Meeting.

There will be a Grand Camp Meeting of Spiritualists at Havre de Grace, Maryland, commencing at two o'clock, in the afternoon of Wednesday, August 23d, and continuing over Sunday.

It is designed to make this camp meeting the grandest convention of Spiritualists ever held in the world. Good speakers, test and physical mediums, will be in attendance and no pains will be spared to make this the most interesting, instructive, and harmonions gathering in the world.

On Friday, the third day of the meeting, there will be an exhibition of the Children's Progressive Lyceum, in all its workings. This exhibition will be participated in by several lyceums. Lyceums from every locality throughout the United States are invited to attend and take a part. The Philadelphia Wilmington and Baltimore Railroad Company, have agreed to carry pasengers to and from the camp meeting at reduced rates.

Come one, come all, bring your tents, blankets, and provisions, and let us have a time long to be remembered. For particulars address Moses Hull, or James Frisk, Baltimore; A. P. McCombs, Havre de Grace; or H. T. Child, M. D., 634 Race St., Philadelphia.

Grove Meetings in Wisconsin.

At Geneva, Aug. 12th and 13th, Saturday and Sunday. At Oakfield, Saturday and Sunday, Aug. 19th and 29th. At Reidsburg, Saturday and Sunday, Sept. 2d and 3d. J. O. Barrett, State missionary, and Mrs. Mattle Hulett Parry will be present at all these meetings. Dr. E. C. Dunn will be present at the meetings in Oak-field and Beaver Dam.

Obituary.

Passed on to spirit-life, Sunday evening, July 23d, Dr. R. W. Carpenter, of this city, in the 49th year of

All Sabbath day as the church bells were tolling, he was slowly and surely crossing the Great River, on, on to the shining shore beyond; and as the last rays of the setting sun stole into the spartment, they rested like a glory on his noble brow-shrine from which the spirit had just departed.

It had fallen to his lot to suffer great pain and bodily anguish, and often during hours of distress has the agonizing prayer burst from his lips, "Oh, my Father,

let this cup pass!" Every pang was borne with patience and fortitude, cheered by a faith which points to a bright future after

the struggles of earth-life. Dr. Carpenter was an enthusiast in the cause of Music, and 't was fitting the summons should come while listening to harmonious strains, that his soul might be borne in its upward flight on the wings of celestial melody. Every evening during his sickness, his heart was cheered by music, evoked by the rare powers of his beloved daughter Blanche, and as piece after piece was given, she always closed, by his re-

quest, by playing Beethoven's "Sonata Pathetique." Wherever music is cherished, will his name be a household word, for he achieved more to make the Reed organ a success than any other man in the whole country. His inventions, the Vox Humana Trepulo, and La Campanella, are unsurpassed in beauty and expression, and have created a new era in the history of Reed organs. Henceforth all music will have for us a new significance, for we shall feel the highest and holfest emanate from him.

As his wife. I can bear willing testimony to his remarkable purity of character, h s kind, loving regard and thoughtful solicitude, which I feel is not withdrawn by the change called death, but will ever be extended to us below.

Only recently a convert to the beautiful philosophy of Spiritualism, it was a source of infinite consolation to him during his hours of illuess, and was a faith especially suited to his pure spiritual nature, and is now of inestimable value to his friends left here, who know

his love shall never be a ltered-that still the protecting care will constantly be thrown around them. It was his lot to pass away smid kind friends, at the residence of his son-in-law, Mr. L. P. Dodge, of Chicago, surrounded by ministrations of affection and love. The soul of harmony and song were developed in him in a remarkable degree, and his improvisations on the Reed organ were at times wonderful, and haunted the memory. Never was performer more completely "en rapport" with instrument; and even now when the notes of his beloved organ is touched, we shall feel his spirit communing with us through the medium of his

ORGAN VESPERS. Soul of my soul-my joy-my tears! I tune thy strings for mortal ears. O breathe once more a strain divine Through thy soft notes, O harp of mine! Bending I list to music soft, Sounds waited from thy home aloft! Not half their glories can my thoughts control; When shall they hear the immortal anthems roll?

favorite instrument.

Afar from man, yet near to thee, O God, the source of harmony! O lift the veil that darkly lies, Hiding their holies from these eyes!

SPIRIT PHOTOGRAPHS.

Madison Doherty, having severed his connection with A. D. Willis, at Chicago, has opened a Gallery, at Indianapolis. Indiana, where he will sit for spirit pictures. Parties at a distance wishing these pictures can get the

same result as if present, by inclosing a lock of hair, a picture, and the fee of three dollars, and post office stamp, stating the day and hour they wish a trial. Money refunded if no result is obtained.

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graph, lock of hair, whether married or single, send to any person a correct delineation of character, with leading events in the past and future life, for one dollar. Advice concerning business, two dollars. Written communications from friends in spirit life, two dollars. Satisfaction guaranteed. Instructions for mediumistic development, one dollar. Address, Taunton, Mass.

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

Dr. Abba Lord Palmer.

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will surely cure. Can trace stolen property, tell the past, present and future

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Diagnosis of disease, with prescription, \$2.00. Commu-

nications from spirit friends, \$3.00. Delineation of charac-

Mrs. Rozinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the na ture of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essen 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 a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases,

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

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

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

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Dr. P. T. Johnson examines diseases by receiving lock of hair, name, and age, stating sex,—one dollar accompanying the order. He also prepares a sure antidote for Opium and Morphine Earses; three months will cure the most inveterate case. Charges, six dollars per month, he also prepares a Sure Cure for Ague,—50 cents per bettle. Will be sent by express. Address him Ypsilanti, Mich. v10 n17 tf

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Original Essays.

Wrillen for the Religio-Philosophical Journal, houses For God.

By Mrs. M. S. Kelso.

In this, as well as in other nations, we will not fall to see, in every city, town and village, at least one house for God, and often many more, according to the wealth and population of each particupar locality, for be it remembered that wealth is required to build a house for God. In a city of eight or ten thousand inhabitants, we see no less than eight or ten costly edifices whose spires tower high toward the heavens. These houses have been built for God to live in, and in which his peculiar and chosen people are to worship him. Our white cravatted clergymen and long robed priests collect thousands, and even millions of dollars into their coffers for the purpose of building and ornamenting these houses, which God does not need, and never will use. This money, if appropriated to charita-ble purposes, would accomplish untold good for humanity. Is it not a heathenish idea, a species of idolatry, to suppose that God, the great author, not only of this little earth, but of worlds, and countless systems of worlds, would a oop to come into one of these vain and aristocratic churches every Sabbath, and meet the pride and vanity which as omble there? Do the wealthy members of the different denominations contribute all the means by which there costly edifices are reared? Is not the poor man, who earns his bread by the sweat of his brow, called upon to contribute a portion of his hard earned means to the support of the gospel? Is not the widow taught that she must contribute her mite? It matters not how she may have to toil far into the small hours of the night to earn this mite, while her shepherd is comfortably ensconced between his sheets, dreaming of the celestial city, to which he expects to go, or rather, of the gold with which its streets are said to be paved. Not only do they receive the widow's mite, but they receive means from the gaming table, and from the lowest dens of crime and iniquity. In-deed, I believe in many instances, blood and mur-der are woven and interwoven into the walls of

Let us now see in what the cospel consists. Does it not too often consist of tea and coffee, wine and cigars, tobacco and whiskey, on the one side, and on the other, of fine laces, and silks and satins and jewelry, and false hair and trains and corsets, and, , many other thirgs which are not only nunecessary, but really injurious and demoralizing to themselves and the religion which they seem so anxious should be embraced by the people? I ask, does the gospel consist of these things? And if it does, is it our duty to support such a gospel? You may go into any one of the orthodox churches in this or any other city in Christendom, and when you have studied the congregation, ask yourself what God they worship, if it be not the God of Mammon? The Sabbath is a day upon which the members of the different denominations appear upon dress pyrade, and the house of God is a grand salcon in which the latest fashions are exhibited, and of course, it is a glorious occasion! The gen-tlemen are out in their gayest and most fashionable style. The ladies are perfect butterflies. Their heads—inside of which their brains are supposed to be—are covered with heavy braids, made of flax or hemp or bark, or human bair, often taken from the diseased bodies of the living, or the decayed bodies of the dead. Their waists are compressed to about one half their natural size by a corset, and their feet are encased in shoes far too small. And, by these restrictions, they prevent the free circulation of the blood in the extremitles, and also its perfect seration in the lungs. Hence, from the top of their heads to the soles of their feet, they soon become one complete bundle of disease, as well as of vanity folly and ignorance. Those who are convinced of the injury done to their health and happiness by the fashionable dress of to-day, have notthe moral courage to strike from their bodies these fetters, which fashion binds upon them, and stand forth in their true womanhood, free! Others there are however, who, either wilfully or through ignorance say, by their dress. "Mr. God, I know you are all-wise and all-powerful; I respect you very much, and have come here to worship you. But you made a great mistake when you formed me. You did not put hair enough on my head. You made my waist and feet too large, so that I am com pelled, myself, to ckange these defects, and mold the offending parts to suit my more fastidious

Thus it is. Thousands, and even millions of dollars are carried into these houses for God, every Sabbath, in the form of dress, and it is a glorious thing to be a wealthy Christian on that day. But where are the poor? As these Christians roll by in their costly carriages, where are the sick, the suffering, the broken hearted, the dying? Where are those who are kept away from the house of God, because, forsooth, they are poor; who, should they attend in the humble dress which they would be compelled to wear, would cause a great turning up of pious noses, and a general disappearing of scorpful faces behind tans? Where are the hundreds of poor, ragged, half-starved children, who are found in the fashionable thoroughfares of our large cities? Where are the poor, mi-guided, fallen women, who are living lives of crime and shame? I sak, where are they, while their seducers, their destroyers, with heads erect, walk boldly into the house of God, take their seats as members in good standing, and engage in the mockery called worship of God? But their victims may not be seen there. These Christians-so-called-especially the female portion of them, would hold up their hands in holy horror should a fallen woman appear in the house of God. Religion is not for such as they. Hell is good enough for them. These Christians, who tell us that religion is free, and talk so much about the fficacy of the blood of Christ, say, by their actions, that the house of God, and religion, and the love of the great being we call God, is not for all these unfortunates. Nay, I believe, should Christ himself appear among them to-day in his plain garb, travel-worn and covered with dust, and ack permission to preach in one of these churches, he would be refused. And should he go out and teach these great truths which he taught while here on earth, and go about doing good to humanity, healing the sick, causing the blind to see, making the lame to walk, they would say these were the works of the devil, and would heap all manner of persecutions upon him, as of old. Especially would this be the case, should be come accompa. nied, as he often was while on earth, by fallen but repentant women.

in conclusion, I would ask, were they to consult God and accertsia his wishes upon the subject, would be direct them to appropriate so much wealth to the rearing of costly temples which he does not need, or would be have it spent in feeding the hungry, clothing the naked, and the building of institutions of learning, where the poor and destitute of all classes might be educated, and thus be rendered useful members of society. Christ himself says, "Inasmuch as ye did it unto me." "inasmuch as ye did it unto one of the least

Written for the Religio-Philosophical Journal. "GOD FOUND!"

Spiritualism in the Churches

BRO. JONES: - While Brother Francis is so diligently searching for God through the columns of your valuable paper, I take the liberty of informing him that if he desires to bring his earnest effort to a close, it may be necessary to extend his search esctward, as two women living here in the quiet villages of our Green Mountain State have met the venerable personage face to face and conversed with him. But to state the facts, as they come to us, well authenticated:

An old lady, 64 years of age, living in the town of St. Johnsbury, Vi., a very worthy member of the Methodist Church, and who claims to have been consecrated to God by her mother prior to her birth, and who became converted to the Christian religion at the early age of three years, and who also cisims entire sauctification at the age of 34 years, never having sinned since, was, during the past winter, taken very ill, and as was thought by nerself and friends, soon to leave them for that saintly home which she had so rickly inherited.

During the period of this critical condition, she

one day summoned her friends and two daughters to her bedside to bid them a last adieu, as her time had come, when she was "aweetly to breathe her lift away in the arms of Jesus." Requesting one daughter to take her by the hand, the other to play a favorite hymn on the instrument in the room, she bade them good by, assuring them she was already "sweetly going in the arms of Jesus." Some moments elapsed without any change, she often during the time told them how "sweetly the was going, etc." till at once she seemed to lose her consciou ness but in a few momenta aroused again greatly refreshed, and told her weeping friends she was not going to die now. She had been to heaven and saw God sitting upon his white throne, and his blessed angels waiting upon him, and among those chosen ones was her own dear son, who was those chores ones was her own tear ton, who was the passed up to the great throne, and God looked up and smiled, extended his providential hand, shook hands with her, saying, "My child, I am not ready for you yet. Go back to earth, and finish your duty."

She asked, "Must I go and talk with John H?"

a man who had stood the strong persuasion of the Methodist Church, and who was still unconverted, to the grea' alarm of his plous wife. God shook his head and waved her back to earth.

Still Another Evidence. As Mrs. A. P. Brown was lecturing in Middle-As Mrs. A. P. Brown was lecturing in Middle-bury, Vt., two years ago, a very pious and Christ-ian lady visited her, while stopping with some friends previous to her first lecture, and requested an interview, saying she had come to convince her there was a personal God, as she had understood the Spiritualists discarded such ideas as God and the Bible, and she wanted to convince her of the great error they were laboring under, before she made any such statements to the people in that place. Mrs. Brown replied that although she, in her views of God differed widely from her, she was ready for conviction, and received the following testimony from her auxious friend, who wept at her great joy:

A few months ago, while suffering from a severe sickness, God in his great mercy sent one of his an-gels to visit me. It was a dear friend, who had been dead a long time. She said unto me, friend, don't you want to go to heaven and see God ere you are called there for eternity?"

I replied, "I should be delighted to go." She took my arm and led me through long halls and capacious rooms. At first they were empty and desolate—our steps echoed as we passed along. Soon, they were plainly and poorly furnished, but each one growing better, till we reached one very large, and whose furniture and tapestry was more beautiful and sublime than a human mind can conceive. From this opened out an extensive plain, beautifully adorned. Upon its centre was an em-inence on which was placed a huge rocking chair, so immense in size, the naked eye could not com-prehend it at one glance. Within this giant chair sat God, with his back to our entrance. Long white, massive locks hung maj stically down his back, while his long flowing beard reminded me of Asron's. We passed around at a respectful distance, when my angel friend said, "God, this is one of your children." He raised his benevolent eyes toward me, and said, "My child, be faithful." It seems, by the testimony of these two women. that God has been a sojourner here for the last two

years, or more, and who can say that he is not still roaming among our green valleys and beauti-Come right along. Brother Francie, see God, get introduced and shake hands, and see how you like heaven ere you too are called there for eternity. To close my long letter I will say, search on, till you find God, be where it may. We hall your "Search" each week with pleasure and gratitude, feeling that it brings the greatest amount of thought to our investigating maid that we receive. Yes, search on, till every child of humanity shall see God face to face in every principle of truth and justice, with as great satisfaction as the two we

Fraternally yours, MRS. N. BUSH. Barten Landing, Vt.

have mentioned.

Written for the Religio-Philosophical Journal, WISCONSIN.

Lost Body Pointed Out by Spirits.

BROTHER JONES :- I take the liberty of addressin g you at this present time, to inform you of certain spiritual manifestations that have lately taken place in this vicinity, and it you think them worthy of a place in your valuable paper, you are at liberty to publish them. Two weeks ago to-day, there was a young man by the name of George Marshall living a short distance north of this place, who was taken very suddenly with inflammation of the brain, which at once produced insanity, and under the influence of some evil forebodings he leit his none very suddenly upon a run across the fields. He was followed up by some of the neighbors for a short distance, but was soon lost sight of. On the next day, Monday, also Tuesday and Wednesday, quite a number of his neighbors searched the country for miles around, to ascertain his where-abouts, besides using the telegraph, poeting hand bills, and advertising freely, but without the least success. On Thursday the citizens of the town, for miles around, got together in a large body, organ-ized themselves, and prosecuted the most diligent search, but entirely without success, though I think no one except those in communion with the spirit world, had any doubts but what he would be ound on Thursday. On Thursday morning, about the same time that this large body of men com-menced their search, a certain medium of this place, Mrs. Lorinda Atwater, was influenced by the spirits to write a communication showing

where the body was.
On Thursday evening I attended a circle at the above mentioned medium's house, and on calling upon different spirits in regard to young Marshall, they fully corroborated the testimony, as given through Mrs. Atwater in writing, by tips and raps, and, perhaps, mentioned the more minute circum-

On Thursday morning, I went to the house of Mrs. Marshall, the widowed mother of the missing man, and stated to her the above facts, but she did not seem to have faith enough in them to look further in that direction, as she said that ground had been thoroughly searched, and one of the neighbors said every toot of it had been traversed. But not withstanding all this, the spirits still continued to affirm that he was drowned in Mud Lake, lying on his tace in the water, so far from the road, and the men went near him, but did not see him; which testimony was fully corroborated by the successful party, as he was found on the Mon-day following in precisely the same place that the spirits located him. Also, all the minute particulars of his condition and surroundings were found to correspond with the communication before given by the spirits.

These facts and circumstances have produced considerable excitement here, and I hope and trust will result in great good to the cause of truth and progress.

Yours as ever, D. S. WOODWORTH.

A REVELATION FROM FATHER CHEW TO MRS. ATWATER.

Black Hawk says: "Father Chew tells you to hunt Mr. Marshall beside Mud Lake, our brave's hunting ground. He is there, or his body, in the water. Look sharp. Me tell you he is there. The stream of water is marked out before you. The position of his body is marked out before you. He is tying on his face in the stream. Poor boy—good boy! He was tired of life, which caused him to do what he has. He has been melancholy for some time, and meditating upon it, but his trouble is over now. Me tell you he is there—you can find him. Me help you to find him. You and pale-face medium girl that tips tables go to find him to morrow. Men that are marching for him will go within one rod of him—won't find him. Me tell you have the contraction of him—won't find him. first-you write first. Me tell you he went through a piece of woods near water—in water northwest side of Mud Lake. He be in water Mud Lake—yes, in that Mud Lake you can find him. Yes, poor boy—good boy—crasy brain. He might have been saved. Too late now. Red man tell you he be dead in red man's hunting ground, where they have trod beside the muddy waters of Mud Lake. Yes, he be in the Spirit Land." Oak Grove, Wis.

—Road "Jesus of Nazarete."

Written for the Religio-Philosophical Journal. A SUPREME OR UNIVERSAL BEING-WHICH!

By J. Tinney.

Whoever demolishes his own or his neighbor's domicil without, in the meantime, providing a better one, can hardly be considered a philosopher or philanthropist. As we are a decided opponent of belief in a supreme being, believing it to be the producing cause of untold evil, it becomes us to be equally explicit in giving our reasons for that opposition, and also in stating what we do believe. Instead of a supreme being, that created all things from nothing, or from any other source, we believe in a universal being, of whom all things are constituents, existing in two conditions, of male and female, and these, inversions of each other, and from them all forms have derived their origin, each part, in turn, being represented by all the parts, and all by each, in one ceaseless round of changes, from which nothing is exempt. On this base we erect our edifice, and from it draw our conclusions, and think we shall make it sufficiently plain to be understood.

We believe our little planet is a constituent of the lower extremities of this, being on the ascending grade, and our notion and form of God, a better representative, when administered in its purity, of universal being and government, than has ever be fore existed on this earth. Under our form of government, all are sovereigns, all are subjects, all are accountable to the law. The law is derived from all. No condition too high for the lawest to reach, and none too low for the highest to exchange with. No hereditary aristocracy of one over the other. Call it spirit and matter, or by any other name, but a perfect system of equality, when not perverted founded on the rights of the citizen or individual the elementary base of the nation, and the primal

source from whence all its powers are derived.

Now, from a unit to the highest form, through all grades of existence, each individual form con-stitutes a circle, each circle a positive and negative condition, represented in the to us visible and invis-ible, termed positive and negative, spirit and matter, male and female, and all terms used to represent opposites. As the earth in its revolution around the sun, includes summer and winter; on its axis, night and day; and as the male and female of one plane or circle united, constitute one being or circle on a higher plane, the two lower circles being united as one, to produce a higher. The so called spirit and material worlds are the positive and negative sides of each circle or plane of existence, and the whole a series of concentric circles, of which man is the outermost of our planet, and consequently embraces all the circles within the circumference. If this view is correct, what we term the spirit world is the positive cide, not only of contents and the circles within the circumference. of our circle or plane of existence, but of all within it, or all planes below us; the day side of each plane of existence, and reached by throwing off outward surroundings and letting in the light of a new and brighter day, and to which, the negative

side we now occupy is comparative night.
What we term death, then, instead of conveying us to a higher circle, removes us to the positive side of the same circle we now occupy. Now, if each circle constitutes one plane of existence, and existence is perpetuated by transition from one circle to another, the greater always absorbing the less, there must be an infinite number and variety above and including ours, and in which ours is absorbed, as lower ones are absorbed and lost in ours.

We must either accept this, or have the vanity to believe that our little circle spans the universe. Here is a question for those who teach the im mortality of the soul of man, to ponder upon. If there are larger circles than the one we occupy, and the smaller are absorbed in the larger, are we to be an exception to the rule, or shall we, like all below us, when leaving the positive side of our present circle, be absorbed, and become a constituent of a still larger one? However intense our recollection may be, on the other side, of what has taken place on this, the negative side, will not these recollections be lost in the new combinations of a larger circle?

When materialists shall see that there are two sides to all circles of existence, the visible and invisible, and that these two sides are constantly exchanging with each other, and when Spiritualists shall see that the two sides are balanced by that interchange, instead of a hereditary aristocracy of one over the other, and that reaction eventually balances action in all things, the problem of ex-latence will be in a fair way of colution, if not reduced to a mathematical certainty.

Westfield, N. Y.

Written for the Religio-Philosophical Journal. SOCRATIC-NO. TWO.

By A. P. Bowman.

ED. JOURNAL .- By way of explanation, let me say that the removal of my name from the close of my former article, entitled "Socratic," to the beginning, or heading, has made me say, "I subscribe myself one," instead of "one A. P. Bowman." With the question, "is man finite?" com. ing immediately before the statement, (as now printed) "I subscribe myself one," may I not ask. one what? One finite, or one infinite?

It one finite, how can I hope and expect to live forever, or to possess endlessness in any manner? I will not be limited and killed out by any such finiteness. I can not feel good in any such wink-ing out of life and being.

If I say I am one infinite, you must not all look at me with a wild, staring glance. Then, some turn off with a smile of pity; others with a word of derision; others with a muttering noise sounding like blasphemy, while some scare, as if I must be a devil. Let all be calm. Hold on to your place, and see that every one has his time. Let me ask you, my friends, does your time ever wait upon you? Can you stop the stream of time? Can you tell me where the beginning or ending of time is found? Do not you find yourself on the stream? The present moment just passes you onward on its bosom. Cut the stream off at either end, and you soon will be done sailing.

Finites end their time, saying, "Time shall be no more." When there is no more time how can the people or the gods have time to live any longer? Is not the killing of time the end of all things? Did you finites ever find the end of time, in either direction? If not, how do you know it ends? I confess, although infinite, I have not yet seen the end of anything—not even of time or space. If I think of my place in space, I have it, but where its limitations? I am—that I know, but where is my centre of life and being? If I look for my centre inwardly, I can not find it. My mind will not stop in its search for the center of even a pebble, without reaching to boundless littleness, mathematically or philosophically. If i look for my circumference, I again reach forth into boundless greatness. I come into touching, heart throb-thre relationship with all evidences and fall bing relationship with all existences, and fall seleep in the bosom of infinity. From my point

space-inseparately-but one stupendous, infinite Thus time and space I can not limit, I find no place I can begin it. Endless permutation of infinite numbers, prop erties or qualities have resulted in fixing my present point of time and space of life and being.

and place I stand connected with all time

therefore now exclaim,
I am that I am, a god and a man; Monarch of my sphere. I never grow old, or let go of life's hold, But my sovereign will I most gladly fulfill, And the centre of life By my body inclosed, is without bounds imposed

The neighbor I see, but dwelleth in me, He is life of my life. So nearly allied, so very delified, But when he is maimed, or consured and It's a thrust at my side,-

And an injury done to each and ev'ry one.

one.

I am ev'ry day, the god that must sway, To be true to self. I'm working unspent, throughout ev'ry extent, In union with all, the great and the small, O: my infinite life. Yet, from their center none can be, as I am,

Written for the Religio-Philosophical Journal. A CHAPTER OF PROPOSITIONS.

By D. Allen.

1st. Is God, the Lord, the Daity, the Almighty, a principality or a personality, or both, 21. Is the Devil, Satau, Lucifer, the Adver-

sary, a principality or a personality, or both, or 31. Is God the author of all the sin and

crime there is in the universe, and if so, is he alone responsible for it? 4h. Is man the author of all the sin and

crime there is in the world, and if so, is he alone responsible for it? 5 h. Is all sin quantitively but excessive, in trinsic volition, and is all volition inevitable.

from the adequate cause which produces it? 6.b. Is all sin qualitively but an inversion of the divine law, making that primary which should be secondary, and that secondary which should be primary?

7th. Is all sin inevitable, from the adequate cause which produces it, and if so, why should it be punished?

8th. Is all holiness inevitable, from the adequate cause which produces it, and if so, why should it be rewarded? 9 h. Is the dec'rine "Whatever is, is Right"

a truth, from the standpoint of the Absolute. and does a belief in said doctrine tend to immorality? 10.h. Is the doctrine "Whatever is, is Wrong" a truth, from the standpoint of the Ultimate,

and does a belief in said doctrine tend to indus-11th. Is the doctrine that "There is no such thing as Right and Wrong" a truth, from the standpoint of the Abstract, and does a belief in said doctrine tend to make one unprincipled?

12 h.—In the doctrine that "There is such a thing as Right and Wrong" a truth, from the standpoint of the Relative, and does a belief in said doctrine tend to make one virtuous? 13th.—Is the doctrine of "Fatality" a trath, from the standpoint of the Absolute, and does a

belief in said dectrine have a tendency to discourage? 14th. Is the doctrine of "Free Agency" truth, from the standpoint of the Relative, and does a belief in said doctrine have a progressive

tendency? 15.b. Is a lie a truth intrinsically, and is every varied phase and condition of existence an embodiment and representation of truth?

16th. Is a lie an untruth relatively or conditionally, and are relations and conditions the latitude of responsibilities? 17th. Is every person or every thing as good

as he, she, or it can be, in the present, viewed in relation to their antecedents, and can any person or any thing become any better in the future than they will become, from what the present is and the past has been?

18.h. Is every person and everything as bad as he, she, or it can be in the present, viewed in relation to their antecedents, and can any person or any thing become any worse in the future than they will become, from what the present is and the past has been?

> THE SUNDAY LAW. Letter from H. Smith.

BROTHER JONES: My eye has just caught the article in your journal of June 24th, signed J. B. WHEELOCK, stating that he had been "indicted for working on Sunday."

I endorse every word of your just criticism on the conduct of the canting, malicious hypocrites, who would, no doubt, to gratify a devilish disposition, and exalt themselves in the estimation of the orthodox, as defenders of God's "holy day," so far interfere with the just rights of a neighbor, and endeavor to enforce a law that ought to be obsolete, because it is in direct violation of the Constitution of the United States, and the State of Missouri, besides being contrary to the spirit of American institutions and the spirit of the age. He intimates a "want of funds" to carry his case to a higher

Believing the Sunday Law unconstitutional as above stated, and that the agitation of the subject, and consequent enlightenment of the people in regard to their just rights, will tend directly to the repeal of said law, and all others which make one man the keeper of another's conscience, I propose to head a subscription with \$500, to enable Mr. Wheelock to employ eminent counsel and carry his case to a higher court. I predict if this be done, the "observance of a religious rite" will not be heard of again in a court of justice in Missouri.

"The last grain of sand broke the camel's back," and our people are just now ripe for the agitation and successful decision of this ques tion in favor of the right.

Please set the ball rolling. There are free men enough in this State who will furnish means to insure a second Emancipation Act, and as Missouri led the first, so let her lead the second charge on the hosts of slavery.

Cubs. Mo.

I said :

"Hollow Globe."

BROTHER JONES: -Some fifteen years ago, published the most radical book on the " Love Question" that has yet been issued from the American press. A good and able but conservative man said to me, "Your work is the boldest, deepest, and most logical on the wrong side of the question I had ever read. It is a masterly defense of error, and must do great harm.

"Then if you considered it truth, you would expect much good from it. Your confession makes me sure it will do much good. If it is false, it must do good. Such a work creates thought. It comes out in an age when truth is of age, and can and will refute error when fairly seen. Such a work, if error, will strengthen the mind, and in the end, lay the foundations of truth more deeply in it."

I apply this reasoning to the "Hollow Globe." have read it with deep—some of it very deep-interest. I am too feeble to do it full justice, either in eulogy or criticism. I think much less than half of the work is devoted directly to the "Hollow Globe" theory. The book must promote thought. It is a live work, and is sufficiently able. Several of its chapters criticising old, and by many supposed to be settled, theories of the sun, our earth, and other planets and moons, I consider a success. Of its suggestions as to what it considers a more truthful philosophy, I have nothing to say, except that they are mostly built on the popular idea among Spiritualists, of eternal progression, which to me is an impossibility. In fact it contains the clearest statement and best defense of the eternity of souls, and their cternal progress that I have seen. I hope those who are interested in the subjects on which it treats, and are able, will try and read it. I have a special desire that all who believe in eternal progression should read it. It must en-large or kill such ideas. AUSTIN KENT.

READ the advertisement of that most won derful work, JESUS OF MAZARETH.

Written for the Religio-Philosophical Journal THE RESURRECTION.

By W. J. Atkinson.

BROTHER JONES: The se-called Christian churches are based upon the doctrine of the resurrection of Jesus Christ, as taught in the New Testament.

If that doctrine is false, how are we to know it? The majority of the churches teach that the spirit and body are to be reunited at the resurrection; or, in other words, the resurrection of the dead consists in the reunion of spirit and body; and as an evidence of that fact, they refer to the case of Jesus' resurrection, as a literal demonstration of the doctrine.

The New Testament does certainly teach that Jesus' body was raised; and as the Harmonial Philosophy teaches that this tabernacle of clay will never be used again by the spirit after its exit, as a dwelling-place, the question is natural: Did Jesus really come forth with his natural body of flesh and blood?

I should like to see an answer to that question. There are thousands of others, doubtless, who would be glad to have it settled. I have an idea, but do not know that I could substantiate it by any evidence. I do not believe his body ever rose and came forth, unless it was stolen. His spirit appeared to the apostles just as a spirit now appears.

I regard the story as one of those "mysteries of godliness," that was batched by the priests to give solemnity and authority to their code or system of teachings. How any man can conclude that this body shall be raised and quickened into an immortal or spiritual body, and oppose the soul-sleeping theory, is more than I

can tell. If Second Adventism is true, then it might appear that this body would be the one that should be; but as it is not true, then it does not so appear. Christ's body, like our own, was material and subject to decay and death, and being subject thereto, it died, and, we conclude, decayed and moldered back to its kindred dust, just as our bodies do when the spirit takes its flight to the realms of the Summer Land, assuming or taking upon itself a body suited to that life, just as it took this body, suited to this

You who believe that the spirit has a conscious existence continually after the death of this body, must conclude that it has a form, an individuality as identical and real to that world as the one we now bear is to this. If this, then, is so, what or where is the need of this old, decayed body to be resuscitated?

Take a philosophical view of this subject, and see if our position is not more in harmony with nature and the law of spirit-life than the old orthodox theory concerning this question.

Pisgab, Mo.

Letter from Francis Smith.

Bro. Jones:-Will you receive for the col. umns of your noble paper, the voice of the people, coming as it were, from a remote corner of the State of Michigan.

I will endeavor to portray as clearly as I can the steps which the Spiritualists in and about the city of Lapeer, have taken, and the efforts put forth by them to promulgate our worthy

One year ago we met and organized a Society of Spiritualists, passed resolutions, elected officers, etc., placing at its head the title, "The World's Progressive Association."

A little band of true and noble workers they were, worshiping at the shrine of truth. Fearing not the scoffs and scorns of "Old Theology, whose missiles of slander and contempt, were hurled at them on every side. But to day we stand forth an united band of self-advocates, and upon the birthday of America we met in a pleasant grove a few miles from Lapeer, celebrating that day in a true patriotic manner. Our tables were bountifully spread, and after satisfying the demands of our physical natures, we were quietly seated upon rude benches, and listened to an address delivered by Mrs Houghson, whose every word seemed admirably suited to the occasion. This truly noble and self-sacrificing lady has in the times past valiantly unfurled the banner of progression and devotion to the cause of truth wherever found. As a medium for the angel world, she has ever striven to cast the scales from off all eyes and extend the helping handaccompanied by her husband, who is also ready to fight the good fight; she wearies not in the good work, looking alone to her spirit guides for remuneration, although she can not fail to see her labors are bearing fruits in abundance and the promise of a bountiful harvest ere long.

Upon the 19th and 20th of August, 1871, the anniversary of our society is to be held. Preparations are being made as speedily as possible. all being united to make those days ones of spiritual feasting and rejoicing. Good speakers are expected to be in attendance, and, if successful, the Court House of Lapeer will be granted us for use. If objections are made, another suitable place will be chosen. All friends of the cause from a distance are cordially invited to attend, and will be cared for.

Lapeer, Mich., July 19th, 1871.

C. L. JAMES-THE COMING PHILOSOPHER.

By Austin Kent.

BROTHER JONES: Some three years ago, I found myself in a letter controversy with a man who gave the above signature. I think we wrote some twelve or fifteen sheets each. I became interested in him, and believed myself corresponding with a strong and mature mind of forty or over. At length, in a letter he modestly suggested that his years had been too few to give him much experience on the subject in controversy. In my frank way I wrote, "Mr. James, how old are you?" The reply came, "Twenty-two." I was surprised.

Mr. James is now short of twenty-five. The last year he published two pamphlets on "The Laws of Marriage," and relating to connubial life. These show the maturity of thought of an able and experienced mind of fifty. His last is a "Manual of Transcendental Philosophy." The work is not before me, and I may not have its exact title. In this he reviews Herbert Spencer and kindred philosophers, on the God ques tion, and exhibits a mental power that I think very unusual in a mind so young. He appears entirely without vanity. He is radical and poor. Many a genius has been lost to the world simply from neglect. I am doubtful if he is long-lived. I desire that the sale of his pamphlets may be such as to enable him to print his best ideas. If his life is spared, I believe he will justify the title: C. L. James — The Coming Philoso-PHER.

Mr. James has issued a work of poems, but I have not seen them and can not judge of their merita.

Stockholm, N. Y.

-Where Love spreads the feast and presides at the head of the table, the viands are seldom

-Beware lest the continual rays of the sun of prosperity parch up all the generous juices

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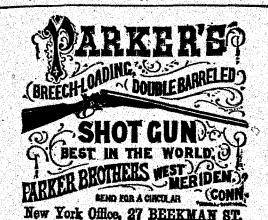
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Historical.

The following interesting chapter in the history of our state, the just tribute to a grand old chief, from the well known pen of the Hon. Anson Milder, is taken from the Lakeride Monthly for July. It is given in full, as its perusal will richly repay our readers. We wish Judge Miller would write the much-needed history of Illinois. His long residence in the state, thorough knowledge of its affairs and people, and his undoubted fidelity and ability, qualify him eminently for the work.

SHAUBANEE, THE INDIAN CHIEFTAIN.

Memorials for the worths dead are among the most grateful offerings of the living. We have just witnessed a most beautiful and impressive illustration of this, in the sublime spectacle of national devotion on Decoration Day, when patriotic millions, through the breadth of a continent, garlanded the graves of their fallen heroes, and emblemized their love and admiration of the gallant dead, and the cause for which they yielded up their lives by gifts of the season's choicest flowers. Such manifestations of gratitude and affection enshrine the spirit of patriotism in the public heart, perpetnate the memory of illustrious deeds, and excite to life and power the ennobling emulation of ex-

The renowned chieftain, the subject of this artiele, was a generous and devoted benefactor to the frontier inhabitants of Illinois in times of danger and distress; and though born and bred in a region hostile to our country, and trained up in early life to war against it, he became a most reliable and efficient friend of the early settlers in the west.

Shanbanee* was a native of Canada, a Pottawatamie Indian, born at an early period in the American Revolution, probably before 1780. The Pot-tawatomies at that time had numerous bands and divisions, located in Canada, Michigan, Onio, Indi-ana, Illinois, and other states south and west. They were powerful men, above the ordinary size of Europeans, exceedingly athletic and muscular, courageous and formidable in war, and intelligent above the average of their savage neighbors.

The Pottawatomies, Menomonies, Sacs, Foxes, Chippewas, Ottawas, Kickapoos, Shawnees, and other tribes of the west, spoke dialects bearing a strong resemblance, and having a common origin

in the old Algorquin topgue.

The Pottawatomies in Illinois, occupied the region around Lake Michigan, and on the Illinois and Fox rivers, and south of this as far as Peorla, and west as far as Rock River, that being the line between them and the Winnebagoes, who spoke the Sioux language. The Pottawatomies emigrated from Canada at an early day in the history of the northwestern territory, and their different tribes were controlled by local leaders. Big Thunder, a gigantic chief, lived on the Kishwaukee, and had his seat at what is now the beautiful town of Belvidere. Caldwell and Robinson, intelligent and judicious half-breeds, managed the affairs of the tribe at and around the old French post of Chicago, and on the Des Plaines River, and Shaubanee as peace chief, and Waubansee as war chief, exerted their influence generally over the different localities.

The Black Hawk disturbance became serious in 1831, but was soon temporarily quelled. The war broke out in earnest, however, in 1932. Black Hawk, whose Indian name was Mucata Muhicata, had been an associate of Shaubanee under the great Tecumseh in the Indian wars of the South, and in that between the United States and Great Britain in 1812 He was an old warrior, nearly or quite seventy years of age at the time of which we write, the indomitable chief of the Sacs and Foxes, a man of lofty bearing and great force of character, who had been engaged in war from his youth. I chief town, a large one, had been located on the east bank of the Mississippi, on and near the present site of the city of Rock Island; his town had been burned, and he and his tribe driven west of the river,—his former home being claimed by the United States under treaty stipulations which Black Hawk declared were obtained by fraud and

In his contemplated raids against the whites east of the Mississippi, he had hoped for aid from the Pottawatomies and Winnebagoes, and had sent emissaries to these tribes to enlist them in his enby his old companion in arms, but in vain. A grand council of Pattawatomies was held on the Des Plaines River, a few miles west of Chicago, and by the invitation of the chiefs, their firm and judicious friend, Captain George E. Walker, of Ottawa, was present. Here Shaubanee, Waubansee, Robinson, Caldwell, and Walker and others, denounced the murderous schemes of Black Hawk, and the trace resolved to keep peare with the whites, and to aid them, should hostilities be commenced, and at the close of the council, one hundred braves, with Shaubunce at their head, volunteered to act under Captain Walker, should it become necessary for the protection of the border settlements of north ern illinois. These went to Dixon with Captain Walker, and rendered important service during

Previous to the breaking out of the war, Shauba nee crossed the Mississippi into lowa, near the Des Moines River, where he had a long and serious in-terview with Black Hawk. He besought the chief to desist from his threatened invasion, and warned him of the certain destruction of his power in case of hostilities. He told him the Americans were a great and good people, as numerous as the leaves in the forest, and that they were irresistibly the rulers of the whole country. But Black Hawk, burning with revenge, and bitterly complaining of the injustice of the United States agents, and of the bribery and corruption of Keokus, his rival, whom he charged with signing treaties, selling his lands and home for pay, where he had no authority, rejected all counsel, and reckless of conse-quences, announced his determination to recross the Mississippi and assault the whites with implacable resentment.

Shaubanee, thus finding Black Hawk and his braves eager for bloodshed, and the war inevitable, hastened back to Illinois to warn the frontier in habitants of their approaching dauger. He pro-claimed throughout the new settlements that Black Hawk had determined to make a fearful slaughter of the defenseless, and that the only safety of the people was to leave their scattered homes, and to assemble in the towns, where they could be protected by stockades, and other defenses. The old chief sent out his sons, and others of his family and tribe, and went himself, riding night and day, to give the alarm. Some heeded it; others were in-credulous. It was springtime, and the farmers were ploughing and seeding, and unwilling to leave their fields. Shaubance found the families of Hall, Davis and Pettigrew residing together in one house on Indian Creek, a tributary of Fox River, some fifteen miles from Ottawa, and in the vicinity of what is now Munsontown. There were between fifteen and twenty persons in these families. They were earnestly warned by the chief as he approsched them on his panting horse. He told them to fiee to Ottawa, where they could be protected; that no time was to be lost, as Black Hawk's warrlors might attack them at any moment. But they could not realize their danger, and he left, beseeching them anxiously and with tears. Had the whites been the chief's own kindred, he would not have been more solicitous for their safe-ty. Many lives were saved by these warnings.

Black Hawk re-crossed the Mississippi early in April, 1832, and he and his warriors were soon up-on their track of desolation. As in all Indian war-fare, no mercy was shown to age, sex or condition. After some fighting in the Rock River country, some seventy of these savages, in their course of havoc, de cended on the little settlement at Indian Creek, so recently and carnestly warned of impending danger, and in the open day massacred the before mentioned families of Hall, Davis and Pettigrew. All the siain, fifteen persons, men, wo-men and children, were scalped, and their bodies mutilated and left exposed in the most shocking manner. Three persons present at the attack escaped death. One, a little son of Mr. Hall, sprang down the bank of the creek, breaking his arm in the fall, and hid in the brush and flood wood, and after much suffering, reached Ottawa. The other two, daughters of Mr. Hall, aged fifteen and sev-

* This name has had a variety of spellings, as Shape-nee, Shabnee, Shabbona, Shabna, etc. The Indians pronounced the word as if spelled Shaw-ba-nee. The orthography adopted gives the true pronunciation, and it is the same, with the change of one letter in the last syllable, recognized in Ford's History of Illinois—from which, and Boles' History of De Kaib County, among other sources, facts herein have been obtained.

enteen respectively, had fied to the chamber and concealed themselves in bed, where, after the destruction below had ended, they were discovered by two young Indians, who claimed the girls for wives, and to secure their prizes, hurried them up the Rock River into Wisconsin. Rewards for their rescue were offered by General Atkinson, and the cirls of the prize of the p rescue were onered by General Assured, and undergirls, after a captivity of fearful experience, better imagined than described, and fortunately the fate of few, were found, purchased and returned by the chiefs of the Winnebagoes, employed by Colonel Gratiot, and furnished by him with articles of finery and valuable property, for the ransom of the cap-

Soon after Stillman's defeat near Rock River, Shanbanee rode into camp at Dixon, then called Dixon's Ferry, the headquarters of the army, in company with the Indian agent, Pierre Menard, son of a well-known pioneer of the same name the first Lieutenant Governor of Illinois. Some of the militia there, being excited by liquor, declared that they had come to the Rock River country to kill Indians, and that they would kill Shaubanee, and demanded of Menard why he brought an Indian into camp. He replied that the chief was one of the best and most active friends of the whites, and that he would defend him at the hezard of his life. Mr. John Dixon, the first white settler of the Rock River valley, whose house was headquarters, rushed quickly to the rescue of Shaubanee, and took him to his family room, closed him in, and guarded the door for his safety. Governor Rey nolds made Dixon's house his headquarters, and

here he and other leaders met Shaubance.

It is worthy of remark, that when Black Hawk and his braves went up the Rock River Valley, before military operations had far advanced, they called at the house of the good man, Dixon, whom the Indians called Na-chu-sa, (white hair head), and conversed with him in the most friendly manner. That venerable gentleman, now nearly ninety years of age, recently informed the writer that among other officers at his house during the Black Tawk war, were two young lieutenants of the United States' Regulars; Robert Anderson, the hero of Fort Sum'er, and Jefferson Davis, ex-president of the so called confederate states, then friendly asso-ciates, little dreaming of their future antagonism in a desolating civil war.*

After the capture of Black Hawk and his son Nascuskuk (Loud Thunder), the prophet Wa-bokieshiek (White Cloud), Naxope, brother of the prophet, and second in command to Black Hawk, Wieshiek, a sort of chief adjutant, Pomahoe, a veteran brave, and Poweshiek, adopted son of the prophet, and a leading young warrior, who, with others, were taken as hostages to Washington and Fortress Monroe, and upon the close of the war, the national administration reserved from sale for the use of Shaubanee during his life, the heautiful grove in De Kalb county, known as Shaubanee's Grove, his place of general residence for many years. Here he had a fine spring, delightful woodlands, and here his family raised corn and made sugar, and he and his sons rode over the adjoining country in pursuit of game. The government also gave him an annual pension of two hundred dollars which was continued till his death. Subsequent to the war, the Pottawatomies re-

linquished their lands in Illinois for an extensive land reservation in Kansas, then a wild, but now near the present capital of that state, and Shaubance removed thither with his family and tribe. But he found hostile Indian bands, with reservations near the Pottawatomic Reservation, which made his new home very unpleasant. One of his sons was killed in a difficulty with his inimical neighbors, and the sorrowing old chief in 1840 returned to the grove with his family, consisting of his last wife, Pokanoka—his first wife being burled in the grove—his cons and daughters, his sons-in-law and daughters in-law and grandchildren, numbering in all about thirty persons.

After a few years, Shaubanee, at the solicitation of his tribe, returned to Kansas, when it was reported at Washington by persons wishing his valuable grove, that he had abandoned it. The grove was then put into market and sold, and when Shauhance returned to Illinois, he found, to his inex-pressible sorrow, that his old home was gone, and he wept, saying, "All gone—Shanbance got noth-ing now!" He said that he loved this grove, that his first wife and some of his children were buried there, that he had lived there, and wished to die there and be buried with his dead, but that he h d lost all, and was very poor. He then removed to the Illin is River, east of Ottawa, where the citizens of that town and vicini y raised money by subscription and purchased for him a tract of land in the timber on the river, and erected suitable buildings thereon for himself and family, where he ever after had a permanent home

Shanbance, though nearly sixty years of age at the time of the war, "as then in the prime of a vigorous manhood. He was a large and portly man, well built, both for strength and agility, courcons and dignified in his manner and bearing, and truly one of Nature's noblemen. His broad and rugged face was strongly expressive of kindness, sincerity, sound judgment, and that nobility of character which he ever exhibited in a remarkable degree. He was honest and honorable in his dealings, and a highly social and agreeable neighbor. His sons were much like him. Smoke, who would probably have succeeded him as chief, is described as "a magnificent fellow, tall and well proportioned," with fine and manly features, a model young brave-distinguished, like Uncas, of New England fame, for his laudable temperance in the rejection of all intoxicating drinks. This promising young man died in lowa, where Shaubanee watched over him with all the solicitude of a loying father. The whites sympathized with the afflicted chief. -attended kindly upon the son in his sickness, and buried him with respectful funeral rites. The old chief often alluded to this with gratitude and tears. He said, "White man much good to Smoke, take care of him sick, and when dead put him in a box"—describing the coffin,—"then one white man bow down over Smoke and say, O God! white man bow down over smoke and say, U God i O God! O God! Ugh, white man much good." Sometimes the old chief attended religious meetings with his family, and was always particularly careful that the young should be attentive, and behave with propriety.

Shaubance related many anecdotes of his old

leader, Tecumseh, whom he admired as a man of integrity and honor, and a warrior of consummate ability. He said that at a council on the Wabash, during a thunder storm, the lightning struck a tree near by and set it on fire. Tecumseh at once rose. approached the tree, and lit his pipe, assuring the wondering chiefs that the Great Spirit had sent them fire at his request, that they might light their pipes at the council. Having learned from the British officers near Detroit that there would be an eclipse of the sun on a certain day, Tecumseh told the indians, some of whom had disobeyed 'im, the Great Spirit would manifest his displeasure at their conduct on that day by hiding his face from them. When the day arrived and the sun began to be darkened, the disobedient Indians besought their chief's pardon and his intercession with the Great Spirit. The full light was soon graciously restored, and ever after Teeumseh commanded the most implicit obedience of his people. Such were some of the means through which this most gifted and powerful chief acquired and maintained his marvelous control over the Indians from Canada to Florida, and combined them against the government of the United States.

Shaubance's description of the memorable battle of the Thames, in which Technisch fell, leaves no doubt that the lion-hearted Shawnee chief was killed by Colonel Richard M. Johnson. Staubanee acted as one of the aids of Tecumseh, and was standing near him at the time of his encounter

* Considering the brevity of the Black Hawk disturbance is 1831 and the war in 1832, and the limited forces engaged, the list of those acting is remarkable for exhibiting many names then or afterwards conspicuous in the annals of the West and in our national history. In the list we find the names of Governor Reynolds, Chief Magistrate of Illinois at the time; Governor Duncan; Governor Ford; Lieutenant Governor Zadok Casey; Gen. Scott, who, in the summer of 1832, transported troops in eighteen days from Fortress Monroe to Chicago, where they were haited by the Asiatic cholera; General Gaines, Twiggs, Atkinson, Street, Henry, Whiteside, Porey, Clark, Ewing, Dodge, and Alexander; Coloneis Zachary Taylor, Sidney Breese, James Semple, Wm. Thomas, Hamilton, Daverport, Fry. Leib. De Witt, Strode, Gratiot, Smith, Jones, Collins, and Thompson: Mejors Hackleton, Dement, McConnell, Stillman, Buckmaster, Perkins, Bailey, and Menard; Captains Abraham Lincoln, Adam W. Snyder, Edward D. Baker, Geo. E. Walker, James W. Stephenson, Barley, Noel, Craig, Throckmorton, Adams, Walker, Dunn, and Stone; Lieutenants Robert Anderson, Jefterson Davis, Albert Sidney Johnson, and many obleer names now historical. Tais list embraces Presidents of the United States, Governors, Senators, and and Representatives State and National, Chief Justices and Judges of Supreme Courts, great military commanders, and some of the most illustrious names of the century.

with Johnson. Tocumseh sprang forward toward an officer riding a gray horse, and raised his toma-hawk to kill him, when the officer drew a pistol and shot him. Shaubance said that Tecumseh had been wounded in the battle a number of times before, but the officer on the gray horse killed him, Of this he was positive, and spoke from actual knowledge, and his statement agrees precisely with the account of Colonel Johnson, who said he rods a favorite gray which had been mortally wounded, and was disabled at the time he drew his platol from his holster and shot Tecumseh. After the fall of Tecumseh, all, as Shaubanee related, fied in dismay. "Indians and red coats all run, Shaubanee puck-a shee" (Shaubanee run too.) "He never more fight Mericans! Ugh, never, never!"

After a brief illness, Shaubance closed his life of varied fortunes, at his home on the Illinois River, July 18th, 1859, aged more than tourscore yearsone of the last famous chiefs of a race rapidly disappearing before the march of civilization, and traveling toward the setting sun. He was buried amid the tolling of bells, in the city of Morris, where a large concourse attended his funeral When the tidings of his death were announced through the state, all acquainted with his early history felt the loss of one entitled to a grateful remembrance; a noble chief, worthy of a monument inscribed, "Sacred to the memory of Shaubance—the friend of the whites."

We give place to the foregoing, as of general interest to all of our readers, but more especially to those residing in the northwestern states.

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