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

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VOL. X.-NO. 22.

S. S. JONRS, PUBLISHER AND PROPRIETOR.

AS TO A GHOST.

A Big Sensation at Germantown, Ohio.

A Reliable Ghost Story that beats Baron Munchausen.

Five Hundred People Visit the House-

(CONCLUDED) Sunday night, I, my brother William, who lives with my father, and Leander Case, one of the farm hands of my brotner Samuel, slept in the house, my wife and child and the by Pontius having s aid all night at my brother Samuel's; father and mother went home between 10 and 11 at night; brother William came about halfpast 10, having been in town; we heard him singing on the road, and called him in; Case came shortly after William; we all three exam-ined the house before retiring, and found ev erything quiet; slept soundly; heard no disturb-ance whatever during the night. I got up about 5 o'clock in the morning, and the rest about the 5 o'clock in the morning, and the rest about the same time. We found everything as left when we went to bed. My wile arrived at the house from my brother's about the time we got up. Brother William and Case went home. We did our morning's work, currying the horses and milking the cows, and took the milk to our brother Samuel's milk-house and then gut breek. brother Samuel's milk-house, and then got breakfast at the same place-my whole family, includ-ing the boy Pontius Atter breakfast brother Samuel, Case and mys if went back to my barn to haul oais. Af er we left my wite and brother Samuel's wife went to the spring-house of brother Samuel, about forty rods from the house, and when they got back to the kitchen they found a bucket full of water which was standing on a bucket fun of water which was standing on a bench two feet high, upset, the bucket on the floor, and the water spilt. They asked the boy what caused it to fall, and he said it had fallen down, declaring postively that he had not touched it at all. My with then started up stairs to make the bed, and as she got out of the kitchen into the hall she heard a noise in the kitchen and going in she saw a pie plate containing coriander seed which was standing on the sink the kitchen, lying on the floor broken, and been standing on the hearth rolled away a distance of two seet. The only persons in the kitchen at the time were the boy Pontius, and the two babies, hers and her sister's. The noise occurred so soon after she left the kitchen that she is satisfied the boy could not have done it. My wile then sent the boy over to my barn where I and brother Samuel were to tell my brother to come ho ac, that the racket was going on over there. Brother Samuel went over and the boy remained at my barn. Afterward I also went over to brother's home, found nothing more going on and then came back to my house, and, with the boy Pontius, I went into the house; and Case, who came with us from my barn, went round to the spring at the northwest corner of the house to get a drink ; the boy and I went to the bed-room, and found the feather bed, quilt, sheets, pillows and bolster lying in front of the bed on the floor, the chaff tick alone remaining on the bed; at this moment we heard a noise up stairs, and we both went up, the boy going first, and we found a nail keg which was halt juli of sugar turned upside down, and not a single crumb of sugar was lying near or around the keg. Leet it up again and a little was spilt in doing so. We went down stairs then, found Case sitting on the porch, and I took my team to the field for a load of oats, leaving the boy Pontius and Case at the house. This was the last I know of the affair of my personal knowledge. There is but one pair of stairs leading from the first floor of the house to the second story. But while I was gone over to my brother's house, Case says that two crocks of milk, which were lett standing on the porch, were upset and the milk spilt. Case is ninetcen years of age, is a farm hand, and has been living with brother Samuel for some nine months. Case and the boy were standing in the front of the house near the basement, and the boy remarking that he heard a noise in the cellar, they both went into the basement, and found a crock lying on the floor, which had been standing in the window. The boy picked it up and put it back in the window, and they botu were going out, and just as the boy put his hand on the door to pull it toward him, the door opened inwardly. Case saw the crock fly from the window into the basement about three feet, as though some one pushed from the outside. Neitner of them was within reach of the crock at the time. The crock was broken. As the door was about half closed Case saw an empty truit jar also fly from the same window, breaking all to pieces. There was no one about the house but Case and the boy at the time. They went out of the basement, and while leaning up against a hogshead in front of the house, about fitteen minutes after, they heard another noise in the basement. They went back into the basement, and saw an empty oyster can, and a tin cup half full of scaling-wax, which were standing in the same window where they were in before, lying on the floor, about three feetfrom the window. The window is on the north side of the house. Cluse says no wind was blowing at the time. They then went to the porch, which is over part of the basement. and then my sister Mary came. This was about 7 or 8 o'clock Monday morning. Case told her about what they and the boy had seen, and she felt skeptical about the whole matter, and so they proposed experimenting for the purpose of satisfying her. My sister lives with my father, less than a half a mile off. She is a young lady, twenty-one years of age. She heard her father tell what he and mother had seen on Sunday, and so she came to satisfy her own curi-OBILY

the seed scattered, and a milk crock which had hall being closed when he approached, and found

through the kitchen into the bid-room, and there they found the bed clothing lying on the floor in front of the bed, and my sister put it all back on the back part of the bed. They then went out down into the basement so as to show my sister what had been going on there. My sister there found the cup with sealing-wax lying on the flor, and two pieces of soap. She picked up the soap and put it back in the window, and the boy picked up the cup of scaling-wax, and it was knocked out of his hand a distance of three feet. No one was within three feet of him at the time. He was standing at the time about five feet from the window. At the same time that the cup flew from his hand, the soap which my sister had placed in the window flew into the basement, three feet. No one was within five feet of the scap at the time. There were only the three persons in the bisement-sister, Cise, and the boy-and the air was perfectly calm. My sister did not look outside to see if anybody was around, as her skepticism and the subject was given away.

all the time. From the sitting room she went

All three then went up out of the cellar base-ment into the hall, and were there joined by father, who had just come over from his house. They all four then went up into the secondstory, which is the upper story, next to the garret. Sister, and the boy Pontius went into the boys sleeping-room, and father and Case re-mained in the hall. Sister noticed a store-box, about three feet long, and two feet high, and two feet wide, used for packing sweet potatoes in, turned upside down, in the boys' room. The box was on the floor, and as we had passed out into the hall, and the boy was pulling the door to, after him, the door opening inwardly, and it was about half closed, they heard a noise, and upon looking into the bed-room they found the box upside down again.

All four, sister, lather, Case and the boy, heard this noise, and saw the box upside down. All went down stairs, to the porch, except the boy Pontius, and when down a few moments they again heard a racket up stairs, and all three went up and found the boy in the hal, and father went into the room on the north side of door leading thereto_from the clothes chest, which is a good deal larger than the box just described, tipped over. There was clothing in it at the time, and some pillows, a feather bed, and a piece of linsey, which had been lving on top of the chest, was found lying on the floor. Father also found a twenty-gallon keg of whisky, which contained probably two or three gallons of whicky, about two or three feet from is place, still rolling, and Case, himself, caught it while still on the go. The barrel had been lying lengthwise against the wall, and was chuncked on the outside by a piece of board. Taey-'ather and Case-came out into the hall. found sister there, and the boy on his way down stairs, half-way down. While yet in the hall, they heard a noise in the sitting room, down stairs, and the boy was at the time on the stairs. The stairs lead down into the hall to the door. on the east side of the sitting-room. They found. on getting there, the stove turned over. It was sitting against the wall on the north a de of the room, halt-way between the cast and west side. about ten or twelve feet from the door leading to the hall. One leg of the stove was broken. and the top-plate, also. It was a parlor boxstove. There were a lot of newspapers lying on a book-case, and they saw the pipers moving off the case, and the little boy, Pontius, re rarked "The papers are falling off," and he caught them and shoved them back against the wall. All four then went into the kitchen, and, the door leading from the kitchen into the bed-room being open, they saw the bed-clothing, feather bed, quiit and all, except the chaff lick, on the floor again, and at the same time heard a noise in the sitting-room, and on trying to open the door leading from the kitchen to the sittingroom. found they could not do it. They then went around through the porch and hall, and entered the sitting room from the east door, and found the book-case tumbled against the door leading to the kitchen from the sitting-room. It was about two and a half feet high and of the same length. When the noise was heard all four were in the kitchen. This was all between 8 and 9 o'clock. Father then having gone to a neighbor's house, Case, Mary, my sister and the boy Pontius were on the porch, all standing at the south end of the porch. The porch is thirtyfive feet long. While thus standing a gallon and a half-carthen crock, which was empty, and was standing near the center of the porch, was seen by all three to rise straight up about one foot in height, and fly over a distance of at least four feet and break all to pieces. No one else was on the porch at the time. The largest piece of the broken crock was no larger than one's hand. Oase and Mary then went around to the spring at the northwest corner of the house, leaving the boy standing at the south end of the porch. They got a drink, and as they got to the spring they heard a noise, and when they came back saw milk running down the porch, and found that three crocks had been upset, the boy still standing at the south end, where they left him. The crocks were at the north end of the porch. Case then went to the barn, leaving sister and the boy at the house alone. Sister then went to the north end of the porch to clean up the spilt milk, and tho boy went with her also, and while both were there they heard a noise, and the boy, turning around, said : "There goes the ax." Sister turned around also, and saw one ax already ly-ing on the floor, and another in the act of falling. Both axes had handles. One of them was lying lengthwise on a large box on the porch, about the center of the box. The box is the one already described as being on the porch. The other ax was standing upright against the wall, handle upward. The box was standing a little beyond the center of the parch, a distance of

twelve to fifteen feet off. The axes were no-ticed previous to their falling by my sister, as being in the position described. The bottom of the ax which was standing upright was about the center of the box, about a foot from the

CHICAGO, AUGUST 19, 1871.

wall. They next heard, while Mary was still cleaning up the milk, a noise, and the boy remarking : There goes the corn sack," turned round, went to the sack, which was also on the box, and replaced it in its proper position. He then re-turned to where my sister was, and said in a moment after: "There goes the sack again." Sister replied: "Well, let it go, the corn will not run cut," and just then she heard the corn rattle, and turning round saw the corn running out. When she looked round the first time she noticed the end of the box where the corn sack was, had moved a distance of about a foot to-ward the center of the porch from the wall. There was more than a bushel of shelled corn n the sack, and the sack before was well

tied. Sister, then said to the boy: "Everything was turning upside down, and said he should go to the end of the porch and sit down and see if the thing would not settle down."

He went to the south side of the porch and sat down; just as he sat down he said, "There goes the crock," and by that time she also got to the south end of the porch. She saw a crock which had been standing on the dog kennel in the yard, at the corner of the porch, moving in-to the yard and fall a distance of five feet from the kennel, breaking all to pieces, and at the same time the boy remarked. "There, it is now lifting me up also," and sister new him raised a distance of at least a foot up ward from the floor, the boy preserving the position in which he was when sitting, and was instantly let down. Then the boy said, "There goes the flower-pot," and as sister turned around to see, she saw two of them which were standing five feet from the porch, tipped over. There were five or six of the pots standing in a row, and my sister says she passed and repassed them at least twenty times that morning, and that she is positive that three minutes before they were all right. All this took place in much less time than it takes to tell it. Father then came back, and my sister told him what had taken place in his absence, and father then, suspecting the boy was the cause of the trouble, sent him across an eight-acra field to wa'ch some bars which were down, through which we had been hauling new, merily as an excuse to get the hoy away. Father then came to the barn and told me what had happened, and I approved of his sending the hoy away as he did. I and brother William, Case, my mother, brother Samuel, and brother John went to the house then and ate our 9 o'clock lunch in the yard. The boy did not get back to the house until dinner time, and everything was quiet in his ab-Sence. When the dinner bell rang at brother Samuel's for our dinner, my team was at the barn, and brother William was backing out to make room for my team. We unhitched our horses, fed and watered them, and then started to brother Samuel's for our dinner. The boy in the meantime having come up also to go to dinner with us found us already gone, and he went to my house to get a drink, and while there asw, as he told us when he came over to brother Samuel's house for his dinner, and reported that a dozen or fifteen crecks had fallen from a bench near the bake-oven ; a crock of grease, a swill-bucket, a crock of soft sosp, and a small coal oil can, were all upset, and also that four flower-pots were upset, and the plants pulled out. Nothing happened at Samuel's house while we were at dinner. After dinner we started back to my house-that is, I, brother William, and John and the boy-to see whether the boy had reported the truth. We got there and found his statement correct. I replanted the plants in the four flower-pots, and while doing this brother Sam-uel and Case came also. I then started to the barn, leaving the rest at the house. Brother William, who had heard of all that had happened, and had seen things about the house in a disordered condition, still had a doubt as to the truthfulness of the reports he had heard. Wil-liam and Case laid down on the porch "waiting for something to turn up." The boy Pontius and brother John were also on the porch. While we were there the little boy said: "Let us go down in the yard and see how many crocks were broken." All four went down, and while they were there, which was at the north end of the porch, the boy said : "Listen; there is something at the flower crocks again," and started up to where they were. They were at the south end of the porch, out of our sight. William and the rest followed. William watching the boy all the time to see that he did not play a trick on them. When they got there William saw a pot upset and the plant pulled out. William planted it again and set it up. They all then laid down on the porch again. In a few seconds after the boy said : "Listen ; do you hear that." Neither of us heard anything. The boy started round to the north end of the porch, they having been at the south end. William and the rest following after. As the boy got to the north end of the porch, William, who was standing where he could see the boy all the time, saw a keg of vinegar, which was set on trestles, rolling off. The boy was trying to stop it, but it fell and rolled away. Afterward we found one of the flower-pots upset again. My brother William is twenty-seven years of age, and brother John fifteen years of age. John saw the same that William saw. The boy Pontius, being supposed the cause of the trouble. was again sent away to watch the bars, and I finally took him home to his mother's, living a mile and a quarter off. One the way he said enough to give an explanation of anything he probably a dozen times : "If only this thing

don't follow me to uncle Michael's." His mother lives at his uncle Michael's.

The boy was a very good boy, obedient and of good sense; in fact, smarter than the average of boys. I took the boy, at the request of his mother, last February, as she was too poor to raise him. I was to keep him uptil he was eighteen years old, and was to board an i clothe him, send him to school, and when eighteen years old was to give him a full suit of clothes years old was to give him a full suit of clothes, horse, saddle and bridle. The contract was verbal between me and his mother, who is a widow. I I should like very much to have kept him, but under the circumstances would not like to take the rick of taking him back.

I am satisfied in my own mind that the trouble was not caused by any living person, nor by any co-nivance with the boy. All the family liked the boy very much. There has been no less than five hundred persons here to see my premises within the last two days, men, women and children.

The above statements are true in every particular.

BENJAMIN M. STIVER. Witnesses: W. M. AMPT, JNJ. ZEHRING.

We, the undersigned, Samuel Stiver, sr., and C therine Siver, the father and mother of Ben-jumin Stiver above named; Samuel Siver, jr., Will Stiver above named; Samuel Siver, jr., William Stiver above names; Sander Stiver, J., William Stiver and John Stiver, brother of said Benjamin; Christina Stiver, wife of said Ben-jamin; Mary S iver, sister of said Benjamin, and Leander Case, having heard the statement above given by the said Benjamin Stiver, say that so far as it refers to us, indiv dually, the same is in every respect true,-we having personally witnessed the matters which in his statement he represents us to have seen and heard, and, therefore, certify to the correctness of the said statement.

> SAMUEL STIVER, her CATHERINE X STIVER,

mark. SAMUEL S. STIVER, WILLIAM STIVER, his

He does not know the month he was born in. In our interview, which was conducted by Dr. J. E. Donnellan, of Germantown, and myself, we found it quite difficult to get any answers from him, though we rewarded him with all the small change concealed about our respective persons. Samuel S'iver, E.q. was also present, and contributed his quota in aid of our laudable eff vis. H s-non-responsiveness we attributed to his bishfulness, and to the fact that he had repeated his story until he had got sick of telling it. His mother was also present, H: was not sworn, because he does not know the nature of an oath.

We squeszed the following out of him : That he saw a "thing," that is, only its head, which was white and black spotted. It disappeared in the milk-trough; it was a muskrat, saw keg of potatoes in the cellar fall over while he was standing on steps; from his description of distance he must have been seven or eight feet off. Saturday afternoon he was hit three times by potstoes thrown at his head. Sunday afternoon the baby he was rocking in the porch, was bit with a clod thrown from the kitchen, no one being there at the time, Saturday afternoon he saw the two stones fall or slip off while lying on bread-b x, he being from his description twelve to fifteen feet off. Sunday evening saw the two guns move about twelve inches, he was about eight feet off. Also Sanday evening, while in bed, saw the sweet potato-box.in his room turn upside down; it was half dark in the room ; also heard the brooms fall, and a shoe, and felt the bed moving, slipped out and the bed fell over on one side; nothing fell out; he set it up again by propping himself and then pushing it over; he did not go down stairs then. for fear of a scolding.

This was when Samuel Stiver, jr., and his wife came into his room, on Sunday night.

At Samuel Stiver's house he saw the bucket of water fall, pie-dish and crock.

His mother says he has always told the same

story. The boy's interview was not satisfactory by any means, so far as getting any additional light. and from the fact that what was said by him, was obtained in the nature of a cross examina-tion. Yet enough is shown, I thick, to prove

Mary, my sister, went to the sitting room and set up four chairs which were lying down in the sitting room. Case and the boy were with her JOHN Δ. DTIVER mark. her CHRISTINA X. STIVER, mark. MARY STIVER,

LEANDER CASE, Witnesses-W. M. Ampt, John Zehring. THE STATE OF OHIO, MONTGOMERY COUNTY, 88.

Personally came before me, a Justice of the Peace in and for said county, Benjamin Stiver, Samuel Silver, sr., Catherine Stiver. Samuel Stiver jr., William Stiver, John Stiver, Mary Silver, Christina Stiver, and Leander Case, to me for many years well-known, and whose statements are entitled to full faith and credit. who, being by me duly sworn, acknowledged the signing of the foregoing statement, and declare and say the same is true as stated in every particular. And I hereby certify that said state-ment was made and signed by them in my presence.

JOHN ZEHRING, J. P. GERMANTOWN, OHIO, July 27th, 1871.

MORE OF THE GHOST STORY.

The Boy Pontius Interviewed.

The reporter of the Uincinnati Commercial interviews Pontius, the hero of the communication that appears on the first page of our paper. The result is as follows:

I regretted, while in the "ghost" business. the other day, that I was unable to send you the statement of the boy Pontius. He lived with his uncle, some distance from Stiver's, which made it impossible for me to complete the examination in time for Friday's Commercial. Fearing that the omission might lead some to suppose that his statement was intentionally suppressed for fear of spoiling a sensation, and to satisly my own curiosity, I have just concluded an interview of Pontius.

Your theory, or rather explanation, that the boy Pontius may have been at the bottom of all the mystery, while it is an easy way of disposing of the testimony is not satisfactory, is not supported by the sworn statement, nor countenanced by those who have seen the boy.

The witnesses say he could not have done the business without their knowledge-in fact, they say he did not do it. The boy had no motive for such conduct, did not have the physical power to do a great many things described, as he is a boy only nine years of age. He had not the wit or ingenuity to concoct such a thing as a joke or a sell, or the sense to appreciate it. One intending to play a trick would hardly have perisisted in his efforts from Friday until Monday noon, though it must have been a flattering reward for his enterprise. The boy is a good, obedient boy, and is not mischievous or malicious.

Notice the printed testimony, and you will see half a dozen or more occurrences which took place when the boy was not where he could have had any connection with them, even if . he had desired.

It can not be said that there was an optical illusion, because there were eight persons who were eye-witnesses at different times and in different groups and at diff. rent parts of the house. The eyes of all were certainly not dazzled.

THE BOY PONTING.

is a boy nine years old last June, bashful and quiet, and does not seem to have intelligence did see.

that "the boy Pontius" is not the voluntary doer of the wonderful things described.

Your correspondent has only sought to furnish you the facts as nearly as he can, with some necessary description of the people and the locality. He, of course, has no theory on the subject as yet. He will let others speculate, reserving the privilege of criticising their theories in the light of the facts. This is good business in hot weather, in a quiet town, when a fellow has n't anything else to do. W. M. A.

A Christian Fire.

The beautiful Spiritualist Hall at Ashley, Ohio, built about two years ago, beirg among the results of our "missionary labors," has been burnt to the ground. Enough has been discovered to convince our friends there that the foul deed was caused by CHRISTIAN HATS AND MALICE AGAINST SPIRITUALISM. It was set on fire about one o'clock at night, and their Lyceum Equipments, Library and an Organ loaned to the Society by Bro. W. Granger, Conducter, were all destroyed.

Spiritualists of Ohio and the world t This is not a blow at the Spiritualists of Ashley alone. IT IS A BLOW AT SPIRITUALISM? Let us meet it as such. The building was insured for enough to pay the debt on it and save the Lor. It is desired to put another Hall (of brick) upon the same site-at once. The Spiritualists of Ashley are not numerous, but they are faithful and full of courage. They have \$800 pledged already, to build another Hall. We ask Spiritualists to aid them. If every Spiritualist in Ohio would contribute TEN CENTS EACH. it would BUILD THE HALL.

Send in your contributions at once and let the Hall be built before snow falls again. Any contributions for this purpose sent to W. Granger, Ashley, Ohio, or to A. A. Wheelock, care of AMERICAN SPIRITUALIST, will be promptly acknowledged and the amount and names of the contributors published in this journal. No matter how great or small the amount-the widow's mite is needed. Send it on at once.

A. A. WHRELOCK.

The Twin Suffragists.

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The Golden Age for July 1st, under the title of "A Legend of Good Women," gives short eketches of some of the advocates of woman's rights. The following paragraph will doubtless be relished by our readers:

"Elizabeth Cady Stanton, er, as she is some-times called, Susan B. Anthony, is a c lebrated lady with snow-white and auturn hair, plump and slender figure, Grecian and Roman nose, and school light, create and homen lives, and lives simultaneously in two houses—one at Tensfig, N. J., and the other at Rochester, N. Y. Indeed, Mrs. Stanton, or, to call by her maiden name, Miss Anthony, is a ub'quitous personage, and not only attends all the woman's meetings wherever they are held, but also has been known on certain occasions to be writing the resolutions, and at the self same moment to be delivering the speech, in their support. It has been sometimes suspected that Mrs. S anton and Miss Anthony are two distinct persons, united by a cartilage like the Siamese twins, but in the absence of any medical or other scientific proof of this hypothesis, I remain of the opinion that, like Liberty and Union, they are one and inseparable.""

RELIGIO-PHILOSOPHICAL JOURNAL

of Snowville, Va.

The Bostrum.

SACRIFICES.

Lecture Dilivered by Samuel Underhill, H. D., st the Franklin Groys Meeting, held June 24 h and 25th.

[Reported expressly for the RELIGIO-PHILOSOPHICA JOURNAL.]

Friends and Fellow Citizens: The subj ct on which I am led to address you is one practiced by most nations, if not all, as a method of stoning for sin, and securing the favor of God to wit: the offering of burnt offerings and escrices. It will offend some of you, and I expect it will make some of you leave the house. Yet I' desire you to lay aside your prejudices and candidly hear me.

Let us consider the whole duty of man in a nutshell. What does the Lord thy G d require of man but to do just'y, love mercy, and wa'k humbly with God ? "In every nation (as Peter said at the house of Cornelius) they that fear God and work righteousness are accepted with him." Had he been more enlightened, he would have said love instead of fear. Belief is not subject to the control of the will, and we are not judged by it; we are judged he our works

"O me, ye blessed of my Father, inherit the kingdom prepared for you," "For I was hun gry and ye fed me, naked and ye clothed me, s stranger and ve took me in, sick and in prison, and ve visited me."

Such doers, no matter of what nation, creed, or belief, are accepted of God. Peter was an tonished when he perceived it, and nearly all sectarians seem to thirk certain beliefs are easential to salvation. Wrong belief is a great misfortune, but never a crime. And the most injurious and unfortunate belief, is to believe that must of the human race will be damned for wrong helief, or for not believing certain writings or in the story of certain persons,

With these preliminary remarks I will call your attention to my subject- "Sacr fices " Bible history informs us that Cain and Abel. Abraham and Moses, the Jews, until the destruction of Jernsslem, and the Catholics even now, offered and offer escrifices to stone for sin, to appease the wrath, and win the favor and protection of God. Protestan's mostly offer songs and pravers as sacrifices and dener d unon them for salvation. I prencurce the whole system entirely a matter of human invention and ordination never required or commanded by God.

Now let me call your attention to the book by which all their secular and religious movements ought to be regulated

Jeremish 7:21 22 23 21st verse: "Thus saith the Lord of hosts, the G d of Ierael, Put your burnt off-rings to your sacrifices and eat flesh." 221 verse : "For I spake not unto your fathers, nor commanded them, in the day I brought them out of the land of Egynt concerning burnt offerings or sacrifices" 23d : "But this one thing I said, Ob-y my voice, and I will be your God and ye shall be my reonle."

Does not this look reasonable? See the 1st chapter of Isalab, how by the muth of the prophets he hoots at their sacrifices, and tellthem to bring no more vain oblati no. And then he tells them what to do to make themselves accepts b'e to him : Cease to do evil, learn to do well, plead for the fatherless, judge the widow, relieve the oppressed, put away the evil of your doings. "Though your sins be as scarlet they shall

be white as wool; though they be as crimson, they shall be as snow." How rational this seems! No wonder he prefaces this with, "Come, let us reason together." See the 40 h P alm, by which I understand that God never had any pleasure in sacrifices, but that he has given every one a body in which to do the will of G d. Some refer all this to Christ, but it seems plain that it means everybody else as well as Jesus. Paul bad been brought up at the feet of Gamaliel, and deeply imbued with the traditions of Moses; and he seized upon the murder of Jesus as a culmination of the law and the end of animal sacrifices. Turn back your attention with me to the early history of sacrifices. How did they begin ? As God, it seems, never commanded them, let us see if we cannot get at their origin. When the weak and poor sought aid from the rich and mighty, it was found that after dinner was the best time to go, as they appeared to be in the best humor at that time. It was policy, then, to send something nice to make a dinner of .- a kid or a lamb,-the nicer the better,-without spot or blemish. Now, when they thought of a God, it was prob bly believed that it was the sun, and as we will not be able to put the lamb in his kitchen, let us send up a smoke from the fat mixed with myrrh, cirnamon, and other fragrant aromas, into his nostrile, and thus placate him. It G d had only preferred Cain's truits to a butchered lamb, it would have been better for the human race; but the writers make G d prefer the murdered lamb, and the result was the first murder on record.

dren of this firm. 'I'ne firm was nowerfulhad plenty of money-did no like to be langhed at: but Justic saw no way of relief. All wanted to let the poor debtors off if it could be done without disgracing the firm. Mercy says to Ju-tice, "Suppose we take this course and show Mr. Sst-o, the powerful antsgoulst, that we can get . ut of this fix that he has got us in. Summon the creditors, make the demand, and I will take the key of our safe and unlock our b undless treasury, and draw out funds and pay the debt of each one and L we shall have a bag of coin, and freely give sch one a handfull of money to begin trade with, and thus we will outwit our enemy, and raise an army to put him down. Thus the matter was arranged, and the creditors made songs and sung the praises of the firm. But there srose certain Spiritualists. and said, "Why all this ceremony ? Is it unjust to forgive? We can with pleasure forgive persons who have done us wrong if they sincerely repent of the wrong and make restitution to the extent of their power. It is the duel'st who can't forgive, but must have blood." Here the demands of Justice is satisfi d by having money token out of his own pocket and paid to him. Mercy has done a fine thing and Love has gone farther. How beautiful, how lovely, how ridiculous!. Are we better than

God? for we can torgive and not disgrace ourselves. Hear another parable. A father had twelve sons whom he loved, and moved by love, he gave them rules of conduct or laws which if obeyed would make them healthy in body and happy in mind, ard secure the father's blessing. They go forth; but these seducing spirits get control, and of the whole twelve eleven violate these laws, and in so doing ir jure their health. Now these laws ordain

that after a series of years these sons should come before their father to be intervi wed, and if they had violated the laws, each should take fifty lashes with the cat-o'-nine-tails. But on their coming, he perceives that they cannot bear the lashes. But he must lav them on somebody. What shall he do? Well, there is one who has kept the laws ; of course has good vigorous health. To him he had promised favors and smiles, but in this difficult case he accepts the tender of this good one to take all the lashes, and who accepts the off ar at d fl ugs this faithful one, and now he lets the guilty go tree. Query's among the eleven guilty ones, is there a

meaner one than the father ? These parab'es illustrate and explode the doctrine of sacr fices, of vicarious stonem-nt. What a G d it would be, who, after having all the demands fully paid, is so hard-hearted, that his own son, and qual, must, after paying our debt, sit at his right hand pleading cosxingly to have him forgive us. One thing is clear to me, i c : no man or woman, though they may fear, never can love such a God. I worship no such God. The God I worship is kind to the unthankful and the evil, and sends his rain and sunshine on the just and unjust. Spiritualism wipes away these stains upon the character of the All-Father, who has no pleasure in burnt off rings or sacrifices. The sun sourches vegetables that are in poor soil and uncultivated and the spiritual sun does the same to minds in bad organizations. What gives vigor to one, gives pain to another condition, and the tendency of this, is to rouse the sluggish mind to action. God is love, and they that dwell in pure love, dwell in God and God in them. "If a man says that he loves God, and at the same time bates bis brother, he is a liar."

Now in conclusion, I defy you to fird in the B ble, where God bas commanded sacrifices. I do not know that you can not find it, but I think you can not. But if you do fi d it, you will be in a pretty fix. for you have to believe that you have found a lie. or have proved Jeremiah a liar and false prophet. It is a cilemma with two horns-chorse which you will, if you find such a command. I admit that they were extensively practiced; that the Jews considered that G d had instituted them-I admit that. Paul, the discip'e of Gamaliel, who made bimselt all things to all men in feeding babes milk, as he called it, built on these practices, but as he said of water baptism, He was not sent to immerse or bap'ize "-did it without being commissioned to doit, but only as he circumcised Tim thy-although he said that "If a man be circumcised, desire shall profit him nothing." Paul tells us that he will leave various matters to which he refers, and come to revelations or visions experienced by humself, by which he implies, as being beyond all his other experiences, and now he relates how he was entranced. and carried into the third heaven, and heard things that he was not permitted to relate. Well, Paul, such trances are with Spiritualis's in this day, and so we believe the statement you make. And, now, my friends, hear this word of advice. Live pure lives, labor for the advancement of your fellow-beings, seek daily for the bread of life, and burn no incense to orthodoxy ; off-r no effering to God but willing hearts, consecrated to the service, and for the advancement of your fellow-beings."

Fritten for the Beligie Philosophical Journal A Sermon oel voied at now thope Church, April 15th, 1871, By Rev. J. M. Barnes,

The world has denounced and condemned man as a great sinner against God. It is true there have been liars, this yes, robbers and murdeters, in all ages, all over the world. The cause has been traced back to an old devil or satan, otherwise, a supernatural power, invisible to human eyes; Milton's fallen angel, etc.

I propose to show to you to-day, in the gospel sermon I am about to deliver, the true, literal, and tang ble cause of sin,-why man is a sinner, how long he will remain a sinner, and what can be done that he may rise superior to all sin and impurity.

My text shall be on this occasion. "Howbeit, that was not spiritual which was first, but that which was natural atterwards, that which was spiritual."

In studying nature, we find everything to have come by a law of development and unfold-

ing, from a lower, to a higher state of existence, Examine the writings of all authors upon geology; they will show the gradual operation of this law of development, from chaotic condition, up to lite, in all her various modes of existence. Take life, and we always find her in the lower forms first, gradually working onward, and upward to higher, and yet higher forms of existence. I care not where you begin, in vegetable, animal, or human life, it is still the same; the same law of development is there, doing the same work of unfolding and progressing. Now, for my bible proofs: The Levitical law was addressed to man, as an animal being, nothing more; every reward, and every curse, was here, in this life to the physical b dy alone;-corn and wice, milk and honey, to gratify the senses; sword, famine, pestilence, and Egy ptian plagues for the body in c se of disobed er c.

On on, age after age, the reople learn a little that does them good. The proph-ta improve, and rive in their conceptions of God and humanity. Take Isaiah : compare him and his God together with religion, which was one of justice, goodness, etc; compare them, I say to Moses, his G id, and his religion, and mark Isaiah's sharp rebuke to the extortioners and cruel worshippers of Moses' God,-'hen tell me, was not Issiah far more developed and improved than Moses ?

Ez-kiel was a clairvoyant; he saw the inside of things; a wheel within a wheel, and saw visions beyond the body, and its five senses. Don-iel was a regular Spiritualist of our date; he read strange writing upon the wall, that no one else could read; he told the king his dream, and the interpretation thereof, that none except spiritual mediums can do.

Follow on, age after age, to J-sue, and compare his preaching of the old ; tollow yet along, age after age, to the present day, and have we not still ient proof of the law of development that G d has written everywhere? The infant, at first, has nothing but instinct; then animal passions, observation, aff-ction or love; lastly intellect and spiritual unfoldings.

Man has forty-two elements of mind, or in phrenological language, forty-two organs on his head; they are all good of themselves, every-ne of them, and when rightly used, confer happiness upon himself and good to his fellows. The animal, which is first developed, inspire him with energy, and give force to character, to take up and carry out the bu-iness of life; without COMDANIVE ks fuc ive eiement. could or would be done; nothing whatever; a lazy set of shittless drones; no doing business; no making money, no building houses, no agriculture, no commerce ; nothing whatever ; a perfeet blank. With ut intellect to calculate, guide and direct, what would life be ? Gross animal, sensual barbariem, nothing more. Without the social and affectional elements to love, bring to gether and make the family, the community, the state and government, what should be our condition? Again, without the religious ele-ment, or the organs of benevolence, veneration, conscienti usness, hope and sprituality, we should not be religious beings. The bible cannot make any one religious, kind-hearted, just or prayerful; all this grows out of the use of the moral faculties of our nature; and all these faculties acting together in harmory one with another, will make us holy, just and pure saints upon the earth, and prepare us for the higher and purer spiri ual spheres above and beyond. Now, for sin, and the cause of sin. It was not old Adams, nor old Eves, that made us sinners. neither was it an old sufforcked, reb llious Israel that crucified J. sus, but it is you; every one of you, who has ever perverted or abused your own pature. Asking G d to bless the food on your table, then get mad, and dispute, is a sin; or in any case to allow. your temper to get the mastery over you, either by word or deed is a sin. Esting to excess, as hundreds do, is a sin, because it destroys the tone of the stomach, and induces disease. The chewing of tobacco or smoking, is a sin, because nature does not demand nor encose the dirty weed, anymore than she craves the poisonous cup;-all these are and from the abuse of nature. Whatever perverts and abuses nature is sinful. Now think of yourselves, and calculate on your own sins and the cause of them ; depend upon it, you will be a sinner just as long as you pervert nature. Believing in Jesus Carist will not save you, neither will the noly ordinat co of baptism effect your salvation. Partaking of the broken body, and the shed blood (bread and wine) as an ordinance, makes the matter no better at all.

Written for the Religio-Philosophical Journal. THE NEW FURDE-NERVE ATMUS PHRRE.

By Wm. B. Fshuestock.

It is rather amusing to see the miserable shifts that celebrated scientists and theologians resort to-to avoid the truth, and it would seem that any other theory than the true, and only common sense one, is adopted by them, rather than they would admit that disembodied spirits have power through the effete matter excaping from mediums (being in a somnambulic condition) to produce the various phenomena that are daily exhibited through them,

Mr. Grooks, and Mr. Sergeant Cox seem to thick that the experiments made through the mediumship of Mr. flome, prove that there is a peculiar force which they call " psycich " proceeding directly from the nervous system of specially constituted persons, or is the "nerve atmosphere" supposed to have been discovered by Dr. R chardson.

They all seem to be in a quandary, and cannot decide whether the cause of the phenomena which were exhibited ought to be ascribed to the organism of the med um, the power of the will, nervous sensibility or to a "nerve at mosphere," which some one has supposed sur-rounds the earth, and which vibrates with the shock of mind, as the air does with sound. These are simply ideas advanced without proof, explanation or demonstration, and are worth no more than idle words, so far as the truth is concerned.

Spirit power solves many of these knotty questions, and as darkness, matter and space do not interfere or prevent spirit impressions, or the powers of the somnambulist, all the mysterious problems occuring are easily solved.

But scientists and bigoted minds ask, how is this off cted ? I enswer, that the supposed "nerve a m sphere" is simply the effste matter eliminated from, and peculiar in all persons, as well as in mediums.

This effete substance, being physical matter, spirits c nvert into semi-physical hands, etc., which can be seen by clairvoyants, and are used by spirits to move physical bodies, depress lev-ers or to support and play musical instruments etc. But still further to explain, I must add, that to produce these effects, the medium or certain portions of his body must be in a somnambulic, trance or statuvolic condition, all being the same state, differing only in name or de-

It must be remembered also, that when me diums are in this peculiar condition, and not under spirit control, that their powers of sight, hearing, taste, smell and feeling etc., are more sensitive, powerful and far reaching, than when in a normal condition, and that it is then p saible for them to see and know (by the inherent power of their faculties) things that may be transpiring at a distance, as well as near by .-and that their power to do this supersedes the necessity of a "nerve atmosphere," a sympathy, or magnetic current of any kind, and being his own master, is master of his own will.

It is, therefore, evident, that the phenomena exhibited through the mediumship of Mr. Home, were the result of spirit power, and that premonition, and foreknowledge etc., are often the result of the subj ct power as well as of spirit impression.

It is, therefore, folly to ascribe these results to anything outside of these powers, which can only be exercised by spirits, and subjects, when subj cts are in a somnambulic or statuvolic con-

Letter from Eliza M. Hobart.

BROTHER JONES :- Please find three dollars, or the JOURNAL for one year, to Elizi M. Hobart. Ilke the JOURNAL more and more; can not tell you how much. To illustrate, I will relate an incident :

One day I wanted a clean paper to do something up, to lay by through the summer, but fielding nothing, thought I would take an old JOURNAL. Went to the closet where I keep all I have not given away or sent off, and began to look one over before I would use it; found to much good in that one, could n't think of using it. Tried another, with same result, Finally, after locking over five, I abandoned the idea, and took some old cloth to make my bag of.

This also reminds me of an incident which occurred more than twenty years ago, at Olinton, Massachusetts,

A gentleman was walking in his garden one fine, bright morning in summer. A bob-o-link on one of the trees poured forth his gushing song. A little by, five or s'x years old, was also out. His ear and eye soon discovered the bird's presence. He stooped, picked up a stone, whirled his arm around, when surdenly his arm stopped and hung apparen'ly powerless by his side-the little fingers relaxed their hold, the stone slipped from his fingers, and B b was safe. The gentleman, unobserved hitherto by the boy, new spoke.

"B y, why didn't you stone him?"

"Could n't, cos he sung so," was the child's

I have often thought of that snewer. To me it speaks much of the spirit of the child,-the power of harmony. The boy, I know not what became of him. Perhaps he fell in our late war. I only hope that sweet influence never died out within him.

Well, if "time is money," I am using too much of yours, and will soon find a stopping place.

I often see notes from poor delinquents, asking for time to meet their dues. S, many have I read, that I am reminded of these words, "The poor ye have always have with ye" Now I think if every subscriber, when sending their dues to you, would and a little, to belp you meet the demands which must be met, and let the poor have the gospel, it would esse you much, and comfort you more, to say nothing of the "Well done" in their own souls. I inclose fity cents for that purpose.

East Pepperell, Mass., July 26, 1871.

THE QUE TION.

By J. O. Barrett.

"To be or not to be ?"-SHARSPRARE.

On the green earth I lie, so soft, so still. I am in a great deep of thought.

Whisper to me, sweet grass ! Sing to me, babbling brooks ! Kiss me, clustering vine, hugging the rock's solid breast 1 Fill the care-ritte on my brow with golden dust, oh, san ray !

Delay not, for you bless me only for an hour, and ard gone !

The water dries up, the mountain crumbles, the sea recedes-and I?

Nature clothes herself so beautiful, then diesand I?

Never the same stream flows, nor the same flower bloseoms, nor the same wave undulates on the lake. This comes, then that; then what? I am hving in a vast sepurchre - on the deci buried ci les, once populous, now silent ; walking with death that ever lives to die 1 And what is my fate? I was an infant once, a youth of age now, and growing old I Wilt thou approach nearer, oh, Death, that I may know thee better?

If G d is believed to like best a spotlers lamb would not he like one of my children better? And thus began human sacrifices.

Did J sus ever assert that men were to escape the confequences of their wrong doing because his death wou d atone for their ill deeds ? Did he ever set forth that any course short of crasing to d vevil and learning to do well, would insure future or present happiness. Truly, the Christer wisdom or holy unction, or truth and righter usness, slone can make us happy. The word " Christ " was not a surname. It was the same as our word "annointed;" Jesus the annointed,-uppointed to preach the gospel. It means Spiritual influence. Paul called it the wisdom of God and power of God. In this sense, out of Corist there is no salvation. The Jews could see Jesus, but they could not see Christ. Hear Jesus to his disciples: "The world knoweth me not and seeth me not, but ye see me and know me." The spirit only can reveal the savior to us ; hence Paul savs : "No man can say Jeaus is the Christ but by the Holy Spirit,"-or Gnost, which is the same thing. We call Jesus our elder brother. If Jesus is a God, then his example is an example for Gods -not for men. It he is part God and part man, he is only an example for similar beings-not for pure humans. It he was a man, then he was a glorious example; but to reign with him, we must walk in his footsteps. What are his footsteps? We must follow him in the regeneration or unfolding of the spiritual life if we would raign with him. We must become Christ's, as he prayed that we might be one with him; as Paul says, "heirs to God and joint heirs with Jeaus-the anointed." All truly anointed teachers come to turn you from your sins, and not to save you in your sins. Listen to a parable.

A mercantile firm named Justice, Mercy, de Love, found all their customers without money, and each one in debt a thousand dollars; plenty of goods on hand, but not a customer. Now a person of great influence had led these po r cust mers into babits of extravagance, through which they had spent all their money, and got thus deeply in debt. He (this powertal person) was a great antegoniat to this firm, and knowing that the law said that creditors must either pay their debts or go to jul forever, he gloate t over them, and made derision of the firm, more especially as these poor creditors were the chil- | temptibly small.

and the second second

We believe that inspired men wrote in ancient times, because we know many that do now. Orthodoxy believes it possible, because their grandmothers say so. We believe that the early Christians healed by laying on of hands, because we Spiritualists o it now.

Among the interesting spiritual manifestations, that which Spiritualists believe, and the orthodoxy do n't, is the following :

A Mr. Sone, out eastward from here, had been about healing, and preaching Spiritualiem. Some bigots or Pharisees had him arrested, as many would like to have me imprisoned. They were afraid of him, and put him in irons. Well, his triends were met in a circ'e, praying for his release, and in the right, spirit in fluence came upon the jail, and took off his chains, and threw open the door, and set him into the street He went to the house where the circle was, and they were astonished.

Now you don't believe this do you, Mr. Muisters, Mr. Orthodax Methodist, Mr. Presbyterian? Well, I guessed you would not believe it. His name was Cephas Stone, 1 think. The place was Jerusslem, and sometimes they called him PETER. Now, you believe, do you Well, you don't, though you may think you do. You reject hundreds of cases, when you might witness them, or when stated by others, you might cross-examine the witnesses, and here you think you believe, when you don't know who wrote the story, and can not cross-exemine the testimony. Do you believe that after Pnil-ip baptized the Ethiopian eunoch, that the spirits took him up and carried him through the sir to Azotus? You don't believe it, but Solritualists look upon it as probable,-believe it possible, being in harmony with what has been experienced by them.

When you are filled with spirit influence, and feel love to all sentient beings, and desire that all may be happy, dare to trust that spirisit is from shove. It some, of our bitter orp nepts keep full of bitterness toward us after they leave the body, and come back to us with illwill, it will be easy to recognize them by the deadly, sour influe: ce they will produce in us. We shall regret them, and drive them away. May they repent soon. Let spirits visit and c.mfort you.

-As a being endowed with the capacity to love, erj y and suff r immortality, man is preeminently great; as an object of worship, con-

Live true to yourself your God, and all humanity, this, and this alone will save you. Amen.

Letter from J. W. Kellogg.

BRO. JONES :- Thinking, perhaps you would like to know something of Spiritualism in this locality, I have deemed it proper to send you a few lines relative therety.

There is a liberal element springing up here. that neither beeds the groans, sneers, or maledictions of gouty old orthodoxy, or trembles at his phantoms, but insists that reason, that most precious gift of Nature, is not given them as a anare, but for their utility and development.

About eighty Spiritualists met near Mt. Morish, on the Fourth of July last, at the residence of Judge Carpenter,-a whole-souled, wide-awake man, and a firm believer in the everlasting gospel,-and celebrated the day in a social and friend'y manner.

M. V. Dickenson, of Bethany, became entranced, and gave us a couple of lectures, that elicited much thought, and were well worth heeding.

I was requested by those present to give nolice through the JOURNAL that there will be a three day's meeing of Spiritualists held at B thany, in this County, commencing on the 29th of 8 ptember, and closing on Sunday, Octob r 1st. Go d speak ra are expected to be present. Any speakers however, that c wid conveniently, and would make this meeting a point, would confer a favor on the Spiritualists here, and perhaps in the end, some others. Mt. Moriah, Mo., July 17, 1871.

Written for the Religio Philosophical Journal. E. V. Wilson in Southwest Missouri.

We, the Spiritualists of Southwest Missouri, have been highly entertained by a series of lectures from our noble and indefatizable worker in the field of reform, Brother E. V. Wilson. We had the pleasure of hearing his lectures. both in Springfield and in this place, and we feel assured he has given the cause quite an impetus in the forward march for freedom and truth. Many of the friends came from surrounding towns, to attend the whole course of lectures, and both friends and skeptics were deeply interested in his lec'ures and tests. A few, however, I understand, came with the express in tention of denving every test or communication given them, whether true or false, and it seems they kept their word, as some did deny statements that were afterward proven to be true. Others who dared not deny what was given them, very magnanimously accused the Spiri-nalists of "acting the spi," and keeping Wilson posted, that he might deal out the scores of correct communications he gave to them, second-handed. Sich statements speak for themselves, and prove the narrow, contractedness of these who made them.

The challenge was given by Wilson, for any clergyman to meet him in open discussion before the people. One presented him-elf when he knew that it would be too late to accep ; then did exactly what we anticipated he would do, reported he had challenged Wilson for a discussion, and that he refused; then, after he had gone, very cowardly came out in an abusive and slanderous lecture against Wilson, Spiritnalism and its advocates, styling them "children of the Davil," "Free-loveites," etc. No doubt he vainly imagines he has destroyed and buried the believers of this place by one fell swoop of his mighty arm, but it seems we "still live," and I am of the humble opinion that if he attempts to bury the Spiritualists of this, or any other place, he will find, to his great dismay, that he has very lively corpses to deal with,

The same ungaliant course was resorted to in Springfield, as well as here, in the absence of both Wilson and Fishback ; and almost invariably will you find this the case wherever you go; the clergy dare not come out in o en discussion with such brave advocates of the cause of truth.

One of the elect of Springfield, after publicly abusing Spiritualists, and classing all the female portion of them, among the lowest of degraded human brings, very wisely considered "discre-tion the better part of valor," and made it convenient to leave the city just before Wilson arrived there, thinking, no doubt, 't were best to "run away," that he might "live to fight another day."

It is quite evident, that the clergy, as well as many of their people, are becoming quite slarmed at the rapid increase of Spiritualiam in their midst, and are using every means in their power, eyen to circulating the basest of falsehoods, to attempt to crush out this growing power which threatens the final destruction of ignorance and error.

"Truth is mighty and will prevail," and the more you opnose and falsely accuse us, Mr. Clergy, the more certain will be your own destruction, and the final success of the " poor deluded sinners" you vainly hope to crush out of IX SIEDCE.

Send us more Wilcons and Fishbacks, and may the good cause continue to spread in the luture, as in the past. Yours for the truth,

Marshfield, Mo.

I slay death every day, but every conquest hard-ens the shield of this body, to break the easier. Is there no spot outside this ruin where I may stand-the master?

Who owns me to divide me so-this inheritance of myself?

O unseen world, you seem to love me best ! Ye weave me up, and unweave ! The summer fades, the star sets, the pearly dew

vanishes; is this my destiny also -dissolved ? Let me change places with this broken rock ; is

no, this the order? A thousand years old, a mil-lion; an eternity? Then why not i? Am I not your coust?

Bat why a past or future where I can know nothing? Why confine me to the last half of the nine. teenth century? Where is thy justice, O Divine lastice, in instituting a blank where I never was, or can be?

Waking this morning I was conscious of yesterday, and hence another yesterday, and so on, days, weeks, months, years ; and is there any end to the life.circle?

The form of my friend is dead - cold-pulseless ! Tae eve is glazed, the brain is still, and a sweet smile plays on the pale face !

"I came down from heaven," says Jesus. So did a sunbeam And why not my friend why not I ; and ascend in the up ward arc of iif.? We brothers, Jesus, the sunbeam, and 1?

Letter from Geo. C. Armstrong.

BRO JONES :- The JOURNAL is liked here by all who are free enough to read and think for themselver, and it is doing a good work among such.

Let Spiritualists everywhere scatter among the people, the spiritual literature, for each crumb serves to satisfy the soul's hungering for the bread of life, which cannot be found in the popular religions of the day, by those who are sufficiently developed mentally, to be guided by rcason rather than prejudice, or public opinion.

Spiritualism is slowly but surely progressing here, though our orthodox friends, who have been born of the "spirit," and endowed with the "H dy Ghost," are constantly raving, trying to prove that spiritualism is all "trickery, or "electricity," or "animal magnetism," or the "devil," or something else-anything but spirits-it can't be spirits ; and some of those who are thus engaged, trying to rob man of his only hope of immorality, and who, I suppase, speak as they are "moved by the Holy Ghost," looking into the future, think they see the downfall of Spiritualism within ten years.

How little they know of the extent and magnitude of Modern Spiritualisn; of the many minds, among whom are great divines, who are daily leaving the dark, cold prison houseof old theology, and coming over to back in the bright sualight of Spiritualism. Neither do they know of the increasing development of new mediums, and new phases of mediumship, bringing the angel world nearer each day, and if Spiritualism progresses for the next ten years as it has in the last, these reverend prophets will have much mor to do than they have now, to keep it from undermining their profession.

Milford, Ill., Aug. 1, 1870.

-"The best government is that which governs least "-compatible with the public order,

-All the world's a school, with infinite gradations among the lear ners.

-He who asks nature to become his teacher. must, if he would learn anything worth the. while, go to her in the spirit of a little child.

JULIA A. H. COLBY.

Ser.es

AUGUST 19, 1871.

Written for the Religio Philosophical Journal, POSTICAL.

Communication by J. C. Barrett.

The following poetry set to music was sent me by the au nor, not with wishes for 18 publication, but with a plea in her sweet soul for encouragement. It is really pretty, and the mu sic charming as the notes of a lark. I think you will like to pub isn it.

MAKE HOME HAPPY.

What if the ont-ide sea of life She also see the and boil and foam, And them with angry teap 5 s rice, There should be peace at nome, R. ling, boiline, rusaing, crashing, Let the great world foam; But keep the artic of out ine life Away .r. m heart and home.

CHORUS - Make home happy, make home happy, Brothers, elsters dear ; M.ke home happy, make home happy, Make a heaven here.

> What if Mo her Grundy frowns? What if Mo her Grundy Howna? We do a't belong to her; I was not made to be her slave, Nor y, u her backing cur; And let the measy waate'er they may, And let the great world foam, But seen the strife of scandai life Away from heast and home.

A world of sorrow nath. Oh, do n't speak rough, you've love energh, And one kind word to give T that poor child of sorrow wild, Ana you wil: a ppier live.

Oh, there are times to every heart when all locks cark and drear, But it a 1 yed o le c mus to us with words of hope an che-r, Oh, how the fight break through the night, As hom he neavenly dome: No m re the st i.e of outside life Can mar the peace at n me. — Miss Nettie Haseltine.

THE SOULS LONGING.

Oh. the wild tempestuous strugglo Oh, the wild temperatures graze to Ut the sout to see the hight. Oh, the strong, the speechiese longing To understaid a do the right! And still 4 muse and sit in daraness in this darasest discuil hight. Sit here like a bughted wild rose That has never known bat blight.

Ob, this reaching siter something,-What, the spirit cannot tell; Something good and great and noble, That would all my palses drill. Then I seem to hear sweet masic, In a grand a prophering swell, And my son is w fied upward To the land where angels dwell.

Back Creek, Wis.

Written for the Religio-Philosophical Journal. SPIRIT PIULURES.

Ibid.

A Brief Statement of what I did, and Saw as an Artist.

Wishing to set! fy myself in regard to the cocalled spirit pie uses, I called in Mr D herty's Photographic R oms, and after making five or six sittings, Mr. B nam being the subject an image —qui e plain, appeared on the plate. Mr. D nerty did nothing except stand by the camera and place his hands upon it while the exposure was being m du. He did not even go into the dark room with n.e at any time while the work was being done. I did the work myself and alone. B f re doing anything, I made a thorough examination of plates and enemicals, and everything used in the business, and act satisfied that no decention in any way had been no effint og GEORGE WILSON. Indianapolis, Ind., Ju'y 15th, 1871.

there seems to be no escape from the stare; get in what position you will, the eye seems to rest upon you with piercing sharpness. The profile represents a man of middle age, very heavy, full beard, with turn-down collar. Some days ago Mr. Lynn sold the sash containing this profile to a gentleman 1 r the sum of \$25. Upon bebeing removed from its position to the house no trace of the strange picture could be seen, but upon being replaced, it was as plain to the eye as before. This marvel is attracting people by hundreds, the road to and from the house being constantly througed with visitors anxious to witness the sight. The Hon B F. Wade and lady are among those who have visited the place. Mr. Geory states that all attempts to wash it off have been without the least effect, although the strongest acids have been applied. The coloring, which is just enough to give character to the image, is of a vari gated sm ke, slightly tinged with blue. Here seems to be a nut for naturalists to crack, which, if scientifically dine, will relieve great curionity and muca superstition.

A STRANGE PRED. CTION.

Letter from L. Hubbel, M. D.

Being a zealous Spuirvalist and an arden admirer of your Joursal, I have frequently thought of c miributing my mite. I am person-ally familiar with the facts of the following case, although I was not a Spiritualist for many years after, and hence I now write from my memory only such parts of the story as were the most vividly stamped on my mind. Tae scene of the occurrence took place in the small town of Bether, about thirty miles east from Onecincati, about twenty years ago, or about the time the generality of the slave states enucied a law requiring the free colored population to choose either voluntary slavery by miking choice of a master for life, or remove from the confines of slave bounds.

The emigration to Southern Ohio became immerse. Among the emigrants was la ued in the town of Bethel, were the husband and wife who form the surject of my story. H: was a stalwart robust ma , although coarse and rough exteriorly, yet possessed of a loving, generous, disposition, ever ready to administer to her varied necessities with amerity and cheerfulness. Sue was a frail, tender, sensitive, plant; a beau ind blond brunette, bigbly gitted and accomplianed with a genteel education. Novelty or cuitosity, perhaps, soon attracted to her house a arge number as visions, to see what the busy eye could discera. Several m mins passed away, and this lady evidencily seemed to be passing away tho, growing thinner and more frail, day by day, although relating a beauty and lovelicess of expression, remarked by all who called to see her. About this ume the developments of several mediums took place in the town, which mide another occasion for the bu-y tongues of g asip-One of them b came the cleares, test writing mediums, it has ever been my men to know.

As unusual number of ladies of the town, happening to be paying a visit to this colored womau's house, wurreup in the announced to the company present dia, in two weeks from that day, between the hours of two n1 three o'clock, P. M, she would die, and she wisned them to be present then to witness her final depature from earth and triends. While some made light of her prediction, al regarded everything marvellous, and more the d angs and sayings of a spirit than an earthly woman. D ct as were at-tracted by the matter, and were unable to deteet the least trace of disease. The day came at last for her prophetic dem se; the house was thr mged with the curious and novel sick is to witness her prediction. Dinner having been despatched and the house par in order, she sther walters to seniel er in gres in - <u>1</u>21 budy for her departure, giving some brief orders for her interment and cerem mes. siter being duy dressed for the occ.sion, with her own hands she arranged the plaits of her dress, then she tolded her hands across her breast. It being then a little past two, P. M., she requested the company to all join in singing a favorite hymn of her own selection. While the exercise was being performed, her spirit left its earthly tenement to j nn the angel choir. Probably never bef re nor since has that town been so desed with the marvelious as on that day and at that death-bed scene. Her last expression of c unte ance showed the sam . beat.ne look as in life. Thus closed the earth-life of an angel bud, The only wish of every good person w. uld pe, May our last be like hers. At some future time I would be pleased to relate another death in the same place, whose last hours and moments were tormented by the horrors of an orthodox hell. Callicothe, Onio, July 19, 1871.

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From the Indianapolis Sentinel.

There is considerable excitement among the photographers of this city over the re-ult of the test made at D herty's gallery last week in the "spirit picture" business. For several weeks past he has b en getting such pictures, many of which are rec g ized by the sitters. E tire strangers.come from other States and get pictures of so ne of their dead relatives, and generally go away satisfied. One wishing such a picture has nothing to do but sit as for any ordinary photograph, and the artist apparently manipulates as in taking an ordinary picture, except that during the exposure of the plate to the filter ne holds his open hand over the camera. Artis s from other places have done all the work hemselves-D herry holding his hand over the came ra-with results as above indicated. Some gentlemen entirely skeptical on the subject, selected Mr. G . rge Wilson, artist at 361/2 East Washington street, to test this matter for them. Mr. Wilson, being experienced in the photographic business in all departments, excent spiritual, his known charac er for honesty, and his out-p ken opposition to Spiritualism, were some of the reasons why he was slected to make the test.

He made a thorough examination of the rooms -camera, tablets, plater, bath fluids, etc. and was entirely satisfi d that there was bothing in or about them d ff rent from ordinary photo graphic ro ms and instruments. He then excluded Mr. D. from the dark room and allowed him to touch nothing connected with the operation during the entire test.

Mr. W. then p sivioned the sitter, focussed the camera, took i ew plates from the box just as they came from Crapo's-the turnisher of soca goode-prepared them alone in the dark toom. put them in the tablet, then into the camera and made the exposure, and then developed the same. and after a tew trials was astonished to find a so-called "spirit picture" on the last plate. He went through the entire formula himselt, and is as much at a loss to account for the result as any one.

Here is an opportunity for some scientists of the convention that meets here this month to distinguish themes lyes and give a true solution of these mystern s. Professor Crookes, the chemist, and Dr. Huggins, the astronomer, members of the Royal S ciety of Londen, are investigating the so-cal ed spiritual phenomena, as exhib-ited by Daniel D. Home, in England, and have announced over the ocean cable that they hav ; discovered a "new force;'a "nerve atmosphere of more or less density 'surrounding almost evcry person, and mediums particularly, and that the phenomena are worthy of a scientific inves-tigation. We await the result of their examinations, fully assured that some light will at last be let into this whole sutject, and a correct explanation, basid upon entirely natural causes, be given to the various phases of Spiritus ism 30 called. **

From the Conneaut (O), Oitison

ANOTHER ' SPIRIT PICTURE" ON GLASS.

One of the most singular occurrences we have heard of, is a profile of a man upon a window pane on the north side of a house at Ashtab ila Harbor, occupied at present by Mr. Charles Lynn, D B. Geary visited the place on Toursday, for the purpose of gratifying his curiosity, and reports as tollows: "The outlines of this strange picture were first noticed some six weeks ago, gradually being developed until, on the occasion of his visit, the profile was perfect, and the expression of the eye particularly sharp at d elear. Mr. Geary states that while looking at it,

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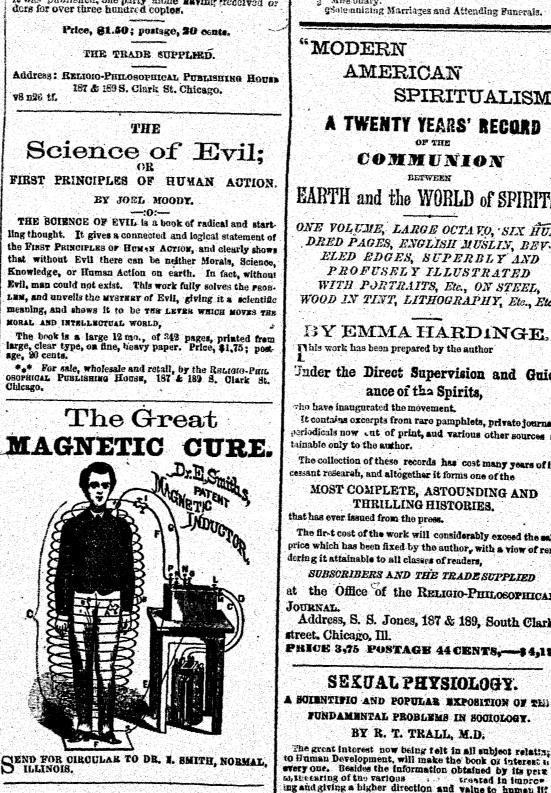
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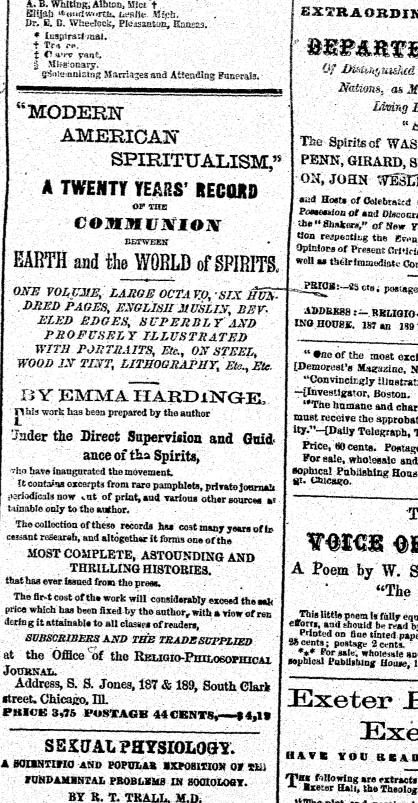
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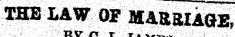
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which are the paper is taken from the office or not. S. The courts have decided that refusing to take news-papers and periodicals from the post-office, or removing and leaving them uncelled for, is FRIMA VACIM evidence of Misnitomai fraud.

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AP Thosesending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

OHICAGO, AUGUST 19 1871.

A SEARCH AFTER GOD.

NUMBER LII.

IF A DESIGN CONNECTED WITH OUR CREATION IS NOT THE DESIGNER RESPONSIBLE FOR ALL OUR ACTS?

Is your patience exhausted in following us in our intricate Search, in endeavoring to unveil the Divine Architect of the universe, and demonstrate the true nature of existence?. What a charm for us, our "voyage of discovery" has had. At times in the Spirit World, listening to the enrapturing music of the river as it winds its way amid the valleys and the flower-adorned embankments-ah ! who can listen to the enchanting music there, behold the constant activity manifested, without having his pulse best quicker, and a vein of joy start forth in bubbling accents in his soul ? Carried along like a child, held, as it were, in the arms of one long in spirit-life, we feel dependent upon him,-receive nourishment from his reservoir of thought and feel that we are made better thereby. Occupying a prominent position in the Spirit world where he can discern the workings of forces unseen by us, it is natural for him to desire to explain to humanity the true philosophy of their action. Animated with high hopes, he resolved to present to the world his views of an Overruling Providence, believing that great good would be accomplished thereby. Amidst. then, the grandeur of his spirit home, surrounded with all the heart could wish or imagination desire, he looks upon the children of earth as feeding their minds upon error, and he pities them, and is striving to inculcate those views that will give them a more correct and comprehensive idea of their destiny. The minds of the people are constantly agitated on this question, and they desire to see a practical solution of it. Are they worshiping a myth, an image of the brain alone, a mere shadow, as it were and do they expect to realize any good there from? The world has been deprived of Adam and Eve, the Serpent, the account of Creation. the Devil, and now, to lose its God,-would it not be a calamity, a heart-rending spectacle a sad affsir? Why, what an iconoclastic age What bold utterances ! Will the people indorse them? Some will: others will not. The family altar !-- we have seen the aged father. the good old mother, with their children and grandchildren around it, and as we heard the petition of the vene able gray-haired veteran. uttered in tremulous accents, when all was quiet and screne with those on bended knees .-- would we have dared venture therein and destroy that altar-dash it into a thousand fragments, and beat back the sublime prayer that was being uttered? Yea! who would dare do this? A family at prayer-morning and evening devotions-each on bended knees-who would inwade the " Holy of holies "- the sacred sanctuary,-and with ruthless hands, spread terror and dismay around? Have we done it? A thousand voices say yes! If your God is a reality, a living conscious entity, will our ideas destroy him? Why, then, so afraid that the dissemination of such views will do harm ? We are seeking for the truth. If a being whom humanity should worship, we have as yet failed to find him. The whole field has not yet, however, been surveyed,-there are many things yet that require our attention, and in their investigation, we propose to so present them to the world, that it will breathe freer i The minds of some in discussing this subject. are often confused, for they do not clearly understand the proper course to pursue in its investigation, in order to arrive at a specified result. In forming conceptions of a God, he should bear a recomblance to something in existence, or no correct idea can be formed of him. In discussing this question, we are necessarily compelled to reason from that which is real, which

has a living, tangible reality, and the moment we step aside from that, the night is impenetrably dark and hideous, and we are lost !

The clock implies a clockmaker, and the presence of the earth, a world-maker. But can we form an estimate of man from the cleck? Yes: because we know that man made it. But can we suppose that because man made the clock, that God made man? If so, preced a little further and ask, if man made the clock, and God made man, who made God ? But here you are cornered! That method of reasoning will not answer at all. You lose yourself at once. If you say that man was absolutely created by God, we might declare that God was absolutely created by somebody else.

The watch exhibits evidence of a design, hence must have a designer-man. The universe, the motion of the planets, etc., exhibit greater evidence of a design, hence were devised by God, you may declare.

Design is a ladder with only a few rounds in it. We can prove the existence of a God through its instrumentality in a twinkling--can we? Here is the engine; it exhibits evidence of a designer-man. Here is the universe,-it exhibits still greater evidence of a design, hence, must have a larger, more extensive designer-God. Here is matter, eternal,-it is indestructible; it exhibits still greater evidence of design than the watch or the mechanism of the universe, hence it must have been absolutely created. But the absolute creation of matter is an impossibility. How fallacious such a method of reasoning! We can't find God by any such system of logic. He who thinks he can discover him through evidences of a design in the universe, is very much mistaken. We have seen engines made, hence can form an idea of the mechanic. But the engine itself conveys no evidence that God exists. The fact that man can make an engine is no proof that it would require an infinite man to make a world. But one man don't make an engine-he is powerless alone,-it requires men. Why, then, should we infer that one inflaite man-God-alone made the earth? If we reason from analogy, why not say many men made it?

What is the source of our knowledge? The universe is. Can you form the conception of an animal from the hole it digs? Here is the universe; here are plants, animals, men. God is not like a plant-not like an animal; hence, he must be like man! Bat in what respect? In form? No. In capacity? No. Does he think? Can he plan?

For anyone to execute any work implies an original design or plan; a design or plan indicates thought ; and thought indicates a thinker, hence, we might say God is an infinite thinker, just as you say he is omniscience or possesses all power. Again, it God thinks, plans, or designs, then executes, we make an infinite laborer of him. Being an infinite laborer, infinite thinker, omniscient, omnipresent, possessirg all power, he can make no mistake. His details and arrangements would be perfect, and no failure could ensue. Would not man, in fact all his children, carry out his designs in all their acts the same as the planets do his designs in all their motions? If he leaves man a free moral agent, has he any design in reference to him? You may say he designed man to be free-to pursue any course in life he chooses! Then tell me, if he designed him to do that,-to pursue any course in life his own judgment dictates,-how can he do otherwise? for God designed it! If he steals, his own judgment prompted it in accordance with that design, and God is simply responsible- is he?

A design for you to do as you desire, is just as important, and in every sense of the word shapes your acts in life just as much as a de ign for you to do this or that. Admitting, then, that God is your Creator, possessing attributes to an infinite degree common to humanity, and that he has designs connected with all created objects, then you make him responsible for all the acts of life.

'(To be continued.)

THE BOOK ROBBERIES AT ST. PE-TERSBURG.

Trial and Conviction of Pichler and Wimmer

St. Petersburg [July 14] Correspondence of the London Standard.

In the month of March I gave an account of an extraordinary case of book stealing from the public library of St, Petersburgh by a German Doctor of Divinity. Pichler has now been brought to trial, and he has met with the punishment he has so well deserved. In the indictment he is described as a Bavarian subject, 37 years of age, and he is accused of having stolen upward of 4,000 bo ks from the Imperial Library; and Cresence Wimmer, his cousin, who acted as his servant, is charged with having effaced the library marks from the books, and substituting Pichler's cipher, with the intention of con-cealing the crime. Pichler is a man of remarkable capacity and great erudition. He completed his studies at the University of Munich. where he distinguished himself by his proficiency in theology, and attained the degree of D ctor of Divinity. He was subsequently ordained. He was a pupil and follower of Dollinger, and he pretends to have been a friend of that celebrated man. While leading a modest and studious life at Munich, he was fortunate enough to attract the attention of a Russian gentleman of distinction-M. Delianoff, who had been struck by the merits of Pichler's work on "The Division of the Eastern and Western Churches." This gentleman, who is Secretary of State, and adfunct Minister of Public Instruction, invited Pichler to come to St. Petersburgh, where he was very kindly received and introduced to the most distinguished literary men in the metropo-lis. After going back to Munich to arrange his affairs, he finally came to Russia, in May, 1869, apparently with a view of settling in the country, and he was engaged in the ministry of the H me Department at a salary of about £400 a year. At the some time, in order to give him facilities for pursuing the theological studies in which he was engaged, Mr. Deliant ff conferred upon him the honorary appointment of Imperial Librarian. This position was invaluable to a man like Pichler, as it enabled him to make free use of the library, a privilege which is very rarely granted.

He began to frequent the library at a time which must have been very favorable for the object he had in view, as there are greater facilities for taking books during the summer than at any other time, most of the employes being absent on leave, and the library being almost descried. But in August, when readers began to resume their researches, books that were asked for were not to be found, and it became evident that there was something wrong. From the very first some of the librarians had little confidence in Pichler. His furtive look and stealthy ways his p-culiar cost, made apparently to serve the purpose of a carpet-bag and an upper garment at the same time, excited suspicion. It was remarked, moreover, that he never sat down to read seriously; that he always left the library in a hurried manner, and often returned two or three times in the course of the day. In consequence of these suspicious circumstances, he was clusely watched, and was at length stopped by the parter, who found a large folio concealed in a bag ingeniously stitched inside the back of his cost. H s lodgings were searched, and the books were found, most of them packed up in cases ready to be sent away. Not content with stealing books, he had cut a great many engravings out of so e valuable works, and had spoiled others by abstracting portions of them which he carried home for his own use. Most of the stolen books had reference to Pichler's peculiar studies, but he had appropriated a few others. of trifling value, totally unconnected with his branch of study, such as Le Manuel du Tailleur, Manuel de la Dance, etc., which he is supposed to have done to divert suspicion. In his defence Pichler stated that he had only taken the broks home for the purpose of reference, which, he considered he had a perfect right to do, and it is true that the librarians have this privilege, provided they leave a written acknowledgment for the works they take away. But he had never observed this formality, and the proofs of his intention were too conclusive to admit of the slightest doubt of his culpability. Both the prisoners were found guilty. P.chler was con-demned to banishment to Siberia, and Wimmer to four months' imprisonment in the house of correction, at the expiration of which time she is to be sent out of the country. As Pichler is a foreigner, and a man holding a high position in literary circles, this trial has excited unusual interest. The most implicit confidence had been placed in him by the government, and so highly were his merits appreciate, that he had been rewarded with the cross of St. Stanislas, cf the second class.

the secular papers tee n with reports of crimes by this class of men : wife murderers, mistress mur derers, child murderers, abortionists, seducers of young girls and married women, forgers, horsethieves, counterleiters, and villains of every conceivable phase of crime known to the criminal calendar.

Thus far we have been speaking of the dergy, -the teachers of moral ethics,-of those clothed in the garbs of evangelical sanctity-of the longfaced, hypecritical gentry; who are constantly harping againgt the moral character of Spiritualists. But now let us turn our attention to the devotees of old theology-to those who believe in, and follow such leaders.

Visit the prisons-jails and penitentiariesand who do we find for inmates-not one in fifty that does not devoutly believe in the doctrines of old theology, in some of its multiform phases, in the " atoning blood of Christ," and that ere they die, when they have their fill of sin, they will turn their attention to the "savtor," get converted, and go home to glory.

The legitimate fruits of such a faith is to encourage men in crime, believing that by and by. by a single ejaculation of "God have mercy on my coul," the backs will be balanced, and the culprit can go home to glory, a pure 'whitewirged angel.

Contrast such a doctrine with the Philosophy of Life, as taught by Spiritualism. All mankind, from infancy onward, are day by day unfolding by exercise, faculties which play their part in the drama of life.

The excessive activity of propensities necessary for propagiting, developing, and protecting life, is always at the expense of the higher or crowning elements of man's nature. These excesses result in crime, such as we have above referred to, and until the crowning faculties of the mind are cducated and brought into action so as to control and hold in check the propensities, crime is a necessary result, and the grace of God will present no better result with the common religious devotee, than it does with the priesthood. as above shown. The cunning, secretive priest may disguise his true nature to a great extent while in this life, and elude the penalty of the law, as Smith, the wife drowner, and thousands of others like him have done, but to the spiritual eye their true character is apparent, and to the spiritual law, there is no escape, "Those who sow to the wind will resp the whirlwind."

Indeed, the Philosophy of Life teaches that every soul is painting his or her life picture. which is as endurable as the soul itself, and will not only be open to self inspection in all coming ages of eternity, but subject to the inspection of the clairvoyant spiritual eyes of all other spirits.

Such is life in the spheres. Every touch of life's brush, be it a daub from the passions for unholy purposes, or a finer touch of our highest nature. is permanent and ever enduring, but with this consolation, that even the grossest touch may be amended and made useful in a life picture, by AUGUST 19, 1871

bone of an ass." This is an important issuedid he, or did he not? Asses live only on thistles-especially those in the Holy Land. No thiatles grew within five hundred miles from the place where Sampson resided ; hence it would have been utterly impossible for an ass to live there. Such being the case, we are inclined to the opinion that it might have been the jaw bone of a horse, or an cx, which Sampson used to slay the Philistines. Job also requires a paper, like Sweder borg and Jesus. A paper for him should be issued morning and evening. It is a great question now, whether the Devil actually efflicted Job or not. We are inclined to think that his blood was out of order, and that he was dyspeptical. A paper devoted to his interest, should discuss this question, and determine the character of his boils. A learned physiologist declares they were carbuncles, and bore no resemblance to boils. This question is important, and should be settled. A paper such as John Dugall is publishing as the organ of Jesus, could throw a flood of light on this subject.

The Rev. Dr. Fowler of this city, a Methodist clergyman, should have charge of an organ of that character. He believes in everybody in the Bible, from Genesis to Revelation, and can tell you what caused Job to boil, as easily as he could what prompted Jeremiah to lament. Perhaps, however, no spirit of the departed feels the necessity of a newspaper to any greater extent than Jorah. He desires to impart to the world the true character of his aquatic excursion, tell what he saw, heard, and felt in the briny deep, when in the stomach of the leviathan. He obtained during his aqueous aubmersion, much valuable information in relation to sperm oil, and also discovered a passage to the North pole, and actually saw the hole to the interior of the earth as laid down by Prof. Lyon, fully confirming all he has said. Jonah, like Jesus, should have a newspaper, and it should be devoted exclusively to Salt Water, Whales and Sperm Oil, showing the wonderful dispensations of providence in those directions.

We wish John Dugall success in his undertaking, hoping that all the luminaries of the Bible may soon have an organ.

Doings of Mediums in Chicago.

Seances are being held in various parts of the city every evening.

At DR. McFaddan, 343 West Madison street several mediums are usually in attendance—the Doctor always.

DR. T. J. LEWIS AND WIFE, at No. 76 Third Avenue, are good mediu is, and have a healing institute, baths, etc. It is a good place for people to go and get healed.

DR. J. WILBER, 460 West Randolph street. is a good healer, and does good business. For many years he has been known to the public as an excellent healing medium.

MRS. A. H. ROBINSON, 148 Fourth Ave. continues to treat the sick in all parts of the country with most remarkable success, under spirit control, upon the positive and negative principles.

If God made man, he had a design connected therewith. Will this design ever terminate? God designed this when he made each one: "I will make man : I will construct him so he can think, plan, and execute his purposes. In his thoughts, plans, and the execution of his purposes, he shall be independent of me !"

Would that be a possibility? Can God's design terminate with the creation of man ? Emphatically, no! The very fact that he designed him to be independent, carries with it an effect. a responsibility. "I will man to be a free moral agent," saith God. Is he not responsible for his acts just as much as if he willed him to be a machine-not a free moral agent? If you acknowledge God as your Creator, you must charge him with all the licentiousness in the world.

Please tell me, scientist, what is the difference between the following :

God says: I will or design man to be a free moral agent-to do as he pleases; or, God says: I will or design man to be a machine-to do this or that.

Would not God be responsible for man's acts in the latter case? and if in the latter case. would he not be in the former also? God. then, if an Infinite Designer, is certainly responsible for all of man's acts; in no case is man responsible for them if a design be connected with his existence. If man bears with him evidences of a design, and we reason therefrom that a designer exists, man at that moment becomes a subject to the design. It cannot be otherwise. If omniscience designs, all power would render those designs infl.xible, and would not what he created be subject to them and be nothing but a machine? It will not do to say that God created man with the design that he should be a free moral agent, for there is a design as inflexible there as otherwise.

Now, if God is an Infinite Designer, you could not say that his design ceased with the creation of man. It must extend throughout all eternity, or he would cease to exist. Is it not reasonable to suppose that God would dedesign that man should not in any respect be antagonistic to him? If so, then we charge all the crimes of the universe on him.

God's tender care would be needed, especially after the creation ! He would force you into the world, and then design you to do as you please. A design for you to do as you please. does not relieve God of responsibility for a bad

REMARKS-We give place to the above,-not that we delight in showing the dark shades of human nature-like other people, we love sunshine. We love to look at a bright, beautiful picture, especially a life picture of an immortal soul.

Bat the world must be educated in a true system of philcrophy-in the Philosophy of Life. Our paper, the RELIGIO-PHIL SOPHICAL JOUR-NAL, is devoted to that subject. The religious world teaches a doctrine-a false doctrine-of "regeneration" by the sprinkling of water upon infants, or by the observance of some other form or ceremony, ordained by a council of ecclesiastics.

To the sensible, thinking, man, that fallacy is self-obvious: to those who do not think for themselves-no matter how high they may stand in popular society-facts must be presented. To thatend, we show the shortcomings of the so-called sunctified, regenerated leaders of the various theorgical institutions of this and past ages. Indeed, it is a fact susceptible of proof, that the priesthood, considering their numbers, affords a larger proportion of arrant knaves and villairs, than any other class of educated men. Colly and deliberately they set themselves at work to accomplish an object, corrupt and debashg to good morals, and condemued by all correct thinkers.

The case above-mentioned, shows the usual duplicity resorted to by that class of men, and the persistency with which the object is pursued until the end is accomplished, or justice over-

the more delicate and beautiful colors issuing from the refined touches of man's intellectual and moral faculties. Hence the inducement for ev ery soul to act his part well in the drama of life.

Get out of the purlieus of vice; come at once to live in the upper chambers of life; use those beautiful tinted colors only, which shall give beauty to your inner-life pictures. Such are the lessons taught by Spirituali.m. Kow will it contrast with the doctrine of a vicarious atonment?

The Daily Witness.

New York finally has a daily religious paper -The Witness. Its first number was issued July 1st. Its editor, John Dugall, claims to have conducted a similar paper in Montreal for eleven years, with great and constantly increasing success; and he is confident of success in his New York enterprise, because he feels a special call to it, and because he places his reliance on the" blessing of God."

No doubt the "blessing of God" will carry him successfully along, it he has got plenty of "filthy lucre," or what is commonly designated as the "root of all evil." Without its assistance, he will be as powerless to carry along his enterprise, as a Chicago rat would be to speculate in stocks, or understand the difference between tweedledum and tweedledee. This paper is published in the interest of His Screne Majesty. the "Lord Jesus Christ," and judging from its tone, its allegiance is in no way doubiful. But why does its pious sin observer give so many accounts of murder, licentiousness, cases of wife. stabbing, etc.---do these incidents come under the head of "pure and elevating literature ?" No doubt the Lord Jesus Christ feels exultant in the fact that John Dugall has started a paper in his interest, to advocate the merits of his blood, and sustain his claims as the Son of God. But if he is not a better financier in heaven than he was in earth, he will not shower the spondulicks freely down upon Mr. Dugall, to aid him in his enterprise. Papers are now published in the interest of Chase, Grant, Colfax, etc., and lastly, in the interest of Jesus. Good ! Glad the Savior is so highly favored, and we ardently hope to see his blood quoted as above par among the bulls and bears, and bear-esses (Mrs. Woodhull and Miss Ciaffie), of Wall Street, New York. We presume that Col. Jim Fisk, Jun., who will need several barrels of his blood when he takes his exit to the Spirit World, is a large stockholder in Mr. Dugall's paper.

A paper published in the interest of a spirit.is no new undertaking. Swedenborg has his organ, God has his, while the lesser lights are left in the dark. Poor Adam, he should be represented by a daily newspaper; so should Mother Eve. The Apostles ought to be heard. They prevaricate in the Bible, do n't talk straight-The fishermen should have an organ-a period. ical. Will not some evangelical society publish one in their behalf? Then there is Sampson. he needs a paper. It is generally believed that he creation-such as griminals are supposed to be. | takes and expose the culprit. The columns of never alew a thousand Philistines with the "jaw

By reference to her advertisement in another column. the requisites to be complied with will be readily understood.

She treats by letter, disgnosing diseases by holding a lock of the sick person's hair in her hand, and thus at once comes on rapport with the sick patient, and invariably prescribes a curative remedy, which (by the aid of her band of healing spirits who attend upon such patients magnetically until fully cured) in all curable cases, never fails. The presence of such spirits has been fully realized in numerous cases, and attested to by those who have been thus cured. Mrs. Robinson is urquestionably one of the most remarkable mediums of the age.

MRS. MAUD LORD ON Wednesday evening. held another of her cabinet seances at Mrs. A. H. Robinson's residence, to a crowded house of investigators, among whom were many professional and other gentlemen, and ladies of the highest ranks of Chicago.

Many spirits who were fully recognized by friends, showed their faces and hands on the occasion.

Her seances are of a first-class order and worth going hundreds of miles to witness.

DR. SHERMAN and PROF. LYCN. 306 Clark street, are engaged on a new book of a similar Spiritual origin, but even superior to that most valuable work, "The Hollow Globe."

MRS SHERMAN, the psychometrist, continues to delineate character to the entire satisfaction of her patrons.

JAMES BROOKS, the developing medium, 306 Clark street, is one of, the very best_developing mediums of the age. See his advertisement.

Chicago is certainly blessed with good mediums, and is wide awake upon the subject of spirit communion.

Warren Chase & Co., St. Louis, Mo.

Owing to the large increase in the business of this firm, they have been obliged to give up their fine rooms, and procure a still larger and more convenient and commodious place for their rapidly growing trade. They have therefore leased the store, No. 614 North Fifth Street where we have no doubt their prosperity wil: increase, and hope it will far surpass their ex. pectations.

Mrs. Robinson's Tobacco Antidote.

The most certain and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite, is known by the above name.

It is compounded by Mrs. A. H. Robinson, the celebrated medium of Chicago, while entranced by a celebrated chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed

Agents for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. . Price \$2.00 per box-sent by mail free of postage, on receipt of the money.

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RELIGIO-PHILOSOPHICAL JOURNAL

Personal and Local.

Mrs. Annie Curran Torrey has been holding seances at Galveston, Texas, instead of Memphis, Tenn.

-Levi Dinkelspiel writes as follows from Rockford, Ill ; "After having delivered some lectures at and near Waukegan, I have arrived here and will stay a short time-how long I can not tell. I have met some good, warm, earnest souls here, and on last Sunday, in Bartlett's Hall, a hall built for lecturers Sunday, in Bartlett's Hall, a hall built for lecturers on our philosophy, by one man, I delivered two lec-tures to large and appreciative andicaces. I will speak again next Snn'ay. It seems as though every step I take is one more nail driven into the platform upon which I have placed myse.f, and I feel more than ever the need that I, an Israelite, should come forward and let the world know, and especially my own people, that all are embraced in the teaching of glad tidnegs of great j by, and that we want them all, Jew and Gentile, black and white, church or no church, to be with us."

-The letter in a previous number of the JOURNAL accredited to H. O. Parker, should have been under the signature of John R. Kelso-its anthor.

-Brother Bliss writes as follows from Warren, Ohio: "In justice to S. L. McFadden and wife, I wish to state that I have been under their treatment for several days, and received much benefit. I consider their mode of treatment highly beneficial to all suffering from general debility, or disease of whatever nature. I cheerfally recommend them to the patronage of the public. All those wishing to have their mediumistic gitts unfolded, or to have tests given, to prove that the coul is immortal, and that their leved ones can and do return, should not fail to visit them."

-Mrs. Sada Bailey writes : "I have just returned from a trip to Piano, Ill., where I gave a lecture in the Latter Day Saint's Church. The kindness, toleration and accommodating spirit manifested by the people of this persuasion, is noble and commendable to all. They are indeed an intelligent, virtuons and prosperous people, many of whose virtuons and prosperous people, many of whose views are akin to spiritualistic ideas. The very walls of the church seem magnetized with harmo-nising influences, and the little handfall of good Spiritualists in Plane were delighted with the peaceful meeting we held in their quiet and genisi temple of devotion. We are thankful for the good accomplushed in promulgating the truths of our heaven born religion. I return to Plano in a few days, with my blessed little ones, where the good spirits, both in and out of the form, tell me I shall be in our glorious cause employed, sustained and be in our glorious cause employed, sustained and appreciated."

-Mrs. Olive E. Colburn, writing, says : "Belleve me, I wish very much to read the dear JOURNAL. and as soon as I can raise the money, will send."

Remarks :- All right, dear sister. Your word is good, without a voucher, but it required, Sister Bell A. Chamberlain, to whom you refer, would be deemed ample. The RELIGID-PHILOSOPHICAL JOUENAL, with a loving and smiling countenance, will make you weekly visite, promptly and on time.

-E. V. Wilson's address is Lombard, Du Page County, Ill. Address him there, and if he is away from home, his wife will forward the letters to him wherever he may be.

-- E. Sorter sends us five dollars, but no post office nor state. Can any one enlighten us as to his wheresbouts?

-M. E. Taylor, of Leslie, Michigan, has entered the lecture field. We hope success will accompany him.

-Brother Z. G. Bartlett, writing from Lacers, Iows, speaks in high terms of the lectures and tasta of Mrs. Beil A., UDAU a good work there, and will be long remembered by those who have listened to her eloquent ministrations. She is now in Chariton, lows.

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	M

Soul Life, Past, Present and Future.

When we speak of the past life of the soul, we must depend upon those who have advanced beyond the conditions of earth for the most clear and explicit expressions of it. God is man's highest ideal. Our idea is of a great positive mind, the central source and combination of all the powers of the universe, which is of itself but an external expression of this grand, all-pervading principle or power.

That this Central Soul has a consciousness, of the existence of all things we have no doubt,ust as we, as spirits, are conscious of the existence of these physical bodies. If this is pantheism, put us down there-we are not scared at words. We know of no God outside of matter, and of no matter outside of God.

God exids, then, as a whole-as the entire of force and being and matter. This force expresses itself fragmentarily in millions of forms in the material world. Its bighest and most perfect expression is man, being the ultimate on the external plane, and therefore the result of higher spiritual conditions than any other form of life-the near st approach to God. Man is a God in the smallest portion of all His attributes that can outwork all these, and hence it is true to say man is made in the image of Gcd. These atoms or sparks of Divinity are just as immortal as God, having always existed, and being destined to live forever with the consciousness of continued identity.

To an immortal principle time is nothing. The succession of events on a sensational plane alone marks time, and in proportion as man's immortal nature is unfolded, he loses the consciousness of time. Hence as we move down the vale of earthly years the passage of time seems much more rapid, and whenever spirits speak to mortals of future events, they frequently say they will soon take place. The soul in its ante-earth-life conscious exist-

ence, has its labor and erjoyments. The fact that human beings are not conscious of this, simply proves, what every observer knows to be true, that there are different and distinct shades of consciousness, as in sleep, trance, etc.; and this consciousness of the soul print to its imprisonment in the body may not be clearly revealed to it until after it has passed through certain conditions in spirit life, when-first as a droim, and afterwards as a reality-this is revealed to the conscious perception of the soul. We know that nothing was ever created with-

we know that hathing was ever cleated with out an object or design. We may not be able to arrive at any very precise ideas of the labor and enjoyments of the coul in the past. The fact of its existence is the most important event in connec ion with it, and this will enable us to comprehend its conditions sooner and better after entering the inner life.

The soul having associated with and erjoyed its kindred souls in the past, and having exercised an influence upon the conditions around it peculiar to itself, finds the germ of a human. physical being in proper conditions for it to associate with and act upon. In this attraction it is moved by the rarental influences of both sexes; hence, there is something in the character of the rarents which not only gives peculfarities to the physical, but also has an influence in the selection of the soul for the child, which thus enters within the domain of the physical. A new consciousness comes to the soul now. and it struggles hatd to express itself upon this new plane, and where conditions are favorable it does this beautifully. Every one must have noticed and admired the expressions of the soul in early childhood. The first grand effort is to stamp a consciousness of its existence on the mental, and through that upon the physical, and where it fails to da this, and man lives without any consciousness. or even a very imperfect and doubtful one, of even the existence of the soul within him. it is crippled and cramped in its energies and the body becomes a gloomy prison house to it. The more we can awaken mankind to the importarce of studying these lessons, the better will the soul be enabled to outwork its high destiny on earth. It is always a struggle and conflict attended by mental ard physical suffering, but these have their influences in aiding the unfoldment of the soul. Everything which tends to improve the mental and physical conditions of hunanity, tends also to give greater freedom to the soul, and promotes its growth and unfoldment; while. on the contrary, the cramping influences of vice and crime, and everything that depresses the physical and mental conditions, has a tendency to bind the soul with galling fetters that long and painful experiences of suffering alone can remove. The soul itrelf cannot, under any circumstances, become corrupted, but it may be retarded in its growth and progress. We are glad to know that everything connected with the soul is claiming much more carnest and careful attention. Mest of the teachings of spirits have reference to the conditions of the soul. We have two methods of acquiring a knowledge of the future conditions of the soul. First, by our reason and analogy; and, secondly, from the reports and communications of sp rits, which have been and are continually being received through hundreds of thousands of mediums, and which, however they may differ, have a most wonderful agreement in many essential points, and thus leave no room for reasonable doubts. The first evidence of the immortality of the soul, is from its own innate feeling, which the poet has expressed in these words: "It must be so, Plato ; thou reasonest well :

hereafter-a knowledge which must be more or less imperfect on account of our surroundings, but which is satisfactory as far as it ex-

We can only give a very brief outline of the reports from the land of the hereaf er. The soul, emerging from the chrysalis condition of earth-life, finds itself surrounded by a physical body much less dense, but in many respects sim-ilar to that which it had when in the earthform.

The physical body of the soul which is recognized in spirit-life just as the physical body is here, is a barrier to the soul in proportion to the grossness which it has carried with it from the earthly physical body.

There are souls in the funer life, who are in the world of outer darkness on this account, and who can only be set free by the purification and red mption of their spiritual--physical b dies, which is after a long and painful pro cess.

There are others whose physical forms are comparatively pure, but who are still ignorant of many of the laws which govern the conditions of that life, and to whom the early stages of spirit-life is a state of probation,--- school. All new-born spirits find themselves more or less trammeled by the conditions which they carry with them from the earth-life.

The freedom of the soul in the inner life, is destined to be much greater than it can be on the earth plane, and as these temporary conditions, which have fettered it are removed, it assumes its proper ascendency and relation to the mental and physical powers, which become subservient to it; then man begins to realize what a true life is.

Through the varied conditions of earth-life, and the earlier conditions of spirit-life, man has been like a wandering comet; now he begins to move in his appropriate orbit as a planet, and the light which has hitherto been vague and uncertain, becomes clear and distinct. He is still a triune being, having an eternal physical, mental and a soul nature.

This new order of things is not alone experienced in the soul, but, as we know the eternal world is in a great measure modified by man's influence ; so in the higher world, when man realizes these conditions, there comes to him a vast increase of power over all his surroundings. Hence in the world which is inhabited by spirits, whose powers have bec me unfolded by the beautiful and orderly arrangement to which we have referred,-there is a wonderlui change in all things; order and harm ny reign everywhere, and the interior soul nature r flected upon the external forms, finds a heaven around it corresponding to its condition.

D scord and inharmony being entirely banished from the interior, cannot long remain the exterior, and thus is realized the ideal of humanity, the graudest dream of the seer and the poet is more than fulfilled in this exsited condition of the soul toward which we are all moying, and which we shall all realize sooner or later in proportion to the wisdom with which we labor for its attainments.---

The first grand thickers were prets, neychologists and religionists. President Havens.

Comte says, "That every thoroughly developed human being, passes through three mental stages, tirst, religions; second, theoretical or hypotheticd; third, matter of fact, or as we should say, practical. Any proposition that has plausibility to be accepted by multitudes on annurciation, without investigation, must be at least halt a truth. Ibid.

Man does not, like an insect, pass through three s ages and then perish. The good of each preceding stage abids forever. Ibid

We repudiate a religion that can

NOTICE OF MEETINGS.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers and others, wi i be held at Starr or Central Hall, Le Roy, N. Y., on Saturday and Sunday, Sept. 2d and 3d, commencing at 10 o'clock each day.

The New York State Spiritualist Association holds its annual session on Saturday at 2 p. s., in connection with this convention.

Let there be a general attendance from all parts of Western New York. The halls are commodious, the facilities for arriving by railway ample, and the rich experiences of past conventions furnish sufficient guarantee for the success of the present. A cordial invitation is extended to all to at tend.

J W. SEAVER, GEO. W. TAYLOR, A. T. TILDEN, Committee

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 enruestly 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. Emiaent speakers are expected, who will be duly announced, and a cordial invitation is extended to all speakers and mediums, to all Spiritualists and liberalists to meet and renew their strength at this annual reunion

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

HUDSON TUTTLE, President. GEO. W. WILSON, Rec. Secretary.

EMMA TUTTLE, Cor. Secretary.

Pennsylvania State Society of Spiritualists.

The Fifth Annual Meeting of the Pennsylvania State Soclety of Spiritualiats will be held at Washington Hall, S. W. corner of Eighth and Spring Garden Sts., in the city of Philadelphia, on Wednesday, the 16th of August, at 3 and 8 OLEMENTINA G. JOHN, President.

of truth and humanity everywhere, are cord ally invited to a Grand Union Picnic, to be held at Spring Lake Grove, in Galesburg, Ill., Thursday, Aug. 3 st, 1871. Good speakers will be present. All will be free to participate in the exerclses-bring their own refreshments. Those attending from a distance will be "refreshed" from some brother's basket in the Grove. Pleasant grounds and boat-riding will add to the pleasures of the occasion.

on all its lines all those paying fall fare in going. If the we ther proves unfavorable, the splendid Concordia Hall in the city can be had.

Two Days Meeting at Winnebago.

There will be a two days meeting at Winnebago Co., Ill., commencing Saturday morning, Aur. 5th, at 10 o'clock, and continuing until Sunday night. Spirituallets of surrounding counties, remember. Let all come and have a feast of good things. Levi Dinkelspiel (a

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5

If by following the directions we send, you do not Wake "Sens Stoliars a Sar. Directions and Ample Mans with which to do it sent for only TWENTY-FIVE CENTS. We nore capital or expense required. Men and Wom-en, Boys and Girls, Now is Your Chance! Address,-ADAMS & CO, PUBLISHERS, 25 BROWFIELD ST., BOSTON. VIO m22 21

MEDIUMS.

A.B. Severance, The Well-Known Psychometrist,

Will give to those who visit him in person, or from autograph Will give to those who visit him in person, or from autograph or from lock of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with pre-cription; adaptation of those intending marriage; directions for the management of children; hints to the inharmoniously married, etc. TERMS-\$2.00 for full Delineation; brief Delineation-\$1.

A. B. SEVERANCE.

457 Milwaukee St., MILWAUEDE, WIS. v7n18tf.

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ANALYTICAL PHYSICIAN FOR CHRONIC DISEASES.

ANALYTICAL HEALTH JOURNAL. v20 n8 tf

Dr. Abba Lord Palmer.

BOX 101, NEW BOSTON, ILLINOIS WONDERFUL PSYCHOMETRIST AND CLAIRVOYAN

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UM.

Can disgnose disease by likeness, autograph, lock of hair, without a failure, and give prescription, which, if followed, will surely cure.

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Diagnosis of disease, with prescription, \$2.00. Commanications from spirit friends, \$3.00. Delineation of sharacacter with advice soncerning marriage, \$1.00. nl v10 tf.

MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium

148 Fourth Avenue, Chicago,

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will disgnose 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 hereel 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 POS-TIVE and MEGATIVE forces latent in the system and in asture, 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. Rozinson 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 whe the application is by letter as when the the patient 1 present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium

P. M.

HENRY T. CHILD, M. D., Secretary.

Grand Union Picule at Galesburg.

All true Spiritualists, all Christian people, and all friends

The C. B. & Q. R. R has generously offered to return free

Let there be a glorlous meeting that shall tend to open up a wider field of thought, of sympathy and action that shall bless mankind-akin to that introduced by the Pilgrim Fathers.

A. H. HANMOND, Galesturg, C. L. ROBERTS, Yates City, CHAS. LADD, Onelda.

Committee

Pat'ents at a distance successfully treated. Medicines sent by mail or express. Send a simple statement of condition, age, and sox. occupation, tempersment, fif not known, send photograph). Address P. O. Box 30, Chicago, Id. Eucl for the state of the sentence.

-Three pulpits, one in Edinburgh, one in Ireland and a third in London, have adopted the practice of reading Sunday lessons from various oriental bibles, other than that of the Hebrews; and it is the opinion of some eminent thinkers that England's conquest of India may end with a reaction upon herself that may revolutionize her religion. It. must not, however, be understood that all of this influence comes from India alone. India has opened the door, but the best Mohammedan and Parsee scriptures and poems are entering by the same way. The translators have as much as they can do, and it is worth a good deal to a man now to understand the Sanscrit, Zend, Hindostance, Arabic or Persian languages.

-Samuel Glegg, of Dodgeville, Iows, writes that his son is an excellent medium, but that the orthodox play mischief whenever he attempts to hold a seance.

-Dr. Lusk, of Eaton Rapids, Michigan, writes ; "I attribute to you and the JOURNAL, the merit of saving our state from the disgrace of a bill to prohibit mediums from healing."

-E. V. Wilson will lecture at Esgate school house five miles northwest of Msquokets, lows, on the evenings of Friday, Saturday, Sunday ; also Sunday morning at ten o'clock and forty-five minutes, Angust 18 19, and 20-four lectures. We will give a matinee on Monday afternoon, August 21, at half past two o'clock, and lecture in the evening, ac cording to onr letter to George A. Gray, Erq., in Maquokets, lows, if desired by the friends of that place.

-Mrs. M. J. Wilcoxson will speak in Des Moines. Iowa, during September and October, or in the vicinity; then in St. Joseph and vicinity, till the middle of December ; then in Springfield, Mo, and vicinity till March, 1872 For September and Uctober, direct to care of E. M. Davis, Des Moines. Iowa, box 685.

-Brother J. T. Rouse writes : "The Spiritualists and Liberalists of Clark and Cumberland Counties will hold a grove meeting at Greenup, commencing at two in the afternoon, Saturday August 26, and continuing over Sunday. Brother Sharp, of Clinton County, will assist me in the conduct of the meet ing. I am ready to make engagements with liberal societies and communities, to dispense the gospel of Spiritualism. I may be addressed until October, Jerseyville, Ill."

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 the advertisement of that most wonderful work, JESUS OF NAZABETH.

THOSE WHO WISH to have this paper discontinned when the time is up to which it is naid 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, fifty cents per annum. G. A. Lomas, Shakers, Albany Oo. New York. In our previous issue we had the state wrong-New Jersey.

, V

Else why this fond desire the longing after immortality?"

When the soul is awake ned to a cor sciousness of its own existence, after entering the physical body, it not only feels its immortality, but there comes to it the most positive and unmistakable evidence of the existence of a God; an interior evidence which, while it is perfectly satisf ctory to the individual soul, cannot be given to another.

There is a consciousness in the soul that every feeling and aspiration that now throbs within it will be unfolded and beautifully expanded in the future of that immortality which now lies consciously open before it. When these feel-ivgs are experienced by any soul, reason confirms them, and they form the basis on which the knowledge which comes from other souls in regard to the future life, can be permanently

When, therefore, the spirits of our loved ones come back and identify themselves through the sensuous manifestations, the evidences they bring will be received according to our conditions. There are those who cannot accept them at all; there are others who accept them temporarily, and who require a continued repetition of these evidences to maintain their faiths, whilst those whose soul natures are awakened to a perception of the interior evidences which accompany these, are fully satisfied and con-firmed in the facts of continued existence, and a knowledge of the general conditions of the

philosophy, and we repudiate both the religion and philose phy that does not accept and del'ght in all facts.

Innocence is said to be like an umbrella, once last you will seldom find it.

Human ingenuity is continually devising new means of use and comfort and loxury, and thus human needs are beautfully unfolded in the progress of the race. It is not true that "man need- but little bere below, nor needs that little long." He wants all that he can rightfully use, and his wants increase with every new development that comes to him or to the world. The most anti-progressive conservative could not pors bly go bick ten years and enjoy life.

Hall's Journal of Health says: "The old and young delight in warmth; it is to them the greatest luxury. Half the diseases of humanity would be swept from existence if the human body were kept comfortably warm all the time." The more justice is done the more the heavens won't fall. HOBACE MANN.

Spirit magnetism, which is the very life-'orce itself, is much purer and softer, and more penetrating than electricity, or mineral magnetism. or even human magnetism. I have seen a small woman, by the mere touch of her fingers, bring spasms to a strong man, cause another to faint, and draw internal disease to the surface by means of several kinds of blisters. A battery of positive and nega ive spirits is formed around the healer, and just suca magnetism in quality and quantity as the patient' needs is imparted The spirits rejoice in this work, and are as much benefitted by it, as are the mortals whom they heal.

E. D. BABBIT,

Phæbe Carey.

"Died at Newport, R L, on Monday the 31st of July,-Phoebe, sister of the late Alice Carey."

Such are the words of a brief telegram written after the manner of men. Alice was not "late." Sae stood beside her sister in the hour ot her translation, and now Phoebe has gone to meet her sisters, and the loved one's who have walked the bright shores before her. Phoebe and Alice have lived together so many years, that it seemed very probable one would not long remain after the other. How beautiful and cheering is the knowledge that the loved ones meet on the other shore. Surely there is nothing in such a departure to cause a pang of sor-TO W.

Though we miss the loved ones, it would be selfish to ask the lone kird to tarry when its mate has gone. We know that a shade "will iall upon a large circle of friends as they recall the names of these beautilal singers. They have left a rich legacy to humanity,-more than gold or silver are those precious willings that feed human souls.

Grove Meeting in Wisconsin.

At Reidsburg, Saturday and Sunday, Aug. 26th and

27th. Speakers, Dr. E. C. Dunn, J. O. Barrett, and Mrs.

Mattie Hulett Parry. 9

Branch County Circle.

A Quarterly Meeting of the Branch County Circle will be held at Shinneman's Grove, all miles west of Coldwater, on the Chicago road, on Sunrday, Aug. 97th. commenting at 10 o'clock A. M., all we envite to attend.

Good speakers will be in attendatce. E. F. GILES, Plesident,

MRS. S. E. GILMS, Secretary.

converted Israelite), Dr. Uuderhill, Dr. E. C. Dann, and perhaps others, will be present.

Friends of Human Progress.

The Sixteenth Annual M eting of the Friends of Human Progress, of North Collins, will be held at Hemlock Hall, in Brant, Erie County, N. Y., commencing on Friday. the 15th of August, 1871, at 10 o'clock A. m., -continuing three days.

G. B. Stepo ns. of Detroit, L. C. Howe, of Fredonia, Libble L. Watson, of Titusville, George W. Taylor, of Collins, and others will be present to address the meeting.

Levi Brown, Lucy F. Hilley, Moses Tucker, Phebe Tucker, George W, Taylor-Committee. Persons from a distance will stop at Angola, Lake

Shore Railroad. Ready conveyance can be obtained to the meeting, which is six miles. A cordial invitation is extended to all.

Convention of Spiritualists.

At a picule of the friends, held at Geneseo, Ill., July 4th, it was unanimously resolved to hold a meeting, for the purpose of organi zing the Spiritualists of Henry county and vicinity, and to help the good cause by holding quarterly meetings at different points in the contiy.

It was further resolved to meet at Cambridge on the first Saturday and Sanday in September next, in order to consider the propriety of organization. J. Allen, C. H. Doty, and R. C. Raymond were appointed a committee to issue a call therefor.

We therefore announce that said Convention will meet at the Court House, in Cambridge, on Saturday, Sept 2d, at 1 o'clock P. M.

All are cordially_invited to attend,

J. ALLEN, C. H. DOTY, R. C. KAYMOND,

Committee.

Iowa Siate Association.

This Association will hold its Third Annus1 Convention at Iowa Falls, Hardin Co., Iowa, commencing Friday. Oct 6th, at 10 A. M., and continue three days.

As important business will come before this Convention, it is earnestly requested that all liberal minds in the State will come out and make this the most interesting time ever held in the State.

Good speakers and test mediums will be present. and no pains will be, spared to entertain friends from shroad.

Speakers wishing to attend the Convention are requested to correspond with the President and Secretary, at Anita, Cass Co., lowa.

J. M. BLAKESLEY, President. EDWIN CATE, Secretary.

Wisconsin Grove Meetings,

It will be noticed in an another column that the pronesed meeting in Beaver Dam is withdrawn, and also that time is changed for Reidsburg.

Should weather propibitassembling in groves at any of those meetings, halls will be open. They are to be great gatherings and powerful batteries. Come, everybody, to these feasts of tabernacles

J. O. BARRETT, Wis. Missionary.

Sobewa, (Mich.) Grove Meeting.

Spiritualists of Sebewa and vicinity will hold a Grove Meeting at Sebewa Corners, Jonia County Mich.on Satin day and Sunday, Aug. 19th and 20th, 1871, commencing Saturday at 10 o'clock A. M.

Mrs. M. J. Kuts, of Rockford, Mich., ard Dr. Geo. W. Lusk, of Eaton Rapids, Mich., are engaged as speakers. Ample avrangements will be made tor friends from a dis tance. A cordial invitation is extended to all friends of progrem and free thought. By order of Committee. P. G. Coox.

Terms :-Diagnosis and first prescription, \$8.00; each subsequent \$2.00; Psychometric Delineation of Char acter, \$3; answering Business Letters, \$3 The money should accompany the application, to insure a reply.

WANTED.

Pecuniary aid to a very important missionary work. Also a ma'e or female partner willing to tramp, or work and live in any manner, however humble, if needed, to cisseminate truth. Success and constant hoppiness and sid from spirit friends guaranted; or a suitable boy or girl, black or white, to educate for a lile long labor in a misslonary work of great benefit and already established-Address WM H. LAMBDIN, NORTH VINELAND, NEW

DR. SAMUEL MAXWELL, MAGNETIC PHYSICIAN

TREATS the sick by magnetic touch, and the use of appropriate magnetized rémedies. Also makes clairvoyaut examinations. Patients to be treated b letter should send age, sex, and leading symptoms. Board in private families if desired. Come to, or address,

SAMUEL MAXWELL, M. D. 72 SOUTH SIXTH ST., RICHMOND, IND. 10 vn17

MATRIMONIAL.

A GENTLEMAN 30 YEARS OLD-A SPIRITUALIST, hight complexion, blue eyes and brown hair, desires to cor-respond with ladies for the purpose of a better acquaintance, and marriage. Tt ose who feel favorably impressed by this notice, and wish to correspond, may rest assured that their letters will be received in confidence and treated with honor. Address GEORGE HARDOASTLE, Quincy, Ill. vlw n21 4t

SPIRIT PHOTOGRAPHS.

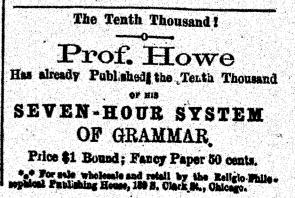
Madison Doherty, having severed his connection with A. D. Willis, at Ohicago, has opened a Gallery, at Indianapolis, Indiana, where he will sit for spirit pictures.

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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Indianapolis Indiana.



RELIGIO-PHILOSOPHICAL JOURNAL.

Øriginal Essays.

Written for the Religio-Philosophical Journal. NEW YORK.

Letter from John Corwin.

5. S. Jones-Dear Sr: A week or two ago I wrote you, inclosing five dollars to renew my subscription to the RELIGIO-PHIL SOPHICAL COURNAL, at the same time promi ing you some account of the manifestations now transpiring In this region.

These manifestations are occurring at the dwelling of Albert Slocum, near Lansingville, and Alfred Brooks, and Horatio Brown, and in some other families of North Lansing. These families are some of the most trusty and influential people in town. The principal mediums are pure and honest little girls, from twelve to fouriern years of age. M. Jennie Benson, the medium at Mr. Slocum's, belonged to a very poor but inn cent family, who were taken up last fall as vagrants. The mother and children, excepting Jennie and a brother younger, were kept in the county-house through the winter. The two last, thr ugh the sympathy of Mr and Mis. Shoum, (bless their kind hearts!) were taken into their family. Jennie turns out to be a medium through whom or in whose presence the spirite of departed ones are demonstrating to the living, in ways wonderfully convincing, the great truth of life and immortality in the herestter.

At Brooks' and Brown's the mediums are their own honest little daughters. The manifesdations in the two first-named families are very similar, consisting of raps louder than I have heard elsewhere; s unding of musical instruments and passing them about the room from one person to another at the request of those present; speaking in an audible voice through in horns, ad sometimes without the horn, and yet without using the vocal organs of the medium; patting with ha ds the face; the head, and other parts of the bidy, taking hold of and shaking the hand of nearly every person attending the circle. One amusing incident is the couching of noses.

The seances are in dark rooms. At one sit-(ing a lady asked, 'If I will put my bandkerchief on the stand will you take it and wipe my face?" (the room being extremely warm.) "Yes," answered the spirit. Almost immediately the lady exclaimed : "They are wiping my face."

"Will you wipe Mrs. A's face?" Mrs. A. responded, "They are wiping my Geo.

"W ll you wipe Mr. B's face?"

Mo B-They are wiping my face,

"Will you wipe the face of Mrs. C.?" Mrs C-They see wiping my check and tak-

ing hold of my nose with the handkerchief. One of the cucle here remarked, "Touching mozes is a very nice operation; will you touch our noses?"

In qu ck succession several individuals re-

Spor den: "They have put the end of one finger square on the end of my nose!" Thus, of c aree, was to llowed with a hearty laugh on the part of all mresent.

"Olay Ellis," a spirit, when in earth-life was a violinist, as d seems now to delight in d meing. He will often request some person present to whis le or play a lively tune on some instrument; he will dance,-the sound of dancing will h beard in some v cant spot on the floor, as natural as life; and by request he will keep

tinuous line, commercug with Mr. P., he gave a brief delinestion of ten perament and organization of each one, stating wha kind of maninstation would be produced, and how varied in character tir ugh them, were they to become mediums. The man of blood would get inspirations in favor of fighting; the man of peace, for peace.

Speaker .- Mr. Pratt, make such remarks as you test inclined to.

Pratt-I have, through my religious experience and culture, been in the habit of thinking that the New Testament contains whatever is sufficient for the salvation and education of everybody if they were to herd it. And while I believe in that book is enough to carry a man almost to heaven, I am conscious that so far it seems to be a failure; it has not eaved all; it has not saved me. There is something wrong in the world-whether it is real sine, or ign rance as the speaker has said-that has not vet been reached; and of there is anything in Spiri-ua ism better than our religion based on the Testament, I would like to know it.

Speaker - D , you not admit that it is the inspiration lying back of, and on which the Testament and your religion is intended to be based, and that only, that most of all benefits humanity?

Prott --- Ves

Speaker-Then why has the inspiration of the past been cut off from the present? Ard wby has humanity, progressive in every department, even in re igious thought and experience. been held back under the y ke of the old, and not rather left tree to accept and merive the full benefits of present inspiration? Pratt-But the manifestations now are so

low and toolish. What good can come out of them?

Speaker-We have reason to know the manife-tailons of the past were as low and senseless or even more so, than those of to-day. They were given under the administration of the pries hood. What the priests could not control, and use for their own purpose, they stigmatiz d as wite craf, sorcery, and demonology; giving such the go by, intending to hand down to posterity only the best of their day. Now, the lowest positive demonstrations of the present time, are doing more to convince the world of immortality, than are the b st man-i-estations of the part. Would it not be bet ter it such minds of intelligence and culture as we have all amongst u-, instead of picking up and bix ng about those manifest stions coming from, and through the more ignorant grades of undeveloped humanity from either world, would seize hold of the higher and puver inspirations now b sming with effulgence all about us, from the deepest fountain of spirit

life, and be benefited thereby. Onl the poor, hungry, starved souls, who in their ignorance or misfortune, passed their mundsr e existence in sensuality, having entered spirit-lfs realizing the effect of their earth condition, are now tapping at our doors, and crying to us to aid and help them upward. Will you give to suce, a sympathizing heari,

and kindly greet ng? Five Corners, N. Y., July 24, 1871.

> Written for the Religio-Philosophical Journal. ITEMS OF INTEREST.

By George Ha deastle,

DEAR JOURNAL :- I when to employ my time for s few moments in presenting s few thoughts and

We would wish to impress on those who cast this shar upon the character of the wom n of our land, that if what they charge were true, this fair world of ours would be a perfect hell. The women of our land are as far above those who make these assertions as the heavens are above the earth. Our women are the highest types of parity and virtue; and any craven who would drive them f om this high estate, deserves the execration of all good 74-0.21

Who is there of the readers of the JOURNAL who does not feel the trath embodied in the extract,-"Woman's Victue," and what an everlasting pin ishment offenders in and outside of the churches marit. If we accept eternal justice, we can not decide other than that effenders will for all time to come, comparatively speaking, feel the weight, to a greater or less degree, of this, one of the meanest d musti-sins.

The extract, "The Use of Tobacco," I endorse in fill and only hope that every reader who is "hit," especially if you are a Spiritualist, will take heed, for the benefit of this, and generations to follow. I close these selections with "Marriage Maxims," the first of which, rightly organized men know to be true, and a I rightly informed will act as the last inculcates, that is, if they "do do," as I my self hope to have the opportunity of doing one of these days.

Marriage Maxims

A good wife is the greatest earthly blessing. A man is what his wife makes uim. It is the mother who moulds the character and

destiny of the child. Never make a remark at the expense of the oth

er; it is meanness. Never part without loving words to think of during your absence. Besides, it may be that you will not meet again in life.

How gently glides the marriage life away, When she who rules still seems but to obey ! Never both manifest anger at once.

N ver speak loud to one another, unless the

hen-e is on fire. N-ver refl ct on a past action which was done with a good motive and with the best judgment at the time

Let each one strive to yield oftenest to the wishes of the other, which is the mutual cultivation of an absolute unselfishn ss.

Never find fault, unless it is perfectly certain that a full has been committed ; and even then, preclude it with a kiss, and tovingly.

Never allow a r quest to be repeated. "I forgot" is never an acceptable excuse. Marry into a diff rent blood and temperament from your own.

The Old and The New.

Your paper being freely opened f r the candid expression of all sorts of opinions on religious subj ets, will you permit one to off ra few thoughts in favor of the "good book" we have all been taught to love and reverence in our childhood,-the book our dar mothers loved, and which s ill bolds its place in the aff clions of millions of the best and wisest of earth's inhabitants? I am well aware that the terrible systems of bigo ry and into erance, falsely called Coristian, is the darkest, most herrible page of human history, and fully deserves all the execrations heaped upon it. But the rure spiritual teachings of Jesus and, his devoted Apostles, should not be held responsible for systems of traud utterly opposed to every principle taught by them, as the record itself fully proves. It Spiritualists could lay saide the prejudices of edcontion, forget what they have suffered from talse teachings, and read that record as they do the Busgvat-Gests, or the teachings of Confaextracts which you may deem worthy. I wish to | clas, they would flad in it the highest standard say comething about "oitters." Among the rest is | of morals, the purest principles of spiritual re-"Dr Walker's Galifornia Vinegar Bitters ' The | liglous knowledge and power ever revealed and embodied in human language. In the teachings of Jesus and his Apos les there is nothing which the most highly d veloped, refined, and intellectual Spiritualist of this ego, could rej ct. Jesus himself taught all the principles of spiritual knowledge and power now known among Spiritualists. All that distinguishes them from other sects and parties, was taught and practic d by them, and these facts can be proved by the R-cord so plainly that it cannot be doubted by any who scknowledge its authority. The new truths of this age are exactly in accordance with these old truths which all Christendom ac-

"BUNCOM BR."

Letter from A. B. C. Orr.

BROTHER JONES: - I noticed an article in your issue of July 29 h, headed "Bancombe," in which the writer has by a species of argumentation peculiar to herself entirely annihilated the theory of artificial somnambulism, as advanced by Dr. Wm. B. Fabnestock, as well as completely demoli hed your very humble servant. myself Were it not for a series of gross misstatements embodied in said article, injurious to Dr. F., I would feel disposed to pass it in silence.

Permit me now, Mr. Editor, to notice and correct some of the misstatements to which I have referred.

1st.-I never was a "medium for Dr. F.," or any one else. I have been, f r the last thirty-five years s Bible Spiritualist, with the occasional power of entering at will, the clairvoyant condition and see ing spirits since my earliest recollection, but I have never made mediumship a business, either

"secretly," or openly. 2 id. -It is simply untrue that the theory of Dr. F. on artificial somnamoulism, or any part of it, was ever given through me Dr. F.'s work, or at least a large portion of it, was in manuscript before I had the honor of his acquaintance.

3 d. - It is equally take that I ever "secretly threw aside the clerical vestments to don the som-nambulic state" The uneq avocal avowal of my semiments and convictions, both publicly and privately, has been the practice of my entire life, and I stand to-day, in both church and state, where I have ever stood.

I trust I will be pardoned for this seeming ego tism. Like Paul on one occasion, I have been comp I ed in hi

"But supro e that ti is literary curiosity had all been true, would to have e-tabuaned the existence of animal magnetism, or have di-proved the theory of Dr F? Certainly not, As it is the only object attained seems to be, forcing on the public a conviction that the opinion once expressed by a reverend doctor was not without foundation

In conclusion, Mr Editor permit me to say that with your concurrence, I offer your correspondents th · following proposition, viz : If she constoers herself capable-of which I have

no dount -of discussing the existence of animal magnetism philosophically, and thinks she can observe and app celate ordinary courtesles usually governing par mic discussions, I shall be very happy to give her the opportunity of "spreading" to he heart's content.

Harrisburg, Penn., July 1871.

Letter from R. B. Hall.

BROTHER JONES :- The good people on the golden shores of the Pacific are in much need of a medium for physical manifestations, and upon this subject I have been solicited to address you, believing you would give us the required information.

Mrs. Foye, the celebrated rapping medium. has retired from public life, and has not given seances for over two years. It is be leved by those best posted, that the time has come for a No. 1 medium, who is henest truthful, and whose G d shall not be money. Such a medium as de cribed, who will make a permanent home in San Francisco, at least for four or five years, can no doubt make a perfect, satis. factory living, and a c nstant aid paying income. The time for such demonstration as the Divenports,' is now ripe for a rich harvest, in more ways than one. There never were so many inquiries as now, for physical manifestations. Our leading cluizens are becoming interested, and many of them are already full-fl dged Spiritualiets.

orthodoxy, that good live lecturers upon matters of vital interest and importance are in great demand. We ask that the society at Dayton be received into full fellowship with all who desire to work for the good and the true. All correspondence should be addressed to Wm. H. B st. S cretary.

Our next field of labor will be at Blooming Valley, Crawford County, Pennsylvania, Our permanent address will hereafter be Richmond, Ind.

Richmond, Ind., Aug. 1, 1871,

Voices from the Pcople.

takes every opportunity of presenting is to the no-tice of the people, and hopes to send you more subscribers soon. I think we could not do without it.

ROMEO, MICH.-R. H. Ewell writes.-I keep she little b ok, "The Sanday Q testion" etc , contranity circulation, doing good. That kind of read-ing is getting in good demand here.

EASTMAN, GA.-C. W. Chase writes.-You may guess how we look forward to the day fir the paper, only wishing that it might come with the sun each day, and that we were as able, as we are willing, to drop a copy at each door in this county. it is a new county, only six months old, but there are many old settlers nere, -s me claim one hun-cred, and many never heard the word epiritualism, or any other word that would tend to enlighten them. Hell, and eternal grashing of teeth is held out to them in abundance.

BATTLE CREEK, MICH.-H. Willis writes .-The inclosed three unitars is for next year's Jour-NAL. Gau to have so independent a paper. Long may it live to gladden our hearts.

OTTER CREEK, MO.-D.T. Edwards writes.-It is with pleasure I acknowledge the receipt by last mail, of a certificate of letter of letlowship. Also with letter from yourself. 1 will be thankful for the privilege exceeded to me, of the use of the columus of the JOURNAL. So many more able pens than mine are doing so much for its dear pages, that I feel constrained to remain sull. So much is said about Brother Francis' 'Search after God," and some seem to be greatly burt necause he is about to vanish, myth-like, as he certainly is. I never expected that he would be found, but still I never areamed thas so much good argument could be adauced as nas been by B other Francis. Go on, Brother, some will appreciate your labor.

SHINGLE HOUSE, PENN.-Juna Stevens writes. Picase flad inclosed one datar, for which, send me the JOURNAL for three months, the book entitled "The Sunday Q lestion," and "Self Contra-cictions of the Biole," also "L fe's Unfoldings, Re-vealed to Man." according to your pr position of June 25 h. We have taken the Banner of Light the most of the ime since its phoneation like it very moch: wish to try the JOURNAL is adduum. very much ; wish to try the JOURNAL is addition. Your ' Search after God'' is bringing to light many new ideas. We neld a two days' grove meeting the 24 h and 25 h of June. Speaker, Enza U. Wood roff On Saturday it rained hearly all cay,-consequently we held no meeting in the grove. At five o'clock Sunrday evening she delivered a lecture at our school house to a good and attentive sudience On Sunday the day was fine, and the people came from all directions, to the number of five or six huncred, the majority never having heard a lecture on the subject of Spintnalism before. She gave two lectures, one in the forenoon and one in the atternoon. The impression she gave the andience, judgit g from the attention given g. V³ the audience, jucging from the attention given and from what has been said since she left, was most happy. One says, "if that is Spiritualism, I am a Spiritualist." Another says, "i will give two dollars a lecture for every one she will cellyer here in our place." Another says, "if that is a specimen of the talent you have in your ranks, I am atraid orthodoxy is destined to go to the wall." These surjings were from men that are not Spirit. uslists, but those who were seeking for more light. the meeting was a grand success. 1 think more onie can i reart than in any other way. PARMA, N. Y --M. Clark writes.-A little more than three months ago a sick daughter forwarded to you the au ount required for "trial," and the JOURNAL come, a happy surprise to me. The caughter in the beau y and bloom of youth has since passed on to the Summer Land, where her pure and meritons nature here must fino for her there a place among angels of the upper spheres. She is gone, and I now cill g with still greater te-nacity to that which was her git. I am a reader of the "Search," and feel anxious to see where God shall be found. Think that the many writers are doing a good work through your widely circulated and rightly named Philosophie JOU BNAL.

perfect time, by loud rapping on the floor or stand, also by ringing of tea-bells at the same time.

At the house of Mr. Slocum the writer has been present when four persons, not of the family,-the writer and Dr. Wm. Davis being of the number,-but who had gone in to witness the strange performances by request, were siting each with one hand on the stand, the violin lying on the stand, just at our flagers end, but not touching, the bow on the floor, the medium, Jennie sitting apart, not touching either,-the strings of the violin were thrommed as by a skillful hand, and the instrument played clearly and distinctly 'Yankee D mdle."

O her modes of manifestation are produced. such as loud slapping of hands, combing the hair of persons present, and sometimes showing their bands.

But the demonstrations are multiplied, and so varied that I cannot undertake to relate to you all of the positive facts now transpiring. Suffice it to say the people hereabout are "going it with a rush" to witness them. At some one of the ab ve-named places from half a dozen to thirty persons have gathered nearly every night for several weeks past, notwithstanding it is now harvest-time and the shortest evenings in the year.

It is rather a hard tax on these families, who are farmers and have hard labor to perform, and whose rest is very much broken by the amount of company they are having. But they seem to endure thus far with a good degree of patience and good feeling,-willing to do all they can to gratify the believer and convince the skeptic, very many of which last class are "caving in" and acknowledging the great wonder and truth of Spiritualism.

I have lectured by invitation at the dwellinghouse of Mr.-Sl cum, on the 2nd, and again on the 16 h of the present month, to a good numher of carnest listeners. The meeting on the 16th was particularly felicitous. The speaker seemed to be in the best of spirits, and under a very strong inspirational influence. The audience were interested and enthusiastic. The speaker dwelt at some length on the true nature of Spiritualism, and its adaptation to the present needs of humanity; showing v.ry clearly why this great i. fl x of angels' visits did not occur as now in any past period of the world's history. The race of hum in beings far back in the past were gross and ignorant. Animality and sensuality predominated. But here and there a man or a womau were spiritual enough and tried by long fasting and prayer, or other means of preparation, to recognize spirit presence and bring intelligence out of it. But in our day man has advanced until the spiritual predomina es in his organism and growth: hence, the commonalty of the race are now holding correspondence and communion with the inhabitants of the better land.

At the cose of the lecture the speaker said he recognized the presence of a spirit-that of a young man-a stranger to him, who gave his name as "Clay Ellis." The speaker gave a minute description of his form, his age, his features, and somewhat of his character in life, which was alterward said by those who had sknown Clay, to be entirely correct. Clay was manifesting himself, not only to show that he will lived, but to rid himself of some of the effeers of his earth-life.

The speaker here sat down, remaining under control, a king the audience to put questions if they desir d information on any point. S. W. Pratt, a Methodist Clergyman being present, whose wile is a Spiritualist, and something of a medum, isked:

"Dues not the character of the manifestations denend as much, or more, on the organization of the medium as on the inspiration?"

Speaker. - Yes, very much so.

CREATED CO. SANTAR STRATEGY CONTRACTOR

Tuen pointing out seven uten sitting in a con-

doctor says, "It is no vile, fancy drink," etc., and I quite scree with him as to its not being ' fancy,' but I differ with him as to its not being "vile," Five doses from a bottle costing a dollar satisfied me. However, be the merit of it what it may there is sent with each bottle a circular, selections from which. I make, with remarks, viz :

"Health has a beauty of its own. No eruptions, sores or disculorations, disfigure or anaoy the man or woman whose stomach liver and bowels do their duty thoroughly. To compel them to do their work, to render it impossible for them to do it in a slovenly. Imperfect way, it is only necessary to take a few doses of Dr. Walker's Vinegar Bitters. This potent vegetable ap-clic renovates every weakened organ, and controls every disordered innction.

I should say "to compel them to do their work," etc, it is only necessary for one to be harmoniously reisted, circumstanced; and one of the greatest requirements is, speakle g figuratively, to earn our bread by the sweat of our brow, which is really the only noble medicine one can be proud to take. The many choose to take doses f om the silver spoon while the few manage to bestir themselves by oue kind of physical employm int (exercise) or an ther, sufficiently to give healthy play to the "stomach, liver and bowels."

The Use of Tobacce.

"The habit of using tobacco seems to be gaining ground; although it may be only because the most cultivated look at it with more abhorrence than formerly, and thus magnify its present proportions. Certain it is, however, that the users of it are more audacious than formerly. Once the presence of ia-dies was sufficient reason for leaving the cigar unlighted, bu now in a carriage they are expected to inhale full inliginous puffs from the front seat, and gentlemen escorting them on a walk, take out their cigar-cases, as though a gracious permission was a matter of course They may condescend to set if smoking would be objectionable, but their tone and manuer admit of but one reply. Until ladies cease to be hypocrites, and do not speak the smiling lie with lips that hide the disgust in their hearts, the practice will be induiged in. Speaking of woman's prejudice against topacco, a lady deciares it is because of their fil hiness Sha loves material purity; more than half her labora are voluntary efforts to keep her surroundings, her house and her clothing daintily sweet and clean And this practice in those about her not only leads to the pollution of the sir and the deficement of foors and sidewalks, but worse than this, it prom ises to render repuisive the appearance of those she loves. She may suspect that inveterate smok ing is gradually robbing their characters of energy and enterprise, bunting the keen alertness of their sense, and subjecting the whole being to a process of slow deterioration; but she knows, every time her eye lights upon their features, that it is despoiling them of all attractive charms. Stalued, yellowish teeth, lips brown and parched, hair, beard and clothing steeped in stale odors and disagreesble to approach, these certainly are not recom mendations to the layor of one who rates cleanitness next to godliness. To smoke is bad enough but to enew is atterly vile and disgusting. In New Legiand, where they are so limited in their choice of gentlemen friends, and so dependent for actention upon the few they possess they will not choose to tell them that their habits are disgusting, and that, considering the morality they profess and the tastes they indulge, they can only regard them as amiable brutes, to be tolerated merely because a low range of thought and action is held respectable among men. Many who use the weed are in wardiv ashamed of themselves for doing so, and would break themselves of it if they had courage to live a short time with an unsatisfied desire, or could brook the laughter of their compinions. So they con inue; and the boys think it minly, and contract the habit, only to regret it, and almost despise themselves, years a terward-." Woman's Virtue,

"It is a prevailing vice smour men -of doubting the virtue of women. To us it tooks like not only so outrage to good taste, but also betokens a want of intellect Besides this, it betokens a besatted nature, and passions that would disgrace a peast. The idea of dragging women down to man's level, in point of virtue, is so repugaant to the feelings, so utterly at variance with the truth, that the up terer ought not to have a place in civilized society.

kuowledges. Now, instead of fighting the churches, and arousing a spirit of bitter antagonism among the thousands of clergymen whose influence over the people is very great, would it not be wiser and better to show them in a spirit of love and liberality, that he in whom they trast and believe has said: "He that believeth in me the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." Snow them that the promise is to them and their children, and to all believers (very where in all ages. Teach them that the great spiritual outpouring of these last days, was foretold by the alcient prophets, and repeated by the Apostles.

"It shall c me to pass in the last days, saith God, that I will pour out of my spirit upon all flesh; your sons and your daughters shall propheey, your young men shall see visions, a d your old men shall dream dreams." (Acts chap 2 vers 17.) Teach them that the spiritual power so universally manifested among all classes, ages and conditions in these days, comes not from the Devil, but is the literal fulfillment of the above prophecy and promise of the God they believe io. All the spiritual gifts now claimed by Spiritualists, they taught were designed for all people, and to continue through all ages, such as ministering prits, communion of saints (the departed), inspiration for all, wisdom, knowledge, laith, healing the s ck, casting out evil spirits, visions, trances, prophecy, divers kind of

tongues, interpretations, discerning of spirits, etc. It has been the object of the R iman Catholic church to confine these spiritual manifestations entirely to the Priesthood, while Protestants have generally rejected them altogether. But God has not been without witness, for in all ages and nations, spiritual manifestations have been common; and what is remarkable, the testimony of all ages corresponds in principle, and all essential particulars, with those of the present sge. Prove to the churches, by their own sacted books, that these operitual gifs are the very same as taught and practiced by Jesus and his disciples; that they were not, as clergyn en teach, miraculous gitts, designed to estab lish their mission, but were the natural fruits of the gospel, the " good tidings " of spiritual knowledge and power, brought to light by the mins-try of Christ, the "anointed," the one chosen by the higher spiritual powers to do this work because better qualified for it than any other; just as persons are now chosen because they are mediums; persons who shad between the two worlds; connecting the material and spiritual, the human and the divine.' This d. vine spiritual knowledge and po ver received by direct inspiration, with the whole sum and substance of the gospel, was the "glad tidings" they were sont to proclaim. "Heal the sick, bind up the briken hearted, do good to sil; love G d with all your heart and soul, and your neighbor as yourselt." This is the gospel of Jeaus. Why should Spiritualists fight against it? To his creed, all can subscribe without a discentug vote. And instead of antagonism, there would be a alrong boud of union between Ohristans and Spirmu slists.

M. L. S.

What we want is that the medium shall come untrammeled, without any hangers on, to ocrupy his or her time, at d I repeat, must be truthful, honest, and of good repute in all things. If such an one you know of, and will do me the kindness to send them my address, or this note, that I may carre-pond with them on th's subject. I think I can make it to their in terest, to come to our coast. I repeat, that none but a No. 1 medium need apply

We have been nearly overrun with speaking medium; in that direction there is a lull. The current is changing into a different channel. I think there is a Mrs. Maud Lard in Chicaga, and the Bangs children, that would take here. However, let me hear from you on the subj ct and in the mean time, I would like to hear from some medium, to whom you send this or my address. Direct to me at 710 Fulsom St., San Francisco, Cal.

Letter from N. E. Doanc.

BROTHER JONES :-- 1 am under the ban of the churches (of which we have two), and the little Sunday school children are taught or cautioned not to pass my door, or enter the threshold,-of which I don't complain; but it would save me an amount of trouble if their parents or moral teachers would keep them from stealing my plums, and other depredations committed by them at my expense. I suppose, however, that my religious proclivities constitute me a legal prey for Christian thieves, and as I live alone in their midst, I am pelted every Sunday from their "coward's castles" with all manner of missiles, and irequently referred to by the pious ape who talks from the pulpit, as "that man who spends his means and time in procuring and reading such backs and papers as lead his soul from Carist, walle one can write hell and damnation on the cover of his Bible that lies up on the shelf unread." Thus you see they are not saturfied at having hell within, but want hell without; and that is not all ;-were it not for the dear JOURNAL, which I receive regularly (chrough some kind friend) and what few books canI buy from my scanty means to keep my soul from starving, I should be literally smothered to death in this hot-bed of hell and damnation before I ever reached the other world, O, how I long to hear some good Spiritual disc urse, and shake hards with a brother. It would give me fresh courage to battle alone. Some lew are beginning to wake up; to turn ov.r and breathe freer. I give them the Joph NAL to read, and prepared homeopath c coses for them; and, if my efforts should prove the nucleus of Spiritualism among them. I will be well rewarded for the privations that I have suff red.

Cromwell, Ind.

Letter from Ell F. Brown.

BEOTHER JONES :- During July, it was our pleasure to assist the Spiritualists of Diyton, Onio, to form themselves into a society. We taink they have entered into the work with a spirit and purpose, that will make their efforts productive of much good to the cause. The following officers were elected :

C. W. Kelley, President; Mrs. Gary, Vice-President ; Wm. H. Best, Secretary ; W. C. Corr, Treasurer; J. Gary, Miss Ann Musser, and Dr. C. Bradley, Trustees.

S, intustian and liberality of thought are rife in the hearts of the people all tarough Onio. There is such a dissuliatedion on the part of

STARFIELD, ILL -S. J. Moore writes -I have read a few numbers of the JOURNAL containing the * Search ofter God," and am free to say that it is the best thing I have ever sten. It ought to be published in book form,

GLEN EASTON, WEST VA.-M. W. Hartman writes .-- I send you to-day one dollar f.r the Jeur-NAL, and with it was more; but in one time it will be forthcoming. I was astonished to see the remarks by G. White and Luna Hutchinson in the pa-per in regard to the "Search after God." I wonder if those persons are afraid of being deprived of their God by J R Francis; or are they so bad of that they never had any God? There are some who believe in liberality, and yet have expressed an orthodox intolerance

Remarks :- No; brother. You should not be surprised at others not agreeing with us-we are not. We are only giving the views of one who has been long in spirit-life ; who on earth was a Roman Oatholic and a distinguished barrister at law.

R J Sanford writes. - God found I and Brother Francis may cease bis "Search I' Gid, the All-Francis may cease bis "Search I' Gid, the All-Father, is eternal traih; therefore perfect wiedom, justice, love and mercy; the devil is falsehood, intolerance, superstition, b gutry, and slander. Are there eternal? God forbid! The effects of these will be upon my spirit, I fear, for ages in the hereafter, but they shall yield to truth at last. There seems to be expectation, in some quarters, of the second coming of Christ, and as to whom he comes to save. As to when he comes, I know not. He comes neither to the Jew nor to the Gentile, the bond not the iree, the white nor the black, bec: use they are such; nor to the Catholic, or Methodist, or members of any church because they are mem. ters of that charch; but to those who shall have put off the animal; and put on the spiritual; put off falsehood and put on truth; put off folly and put on wisdom; put off revenge and put on justice and mercy; put off nate and put on love; put off bigotry and put on godimess ; put off sectarian hatred and put on brotherly love These and none others he comes to save, because in the very nature of God the Father, he can not save any other.

JURIN SPRINGS, KANSAS.-J. C. Marshall writes.---My sub cription expired April 1st. En-closed please find one dollar for releval. Times are tight, to I must ask the privilege of renewing by the small, as we can not think of doing without the JOURNAL. The cause is in a flourishing condition here. There are many persons here not straid to think, that insure Spiritualism a hearing, and a hearing is all we ask. Dr. A. H. Davis, of La Cygne, says, "the man who does not believe is the txcepin n" So it is in this city. There are many embryo mediums in this county. All that seems o be necessary to develop meniumship, is to sit in circles.

Remarks :- All right, brother. We accommodate ourserves to the ability and convenience of our subscribers. All we ask is honest, square dealing. Strict integrity is essential to, and will insure success in any enterprise-developing mediums not excepted.

ALBION, IO A .- H. M. Beeson writes .- You will fied inclosed two dollars and twenty-five cents to pay for the JOURNAL. We think a great deal of it. Brother Francis, I have not believed in a God for several years, but the idea of human beings cresting and governing planets, is new to me, and is slone worth several times the subscription price of your valuable paper. Of course we would like to sensible, thoughtful people with the ideas of nature,-but will wait for the good time coming.

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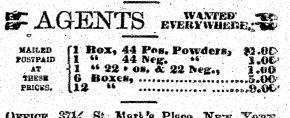
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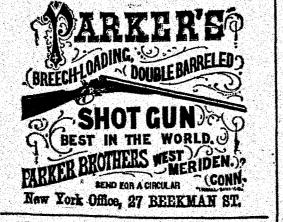
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"There appeared in these our days a man of great vir-"There appeared in these our days a man of great vir-tue, named JB-US CHRIST, who is yet living amonges us, and of the Gentlies is accepted for a Prophet of Trath, but his own disciples called him the Son or God. He raiseth the dead and cureth all manner of diseases. A man of same somewhat tail and comely, with a very reverend counte-nance, such as the b-cholders may both love and fear; his hair of the colour of philbert full ripe, and plain almost down to his same; but from the ears downward somewhat Name of the coord is pointer that here, and plain and/st down to his east; but from the cars downward comewhat curled, and more orient of colour, waving on his shoulders. In the midst of his head goth a seam, or par iton of his hair, after the manner of the Nazsrites; his for chead very plain and smooth; his face without spot or wrinkle, beauti-fied with a comely red; hus nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in colour to the hair of his head, not of any areat length, in the midst of all innocent and mature look; his eyes grey, "clear, and quick. In reproving, he is terrible; in admonishing, courteous and far moken; pleasant in speech, mixed, with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In pr portion of kody, well shaped and straigot; his haids and arms tight and delectable to tenold; in speaking, very tem-perate, modest and wise. A man for singular beauty sur-passing the children of men," " vi0 n21 184 v10 p21 184

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RELIGIO-PHILOSOPHICAL JOURNAL.

AUGUST 19, 1871.

frontice Department.

Settled Speakers Once More.

(CONCIUDED) To this letter Mr. Giuson re-ponds as follows : Mr. E. F. Wilson-Dear Sir :-Yours of the 6th inst., asking for certain information, I will first no-tice. Your questions are direct, and should receive as direct answers. I am not able to give such, but will give to the best of my knowledge.

To the firs: question 1 reply that I do not know who originated the article.

To the second I can only say I do not know who wrote the article, or how the signatures were ob tained. I only know how mine was obtained. My attention was called to the article of "Settled Speakers once More," as making false charges spainst Mr. Peebles, and certain reflections on the officers of the Cleveland society, and I was re-quested to meet the officers at a certain time with view to the consideration of a reply in vindication of all parties concerned. Business engagements prevented me from attending the meeting, and the next I knew, I was waited upon by a friend. Mr. Murry, for my signature to the paper in question. Now you have all I know about the origin of the article, or obtaining of signatures, etc. Yours truly,

J. GILLSON

Cleveland, Ohio, 171 Ohio street, July, 23 1871. Thus, one by one, the props on which Mr. Pee

bles rests his hopes, give way. Ist.--Mr. L King was not present at this officer's meeting, but absent in Detroit.

2ad. - Mr. Joseph Gillson, Secretary, was not present, as per his own statement in writing.

present, as per his own statement in writing. Srd.-Dr. Parker in his letter gives us very good reasons for believing that he was not present, nor did he farnish the facts, as stated by J. M. P. 4 h.-George Rose, E.q., our old and kind friend, had not figures or facts. Dr. Parker, Treasurer, and Joseph Gillson, Secretary of the society, were the only persons of the board of officers officially capable of furnishing facts, and both of these gen-tlemen officially deny in writing furnishing the facts declared by Brother Peebles as presented by them.

Tue question now remains to be solved,-was George Rose and D. U. Pratt present at this offi cial (?) meeting ? It is certain that Gillson, the Sec retary, was not present ; it is quite certain that Dr. Parker, the Treasurer, was not present. L. King was in Detroit, and probably never saw the article. The officious Murray is not a member of the board Now, the next question to determine is this, —were George Rose and Dr. Pratt at that meeting? The next important point to be considered, --how many constitute a quorum? If three members constitute a quorum, then the meeting was not an official one, and the article resolves itself into first person, sin guisr number, governed by Mr. Peebles, and in this article, as in all former ones, his old landmarks appear. Brother Peebles borrrows. One important fact does appear, and that is, that J. M. Pee bles, Consul to Trebizond, and one Brother Murray, were present at this official meeting. Brothers Parker and Gillson not furnishing the facts and figures -where did the facts Brother Peebles furnishe come from ? Echo answers, "Where the woodbine twineth."

We now produce official facts and figures to prove our statements to be true, quoting from the article in No. 18, Vol. 10:

- You say the Cleveland Society, under E S. Wheeler's fatherly care, dwindled down to a corporal's guard."

We answer that the statement is true, and in evidence of the truth of our statement, we introduce an extract from David Eddy's letter to us in the winter of 1869-January: "You must come to our help ; we have not a

corporal's guard attending our meetings. The people will not come out to hear Brother Wheel

2ad .- That Brother Wheeler was dismissed or suspended from ministering to the society before his time was up in 1869.

3rd -The statement in a letter from Joseph Gill-

This statement, with its inference, is utterly at variance with the trath in the case. Proof : Mr. E. V. Wilson - Dear Sir :- In reply to yours. of the lota inst., I send recapts and expenses, as

co-ired Gioss receipts for October, 1870 \$64 12. Expenses, \$129, 25. December, \$37.33. Bxneuses, \$104.25. February, \$46.05 Expanses, \$104.25. To al receipts for three months, \$147,50. Expenses, \$337 75

Ralance against the society for three months, \$190,25. J. GILLSON.

Cleveland, Ohio, 171 Ohio street, June 30, 1871 Add to this board bill as there is to my account \$50, for the three months, and the Society paid \$240 25 to hear J M. Peebles over what they re-

ceived from his labors. Did the debt grow beautifully less under Brother Peebles' ministration ?

"Item for those opposed to settled spaakers." Now look at the statement of work done under our two month's ministration :

"Yours of the 20:h inst. was duly received. I regret that other engagements prevented me from

devoting my time to the subject of your wish before this evening. The following is an account on my book for the months of November and March : Dr., Advertising Sunday meetings, \$3.05. Nov. 1870. Collections, Nov. 6 b, \$15.91. Laid Mr. Wil-

son for speaking, \$100 ; collections, Noy. 13th. \$16, 90. Mr. Wilson's board bill, \$12 Collections, Nov. 20th, \$11 01. Nov. 27th, \$13 95. Not re-celpts over expenses of four scances in Nov. \$40 00. Expense of Nov., \$115 05; receipts in all. \$97 77. Dr., March 1871, adverticing meeting \$3,05 Cr., collections, M rch 5th, \$18, 13. Paid Mr. Wilson for speaking \$100; collections, March, 12th, \$14, 64. Mr. Wilson's board bill, \$16,50; collections, March 19.h, \$11, 37; collections, March 26th, \$90,

Receipts of discussion for use of hall, \$63 43 Gredit for hall rent, March 6th, \$7, 58; do., 25.h, \$8. Total, \$15 58.

\$3. Total, \$15 55. Total expense for two months, of E V. Wilson,

\$234 60 ; total receipts for do , 229 95 " (leveland, Ohio, 171 Ohio street. June 30, 1871. Now add to this a benefit we gave the society on the evening of March, 27.b, 1871, amounting to \$12 50 and the Society received from our labors, \$242 45. Deduct from this the sum of \$234 60, and we leave the Society shead of expenses, \$7 85. Here we show beyond a doubt that the loose

statement of Brother Lynn was entirely at fault with the facts in the case.

3 d proposition —'Brother Peebles, we believe, seked to be located in Cleveland. To this the society, at the request-as we believe -of J. M. Pee-bles, say, or-as we believe - J M. Peebles writes." Brother Peebles did not 'ask to be located in Cleveland " ". On the contrary, we desired him, and (urged) him to settle with us for a year "

This statement we have disproved in our quotations from Joseph Gillson's letter in answer to ours of the 27th of Aug. 1870, and the statement of Dr. Parker to us on the 27 h of March, 1871 We now add the second statement of Brother Gilson .

Mr E. V. Wilson -Dear Sir :- Yours of the 4th ins..., was received on Filday last. In answer I have only to say that at a meeting of the members of the society lately held, it was fully sgreed, after considerable discussion, that for the present, no further engagements be made with speakers, as, with one exception, Mrs. E Hardinge, the speakers the past season have left the Society, financially, in a worse condition than they found it.

Yours fraternally, J. GILLSON. Cleveland, Ohio, 171 Ohio street. June 12 1871.

We quots from another letter of Brother Gillson, written on the 23rd of July, 1871:

"One thing I almost forgot to observe. Admit-ting that Mr. Peebles, on his arrival in this coun-try from Europe, did apply to our society for an engagement, was it any worse than you and all others are continually doing ?"

What may you, gentle readers? Are we war-ranted in our belief that Brother Peebles asked to be located in Cleveland ? 4th position -"Thirteen morning lectures of

thirty minutes each; thirteen evening lectures of forty minutes each." To this the society, at the request of Mr. Peebles

replies; Mr. Feebles' lectures averaged from thirty five to forty-five minutes Sanday mornings, and usually over an hour in the evening." To this we reply, the morning lectures were advertised to begin at eleven o'clock. Lyceum at twelve o'clock, for'y five minutes. Extreme time, one hour and forty five minutes. Three songs, ten minutes each, thirty minutes. Reading invocation and benediction, as well as reading notices, thirty minutes more. Mr. P. was never in his desk in time, and was never found in his desk at half past twelve o'clock. Here is a loss of twenty minutes at the very least, making, in all, one hour. I speak of what I know, for I have timed Mr. Peebles several times. This leaves him only twenty-five minutes for actual speaking. Apply the same rule to bis evening lecture, and we have-they commenc-ing at half past seven o'clock, and closing at eight p'clock and 45 minutes, and-same results, -and this so exhausted his vital and mental forces, that he advocates speaking only once on the Sabbath. Failing in this, his only resort is Europe. Are we right, Brother Peebles? 5th.-"A few visits to the Lycenm." To this the officers of the Cleveland Society say for Mr. P .: "Mr. Peebles never missed attending the Lyceum secsions once during the several months he spoke for us." [Three months] To this statement we reply by asking the question, did Mr. P. miss attending four of the sees ons? One of the reasons why we made the statement in regard to the attendance on the Lyceum sessions, is the resolution of thanks offered us at the end of our engagement in Cleveland on the 26 h of March, 1871. Resolved: That the thanks of this Lyceum be tendered to Brother E. V. Wilson for being the only speaker who has always been punctual in his attendance at our sessions." 6th.-"Brother P. filled the desk in October,

Reader, did you ever know of a would be leader and settled speaker stooping so low as this man, J. M. Peebles does in drauging into the controversy a man, the president of a society with which this controversy has nothing to do ? "One of their months, at least, parallels our experience in March." That is the month of December, in which you, E. V. Wilson, lectured in Cincinnati, equaled Peebles, first, in the fact that March left a surplus in the hands of the Cleveland Society. December left the Cincinasi Society behind hand, and the reasons are these. The second and third Sun lays in December were very stormy, the fourth Sunday, Christmas, so cold that the churches were not opened in the morning, and yet we are willing to affirm 'hat the receip s of this stormy month of Dec. 1870, will equal the average of eit er of Mr. Peebles' months in Cleviand. And flaaliy, Brother Peebles, we did not open this question of settled speakers ; we have only exhibited the failacy and absurdity of the whole thing, and shall continue to do so un.il we are directed to do otherwise by our guides. You that are in favor of settled speakers, get

settled as quick as you like, and when you have made a successful settlement, then we will yield the point. As yet, y ur every effort in that line has been a most miserable failure, and this last effort of yours to be settled in Cleveland, as well as the false position into which you have drove the Very excellent band of officers of the Cleveland Sociery, is fully worthy of J. M. Peebles, and no one

And now for the "Preamble," the "Whereas," and the "Resolves " passed on Sanday evening, June 25th, 1871, at Lyceam Hall, Cleveland, Ohio. It amounts to this, in dialogue :

Peebles, very pions, with a pulpit whine .- Friend Wilson hit me, and if you don't come to my help I shall never get settled again.

Ceveland Society .- Don't cry, Brother Peebles;don't cry. We will reso,ve that you ARE-ARE-ARE,what are you, Brother Peebles?-tell us quick.

Peebles -I am the Rev. J. M. Peebles, and gradusted out of Urthod xy into Universalism. Expelled from Universitam (for what, J. M. P.?) I become a Spiritualist, edited the Western Department of the BANNER OF LIGHT, wrote the Life of Abraham James, tried at one time to control the RELIGIO-PHILOSOPHICAL JOURNAL, undertook to preside over "Nice Society" in Detroit, undertook to edit the UNIVERSE, got appointed as Consul to Trebizo d; (was that appointment ever confirmed by the United States Senate, J. M. P.9) went over to E1 rope, stood on Calvary Hill, felt Jesus all over; came home again; am anown extensively on both sides of the Atlant'c; wrole another book. You called me to speak a year for you. I wanted to speak for you awful bad. Wilson did not want me to, and has wrote a severe article in which he abuses you, the Cleveland Society, awfully. And now, my wasted energies, exhausted vitality, and depleted mentality require European air and water.

Cleveland Society .-- So it does. Therefore, Besolved. that J. M. Peebles is all that he says or thinks he is. and more, he is a great man, a big man, and has a face in the form, and we desire to listen to the music of his voice once more, all weeping and Lughing, mingling pain and joy in a sweet murmur of poetic off ction.

J.M. P. (Finis: Solilog y)-I is done, Ye gods ! what an article! And now that I have covered up my part with the respectability of the Cleveland Society, so that Wilson cannot see my haud in the matter. I will leave for Europe, as I once before did, and leave Mesers Pratt, Parker, Gilison, and King to stand the brunt of the matter.

To the Spiritualists of Cleveland,-Greetings: We have never attacked your Society or its management. To the gentlemen, officers of the Society :- you have been misled in this matter, and we know that you would not have sent the article signed by you to the press, save at the instigation of J. M. Pachles.

To the Spiritualists everywhere : We shall defend you-all mediums and societies-against the spider element of settled speakers and reformed ministers. have peace. Will we skers. let n the olive branch? we shall see. The following letter speaks for itself; it is one out of many we are in receipt of. "The World's Convention !" We shall have something to say about that sometime. BROTHER WILSON :- I am decidedly opposed to settled speakers, and all our experience has been against it. I will say, that this was the rock on which we struck last wint r. A friend of Mr. Forster's was determined we should have him all winter. I opposed. We had him three months. Not one member of the Board voted for any speaker for more than a month next winter. We have had three month speakers twice, and always with unfavorable results.



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con. dated July 23 d, 1871 :

You do not believe in settled speakers ; others do, and each has certainly a right to his opinion Bat you will say your own decline is evidence of the fully or unprofitableness of settled speakers. Such is not a fair conclusion. Our present embarrassment is of much earlier date than the engage ment of Mr. Peebles. The cause lays in the first organization of the society, long before I had any thing to do with it."

Now, then, from the fall of 1867 to March, 1869 Brother Wheeler was the settled speaker over the old society, and during this time, these debts were incurred. Had Brother Wheeler been equal to the task, and able or capable of furnishing food equal to the demands of the Liberals in Oleveland, the Society would have been out of debt to day, and Brother Wheeler in the desk, instead of out of for people are willing to pay for that which they WADL.

2nd -"Cephas B. Lynn writes falsely, stating that the Society had been increased, and partially lifted ont of debt under J. M. Peebles' fatherly administration."

The shove quotation is from Peebles' article in No 18, Vol. 10. We now give what C. B. Lynn wrote. It appeared in No. 3, Vol. 29, Banner of Light, April 1st, 1871:

"The Cleveland Society.

Under the ministrations of J. M. Peebles, the Cleveland Society of Spiritualists have prospered exceedingly well during the last six months. Large audiences have assembled in Lyceum Hall. A heavy debt burdened the Society. This debt has been growing beautifully less for some time. An item for those opposed to locating speakers. He is now (March) away fulfilling those engagements. The Cleveland friends were loth to part with him even for a short time. In June he returns."

What we wrote in regard to Brother Lynn's statement, was as follows. In March, 1871, Broth-er Lynn came through Cleveland. Soon in "Western Locals," sppeared a puff in favor of settled speakers, in contrast "with the vsg bond itinerant system," every sentiment of which was untrue and system," every sentiment of which was untrue and false in fact: The debt of the Society has not been reduced by

Mr. Peebles' management as settled speaker, but increased some fifty dollars during his three month's ministration.

Mr. P. was not, at the time of Brother Lynn's puff, engaged for June, nor were the plous souls of Uleveland signing for his return in June, nor do we believe that he was engaged for June, 1871, or even expected by the officers or society of Cleveland Spiritualists.

In Mr. Peebles' article replying to us, he makes the officers say, "C B. Lynn's statement that there was greater harmony and increased attendance, etc., while Mr. Peebles ministered to us, was substantially correct." Now for the proof that it was false in fact :

Ist. -Six month's misistration of J. M. Peebles. from October 1st to April 1st. Brother P. lectured October, December, January, and no more, and has lectured one Sunday sluce, viz., the last Sunday in June, and shows no evidence of future engagements -but, on the contrary, was engaged in Troy, New York, for February and March, in Boston one Sunday, in Baltimore during April, in New Orleans part or all of May, returned from New Orleans to prepare for his second visit to Europe, in order to make arrangements for a world's convention of Spiritualists, reads our "severe article," hies him-self to Oleveland, lectures on Sunday, June 25.h.

gets an article endorsed by the officers of the Cleveland Society, and leaves for Europe. There is a settled speaker for you, indeed. He is very like the Irishman's fica-when you put your

thumb on him he is not there. Had J M. P. ministered to the Cleveland Spirit-

ualista six months, as stated by Lynn ? Again. Mr. Gillson wrote us in answer to our letter, dated Lucien, fil., August 27th, 1870 : "Mr. Peobles is not engaged by us as settled speaker, and only for October, December and January, 70-71 We can not release you. Your reasons are not good enough."

Srd .- Dr. Parker said to us in March, on the oc-casion of reading to him Brother Lynn's report,-"Peebles is not engaged for June, and is not ex pecied back, and more, he has not reduced our debt, but ran us in debt fail fitty dollars."

This was on Monday, the 27th of March. '71. Second statement. - 'A heavy debt burdened the Society.'' (True) "This debt has been growing beautifully less for some time. An item for those Opposed to locating speakers."

1870. E. V. Wilson filled the desk in November," etc. etc. To this statement, Brother Peebles, got the of-

ficers (?) of the Cleveland Society to say. First, you may have forgotten what Hooker says in re-gard to suppressed facts. We suppressed nothing. but so soon as we got the figures, gave our brother the benefit of them. Second, "Brother Peebles is engaged for the last Sabbath in June". The fact that the article was dated on the 25th of June, as per his letter to Mr. S. S. Jones, tells its own story, and other evidence we have introduced conclusive ly shows that this June engagement was not made until after our article appeared, and Brother Gillson's letter, dated June 12th, 1871, clearly proves that on that day no such er gagement existed. Third, "The collections from those in attendance have never been excelled, under any other speak er, as shown by the figures before us." To this we reply that the statement is false. Col-

lections for October, 1870, \$34 12; for December, \$37,33, equal to \$101.45 for Brother Peebles' two \$37,33, equal to \$101,45 for brother receiver two months. Collections for Nov. 1870, \$57,77, for March, \$53,17, equal to \$110.94, for our two months, in excess of his collection - \$949, giv-ing him the benefit of the February collection,--which was Mrs. Colby's month, instead of January, his month, and our month excells Decem ber and January, by twenty-seven dollars, fifty-six cents, How about "as shown by the figures before us," Brother P?

Fourth, "The fact is, we have had no speaker for whose services the receipts at the ball have paid expenses, except Mrs Hardinge, and hers only by her generosity in giving us a benefit."

This statement is not correct, as the following will show, and as stated above. Total expenses for the two months of November and March, two hundred and thirty-four dollars; forty five cents. Total receipts for the two months of Nov. and March.including a benefit, two handred and fortytwo dollars, forty-five cents, making the receipts of the two months over expenses, seven dollars, eighty five cents. How do you like the figures, friends of settled speakers ?

Here, sgain, we prove another false statement in Brother P 's article.

Fitth, "Therefore, we see neither the propriety, prudence or wisdom of your boasting concerning our financial success in connection with your labors our numerial success in consection with your incorpol-here." Thus writes the author of this wonderful article. What think you, Brother Peebles, of the, boastful falsities uttered by you. Lyan and all who

DOSSURGI Inisities uttered by you. Lynn and all who are in favor of settled speakers? Sixth, "Mr. H. D. Thomas, president of the Cincinnati Society of Spiritualists, who is now in our city, has given us (J M P.) the proximate re-ceip's and losses from their speakers. One of their months, at losst, parallels our experience of March."

I do n't know any speaker whose pond is deep enough to water the people a year.

I don't know what alls Brother Peehles, but he has cut me. We are on a committee about arranging for a World's Convention. I understand he has gone to England partly to arrange for that. It would have been modest in him, as I was appointed chairman of that Committee, and declined in his favor, and was second on the list, to have called on me. He has been in the city several times.

I think I can do as well without him as he can without me. There is too much of the clergyman about him to suit me, and I think this is the secret of his settled speaker business.

I am not troubled about, " settled speakers,"it will cure itself. I see some resolutions about Peebles, etc., to which Moses; Hall calls your attention. They do n't amount to a row of pins. I think the article you refer to is No. 17. It may come next week. HENEY T. CHILD, M. D.

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