

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, APRIL 1, 1871.

From the Medium and Daybreak. THE ORDER AND MINISTRATION OF EVIL.

A Lecture by Mrs. Emma Hardinge, in the Cleveland Asiembly Rooms, London, Sunday Evening, January 22, 1871.

The question that we propose to consider this night is one which has attracted the mind of all peoples in all ages. Like ourselves, the thoughtless minds that gaze abroad upon the marvelously strong and beautiful, the wonder-ful and grand phenomena of being, perceive everywhere the evidence of a wisdom so pro-found, a stength so vast, a design so perfect, that they can not comprehend wherefore there should be evil, darkness, wrong, suffering, sorrow, and crime. The problem of whence comes evil is no new ouestion, then, and yet it is one that never new question, then, and yet it is one that never can be solved unless we know the ultimates of life. If we once real'ze that this life is but a means to an end, higher, better, wiser than our present stage of existence—if we realize that there is a result growing out of our suffering, and that our very crimes are so many indica-tions of a possible redemption hereater—if we realize this as perfectly as do the Spiritualists, who behold the results and fruition of life, half the problem is solved. But there is yet another portion which to the Spiritulist requires a dif-ferent method of interpretation; this is, the crigin of the scheme. We may, and do, realize its fruition, but it is needful f. r the basis of a true philosophy that we should comprehend why man suffers, wherefore he is compelled in this rudimental stage of existence to lead a life which is a continued struggle with that which we call evil. We use the word as it is popularly under-stood by mankind. The sophist who depends only upon the mere logic of words disputes the existence of evil at all. But we know that there are two stages of being through which we are perpetually alternating—pain and pleasure; two conditions of action between which mankind is perpetually oscillating-wrong to one another and right. There are states of vast e j yment and corresponding conditions of pain and suffer-ing, and it is to this antagonistic state that we still choose to apply the popular and well-under stood term, evil. We know that life originates from mind. We, who have seen mind surviving the shock, and death, and disintegrations of matter, no longer doubt, or hope, or believe, but absolutely realize that all life and being proceeds from a spiritu 1 origin. Knowing this, we now propose to investigate, spiritually as well as practically, the origin of that marvelous scheme of which evil forms a part. We have learned one lesson by the teaching of spiritual existence, and that is, ever to look for a cause adequate to the effects we observe. What is the cause from whence a Christian world and all religious teachers trace evil? The ancient Hindoo assumed that spirit is absolutely good-that all of spiritual existence which is the crigin of being, must of necessity be perfect; but, for the purposes of development and growth, fragments of spiritual existence were shot off from the being of the creator, Brahms, and precipitated into matter; that the attributes of matter were all evil, and its tendencies downward; hence the soul, by associa tion with matter, became necessarily impregnated with evil. From this point they elaborated a view of creation in which they impersonated their ideas in the form of a trinity-Brahms, the creator; Vishnu, the preserver; and S.va, the destroyer; but these wise metaphysicians, perceiving that destruction was necessary for reproduction, that death was the necessary sequence of impericction, and that fresh and more progressive life arose through the action of death, represented Siva, the destroyer, as also the reproducer. This was their view of evilmatter, the source, and Siva, the destroyer, the patron spirit. The ancient Parsee, the Chaldean-n fact, the entire of the Eastern nations, adopting, more or less, the astronomical religion of S.bæism, assumed that the cause of evil proceeded from malignant spirits, who divided the empire of the universe with the good. The astronomical religion divided the year into two periods-the summer and spring ruled over by good angels, the winter by malignant spirits. The sun himself was the type (fall good, and the progress of the majestic luminary through the different constellations or g oups of stars typified to them the perpetual cor fl ct between good and evil principles. The Egyptians, adopting these views, also represented a tripity of principles by Osuris, the sue, or principle of good; Isis, nature, the receptive principle; and Horus the child or the product of both. Osiris, the good, was also represented as conflicting with Typhon, the bad. Typhon, the adversary, re-presented the signs of winter; and the alternation of the sessons between summer and winter, impersonated the struggle between the twin brothers Osiris and Typhon, represented their conceptions of evil. The Jews determined that amidst the conflicting opinions of Eastern na-tions safely lay in adopting them all. Hence their view of the origin of . vil was a strange and fantastic mix ure of 8 bæi-m, Egyptian doctrines, and Hindoo metaphysics. From this they were occasionally redeemed by the teach-ings of inspired men, like Abraham, Moses and the prophete; but continually relapsing into the Sabre sm of antique nations, they were perpetusly four d expressing themselves in the dif-ferent forms of the idolatry that were all derived from sun worship. Thus we find that the Christians who have adopted the Jewish Scriptures-their history, the description of their farniture, upholstery. and dresses, their crimes, massacres, and infamies -as God's word, as truth impeccable and, immutable, have received literally all the fragments of ancient mythology as the absolute history of God and his universe; and it is from that source that our present p pular theol gy on the subject history of the sun-god is told. Those who find time, are all so many appeals to posterity to of evil is derived. It is assumed that at a given in the Revelations of St. John a perfect descrip- search deeper, to analyze more proloundly, ur-

period, say some six thousand years ago, the Creator designed this world perfect in a'l rc-spects, and placed man upon i', a perfect being for the enjoyment of entire and unbroken hap-piness. In this condition a fallen spirit, says modern Christianity, who is the Dragon, Lucifer, or Satan, or the Devil, assuming the form of a scrpent, tempted the first woman to an act of dischedience. Had man been n ricet all term. disobedience. Had man been p riect, all temp-tations would have been fruitless; but the temptation, it seems, came in the form of an invitation to knowledge. The wise and subtle spirit of temptation informed Eve that the act of dis-obcdience was nought in itself, but that the rcsults would procure that knowledge which wou'd render man as the gods, knowing good and evil. The ect of disobedience once com-mitted, man forfeited his high estate, was driven mitted, man forfeited his high estate, was driven from Paradise, and compelled to go forth with the brand of his Creator, upon him. Sin en-tered into the world, and by natural sequence of descent from one generation to another, grad-ually entailed upon posterity the curse of the first father. The result was inevitable, and we realize it in our own day. This is the origin of evil as represented to us by Christanity. It is true we are offered some redemption from this true we are offered some redemption from this by being assured that the Majesty of the word, the Creator not only of our little planet, but of millions, and billions, and trillions of worlds, sys'ems illimitable, left them all, and sometimes in the fallness of his godhead, and sometimes by a strange and incomprehensible partition thereof, came down to this little planet of ours, and of, came down to this intile planet of curs, and compelling his creatures, by the act of compul-sory and inherited sin, to destroy him, returned to the mejesty of his godhead, and became per-fectly satisfied with the scheme; and whosoever believes this history in all its parts, in all its full-ness, and in all the propositions herein stated, aball he saved from the consequence of sinshall be saved from the consequence of s'nthough the'r sins he as scarlet, the act of belief shall render them white as wool. It is true that the necessity of good works to accompany this system of recemption is constantly reiterated; but we conceive that if the scheme is all-suffic ent, good works are unnecessary, and if it be not sufficient, then it is of no svail at all. If good WOLKS HIG JULETY LECESSARY, wherelore the necessity of a Savior to redeem us from sin? On the horrs of this dilemna we are obliged to return to the proposition of brave old Martin Luther, "If you would have the substance of a Savior, you must have the substance of a sinner." So says and so acts Conistianity. Heretics and so-called infidels take certain exceptions to this scheme. They claim that the original design could never have been perfect, or man would never have fallen—that if the Omniscient was wise enough to create the world. he must have been wise enough to forsee the consequences of his creation; if he were not, then we arraign the wisdom of the Creator. Moreover, they say that the historical statements are somewhat at variance with the deductions which our Christian teachers draw. The statement in the ancient Word is not that there was any spirit of evil or fallen angel involved in the act of temptation, but that a serpent tempted our first mother. We find no mention of the intervention of this malign being (who was after all the subject of and created by the Author of all good) until we arrive at the book of Job, which all scholars declare to be an interpolation upon the history of the Jews. There Satan, signifying in the Oriental language "the adversary," is represented as coming amongst the sons of God, and walking to and fro upon the earth, and only acting as a tempter by the permission of the Almighty. Furthermore, the envire of this most beautiful and instructive history depends upon the act of temptation; and if we were to assume that it was offered to man as a parable rather than to believe that some heavenly reporter was present at the majestic trial when Satan appeared amongst the sons of God and recited the same in earthly language-were we to assume that it was but an inspired and allegorical representation of the strength of man under conditions of temptation, we should rea-lize at once the use, the ministry, and the bless-ing of Satan, the adversary—realize that amongst those sons or gifts of Ged bestowed so liberally upon us, the adversury is ever walking to and fro, and urging us, through the processes of temptation, to rise above evil. We find only few and incidental references to the spirit of evil even in the books of the New Testament. But turning to the simple language of the Founder of Christianity, we find what word of terror means -- "I have chosen you twelve, and one of you is a devil." So said Jesus of Nazareth to a bad man. Were we to seek throughout all the reams of logic, and theology, and ecclesiasticism, where could we find a simpler and more comprehensive definition? In the Apocalypse we find mention of Satan, the adversary, in two places. In the 2nd verse of the 20th chapter we have the statement that Satan is the dragon, the old serpent, the devil. This dragon, the serpent, Satan, the devil, being one, how do we account for the different significations of the term, and whence do they come? We find in the ancient Sabman system that the astronomical religion recognizes the darkest and most malign of all constellations to be the Dragon of autumn, the great sign of the serpent, called also Satan, and the malignant spirit who has dragged a third of the host of heaven from their high estate; he is marshalled into the heavens by Lucifer, the son of the morning, or the morning star, once Vesper, the evening star, the beautiful, and when it appears as the morning star it becomes the sign which marshals in the large and brilliant constellation of the Dragon, called the serpent, the adversary, who, in conflict with Michael, the bright angel of that period and that portion of the skies, makes war in heaven; and it is through this conflict of the seasons, signified by the stars, that the famous history of the sun-god is told. Those who find

tion of the astronomical religion will be at no tion of the astronomical religion will be at no loss to account for what the origin of evil, named the serpent, the dragon, and Satan, really is. From this point we find that the early Christian fathers, who at first never taught the actual persona ity of a spirit of evil, gradually began to teach the belief that such a spirit did exist, and had actually warred in heaven with the principle of good. This idea never obtained full belief until the third century. Then the early belief until the third century. Then the early Christians, who, beneath the persecutions of the Pagans, were compelled to hide their worship in caves and woods, and to perform their so! emn services at night in the catacombs and sometimes on mountain-tops, were accustomed to sta-ti n sentine's to guard their worship from intrusion. These sentinels, we are told, were most commonly arrayed in strange disguise as wild men; and on one occasion the Pagans fell upon them in great masses and slaughtered upon them in great masses and slaughtered them, and then gave out that they found the Christian rites guarded by wild and hideous fig-ures who were the devils that protected the Christians. From this point, and from the fa-mous massacre that gave rise to the legends of the Walpurgis Night, we find this Satan, the adversary, assumes a new form. He is now ar-rayed in all the groterque and fabulous imagery of a Satyr, or man of the woods: he appears in of a Satyr, or man of the woods; he appears in all that fabled ugliness in which the mysteries of old Christian times represented them.

It is now our purp se to present you with a bricf view of the philosophy of evil, not only as taught by those who from the spirit-wor'd are in realization of its truth, but from that stand-point of reason, that plane of observation, which man himself possesses. So far from man ever having enjoyed any exemption from pain. or suffering, or sorrow, all that remains of civ-ilization points back to those primeval times hization points back to those primeval sines when man was a poor uninstructed savage. When in that savage state there was in his nat-ure that perpetual and intuitive yearning for higher and batter conditions which is the voice of the Infinite himself prompting man forward to the fulfillment of his destiny. By this means the poor savage, shrinking beneath the ministrations of co'd and hunger, learns to erect for himself dwellings, to prepare clothing, and search for food. The principle of eternal progress renders him restless, and dissatisfied with the rude and barbarous conditions of early civilization. The trogladyte caves of man's first habitation do not satisfy him, and he learns to erect more commodious buildings, and he acpires to yet higher and better conditions. We are not instructed alone by our five senses ; there are the realms of intellect, each one of which is full of appetite that must be satisfied. Our eye not only supplies our brain or mind through the sense of sight, and instruct us in the nature of form, but there is a craving for beauty which is perpetually urging us to produce it, to rc-create that which is displeasing to the eye in fairer and more graceful forms. We are not only instructed through the sense of hearing; but that sense must be cultivated, and sweet tones alone will satisfy the car that has once learned to appreciate the difference between noise and music. There is the realm also of the emotions. Our affections must be satisfied ; each one of them is a fresh incentive to action, a fresh demand which we must supply with action and effort. when we realize the entire construction of so ciety we find that there is not one creature that is a duplicate of the other. If we question why are not all creatures created good, and strong, and beautiful, and happy, we ask again, what is life? Life is motion. What is motion? Action. What prompts us to action but this craving unrest of the appetites of the intellect and the affections, this demand for knowledge, this yearning for higher life? Taece promptings create that unreat and discontent which we so vaguely call evil. As societies aggregate into national-ities, the strong inevitably gravitate to the places of power; the abuse of power creates autocracy, and the result is to impose the bordage of the strong upon the weak, of the wise upon the ignorant. Thus arise those great varieties of condition which we so constantly deplore in great national congregations of men. But even then, mark the working of the scheme. When we attempt to analyze-the history of any art or science, any human achievement, we ever find that the ministration of that which we call evil -hunger, want, necessity-has been the goad which has urged men on to effort. By the beautiful temple of Life stand the twin angels of Pain and Death. Within the temple are all the glorious achievements of Mind. There are all the possibilities of intellectual power which the mind can grasp; there is the field of the universe outspread, every department of which man must learn for himself by effort ; and as he enters this beautiful temple of light, behold the action and ministration of pain. Pain stands beside hu. man form to guard its integrity, to urge it on to exercise lest it rust, to guard it from excessive exertion lest it be overborne by effort, to warn it to temperance, to drive it back from vice, to guard it from excess in apy direction. Through such ministrations the world has grown wise; and this minis ering angel ceases not to instruct us even in the moment when she yields the human form to the higher and grander ministry of Death. Then, as the memory of pain and direase is impressed upon the survivor, he examines and searches into the marvel of that form, and thus he founds the science of anatomy, comprehends the marvelous grandeur of the human structure, and learns the wonderful sources of life and being which ultimate in the science of physiology. The unrest which sends him forth from place to place, prompts him to search and gauge the mystery of the pathless waste of ocean, and teaches him navigation. Every sinking ship is a portion of the ministry of the angels of Pain and Death ; the wild shrick of the drowning mariner, the tossing arms of the dying vic-

til the scierce of navigation grows broader and deeper, and the intellect of man compasses even the knowledge of how to control and baffie the elements. Every monition to pity, every demand upon our attention, either to feed the hungry, clothe the naked, or minister to the afflicted, is urging our better nature higher and higher devidences and the endities with higher, developing those godlike qualities with-in us which are creating the highest and the most beautiful preparation for that heaven which we call love. Even the dark and baleful c inditions which we see in the lowest depths of poverty and crime are perpetually moving for-ward. The very fact that we observe them, that we believe them to be acourges, that they reproach us with their existence, is the best evdence that we must ultimately conquer them.

Again you question the nature of crime. I answer you, with the old metaphysicians, that just so long as the pure spirit is associated with matter, just so long as the demards of the physical system and the appetites of our sensuous na-ture grow out of the association of spirit and matter, just so long must we realize that we have to pass through all the series of temptations which too often ultimate in crime. Whence comes crime? From want, and disease, and comes crimer from want, and desease, and ignorance—ignorance both among the rich and the poor. Do not mistake. While we tax home upon humanity all the faults and failings to which it is subject, we do realize that instead of proceeding from any failure in creation, it is the purpose of the Infinite, mapped out to us, to call man up from the lowest conditions through call man up from the lowest conditions through the perpetual and unceasing paths of progress to higher. Evil is the relative state in which we, from a certain stand-point, observe the conditions that are below ourselves. We do not tell you this by way of offering you that philosophy of Fatalism that shall neutralize action, or make you satisfied with the scheme, and paralyze your efforts of advancement.

Do not mis'ake the philosophy which so par-petually insists that whatever is is right, as ap-plying to man, rather than to the scheme of the Infinite. In God's providence, whatever is, is right. He has ordained all things for good, and all things in hormony and heaving. But we are all things in harmony and beauty. . But we are not God; nor have we achieved three sublime heights of rest, and beauty, and perfection of which we believe spiritual existence is capable. It is our part not to mistake right and wrong; to recognize the true object of the ministration of evil as an incentive to conquest. The darkest national sing that now surround us, are all prompting us to those higher and nobler conditions in which reason shall prevail instead of brute force, or the mere accidental prerogatives of birth and station. The very nature of poverty and suffering for which we are so constantly pleading, besides instructing us in the kindly sympathies and tender pity that shall alleviate the suffering, is such as to warn us to various systems of reform, to methods of education, to more just, more cquable, more divine and har. monious national as well as individual conditions. We have all of us passed through the garden of Gethsemane, stood on Golgotha, mounted some Calvary publicly or privately; or, if not, be sure that we shall do so, and that for our own soul's culture, our own spiritual development, we must all be men of sorrows and bear one another's burdens. I cannot exempt myself from the misery which is seething and surging around me in the dark lanes and alleys where the restless feet of the houseless are wandering this inclement night. The air is laden with the sorrow of our brothers and sisters; and it is the ministration of sympathy, born of the angel of Pain, that teaches us that our duty is not alone conquest for ourselves, but struggle for our kind. This ministry of pain, we find, is perfect in all its parts; and this feeling of unrest that is pervading every hone and every heart in this our rudimental state shall never cease untill all humanity share with us the brightness and the blessing which we enjoy. The wise and kind Father has not forgotten those who are the victims of this scheme. It is a portion of the providence of the God of all the spirits, it would seem, that all our martyrdoms are means of purification. We are instructed by those who return to us, their feet yet bleeding, their brows yet torn by the thorns that have pierced them, that in the spirit world this great and bitter discipline of suffering and sorrow is as much the means . of purification as the efforts which the brave and the strong make here upon earth. Redeemed and glorious beings return to us, and ever assure us that as they look back upon the path of martyrdom they have trod, they could not afford to part with a single sorrow. Be assured that, whatever your state, whatever your position, whatever the darkness by which you are surrounded, you are of as much importance in God's scheme as any of the bright and shining worlds that sparkle above our heads this night. And if ye are so, what would you be if you were to pluck out of the chain of your past destiny any one of those events which have made you what you are? You may call this fatalism; but no-the very power that enables you to judge, the very reason that enables you to speculate upon the very path you have trod, is your prompter to move on in a fairer, brighter path. It is not because God's scheme is perfect in its workings that we are not part of the work. We too are workers in it : and let us never forget that it is through our work, our instrumentality, that that scheme is outwrought. It is with this assurance that for all sorrow, and wrong, and martyrdom, there is a bright compensative hereafter, that we close our review of the origin and ministry of evil. We have no malignant spirit on which to shoulder our shortcomings. Like Jesus of Nazareth, we may say to one another, "I have chosen you, and you are a devil." We may say thus to ourselves. Within our own human hearts is the only devil that prompts us to wrong, the only adversary that ever becomes the hin-

drarce to the perfection of our destiny. Look to if, then, and ins'ead of shouldering your faults and shortcomings upon the imperfection of the and short-binings upon the impercedion of the creative scheme—instead of supposing that ye will benefit by the merits of a nother—realize in the bright example of Him who died to prove the truth of his sayings and not to excuse your sins, that the destiny of man in his rudimental state is to be a man of sorrows, to struggle bravely and hopefally to the very last.

RECENT BOOKS.

Opinions of the Press.

The Hierophant; or Gleanings from the Past. By G. C. Slewart, 232 pp.

The author of this work was led to its prepa-ration by the favor with which a series of lec-tures on Biblical Astronomy, delivered in different localities, were received, and the general de-sire on the part of thinking minds, for their appearance in book form.

In his preface, Mr. Stewart modestly disclaims the possession of literary talent; but in an admirable mauner he has performed the task of gathering and arranging the scattered remnants of a world-wide' system of worship and belief, which, under different names, has been perpetuated in the various forms of religion, and yet continues to effect the modern religion, and yet continues to effect the modern Christian, as it gave law to the pagan world. Having for a primary opject the imparting of truth and the removing of the veil that bigotry has thrown over the past. Mr. Stewart has brought to bear the patient researches of years in separating truth from error, explaining the causes of the belief of bygone generations con-cerning the mystical relations hat seen man and cerning the mystical relations between man and the planetary hosts, and the true interpretation of those ancient symbols and phrases, yet employed by Masons and other orders, which had a "value and beauty in their inception, but have been perverted by the ignorance of succeeding ages."

Although not attaching the importance of those of Mr. Siewar.'s school to the claims of astrology as a science, we have been greatly interested, glancing over this volume, to note the light shed on things obscure, by the laborious research of the compiler; and, impressed with his fairness of treatment, we heartily recommend the volume to a'l who may desire a better acquaintance with the subject. -The National Stindard, New York. Hall's Journal of Health has acquired fame for its energe ic, pronounced and common-sense suggestions in the matters of which it treats, Dr. Hall its editor, has now issued a volume exhibiting the same characterisics, entitled 'Health by Good Living,' which we cordially commend to all who have any occasion to make their own health, or that of others, a subject of special consideration. We can not help thinking, not only that a great many lives might be saved by the careful study of this manual, and good heed to its directions, but that many more might be lifted up from a plane of hal!-life to one of greatly increased vigor, comfort, and usefulness. We go for any doctor, who preaches plain food, fresh air, and much exercise out of doors - Congregationalist and Boston Recorder.

Below, we quote three leading papers, in their review of that fascinating book, "Rebecca; or A Woman's Secret."

" The plot of the story shows genius of a high order, and its development shows the scholar and the writer. The sentiments and arguments proclaim the strong thinker, waile the style is so easy and beautiful, that one glides almost imperceptibly from point to point in the unfolding of the story, intensely interested down to the successful ending. Vice appears as vice in this truthful book, and virtue and truth have their appropriate crowning."— T_{de} Even. ing Press, Providence, R. I.

"It is an absorbingly interesting volume."-The Evening Journal, Chicago.

" No candid reader can peruse this book without the knowledge that it is the protect of a sincere, earnest woman eginst the wrongs which woman suffers, and the evils which society suffers, and not a few will +d nire the story-setting of her essay."-The Daily Tribune, Chicago.

The Radical for April will attract the attention of scholars and thinkers, as it will contain a paper of great length by Francis Gerry Fair-field on "The New Philosophy," in which Mill, Huxley, Spencer, and Bain are critically considered as the Exponents of Modern English Thought. The "Conversations' of Goethe and Muller, translated by C. C. Shackford, and now running through the monthly numbers of this magazine, are highly spoken of. T. W. Higginson contributes to the May issue of "The Radical" a number of "Unpublished Letters from Theodore Parker."

"For some time past Andrew Jackson Davis, by his searching and rational criticisms of Spiritualism, has excited the distrust of the more unreasoning and sectarian of the representatives of that movement. His last work-"The Fountain, with Jets of New Meanings'-was well calculated to increase this apprehension. In a recent free conversation with a reporter of the New York World, with additional strictures, Mr. Davis has put the last feather upon the backs of those who before feared, and who now oppose him. The Spiritual Monthly, of Boston, now warns mediums-'the martyrs of the nineteenth century,' that Mr. Davis is not with, but against them! Mr. Davis renders valuable aid to rational Spiritualism, and strengthens the confidence of many of the doubting and skeptical in immortality and the rational spiritual life, by holding Spiritualists to the same exacting test of common sense which he has been wont to apply to the thoughtless and illogical of other sects."-National Standard, New York



RELIGIO-PHILOSOPHICAL JOURNAL

Original Essays.

Written for the Religio Philosophical Journal. MEDIUMSHIP OF A. J. DAVIS.

By J. L. Potter.

As much has been said of late in the various rapers corcerring A. J. Davis being a medium. I wish to present ble own words regarding this subject, rather than what Mary F. Davis may say or think. And so far as his recenting or denying the fact of spirit communior, I have never seen it. Please turn to page 52 of "Death and the After Life, and read : "It is known, and it can be demon strated, the witnesses are nearly all living in this world, that this satj et of the fature life came upon mo years ago. I stand before you educated to some ex'ent by that advent. The realities and scenes of the future came to me more ellently and gradually than the flower unfolds, from its carliest germinal beginning. I was very much of a child in mind and body, and in years also, when the spirit world was first opened to my vision. So fer as I mycelt was conscious, it came without any preparation, without any expectation, without any theory whatever, and without any imagination with reference to what man's future state was, and would be."

On page 53rl and 54 h, read : "My position is that of a person who, without forethought or intellectual preparation, became slowly acquainted with realities and scenes that were transmitted, or 'impressed,' day by cay, from a higher sphere, until two whole years had transpired, and then, at the end of these two years, of a blowed mental unfold. ing, which only the spin und metaphysicians cen truly explain to your understanding ; the beautiful memories which had been thus graduily deposited within me come out and stood in the foreground, and said 'Remember thou these things.' Instantly my external life, with its memorics, was blended and married sweetly at the altar of the 'superior condition !' And I stand before you as one who has continued these sublims investigations every forencon, whenever my physical and external con-ditions were favo able for an entire cerebral abobtraction. by which the physical world is shut out and the spiritual senses opened ' What does Mr. Davis have to do to get these

manifestations? Turn to page 50, and read : "Whenever I with to obtain these visional results by voluntary telescopic clairvoyance, I do not seek opium or hasheesh ; neither Arabian, Hebrew, Bo-hemian or Gipsey incantations ; nor do I clog my digestive organs, nor highly stimulate my nerves, but there comes, as Daniel expresses it, a period of 'fasting,' and of constant, though not over urgent Sometimes I have been obliged to contindesire. ue this from four to six weeks before my nervesystem was perfectly still, my blood cool, my censes indifferent to the outer world. Then I could concentrate the perceptive faculties, and bring into action all the requisite organs, and, under the con-trol of infuition, direct them upon remote earthly objects, or scenes super terrestrial." Does Mr. Davis see and commune with spirits

the same as all seeing mediums? On page 79 and Su he says: "On the 21st day of August, 1859 while making clairyoyant examina-

tions, and writing upon the second part of this volume, I realized a gush of thoughts surcharged with inexpressible longings, regarding the pure nature and visitation of James Victor Wilson. The wave.ccon subsided, however, and I was as before, only occupied with the subject of my writing. The next day the same heantiful thoughts of him, and the same fraternal yearning for his personal presence pervaded my whole mind. But these medence persaded my whole land. But these men-itations and longings, as before, passed gently and utterly away. This experience was repeated from day to day until the 25th, the early morn of which dawned with the person of my brother hovering in its wings. He came with his accustomed gentle-ness, stood close by the open window at which I where writing, and we conversed as naturally as any two spirits ever did. While engaged thus, my friend would depart from the window, whither, I knew not; but he invariably returned in time to correct any mistake in conception or spelling."

any mistake in conception of with? Who else did he converse with? On page 47, read : "Katle, my former compan-me came to me, as reported in "The Penetralia,"

On page 58, Mr. Davis says: "It you can demonstrate my personal bistory in these particulars not to be real, publish if in your papers, and I will agree to pay you one hundred dollars for every line of such demonstration," I am, so over, searching for the right.

Written for the Religio Philosophical Journal.

CURES BY SPIRITS-HOW EFFECTED.

By Wm. B. Fahnestock.

Did you ever see, know, or hear of spirits healing any one who was not mediumistic, or capable of entering the somnambalic condition? I am constrained to say that I have not. All the cases described, or given in detail, have

been in persons who were mediumistic, or capable of entering the somnambulic condition. This being so, there must be a reason why it is not other-Wiee.

All enres of this kind have heretofore been ascribed to a wonderful influence, or a magnetic powor in the spirit to effect them ; but no one has ever demonstrated or proved, outside of their as sertions, how it was done.

In examining this subject, many facts have been developed which go to prove that most observers have taken appearances for lacts, and given them to the world as truths; bu: because a patient gets well after the laying on of hands, or by officiating in any other way, it does not prove that it was a magnetic power in the officiator, or of a spirit through him, that effected the cure, for these cures are often made without any such interference. simply by an act of the subject's own will.

Faith, cr a belief in the power of any one, whether spirit or man, will restore the health of those who believe ; not because it is a power or an influence in the cilici tor or spirit, but by the subject's faith, who, under the excitement of the moment, imagines, believes or desires that the disease shall pass eway, and this can only be done when they are in a susceptible condition ; spirits, then have the power to impress their minds to that effect. This is the only way that they can influence those who are susceptible; and as it is impossible for them to effect cures in those who are not sus ceptible, or capable of entering the somnambulic condition, it certainly proves that it can only be accomplished through the mind of those who are

The facts compel me to say this in the face of all that has been said about the magnetic power of spirits, or the cures that are said to have been so effected by them, many of which have been de-tailed by hearsay; but, granting that they really were made, they no doubt were so upon the princi-ple of faith on the part of the subject, or by im pressions outside of any magnetic power in the 6Dirit.

It is much more rational to suppose that when subjects are in a susceptible condition that their minds can be so impressed by spirits as to effect cures, than in any other way, even if they possessed the magnetic power ascribed to them by those who have not only taken appearances for facts, but imagined that because a cure was effected, that it necessarily must have been done by megnetism,

instead of a direct impression upon the susceptible mind of the subject, by the spirit controlling. I am fully aware that many spirits believe that they effect cures by a magnetic influence, and often go to a great deal of unnecessary trouble to get susceptible persons to aid them in effecting curves but they could effect them just as well at any time when the subject is in condition; but under the circumstances, as now understood by them and by subjects, it is necessary to get up faith in some way, and they do so by inducing others to officiate in some way that will bring about the proper con-dition and fix the mind of the subject upon the disease. But the end in view could be more easily attained by impressing the mind of the subject at once, when it is in a susceptible condition.

it is impossible for those who are not familiar with the powers of the somnambulist, to form a correct idea of what is possible for them to accomplish; and, if it is possible for them to create and feel pain in any part of their body, by an act of their own will, what can they not effect when their mind, whether by instruction, impression, or of

their own accord, is properly directed ? That they can create or relieve pain in any part of their body, at will, even when their head is in a normal condition, I know, and being able to do this, the great question of power is cettled, and must exist in the will or faith of the subject; all appearances and assertions to the contrary, notwithstanding. The most successful operators who have practiced the laying on of hands, are aware of the fact that there is no power in themselves, and although they have acknowledged it in private, they have shirked the question in public; deeming it easier to drift with the current than to struggle egainst

springs of genuine sympathy that await us in our own field of labor. Let us have the good old-'ashiened chily, and talk to the people from the true true and inspirations of the soul, and I will warrant you when they understand our true true to be on the side of humanity and unandiment to be on the side of humanity and unandiment to be on the side of humanity fer. Instand France not been sick for years, without the size the best of friends, and better care that may club as yet promises me. Com-pulsory, a striking measures do not suit the peo-ple. Provision is not principle. To force a member they for his benefit, is no benefit at all. To take his momey from him in his great-est need, and arrogantly claim the right to disest need, and arrogantly claim the right to dispose of it in another direction, is a cruel infraction of the best and noblest principles of brotherhood.

Again, I repeat it, our country is alive with warm, kindly and liberal souls, who will do far better by us than this. When they learn that you are "a missionary to the world, and carry the gospel at your own expense," they will want to share the glory with you; and when they find you so far above the fear of "the Devil," as to meet him in your own individual strength. you will continue to find plenty on "the Lord's side." If our mediums and lecturers are "too sensitive to report themselves," still I do not see that the club could find them any sooner than ordinary friendship. But let us ventilate this subject more fully at cur forthcoming Northwestern Speaker's Convention and grand Mass Meeting, which is to come off at Decatur, Ill., in the large Opera Hall of E D Smith, Esq., on the first week of June next. We hope this Convention may be one of harmonious reunion by which both speakers and people may get very close in heart, and show to the world of Cotton Mather diplomacy, the M.D.s and D D.s of mcdern despetism, how strong is our army of volunteers, who are springing to the rescue of American liberty. Give us "all the way from one to fifly dollars a Sunday," but never the inglorious name of having deserted our stand-ard for the paltry sum by which we may be merely bought to the service. It ought to be our greatest glory to win by moral heroism and the tortitude that all true souls cvince in a sacred cause, and then we know the persions come only to the brave and loyal. Thanking you for your kind letter, believe me, most fra-ternally and truly, M. J. WILCOSSON. ternally and truly,

Louisville, Ky.

Written for the Religio-Philosophical Journal. THE "SEARCH AFTER GOD."

Reply to Wm. F. Lyon.

As you have kindly admitted my criticism on Brother Francis' "Search after God," I will, as briefly as I can, refer to Mr. Lyon's remarks on my strictures. His inferences as to my position and meening were unwarranted and unfounded. He could not know that my remarks and ideas were not the result of patient research, and whether they were or not, it had nothing to do with the truth or falsity of my statement. He admits that all races of men, in all ages of the world, have all had an incomprehensible, infinite Being ; and yet, all have claimed partially to comprehend him. Well ! is this unreasonable? May we not know or comprehend comething of infinite space, at least to the extent of our travels, though in its totality, it is incomprehensible. We may comprehend ages, yet not infinite duration. We do not pretend to know more of God than He has made known to us, nor does it concern us what He did in the cternity rast, so much as what He is, -what He requires of us, what we are, and are to be. His laws are principles co-eternal with Himself, and were not of subsequent origin. A. J. Davis says in his "Ara-bula." page 223. (which see) in reference to the subject of your question : "No one but a fool will ever ask what was before the Eternal, what is

"The Spiritualist believes that infinite love and wisdom comb ned, is ruing all words; that his God is Omnipresent and all powerful; the divine principle of intelligence who is above all, through

principle of intelligence who is above all, through all, and in all ; incomprehensible, except through the majesty and beneficence of His works." The epirits that speak through Mrs. Hardinge, ": huam, Tappan, and others, invariably bentra-ates the atheistical voice of the spirit that speaks through Brether Francis. Who should be be-lieved? If spirit testimony is thus discordant, we must fall back upon our individual reason. Reader, if you flave not read A. J. Davis' "Ara-bula" containing a chapter on "God revealed to the intellect," delay not to gat it and read it, and I doubt not the cure of your skepticism on this subject.

subject. *

GRORGE WHITE. Washington, March 21d, 1871.

Written for the Religio Philosophical Journal. CONGRATULATORY.

Still Another Victory.

What will energy and perceverance not accomplish, when the great cause of truth and justice is the object sought. Another glorious victory has been achieved ; another grand success realized. The preying doctors, with their tool, the Chicago Tribune, have come to grief. Their unjust bill regulating the practice of medicine, was defeated by an almost unanimous vote, all the Demccrats, with two exceptions, voting against it.

"The best laid schemes Of mice and men, Gang aft agley."

Shake hands all around. Business. Accept my thanks for your hearty responses and co-operation, in so gallantly coming to the rescue. When I first presented the matter to Bro. Jones, he at once gave it his hearty support, and opened up the columns of his valuable paper for the publication of my articles,—the same when taken to the Chicago *Tribune* they would publish by my paying one hundred dollars per article. I could not see it.

Spiritualists, you have gained bright laurels in this contest. More await you. It moreover behooves you to be on the qui vive, exerting yourselves, and defending your rights, your principles, and your sacred honor, by upholding and supporting the most fearless and outspoken religious journal in America. 'Tis your only safety, in spreading wide its circulation, so that when the cccasion demands, the people can be aroused, and virtue and liberty be gained and protected, and demagogues and tyrants be overthrown and defeated.

Had it not been for the truly vigorous efforts of the RELIGIO PHILOSOPHICAL JOURNAL this selfish, murderous bill undoubtedly would have become a law. Too much credit can not be awarded to this paper and its fearless editor. Freemen, rally around this exponent of cur faith, this standard-bearer of the free. Send in your subscriptions. Work with a will.

So far as my own personal interests are concerned, I had no ax to grind. Many of our best mediums have no diplomas (and need none) but by my holding my peace the bill might have passed, and then they being banished from the State, might have added a few more pairry dollars to my incom?. Be that as it may, I feel impressed here to say that I have not only credentials from high heaven and mother Nature, but diplomas from leading colleges in America, which are as long and as broad as those of any regular quack M D. in Chicago,

It grieves me to say, that when earnestly, cilligently working to get all the names here in the city I could. I was cut to the the quick by the the little interest manifested by a few lead-ing members of the Society of Spiritualists here in Chicag , who did not sign this remon-strance. We, however, did not need these flunkey, b'goted, stereotyped individual's names. We survive! All is well!

Spiritualism, I opine, means more than Sin-

PIONEER WORK

Letter from Dumont C. Dake, M. D.

BROTHER JONES :- In your last issue, I find the following remarks in regard to Brother Bailey:

"We might suggest that a good field for Dr. Balley's labors would be Alleghany Gounty, Penn. Pittaburg, with its suburbs, has a population of over three hundred thousand, and we doubt if its inhabitants were ever blessed with a spiritual lec-ture. Here is a wide field for wors--who will be the first to venture on this pioneer labor?"

Yes, here is a wide field for work. We formerly lived and practiced medicine in that county, and were one among a few earnest, determined souls, that bunded together, hired a hall, and formed the first society of progressive Sp ritualists in that p'sce. It created great excitement in that b'goted,

priest-ridden city. Personally, I hired the most reliable test mediums, and gave private and public free scances. The daily papers gave stariling accounts of the same, just as they did occur, three and four columns at a time. I have them now in my scrap-bo k. The following I find therein, clipped from the Spiritual Repub-lic, of Chicago, May 4th, 1867 ;

"The Spiritualists of Pittsburg, Pennsylvania, met on the 21st ult., and organized a Society, to be known as the Religious Society of Progressive Spiritualists. D. C. Ripley was elected President, and Dr. D. C. Dake, Secretary."

Again, I clip :

"Pittsburg, Penn. At a regular meeting of the Society of Progressive Spiritnalists, held in Ashland Hall, Avgust 18, George Rode, Esq., and Dr. D. C. Dake were elected delegates to attend the Fourth National Convention of Spiritualists at Cleveland, Ohio."

Up to the time of my leaving Pittsburg, the scelety were holding meetings.

At this time, I am not, however, advised, but I am confident that should Brother Bailey visit the "Iron City," so deeply veiled by the smoke of a thousand furnaces, and hid away in the deep recesses of the tall mountains that environ it, he might give them more light, and find a hearty welcome from the true and loyal-hearted reformers. Angels speed them.

Chicago, March, 1871.

Letter from D. B. Tiffany.

BROTHER JONES :-- Please find inclosed, filty, cents for a new trial subscriber. When you get tired of those crumbs let me know, and I will not annoy you with them. I am really anxious that your paper should be in the hands of every intelligent person. I know that a great good can be done by reading the many good things that the paper contains. Acnis, O., Mar. 6.h, 1871.

DEAR BROTHER :-- Your labors are duly appreciated-not by us alone, but by many liv-

ing in the higher life. The ocean is made up of drups. We appreciate your good-will in procuring a tritl subscriber, the same as if you had sent us one for a full year. Let all follow your example, and the light of Spiritualism will shine in the dark nooks and corners, now shut in by a gloomy system of theology adapted only to the dark night of ignorance of past fg :s.-ED. JOURNAL.

Lecturer and Test Medium Wanted.

BROTHER JONES .- We are very much in need of

a test medium and lecturer here, and adjacent towns in the Southwest. Can you not send one with both qualifications combined, either male or female?

We are denounced and ridiculed by the clergy in the pulpit, without the power of public redress, for we have no organized association or public speaker here, nor any one bold enough to meet them in the field of discussion, though we have many true believers in the truth of Spiritualism. We think it too bid that we should be held up for public scorn by the ranting orthodoxy without the power of replying to their unjust imputations, and defiving our own positions and sentiments in their true light. Will not some good missionary come, and trust to the generosity of their spiritual friends for pecuniary assistance, for we feel assured they will do all in their power to aid a good test medium and lecturer, in this place and adjoining towns.

and said she was then to start upon a journey, she knew not whither, nor when she would return, and she immediately began the journey, and has not yet returned, or I should have heard from her." How did Mr. Davis get the idea of a Children's

Progressive Lyceum? On page 64 read: "It was this Z-llabingen Soclety that first adopted the beautiful movement called the Children's Progressive Lyceum. They began, as we saw, by the distribution of twelve groups. The groups were designated and regulated according to the ages of their members; that is to say, according to the ages of those who love music and song, and not according to ages kept by the almanac. Where is this spirit world ? . Is it so far away ?

On page 36, read : "No ; the spirit world is not We move, every moment, in its presence remote. This earthly planet itself rolls in its orbit under the observation of the inhabitants of the Spirit

Land." On page 51, read : "The spirit world is thus brought into our actual experience, and the very life of it is seen and realized."

How do we know there is a spirit world, and our friends live there?

On page 17, read: "Clairvoyants ind mediums see this, and they know it is true. Many are the witnesses to these celestial facts." Does Mr. Davis bring messages from spirits to us

On page 100, read : "Mr. Wilson now appeared once more disposed to bid me an adieu and said : "Arabula, my brother !" mortals?

I asked whether he had not something more for me or the world, and his valedictory words as he was passing outward were :

Tell mankind, my brother, that the universe is a volume of holy writing, the title page whereof, not even the bighest scraph has altogether read. Tell them that the centre of all formation is a holy hearted Parilleum, a fountain of eternal love and wisdom; that it floweth impartially throughout the encircling existences, and that we drink from it as from an ocean of pure water."

Do spirits agree in the spirit world? On page 72, read : "There are persons who still yerily believe that the Roman Catholic faith is still God's exclusive religion. Such spirits hover over their congenial earling congregations, therefore the Roman Cathelics do experience real inspira-

tions, etc." Ehould communications conflict with each other? On page 25, read: "Is it reasonable to demand universal sameness? Is it natural to suppose that the man who went up from Africa, and the native of Turkey, should each report from the next sphere exactly what an American would who died the day before yesterday, with all the twists and ad-vantages of education in his memory? Sameness is what men demand who call themselves 'reasonable !"

On page 25, he says: "But there is no despair among the leaders and members of the celestial brotherhood."

Thus I have given you friend Davis' own words. Now, can he, or any one else, say that he is not a medium ? Webster says "A medium is the means or instrument by which an sgent acts, or is acted upon." Where is the medium who does not have to fast and keep themselves in readiness to receive the heavenly guests that come to them ? I know of none.

Friend Davis has a right to state what he does not believe, and I have a right to cay that I do not take any stock in his non-immortality theory, as shated on page 49 and 67 of same volume ; or that a spirit has to remain in the room after leaving the budy, until a door has been opened for its egrees, as he says on page 17, of same book. Friend Wil-con's Apozes, has answered the question very nice

ly. On page 05 he says: "You are yet impatient to mount higher than you can see, and hacty to hold more wisdom than your spirit can comprehend. This aspiration is poleoned with embition, and this embition is the tempter which prompts you to appear to be more than you are, and to seen to know what you do

Motor of the second sec every proposition before possing judgment, and

As for myself, although I am sorry to differ from so many friends, I love the truth too well to let any other considerations prevent me from worship. ing at its shrine. Lancaster, Penn.

> Written for the Religio-Philosophical Journal. THE SPEAKERS' CLUB.

Letter to D. W. Hull,

D. W. HULL-DEAR BROTHER: I am pleased to see the earnestness with which your recent letter addressed to me is written. And as you evidently understand in turn the sincerity and logic of my position, I can only hope that, by a mutual aim and object before us-viz: " The greatest good to the greatest number," ourselves included, we may not fail to find an answer to your closing doubts and perplexities. So far as mutual acquaintance and "fraternal feeling among mediums and lecturers" are concerned. I cannot conceive how the Club cffers any greater advantage than we otherwise posses. The "machinery" of the club certainly seems to me inadequate thereto. The offensive features thereof cannot but prove, at least in case of "delinquency," a fruitful source of bitter ness; and how this society can be called a purely "benevolent" one, I cannot understand. For the life of me, in digging down to its foundations, and measuring its grandest prospective proportions, L cannot find one solitary or solid

support and security in it. Suppose you are a member, and, of course, perfectly in harmony with the movement; in time, you get sick-you are here in Louisville, or in Cincinnati, or Baltimore, cr away in some rural district, 50 miles from the railroad-you must wait till negotiations with the board in Boston (for the present) bring you the sum of their deliberations, and, perhaps, a sum of money. In the meantime you are just as dependent upon the charity of your host as though you were not a member of that club. In case of delay, and previous inability, on your part to meet the monthly tax. away you go, cut locse, or sent down the stream of chance, with a big placard on your back-Delinquent."

It is too had that really good, well-meaning men will make such mistakes. Now, providing you were sick in any one of these places referred to, could you not command in the way of ordinary charity all and more than that Union or Club promises you? Surely, I cannot doubt for a moment that were it my case, here, at this time, the friends of Louisville would be faithful and prompt in relieving my necessities,-and do it, teo, without the least claim upon any monthly slipend. Do not let us think we are left so friendless as many imagine. Let us, in our meetings of yearly rounion, bring this subject before the prople; let us, instead of wasting our time upon theoretical organizations, which, in place of a cound center or heart to the movement, keep cternally before us the spectacle of e foreed or shattered treasury, begin to luxurinte in the enontancens, exuberant, overflowing

greater than the Infinite. But reason suggests the query, -- what caused the transient ; what is above the finite? This is the first question of infancy, and the last of old age."

From the manner in which my opponent treated rrom the manner in which my opponent treatent my advice as to prayer. I fear he has never tried its efficacy. He should know that man has an af-fectional nature, that is as intuitive as his intel-lectual. I again advise my enquiring brother to iry it faithfully, and I assure him he will not feel disposed again to treat, it with lavity not fear disposed again to treat it with levity, not to say contempt.

I believe in an eternal, self existent, independent Being, --the upholder of all things, and their primal Cause, -- illimitable in His immensity, --incorceiva-Outse, — illimitable in Mis immensity, — incohectiva-ble in His mode of existence and essence, — known fully only by Himself, — being Omniscient, He can not mistake, — and infinitely Good, He can do noth-ing wrong, — the Soul of the universe. He is the intelligent Cause. Nature the effect, and the sternal progress of all effects the object. If a personality, He fills the universe; and if a principle, He is one of intelligence goodness and nower: intelligence of intelligence, goodness and power; intelligence to devise, goodness to propose the best results of being, and power to execute. Blind chance is not accompanied by uniformity of action, and would be no more likely to express design or intelligence, than the printer's type thrown without order upon a form to result in sentimental and sublime poetry.

As a foundation for further comment. I quote from the "Search after God :"

"Man and not God was connected with the organ. "Man and not God was connected with the organ-ization of matter into worlds and systems of worlds. A large portion of mankind attribute the creation of this earth and the other planets to an infinite, Omniscient, Omnipotent God. They have no foundation whatever upon which to predicate such a supposition. * * * What! Man make a planet, --launch into the regions of space a comet, or organize a system of worlds for the unfoldment of other races of human beings? Yes; we say, em-phatically --ves, and care not a straw for the denial phatically, -- yes, and care not a straw for the denial of others. Worlds and systems of worlds bow to the nod of man. Point me to anything in nature that was made by God. Individualized man is the moving cause of creation. Do we declare that is the moving cause of creation. Do we declare that man cenceived, made, and launched the earth into the regions of space? Most assuredly we do. We pro-pose to prove that an infinite God is an impossibil. ity. All the Gods we have found, are myths No Omnipresent God made this earth."

According to this theory, creation is the work of according to this theory, creation is the work of finite originated intelligences, persons that once had no being, but like Mr. F's God, was developed from the lowest form of matter. As, then, they had a beginning, who presided during their minority? As there were, perhaps, millions of worlds in space, created and governed by these finite individualized beings, did they act in concert, under a presiding beings, did they act in concert, under a presiding officer, or did they act independently each of the other? Spirits say they occasionally need rest. Now, if, during the suspension of their generally continued supervision and toll, (as you say in your last that nature can not act without a supervising intelligence activity without it would only in intelligence-anything without it would end in chaos), if during this cessation of watching, a wheel in the complicated machinery of the world they govern should break, or get out of gear, what se-curity is there that this, and other worlds, would not be involved in anarchy and ruin? Again, as these finite creators and governors are not Omulpresent, who precides over that part of infinite space not occupied by them? If you say their su-pervision is unbounded, will you please to calculate and inform me how many finites it will take to fill influite space, and if the supervision of the president of their republic is unbounded, wherein does he diff r from an Omaipresent God?

You admit that there will always continue to be a cloud of mystery ahead of man. How, then, do you know whether it is man or God that creates and governs? You deny a God, because you have never seen him. Have you ever seen any more of a man than you have of a God? You have never scen the spirit of either, but you have seen enough of the harmonics of the heavens that declare his glory to induce your belief in the unseen spirit of

giory to mouse your benef, in the unseen spirit of an indicite intelligence. You are dogm-tic without proof in asserting an infinite God an impossibility. You say your spirit prompter declares the infinite God made the earth. Well, let us compare notes with your and other unseen vitnesses. The spirit of Professor. Dayton, that speaks through Thomas Goks Forster, says:

day after Sunday going through mere heartless forms and ceremonies in a church, in a hall, or one of either. Spiritualists, be on your guar! against all men or organizations of men, that swallow up your individuality.

Spir.tualism is a child of freedom; no dome. save the swelling canopy of heaven can give it a kindly parental shelter.

Spiritushets of Michigan, to the rescue! Your rights and secred private priviliges as citizens of a free country are also invaded. The bill just defeated in this State will become a law in yours, if you do not act-act with a will and purpose. Take the remonstrance published in the JOURNAL; get extra copies; send one to each member of the House. Sign your own names, and all that you can obtain to sign it. Don't wait, I beseech you, for others to act for you, but up and at this monstrosity, nail and tooth, hip and thigh, "No quarter" the watchword and reply.

We have private letters from individuals in Illinois, who personally obtained hundreds of names, whole communities en mass acting as one man to put down this upjust bill.

DUMONT C. DAKE, M. D. Chicago, Ill.

GRAND MASS MEETING.

Letter From Mrs. M. J. Wilcoxcon.

As it is near the Anniversary of our North Western Speakers' Convention, which took place at Joliet, Ill, it is now proposed to hold our next yearly meeting at Decatur, Ill, where the friends are making very liberal preparations for it : and we have been offered the fine Opera Hall of our friend E. O. Smith, Esq, for the oc-casion. We have concluded to connect with the Speakers Convention, a grand mass meeting at which many prominent speakers and friends of the cause have promised to be present. Our Chairman, H. S. Brown, M. D., of Milwaukee, will publish the call in proper time; the date of the Convention will be the latter part of May, or 1st of June, as may be decided. We earnestly hope all interested in the life of religious and national freedom, will join with us at that time, as far as circumstances will permit ; and those who cannot be present, will do our cause great favor by letters of co-operation. When it is known so well by us that the Evangelical Alliance is tightening the lines of its artiul and designing policy, against all true liberty of conscience, and seeking to subvert the original design of our national charter, is it not perilous to defer the fullest and clearest declaration of our patriotism and determination to defend the sacred right, our forefathers be-queathed us as their dying legacy? As Spirit-valists, and Rationalists of every name, are especially aimed at by this Alliance of Church and State, let us white in the most fraternal bonds of fellow-ship, and make invincible our columns in mutual celf-defence against the destroyer of our liberties. Let us pass resolutions of co-op-eration and sympathy with " the Liberal Society" recently organized at Washington, for the same purpose, and then resolve to practically obey them. And let us forget the narrow limitations of names, and pledge ourselves to the might and integrity of our principles. In short, let us work for a Liberal Alliance, and let this Convention be one well worthy of its important object.

By request of our honorable Chairman, and in unison with my own heartiest sympathies for our world-wide cause, I have penned the foregoing appeal.

Louisville, Ky., March 6th, 1871.

MANY SUBSCRIBEES. Springfield, Mo., March 12th, 1871.

TESTIMONIAL.

To F. B. Dowd, the Rosicrucian.

Mr. F. B. Dowd-Dear Sir :- I attended your lecture last Thursday evening. Never heard one of its kind before. In my opinion you fully under-stand your business. I think you represented courtship and marriage as it now exists, as well as explained what it should be. In fact, I was pleased with your lecture, and say, go on ; God and all good persons will aid you."

B. WARDWELL. Providence, R. I., Feb. 25th, 1871.

All who may desire to correspond with Mr. Dowd, can address him, box 3352, Boston, Mass.

John Houser-Where is He ?

BROTHER JONES: There is somewhere in your State, a poor man, named John Houser, a native of Kentucky. He is co-heir to a large estate, of which he is ignorant.

Will you, through your valuable JOURNAL. as also other papers in your State, help to bring this to his notice? You will be doing an act of humanity to him and his family, if you direct him to the undersigned.

R. D. GOODWIN, KIRKWOOD, Mo., March 6, 1871.

Wisconsin State Prison Report.

The following is the report of the Wisconsin State Prison for the year, ending March 4, 1871. "By their fruits ye shall know them ":

Out of the 100 convicts received in 1870, the Orthodox Churches contributed 95 per cent., as follows-Methodist, 27; Catholic, 25; Lutheran, 14; Baptist, 10; Congregationalist, 8; Presby-terian, 5; Episcopal, 5; Universalist, 2; Mor-man, 1. Not a Spiritualist in the crowd.

Beauty.

The largest collection of beau'y ever published in the United States is afforded in the Parlor Album, advertised in another column. This Album embraces the finest specimens of chromo lithographs, steel engravings and fine wood engravings ever afforded the public. The American Publishing Company, of Rutland, Vermont, desire an active agent in every town and village, to whom they offer liberal terms. Read the advertisement of PARLOR ALBUM.

LET NO ONE SUPPOSE that we esteem it a pleas ure to send the paper to any subscriber on credit. alter the time has expired for which payment has been made in advance, unless the subscriber deems it a favor to him or her. We are always well pleased to discontinue the JOURNAL, on receipt of arrearages; when it is no longer wanted. Bo long cait is taken, we expect it will be paid for.

Pres. 19

APRIL 1, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL.

WHO ARE THE WORLD BUILDERS?

A Chapter from a Book Entitled "The Hellow Globs," by Wm. F. Lyon.

Concluded.

Moses and J shua, David, Daniel and Paul talk very familiarly of the God of Gods and Lord of Lords, and, if they mean anything, they must mean that the one God is higher, and ez-ercises authority over the others; the same of the Lord, as the term is used indiscriminately, to represent the same idea. The God referred to represent the same idea. The God referred to, and spoken of by Moses so constantly, must be and spoken of by Moses to constantly, must of far from an infinite being, as the history is con-clusive upon this point, and shows him to be de-ficient in very many respects. He made great blunders, and then vain and unsuccessful attempts to remedy his mistekes. He did many things for which he manifes'ed great sorrow and regret at a subsequent period, and he partially destroyed the results of his own labors. He could not have been the author and parent of the whole human race, for if so, he would have manifested the same perental care and sol'citude towards the whole, and treated all his children in a similarly kind and fatherly manner, as any good, just and honorable father would be pleased to do. But we learn this Hebrew God chose to do. But we learn this Hebrew God chose one people as his especial favorites, and rejected the balance, treating them with great unkind-ness and severity. He made use of his own chosen people to drive the rejected nations from their homes, destroy their property, deprive them of their libertles and lives, and, in some instance to the with the wir. instances, totally annihilate all except the vir-gins, who were spared for the use of the soldiery.

We perceive it would be impossible, taking all this history into consideration, to entertain a very exalted respect for the Ged who is represented in its pages. So far from being infinite, and entirely beyond a desire for earthly honors, and entirely beyond a defire for earthly honois, and earthly enjoyments, he prescribed minutely the forms of worship he preferred, and the num-ber of beeves, and sheep, and birds, with which he would like to regale his senses, and we must rise from the perusal of that history, with the conviction that if there is an exalted being in this universe, all of makers attributes and perfecthis universe, all of whore attributes and perfections are infinite, then Moses and the fathers have not described him, neither could they have any rational conception of such a spiritual personality.

We notice, that we find cer ain material organisms we call human, possessed of spiritual entities, with peculier and very numerous attributes, which we discover might exist indcpendent of this particular form through which they now manifest themselves, and that such spirit entities only use their present forms, as a medium of manifestation and preparation for a more advance, condition of existence. One prominent reason why we say they are en-dowed with what is called immortality, is that they possess properties and attributes entirely distinct, and not at all dependent upon the gross. distinct, and not at all dependent upon the gross, material particles composing their organisms; attributes that may as well exist in some other and higher condition. We clearly perceive that joy ard sorrow, love and hatred, hepe and fear, an ability to grasp thought, ideas and princi-ples and to discriminate between truth and er-ror, are attributes of spiritual entities, and not of grass material forms and we can not doubt of gross material forms, and we can not dcubt the continued existence of those spirit individualitics who have in possession, characteristics and endowments of so sublime a nature.

We should look upon the author of our existence as extremely unjust and cruel, who could place within us, fondiy cherished aspirations and lofty hopes, and then cut us off in the

that are independent of the material, and though it has fewer attributes, it has sufficient to make it a spiritual entity, as well as a ma-terial form, as we see the silicon is the visible materialized portion, while the exygen is a part of the invisible spiritual entity that ex-ists in this part'de of matter, and which has become an individualized entity and mut rebecome an individual'zed entity, and must remain so when the silicon is dissolved. This spiritual'z d entity may charge its form and progress, but it can by no means be expelled from the universe, or charged to nothing If we admit that there must by spirit enti-

ties in any form of life below man because we find them possessirg a seusnous nature, with organs, faculties, and all the attributes the some as ma., then where shall we find the line that marks the boundaries, or the line of division upon which we may stand, and (ay, upon this side all forms have living spirit en-tities, upon that side they are destitute of such titles, upon that she they are destructor such properties or attributes? Eternal progress must be an unmeaning term, else we shall be driven, without the least possibility of escape, to admit that the infinitesimal atom is presessed of a spirit entity that cannot die, but must rise through all the gradations and successions of asgregations and organic forms, unfolding and taking on at each step in its jour-ney, until it ascends through the entire scale, to the highest condition of which the human mind can entertain a conception. We must adopt this idea, or abandon all idea of progressive existence, for, it we have progressed up to a given point, where could that progression have commenced, unless at the lowest? and, if we are to progress in the future, where can we terminate, but at the highest? if we can have any proper conception of the highest, or the ultimate of all progression.

Then, what can be required in order to pro-duce worlds in accordance with eternal laws have progressed, intelligent beings, who are able to bring to bear and manipulate the requisite forces, by which the atoms and corresponding spirit entities may be moulded into their million different forms, with sufficient time for the necessary evolutions. With these conditions, there can be no need of introducing a single miraculous interposition during the entire process, but, all may be accomplished, from their inception to their comparative maturity, in strict conformity with universal laws. But, we are asked, how all these things could have existed without bc-ing preceded by an infinite God? and we ask in return, how the supreme infinite God could have existed unless preceded by all those lesser things? and it is quite proper to inquire which theory concerning this matter is best sustained by universal facts and philosophy t

Now, what fact is there that clearly proves that a personality does now or ever did exist, who holds in his individual possession, all wisdom and all power? Not one; for we clearly perceive that those attributes are subdivided among untold millions of intelligences, and it among untolo minious of intelligences, and it follows that one single being cannot possess all that is so extensively divided. We are told that it would require infinite intelligence to pro-duce all worlds. That might be so, but there is no proof, and far from any probability, that one being did produce all worlds; there was certainly no necessity, for there must have existed plenty of intelligences who knew how to build worlds from as remote a period as can be conceived of by the human mind. Should we lock. all over the broad universe for a fact which would sustain the hypothesis, that such an irfinite being sprang into existence, possessing all knowledge and power, without previous experience, who framed and encoted all the multituuinous laws by which hature is governed, in its various departments, who produced from noth-ing the atomic particles, out of which the globes are composed, we shall find no such fact, and surely all the analogies in the natural universe are in direct opposition to any such idea. We do not wish by ary means to deprive our friends, who stand in need of such a being, of their long-cherished ides of an infinite personal God, whem they have been honestly endeavor-ing to adore and worship with becoming rever-ence. But we say, without 'car of successful contradiction, that if they ever really find the being whom they have vainly imagined, they must find him outside the realms of universal nature, in some imaginary domain which they will scarcely reach during all the eternities of the future, because nature embraces all there is. or ever will be in the material or spiritualworlds. Infinity means all of all things in the broadest sense of the term; so, it is absolutely impossible for one personality, whether it may be in unity or trinity, to possess and compre-hend all, while other individual entities possess anything. If they have power to move a hand, that power belongs to them, together with all other forces inherent in their individualities. When Jesus said to his disciples (if he said it), that "all power was given him in heaven and upon the earth," it was a terrible exaggere. tion, or else a simple mistake; for, take the literal history of this person in its broadest sense. and there is not a particle of evidence to prove the fact, that he was in possession of all power, either before or after his death. The history establishes conclusively, that he possessed but a limited amount of power, or that he, like oth-ers, was subjected to the control of law admiristered by higher powers. He certainly did not possess the power of the Jewish Sanhedrim, or the authority that Pilate received from the gov-ernment at Rome. If he had, he certainly would not have perished upon the cross, an unwilling victim to Jewish hatred a d prejudice. He surely would not have erected a cross for himself, and nailed his hands and feet to its timbers, or provided any other means for such a death; for then he would have been a suicide. He died then by a power and authority over which he exercised no control; and he evidently did not acquiesce in the arrangement, for if so, why was he agitated in such a manner as to sweat so profusely, "like great drops of blood running down to the earth?" Why cid he pray so earnestly, saying, "If possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt?" showing conclusively it was not his will to die, and that he only manifested that resignation which thousands of others, both before and alter; have evinced in their trying mcments. He, like the others, submitted to a fate which could not be averted by any power they could bring to bear. Atl of his doings that are any way marvelous, are said to have been performed independent of, or in opposition to, natural laws; but what wonderful thing did he do, or could he have done, inside of the domain of nature? So far from having all power, he had not the least power or influence in any one of the civil governments then in existence. Does any one pretend that he possessed wisdom or power sufficient to superintend the construction of worlds, or that he could have supervised the building of a mosn upon correct mechanical principles? We doubt much whether the most ardent Trinitarian ever conceived any such idea, or that he could even now, with all his additional experience, be competent to act in any such capacity, or perform any labor of that character. We are quite sure he never said he could, and he never during his earth-bistory, accomplish anything which would indicate that he presessed powers and abilities sufficient to have contrived and built a solar system, with all its complicated machinery; and

tems in the broad universal domain, would s'retch infinitely beyond what would be required to produce the single system attached to our

central sun. Then how senseless and ridiculous has it been, through all the long ages, to deify this simple, uppretentious individual, and endow him with infinite wisdom and power, who never manifested sufficient ability to construct, and give life to the least insect, or animal organization, and who never made any pretensions to any knowledge of the original universal laws and principles which must be so prominent a portion of the wisdom of a God!

If infinity means all, it comprehends all there is of matter and spirit, of laws and forces, of space and time, of positives and negatives, of msle and female, of life and death, and individual and collective forms, and if there is such a personality who embraces all these things, then all are absorbed and swallowed up in this infinite being, and the idea of infinite hosts of per-sonal individualities, is a myth and a delusion, and not to be entertained. Again, if there is an infinitely omnipresent personality, who fills alike the immensity of space, then there can be nothing in space but that omnipresent person, else space, would be more than filled, which cannot be, and if this infinite being possesses all the barried on the space in the space and all states the knowledge in the vast universe, and all other infinite perfections, and has so possessed them from all eternity, then he is evidently devoid of some attributes and qualities of an essential character, et j yed by lower spirit personalities. Because, with him there could be no change, and consequently he has no enlivening hopes or bright aspirations which may reach into the future, and the eternities of that future must roll on with him, in one dull, monotonous round eternally, destitute of the cheering expectations that animate the souls of all intelligences throughout the earthly and spiritual spheres. There can and principles existing within the boundaries of be no such thing as an unchangeable being, no nature's realms? We answer, that we must matter how exalted he may be. Every day's experience must produce some change. The great universe moves onward in its ample rounds. It is not tc-day precisely as it was yesterday, and something will be added tc-morrow. Unchangeability is death, because it is a cessation of activity; where there is life there must be change, and when any positive living entity is prepared to live without change, he becomes negative, goes down into Belisma, and there rests till he is ready to rise and go forward in the ever-changing history of all living intelligences, high or low.

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morning of our history, without of those bright visions, that he had brought so prominently to our view; and as no such injus-tice and cruelty can exist, then the spirit per-sonatity must live. It must also live because the numerous attributes it has in porsession, of which the spirit is composed, are eternal and can not die; and also, because it can cope with, grasp, and comprehend, and make its own, ever-living principles, and solve problems that have existed from all eternity, and will so con-tunue. It will live because it is a living entity, a comething, and can not be put outside of the realms of nature, and changed into nothing.

If we look along down through the lower forms of organized life, we shall find some liv-ing entities who can safely lay claim to a portion of the same characteristics that exist in the numan organism. We have learned, that a marked feature in the spirit individuality of the human, was the possession of attributes which distinguish it from the grosser material, that may dissolve and fall into decay. The query now arises, with regard to the number of those attributes and endowments that might be rcquired, to constitute a living spirit entity in the proper sense of the term. We shall find some human beirgs who possess vastly more endowments and attributes, than some others; but, it will be admitted that the weakest men or women possess within themselves undying spirits. Then we find, that the imperishability of spirits, does not depend upon the number of their endowments, but upon the fact that they are spirits, or individualized living entities with certain attributes, they hold in common with the human race, however small may be the number of those attributes. If the number is small tc-day, time, and the unchanging law of progress will necessarily carry all these spiritual entities to higher conditions.

We think, if we carefully examine the natural history of the dog, his habits, customs, pcculiarities, endowments and qualifications, we shall be compelled to admit, there is much in him perfectly analogous to the human. Does he not manifest strong affection for his friends, rc-markable fidelity, and care, patience and watch-fulness, concern for his master's interests, and wonderful sagacity? Has he not combative-ness, destructiveness, inhabiliveness, cautious-ness, and an organized brain stored with yaness, and an organized orain stored with va-rious faculties, all ready to be called into ac-tivity, as occasion may require? Volumes might be filled with remarkable and very irteresting incidents of canine sugarity and faithfulness, and all these traits of character, they hold in common with man, and many of them are classed among the higher virtues, when exhibited in the human race. Some of these animals appear so noble, that we form very strong attachments for them, and are almost inclined to bow with respect when they enter our presence, and there can be no doubt very many of them possess spirits entirely too large and expanded for the forms they inhebit, that are , only waiting to go forward upon their journeys.

We call those same endowments immortal when they exist in man, and if so, why not in this lower organized being? We must conclude that the drg is possessed of mental or spiritual qualities and attributes. If so, he must become an individualized spiritual entity. Such being the case, how can we say this entity has not been prepared to enter this condi-tion by passing through all forms and organi-zations below him? If we are driven to this conclusion, that the dog has within him a living spirit entity, because we see in him qualities and characteristics distinct from his material form, and perfectly analagous to those in man, then we shall be forced to admit the same of all forms and organizations below the drg, both in the organic and inorganic realms. Suppose we examine a grain of sand, we find about one-half silicon, the other oxyger. It has form, extension, and qualities set in motion all the untold number of solar sys-

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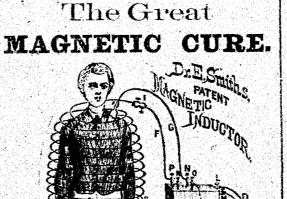
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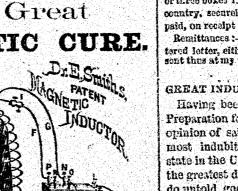
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RELIGIO-PHILOSOPHICAL JOURNAL

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Office 187 and 189 South Clark Street.

ELIGIO. PHILOGOPHICAL PUBLISHING HOUSE. All letters and communications should be addressed S. S. JORNS, 189 SOUTH CLARK STREET; CHICAGO, ILLINOIS.

CHICAGO, APRIL 1, 1871.

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A SEARCH AFTER GOD.

NUMBER XXXII

Wrecks of Worlds-Account of a Configuration in the Fields of Space-When the News Reached the Children of Earth -Language of Hydrogen-Knowledge is Power-The Vacant Space.

NUMBER XXXIII.

Lucretus and the Spirit Resume their Conversation-The Worship of a God-Diffusive Intelligence-Man can Execute what he Perfectly Understands-Is Man a Part of God ?- The Negative Condition of Matter-The Barren Fields in Space, and the Operation of Spirits therein.

NUMBER XXXIV.

Lucretus Continues his Investigations-Constant Activity in the Spirit World-Mathematical Instruments there-The

s'on of a distinguished astronomer, a world was found to be on fire. A star, which till then had shown meckly and unobtrusively in the Correr. Berealis, suddenly blazed up into a luminary of the second megnitude. In course of three days from its discovery in this new character by Mr. Birmingham, at Tuam, it had declined to the third or even to the fourth order of brilliancy. In twelve days, dating from its first apparition in the Irish heavens, it had suck to the eighth rank, and it went on waning until the 26 h of J me, when it ceased to be disc mable except through the medium of the tel scope. This was a remarkable, though not an urprecedented proceeding on the part of a star; but one singular circumstance in its behavior was, that after the lapse of nearly two months, it began to blaze up again, though not with equal ardor, and after maintaining its glow for a few wecks, and passing through sundry phases of color, it gradually paled its fire and returned to its former ins'gnificance.

"How many years have elapsed since this awful conflagration actually took place it would be presumptious to guess, but it must be remembered that news from the heavens, though carried by the flectest of messengers-light, reaches us long after the event has transpired, and that the same celestial courier is still dropping the tidings at each station it reaches in space, until it sinks exhausted by the length of its flight. Now when this comet was examined, as was promptly and largely done by Professor Miller and Mr. Huggins, they found to their great wonder that it yielded two spectra-the one imposed upon the other, though obviously independent. There was the prismatic ribbon crossed by dark lines, which belongs to the sun and stars generally, but there was another in which four bright lines figured ; and these, according to the canons of interpretation previously mentioned, indicated that some luminous gas (or gases) was also pouring cu' its light from the surface of the orb.

"Two of the lines spalled out hydrogen in the sp:ctral larguage. What the other two sigui-

fied did not then appear; but, inasmuch as those four streaks were brighter than the rest of the spectrum, the source from which they came must obviously have been more intensely heated than the underlying parts of photosphere, from which the normal stellar light procecded. And, as the star suddenly flamed up, was it not a natural supposition that it had been enwrapped in burning bydrogen, which, in consequence of some great convulsion, had been liberated in predigious quantities, and then, combining with other elements, had set this hapless world on fire? In such a fierce conflagration, the combustible gas would scon be consumed, and the glow would, therefore, begin to cecline, subject, as in this case, to a second eruption, which cocasioned the renewed ou burst of l'gat on the 30 h.

"By such a catastrophe, it is not wholly impossible that our own globe may cometime be raysged, for if a word from any one who can cortrol the elements, were to unloose for a few moments the bords of affinity which unite the e'emerts of water-of the cocan on the land and the moisture in the sit-: single spark would bring them together with a fury which would kindle the funeral pyre of the human race, and be fatal to the planct and all the works that are therein. It can not but be a startling fact for us that in yonder cocmed and distant world we have, probably, seen in our own day, a realization of the fearful picture sketched by Peter, 'when the heavens (or atmosphere) being on fire shall be discolved, and the elements shall melt with fervent heat.' And if we regard it as the center of a system, it is impossible to think of the horror of the fate of the numerous globes around it when overwhelmed by this sudden deluge of light and caloric." That man whose knowledge only extends far enough to enable him to attend successfully to the cultivation of a farm, and who knows nothing of astronomy or the principles of mathematics, will be inclined to regard the position we assume as the height of absurdity, and will say, "Away with such nonsense! What evidence have you that God did not create the worlds of space? ' Well, what evidence have you that he did? Now, man must be able to create that which he perfectly understands. To assert to the contrary would be foolish in the extreme. True, a man may comprehend the action of an engine or watch in all its parts, and yet not be able to construct one. With a full understanding, however, of any intricate machine, requisite skill is nccessary; but skill is sccondary; a full understanding of the nature of anything, is the primary consideration. Now, the skill to execute must naturally follow that which man understands, or progression must cease there. With an Infinite God there could be no failures, no mistakes; but we have the most indubitable evidence that accidents have occurred in the regions of space; that a world has been wrecked by some unforeseen accident, which shows conclusively that an Infinite God had nothing to do therewith. Now, if "knowledge is power," can you demonstrate that man's power must be limited to works less than the creation of worlds? Is the measure of man's capacities confined to calculations? Now, in calculation, there is manifested intellectual power, and whenever the conclusions are correct, in all cases there is embodied within the organization an inherent physical power to embody them in tangible shapet Intellectual power plans, but physical power executes. One just equals the other. But intellectual power always precedes physical power. What you are able to understand to-day, thoroughly comprehend in all its details, you may not have the physical power to execute for millions of years, but you will sometime. Not many years ago, as the human mind was surveying the machinery of the heavens, and studying the mechanism thereof, it became greatly puzzled over certain perturbations that occurred, which could not be explained on

caused by the existence of a planet between Mars and Jupiter, Here was a new field for astronomers; and they vied with each other in their cfforts to discl se the whereabouts of the mysterious messenger that proved of so much annoyance to mathematicians in their calculations. As early as in the beginning of the 17th ceutury, Kepler, then in the z nith of his glory, whose mediumistic nature had impressed thereon mystical numbers and strange analogies, came to the conclusion, that between Mars and Jupiter, exercising an unseen it fl tence, was a planet Nearly 200 years elapsed before his predictions were realized. Mitchel gives an account of the discovery of this planet in the following language:

"The discovery of a planet beyond the orbit of Saturn, by Sir William Herschel, in 1781, greatly strengthened the opinions based on the order'y arrangement of the interplanetary spaces; and the German astronomer, Bide, by the discovery of a curious relation, which seemed to control the distances of the planets, gave ad-ditional force and power to the corj cture of Kepler. This law is a very remarkable one, and although no explanation could be given of it, was verified in so many instances, as almost to force one to the conclusion that it must be a law of nature. We present the law in a simple form. Write the series-

96, &c. 0, 3, 6, 12, 24, 48, add 4 4 4 4 4 4 4, &c. 28 52 100, &c. sum 4 7 10 16 "Now, if ten be taken to represent the distance of the earth from the sun, the other terms of the series will represent with considerable truth

the distances of the other planets, as we will readily perceive, thus :--Mercury, Venus, Earth, Mars. Jupiter, Saturn, Uranus.

4 7 10 16 28 52 100 196 The true distance: are roughly as under :--3.8 7.2 10 15.2

52 95.3 191.8 "It is thus seen that the actual distances of the planets agree in a most remarkable manner with those obtained by the application of Bode's Law, and as no planet was yet known to fill the distance (28) between Mars and Jupiter, it required very little devotion to the analogies of nature to create in any mind a firm belief in the existence of an unknown planet.

"The German astronomers, at the close of the last century, took up the matter with earnest enthusiasm, and in the year 1800 a congress or convention of astronomers was assembled at L'lienthal, of which M. Sbroeter was elected president, and Baron De Zach perpetual secretary. It was agreed to commence a systematic search for the unknown p'anet, by dividing the belt of the heavens near the sun's path, called the zodiac (and within whose limits all the p'anctary orbits are confined), among twentytour astronomers, who with their telescopes should search for the object in ques'ion.

"It was manifest that the unknown planet must be very small, too small to be visible to the naked eye, otherwise its discovery must have been long since accomplished. It might, however, prove to be large encugh to exhibit a planetary disk in the telescope, in which event a simple search was all that was required. If, nowever, it should be too d minutive to show a we'ldefined disk in the telescope, then enother method of examination would be required. The planet could only be detected by its motion among the fixed stars. This, indeed, is the way in which all the old planets had been discovered; but while the naked eye takes in at the same time a large portion of the celestial sphere, the telescope is extremely limited in its field of view, rendering the search laboricus and difficult. "Were it possible, however, to make an exact chart of all the stars in a given region of the heavens, tc-night, if an examination on tc-morrow night of the same region should show a strange star among these already charted, this stranger might with some probability be assumed to be a planet. "A few hours of patient watching would show whether it was in motion, and a few nights of cheervation would reveal its rate of motion. "Such was the mode of research adopted by the society of planet-hunters. The system thus ade pted had not been pursued but a few months when a most signal success crowned the effort. On the night of the 1st January, 1801, Piazzi of Palermo, in Sicily, observed a star in the constellation Taurus, which he suspected to be a stranger. On the following night (having fixed its position anew with reference to the surrounding stars), he found it had changed its place by an amount so large that its real motion could not be doubted. The star was found to be retrograding, or moving backward, and this continued up to the 12th January, when it bccame stationary. It was soon after lost in the rays of the sun, thus becoming invisible, before any considerable portion of its orbit had been observed, and before Piazzi could communicate his discovery to any member of the scciety. "Piezzi, not considering it possible that a planet which had remained hidden from mortal vision from its creation could be discovered with so little effort as had thus far been put forth, conceived that the moving body which he had discovered was a comet, but the intelligence having been communicated to the society, Bcde promptly pronounced this to be the long sought planet, an opinion in which he was sustained by Olbers and Buckhardt, Baron De Zach, and Gauss, and I know not by how many other members of the society. "It now became a matter of the deepest interest to re-discover this stranger after its emergence from the sun's ravs. a task of no little difficulty, as we will see by the slightest reflection. The star had been followed through only about 4° of its orbit, and on this slender basis it seemed almost impossible to erect a superstructure such as might conduct the astronomer to the point occupied at any given time by this almost invisible world. We shall see hereafter that this most astonishing feat was successfully accomplished by the German mathematician and astronomer, Gauss, then quite a young man, and who, in this early effort, gave evidence of that high ability for which he became afterward so greatly distinguished. Ceres being re-discovered, and closely observed, the data were soon obtained for the exact computation of the elements of its orbit, when it was found to occupy, in the planetary system, the precise position which had been as signed to it fifteen years before by Baron De Zach, in accordance with the indications of the curious empirical rule, already presented, known as Bode's Law. The harmony of the system was thus fully established; the missing term in the series was now filled. The vast interplanetary space hetween Mars and Jupiter was the real locality of a discovered world, whose existence had been conjectured by Kepler two hundred years before, and whose discovery, by combined systematic and scientific examination, constituted the crowning glory of the age. True, the new planet was exceedingly small when compared with any of the old planets, yet it acknowledged obedience to the great laws established by Kepfer, revolving in an elliptical orbit of very cousiderable eccentricity, and sweeping round the sun in a pericd of about four years and nine months, and at a mean dislance of about 203

Thus we find that the human mind is ever on the alert, and for two hundred. years, it gazed heavenward before it had the pleasure of finding Ceres. But we tell you, that by and by, man shall have power to execute, to unfold, to create all things the nature of which he fully understands We have no need of an Infinite God. Such a being has no existence.

(To be continued.)

To Our Readers.

The Spring, which is dawning so auspiciously. seems to portend the opening of a year that will be crowned with a weighty, golden harvest ero its close. The truths of Spiritualism are growing upon the people in keeping with the harmonious elements, throwing the beautiful light of its golden face into every nook and corner in the land. Where its opposers are strongest, there are the manifestations best. At Milan, Ohio, spirit p'ctures are appearing on the windows of the churches and in the houses of the deacons. In Maine, a medium was invited by a number of church-members to hold a circle for their especial benefit, in order that they might "cxpose" the matter. The result was, that eighteen of them became convinced of the truths of Spiritualism ere the evening had passed. It is springing up everywhere in the churches-it is growing stronger every day in the hearts of the people. In this view of the case, it behooves every Spiritualist to make an effort to keep the ball rolling. And in no way can this be better done than by spreading the spiritual literature. Buy the books and tracts, and send them around among your neighbors. Many will read who will not attend a seance or lecture. Support our mediums by every means ia your power.

The RELIGIO PHILOSOPHICAL JOURNAL, the firm and especial friend of all true mediums, the fearless exponent of all the iconoclastic ideas of the sge, the standard-bearer of the truths of the Harmonial Philosophy, and the uncompromising opposer of error in every form. also claims a large share of your attention. It is your duty to circulate its angel-born pages everywhere. Now let each and every reader of the JOURNAL accept this as a personal appeal to him or herself to send us at least one new subscriber. Many can send more, with a little effort on their part. We would again urge you, friends, to respond to this call, and ere the golden harvest is gathered, Spiritualism will be felt to be a mighty power in the land. To those who have already sent us many new subscribers with which to commence the TENTH volume, and who are now inducing others to take the JOURNAL on trial, we tender our sincere thanks.

Another-The 999th Orthodox Expose of the Davenports.

The following must be delicious for the orppsers of Spiri uslism, as well as to that class of Spiritualists who condem a all physical manifes-

APBIL 1, 1871.

lieved the guitar sailing here and there-they might catch the cabinet trick-but the dark scance was a stunner. While the supposed guitar was swinging in the air, one of the audience named Brooks, pulled from under his cost a dark lantern of immense power, which he instantly shot on the fying guitar, and to all present it appeared, noth-ing, only one of the attaches of the show held a pole six feet long, on the end was nalled a small piece of a fibur barrel heading. The guitar was

iving on the table in the same position, only the phosphorus was not on it. To describe the scene that followed would be felly. Mr. Bell then stated that their cabinet tricks were done by simply bringing their tied hands over their head, and then they were almost free to since bolls, throw hours at other two free to ring bells, throw horns, etc., etc. We don't think the Brothers will book this city on their next route,--Knozville Correspondent Chattanooga Times.

Wonderful Spirit Manifestations in Moravia, N. Y.

The following is an extract from a private letter written by E. Tallmadge. Before publishing it, we wrote to a highly esteemed friend, a lady residing in Moravia, New York, to ascertain about the truthfalness of the report.

Mr. Tallmadge says :

BROTHER JONES :- A lady resides in Mora. ravis, New York, whose house is thronged with anxious inquirers, who are searching after the truth, and they are amply repaid for their trouble, for they can see their friends face to face and talk with them. First, hands and arms are seen, then the face, as plain and positive and identical as when living in the body.

Now, then, this settles the matter in regard to Modern Spiritualism. We earnestly recommend this medium, to the great Reverend Mr. Burr, who went through this part of the country, exposing Spiritualism for the small sum of twelve cents per head, with full houses of church-members and the clergy,-snapping his toe joints for spirit-rapping, and ringing bells under the the table with his feet. These ortho-dox folks who know so much of the humbug and fallacy of Spiritualism must try once more. E. TALLMADGE.

Addison, N. Y.

Mrs. N. J. Marshall in rep'y to our letter of inquiry, says:

BROTHER JONES :- The rason I have not answered your letter ere this, is that I have been away from home to hear E. V. Wilson lecture. And yesterday I went to Keeler's to see the spirit manifestations, so that I could write you what I had seen, not what I had heard others say they had seen. Mr. Tallmadge has not had a wrong representation concerning spirit manifestations.

While sitting in what they call the spiritroom, lighted by a lamp, I saw the hand of a lady, with a diamond ring on one of the fingers. Dr. Moore, from Syracuse, thought he recognized the hand. He asked if it was the hand of his wife. She answered by waving her hand back and forth three times. She then took on a form and was plainly to be seen as far down as the wais'. Mr. Moore recognized her. She said to him, " It is your dear Mary."

Should any one doubt what I have written. they can refer to Mr. Dempster Moore, of Syracuse,

The next I saw was what appeared to be a person's head, with a vail thrown over it. It was covered with something that sparkled like diamonds; it locked very beautiful. I hope they may be able to show the same to others, for I assure you it was a pleasing sight.

Next, three hands were to be seen at one time. We saw several spirit forms. They were all recognized but two. One took on form, and held it ten minutes and talked to us during his stay; gave his name as Henry Cook. He said there were many spirits present that would be glad to talk with their friends, but had not strength. Two years ago spirits commenced showing hands and faces, but could not hold the form more than an instant,-would come and go like a flish. We can see great progress in this short time. Mre. W. W. Alley, of Moravia, has seen more of spirit manifestations than I have. 'She has seen them. She has also shock hands and talked with them all at the same time. She has seen a spirit holding a rose in her hand, and another spirit holding a boquet of flowers. We have heard them play on the plano and on different kinds of instruments. think they have had more manifestations at Mr. Keeler's than they are having at present. I think they would get wonderful things did they MRS. N. J. MARSHALL. manage rightly. Moravia, N. Y., March 2d, 1871.

Spiritual Telescope-Spirits Visiting Different Planets-No Highest Spheres of Existence-Change from one Sphere to another-Effects of Deeds on Earth-The Hell of the Spirit World-The Judgment Day-Strange Action of the Mind-The Earth-Life Acts of Lucretus sitting in Judgment-Life-Pictures of the Mind-Their Illumination.

NUMBER XXXV.

Statements of Lucretus-Ills Experiences in passing through the Change Called Death-Sudden Deaths Injurious to the Spirit-Embryotic Life of Jesus-The Holy Ghost that he was Filled with-The Commencement of Time-The First Man, What about him-Reasonable Conclusions in Reference to his "Origin."

NUMBER XXXVI.

The First Cause-The Germ of Each Human Being-Matter not Dependent on a God for Existence-Reasonable Conclusions in Reference to a God and Man.

NUMBER XXXVII.

Wonderful Power of Man on Earth-He Stands in New York and moves objects in Europe-Liberating the Activities of Matter-Individualized Intelligences Connected with the Operations of Nature-Power of Spirits after Millions of Years' Experience-The Guardians of Earth-Strange Accusations of Lucretus, who, all at once, Seems to See Imperfection in the Management of the Earth-Changes taking place on its Surface.

NUMBER XXXVIII.

Peculiar Manifestations-Schools in the Spheres-A Beauti ful Law-The Books of Earth Reproduced in the Spirit World, and How-Newspapers Here Republished There-The Congressional Globe-Spiritual Congress-No Book that Emanates from Gad-The Third Book between all Antagonistic Books-Spirit Photography-A Grand Work about to be Inaugurated.

In the article that preceded this, we alluded to accidents that were constantly occurring in the regions of space, and referred to a world that had been wrecked, which was located in the region of the constellation Andromeda, and in this we desire to still further pursue that train of thought. To the children of earth, unaccustomed to consider impersection outside of their immediate surroundings, the position we assumed, will be regarded with a certain degree of doubt. The idea of a huge blazing orb in the distant firmament,-a wreck of a world. sending forth jets of fire for thousands of miles. will be regarded as preposterous by many,yet, nevertheless true. The denizens of earth. confined to its surface, compelled to linger there for a certain period, have been accustomed to believe that imperfections only surrounded them, but that in the star-lit dome of the vast universe, perfection, queen-like, ruled, and no mistakes were made in the grand improvements constantly being inaugurated. Tell the children of earth, that in the regions of space, where the star dust glistens, and where spirits with towering intellects reside, there is imperfection, marring all the works of creation, and they will laugh at you, and tell you that "God is the author thereof, and all the works of his hand are perfect." But, as our vision sweeps the horizon, and our mind grasps the action of forces there, we observe nothing but imperfection, and disasters are constantly occurring. The British Quarterly Review contains a graphic account of a conflagration in the heavens. It says that, " On the 12th of May, 1866, a great conflagration, infinitely larger than London or Moscow, was apneunced. To use the expression of when hypothesis than that they were i millions of miles.

Exposes of the Davenports have been so often repeated, like other theological lies, they may be registered as orthodox. Scarcely a month has passed for the last fifteen years, but the calumnies of the secular and religious press have teemed with new exposes of those most excellent mediums. But never have we seen so shallow a pretense for an expose as this last. The hundreds of thousands who have witnessed the manifestations in their presence, will, if honest, set the seal of falsehood upon "the Knowille correspondent of the Chaltanooga Times. The correspondent evidently, never even attended one of the Davenport scances. It is got up for a sensational article, knowing full well that the opposers of Physical manifestations among Spiritualists, and all other opposers of Spiritualism, would seize upon it and herald it through newspapers, and mouth it about from one end of the country to the other. as a delicious morsel not to be lost in the great work of uprooting Modern Spiritualism and converting the world to theology.

That all of our readers may know the precise nature of the last great expose, we copy the article entire, and say to every reader of this article, if you have never witnessed the Davenport manifestations, do so the very first opportunity you have, and you will find the "masked paper hand," "long pole," and "dark lantern" theory, as flimsy and destitute of truth as the dogmas of old theology :

THE DAVENPORT BROTHERS EXPOSED.

Hoxie's Hall was filled to overflowing. At the proper time, Mr. Fay, one of the performers, advanced to the front of the stage with the names of the committee, and requested them to come forward. Messre, Bell and Lowry soon made their way through the hall, and were greeted with tremendous applause as they bowed to the audience. Ropes were given to these men, they er amined them thoroughly, and then went at work with a vim to the the Brothers tight.

This being done, they explained to the audience This being done, they explained to the sudience how many knots, etc., they had made, and, in their opinion, all was satisfactory. The cabinet win-dows were closed by Professor Fay, and in eight-een seconds, sounds from a violin, tambourine and guitar were heard distinctly by the audience, as coming from the cabinet. The doors were opened by the Professor, and the committee, after an ex-amination, found the ropey and knots the same as they head that While closing the door. Mr. Ball they had tied. While closing the door, Mr. Bell was struck on the shoulder with some unknown object, but Mr. Lowry saw it, and instantly went to Mr. Bell's side, and whispered to Mr. Bell, who to Mr. Bell's side, and winspered to Mr. Bell, who began to go through the same motion. Out came the object. Mr. Lowry sprang like a cat and alezed the hand, and wrenched it carefully off, throwing it in the audience. Upon examination, it was found to be a paper masked hand, as thin as writing paper, and fitting so closely in the cab-inet that it was impossible to observe it. It was more that it was impossible to observe it. It was worked by wires perfectly at the will of the operators.

Cheer upon cheer was given for the committee. The Brothers were raging with madness, but con-stant calls from the audience convinced them that they must either play or pay, and accordingly the cabinet was thrown aside and the dark scene was announced. The Professor stated before hand if any tricks were attempted, he should not proceed with the entertainment.

A table was brought forward and several music. al instruments laid upon it, and the Professor and one of the Brothers were tied, a quantity of phos-phorus was rubbed on a guitar, and the lights were extinguished. Total darkness reigned. Presently sweet chords came from the guitar, and the phosphorus was seen running here and there in the air. All present were thurder struck. All be-

The Crucible.

The above is the title of a new paper, the first number of which has just reached us. hailing from Baltimore, Md. It is a pleasant-looking little paper, edited by Moses Hull, W. F. Jamieson and D. W. Hull. Mores Hull, in the leading editorial, under the head of "Greeting." BAYS:

Once more we are called upon, under, in some respects, more favorable conditions than ever before, to take the "chair editorial"-to pilot a new ship, laden with "goods and chattels" for thousands of needy souls, through the breakers and against the head winds, to a safe harbor. Whether we shall succeed in making time in our regular weekly trips may depend somewhat on the interest taken in our enterprise by those for whom we work. We shall, from week to week, have freight enough offered to weigh down several such vessels as ours. We shall cull, each week selecting such matter as we shall decide will be of the most service to our readers.

Dropping the above illustration, we have not carelessly, thoughtlessly, nor yet heedlessly en-tered this arena. We know the perils incident to our undertaking. It is not to our interest now, even though our barque is launched, to disguise facts. We know the depth of our own pocket; we know the present financial strength of our company. We also know the expense of pubishing a paper. We do not expect smooth sailing; on the contrary, we expect hard work and poor pay. Financially it will embarrass us, yet we shall steer clear.

The Cosmopolitan Publishing Company was not formed to work against other companies, nor is the Crucible started because the other pa pers engaged in heralding the reforms of the day are remiss or inefficient in their duties, yet we see a gap, and hear a voice, "Stand ye in the way, make up the hedge." There is room for all. Look at the thousand-and-one papers devoted to the various errors of the day - to holding the veil of superstition before the eyes of those who need the light! Our Company asked, can we wield a counter influence? Can we diepell the mists and fogs which serve to keep the sun of truth from enlightening the multitudes? At least we will try. We have put our shoul-ders to the wheel, and before our readers, in the present number of the Crucible, is the beginning of the result. Not many words need be said with regard to

our intentions; all we need now say, is that we intend to make a paper that shall be thoroughly alive to all the reforms of the day. We shall ignore no truth or person cn account of uppopularity. We shall not strive to make a popular, but a thoughtful, a truthful journal We shall

APRIL 1, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL.

not attempt to make a story paper ; those wishing stories are recommended to the D me Novels or the New York Ledger.

Making due allowance for the cusualties always atlending getting out the first number of a paper, especially when attended with the ad-ditional labor and perplexities of moving, fitting up a printing office, preaching, and other etceterss attendant upon changing base of opera-tion, the reader is permitt d to take this numher as a sample of what the Crucible will probably be; yet we hope to improve every number. Receision is cur motto.

Excession is cur motio. Now that we are safely launched, and under full sail, blessing the angels in and cut of the form who have sessisted us thus far, and invok-ing future blessings, spiritual and temp rai, from all works, permit us to record our deter-mination to make a paner worthy of poing into mination to make a paper worthy of going into every family. MOSES HULL. every family.

We hope our brethren will more than realize their highest exp ctatioes. There is room enough for all.

The Journal.

As neual, this number of the JOURNAL is filled to overflowing with the best of everything in the way of spiritual literature. On the first page will be found a lecture by Emma Hardinge, always full of Interest. On the second page, "Mediumship of A. J. Davis," by J. L. Potter ; "Cures by Spirits," by Wm. B. Fahnestock ; "Strictures on the 'Search After God," by Geo. White; Letters from Mrs. Wilcox:on and Damont C. Dake, etc. On the third page, the conclusion of the chapter on the "Hollow Globe," by Wm. F. Lyon; O1 the fourth page, the continuation of the "Search after God," and the usual editorials. On the fifth page, we are favored with an article of unusual interest, by Brother Child, in his department. On the sixth page, the conclusion of the very interesting manifestations at Brinkley College, Memphis. Brother Wilson's department is occupied this week with a report of the discussion between himself and Rev. Clark Braden.

C. Punderson,

We received \$9 00 from you on your subscription some time ago. You failed to state where your paper was going. Have written you at the place your letter was dated, and it comes back uncalled for. Please advise us.

Letter of Fellowship.

On the 23rd ult, the RELIGIO-PHIL S PHI-CAL SOCIETY granted a Letter of Fellowship to Prof. Wm. F. Lyon, of Sicramento, Cal., Icgally constituting him "a regular minister of the gospel," empowering him to solemniz : marriages, cic.

Thomas S. A. Pope.

The above named brother, now located at Mound City, Kansas, received from the RE-LIGIO-PHILOSOPHICAL SOCIETY, letters of fellowship, constituting him in law, a regular minister of the gospel, which authorizes him to selconnize mariisges, eic.

Black List.

Certain parties having made payment of dues

Fhiladelphia Department.

ST.... HENRY T. CHILD. M. D. Subscription will be received, and papers may be obtaned at wholesale or retail, at 634 Race street, Philadelphia.

TRUE FRIENDSHIP.

BY M L. B

There are gems as bright as the sters of night Which flash like a jewelled crown, There are beauties rare, like the pearls so fair, Lying deep in the ocean down.

There are diamonds, rubles, and links of gold Entwined in the mystic chain. Which around us thrown, with ourselves has grown Over every joy and pain;

- The chain which is bunding each to each, Till our hands are linked as one, And our hearts commune in a blooming June,
- Tho' distance lie 'neath our cwn blue sky, Which spreadeth o'er leagues of space, When we hear no sound, save the marmuring round Of the winds which blow apace;

'Neath the light of a lasting sun.

- Though there roll between with a change of scene The waters whose waves must weep-The tears which rise in the loved one's eves. As they mourn for those who sleep-
- None can forget us. We cannot forget, Thanks, thanks to the God of mind, The chain is strong, and its beauty long Must rest with human kind.

Thy words, thy smiles are the wealth of isles Far out in the human sea, And I wear the gem as a diadem

That thy friendship sent to me.

Narrative of a Dark Spirit-From the Infernal Regions,

NUMBER CNE.

During the pist winter we have been thrown, by peculiar circumstances into association with this spirit; who, as will be perceived by his own story, has been controling an innocent yourg woman for many years, producing violent convulsions and causing her to use the most profane and obscene language when under his influence, although a very heau iful, pure and intelligent child. It is not necessary that we should dwell upon the minute particulars which brought us into relation with this spirit.

Suffice it to say that Mrs. Yeaw, whose mediumship is of the very highest character, was the first to describe the causes that produced the trouble, and at the suggestions given through her, means were t ken, which, we trust, will result in the cure of the patient, as well as the restoration of this poor barighted victim of crime, to a condition in which the ways of progress on shall be opened to him and deliverance from the chains of a most terrible bondage be brought about. When we first saw him, he was accompanied by two other spirits; they had heavy black covers apparently like thick cloth, which were thrown over their heads and bodies, ro that only their lower limbic uld beseen. At times they would raise these covers and present hidecus, ghas' iy. grinning facts.

At first this one, who app, ared to be the leader, was very shy. We sp. ke to him, but he took no notice of it, exe pt that he rin away, howling fearfully, into a strange, black looking place, somewhat like the holi of a great steamship

now. Joseph, for this we learned was the name of our benighted brother, did not see or hear the spirit, but he was becoming interested in what we said and beginning to feel that perhaps there might be some truth in it, he felt as he remarked to us that nothing could be worse than his condition, and therefore, without much hope, he would make the effort to do whatever we told him. Assuring Joseph that this spirit friend, and another who had now come, would take him to a better place than any he had ever found since he left the car h form, and that he could soon return to us, and report what they were doing for him, he threw away the black cover or mantle, and went with them. This interview caused us intense suffering, physically and mentally, indeed it was several hours before we were relieved. Two weeks passed away and we saw our friend at a distance in company with several other spiris, who had been giving him aid and instruction. He seemed desirous to return to us, but when they told him it was not time yet, we were pleased to notice that he yielded to their advice. At the end of another week, he came and we had a short interview; it was not necessary for us to come into very close rapport with him at this time. He was informed that in a short time he should come to us, and give a full narrative of his life on carth, and in the spheres which seemed to gratify him very much, for he had a feeling very common to spirits, that this is necessary in order that they may progress.

We shall pres nt this narrative in succeeding articles. It was one of the most thrilling that we have ever received.

True religion is man's consciousness of God ; theology is man's theory of him. -T. G. Forster.

Every human being is a page in the living B:ble; an immortal reality; a testimony in favor of the love of God.-Ibid.

The divinity of truth is not dependent upon the place in which it is recorded; wherever a man finas it, there God has written it.

SEA WEEDS.

"Oh, call us not weeds! We are flowers of the eca; For lovely, and gay, and bright-tinted are we; Not reared like the buds of a summer parterre, Where winds are but sighs on the evening air; Our exquisite, fragile and delicate forms Are nursed by the ocean and rocked by the storms."

Evil be to him that evil thinketh. Pure thoughts and aspirations are the rounds in the ladder of eternal progress.

• There is not a charm of soul or brow, Of all we knew and loved of thee, Bot lives in holier beanty now, Buptised in immortality.

Memory is a patient camel, bearing huge tu:-

dens over sandy deserts. Intuition is a bird of paradise, drinking in the aroma of colestial flowers.-T. L. Harris.

"There is no death ! what seems so is transition. This life of mortal breath Is but the suburbs of the life elysian, Whose portals we call death."

Hymeneal.

Epithalium.

On March 18th, 1871. I joined Magrie Gyer to L. G. Stone, On South Clark street, 282, At Mrs. Smith's, amidet a few. Hard though it looks, the deed is done, And Maggie fair is turned to Stone; But love can change a stone to flesh, And she looked ruddy; fair and fresh; And theye have cycs, and flesh and bones, And these have cycs, and flesh and bones, And some are white, with names of love, Inscribed by him who rules above. Inscribed by him who rules above. And may this couple live so pure, • Ar of these while stores to be sure.

It will be asked, what powers can they command to begin so unjust a war? First, the Christian Ring and the Whisky Bing that at present hold the cities of the North in their power, and second the Rebel Ring and Whisky Ring that form the Kn Kinx party of the South that is now engaged in a war upon every just principle and person. Whiskey coments these clements of war, and the power of this can be easily estimated when the number of these licensed grog shops is consider.d. Then they have learned and talented persons for leaders, and, besides, they have ruled this nation most of the time for more than thirty years before the rebelllon.

Now, the question is, who are opposed to these hosts and in favor of religious and political equality? Only such as adopt the battle-cry of, "Give me liberly, or give me death " Their only wish is to be right, and to unite their councils with angels and with people, to learn what is right, and when they ought to stand in the armits of peace or war to meet their enemies, and whether their bodies survive or perish in the conflict, they will be at their posts and do their duty.

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception. H Righter, Box 299 Decatur, Ili.

H. S. BROWN, M D., Chairman.

NEW ADVERTISEMENTS. SHORT-HAND WRITING.

THE Best and Standard System may be learned by thousunds, Without a Teacher, from Graham's Hand-Book of Phonography, \$2.20, postpaid. Two Hours' Course, 25 cents; Outline, 8 cents; Little Teacher, 75 cents; Synopsis, 54 cents; Phonographic Visitor, (weekly) \$3.00 a year. Address Andrew J. Graham' 503 Broadway, New York.

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

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Waverly, N.Y.

MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium,

5

148 Fourth Avenue, Chicago,

MIS. ROBINSON, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the nature 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's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

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

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

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

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

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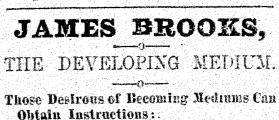
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their names have been remoyed from so conspicuous a position. It is well. Better yet, to have made payments when the paper was ordered to be discontinued !

Bersonal and Bocal.

-Harry Bastian, the physical medium, has been meeting with fine success in his travels through Illinois and Iowa. Letters of commendation have been received by us almost daily. He expects to return to Chicago in a few weeks. He intends holding a few seances here, preparatory to his re. turn East. We hope such a reception will be given him by his friends as, will induce him to prolong his visit.

-Julia B. Dickinson, of Fitchburg, Mass., is a very fine medical clairvoyant. She is traveling through Vermont and Massachusette, at present healing the sick and lecturing as occasion offers Such pioneer labor should be encouraged by all.

--Carrie S. Kilburn writes from Machattan, Kansas: "I am an inspirational and healing medium, though not yet fully developed, and thick that if the time has come that mediums are to be imprisoned for exercising their God given faculties, it is time we put on our armor, and prepare to meet the enemies of our liberty !"

-The Spiritualists of Grass Valley have leased the old Methodist Church, South, are repairing the same, and will hold their religious meetings here after in that building.

--Victor Emanuel and Prince Hubert have both become converts to Spiritualism. The King is de veloping rapidly into a medium.

--D. W. Hull speaks in Providence during March ; in Corry, Penn, during April ; Wyandotte, Michigan, April 30 and May 7; Hobart, Indiana, May 26-29. Those wishing Mr. Hull's services on his way to the West, during May, should address him during March, care of F, Hacker, Providence. Rhode Island.

--Mrs. M. J. Wilcoxson, who is now giving lectures at Louisville, Ky., reports an increased interest in the Spiritual Philosophy in that enterprising city. -Mrs. Mary Lanston Strong is lecturing in Cincinnati this month. Her address is 70 Jefferson street, Dayton, Ohio.

-Our readers wanting carriages or wagons, will do well to correspond with N. Kinney, Esq., whose advertisement appears in another column. He is, we believe, an honest, upright business man, and always gives satisfaction.

--Lavinia F. Ingalls, writing from North Branch, Minnesots, says : "If any of our spiritual frie nds, while Chicago's suitry days are on hand, wish to breathe our Minnesota air, they will find with us a pleasant healthy spot, to recuperate exhausted energies. We are about one and a half miles from St. Paul."

--Mrs. Amelia S. Gould, of Bangor, Me., is traveling through that state, lecturing, holding scences. giving tests, etc. She will also solicit subscrip. tions for the JOURNAL. We understand she is a very fine medium, and very deserving of encouragement.

-That thrilling theological romance, "Exeter Hall," is attracting the attention which it so well deserves. We know of no better eye opener to those of our feilow-mon who are still fortered with the galling chains of old orthodoxy.

where the furnaces w replaced under the boilers. There was no fire here ; the places seemed to be ranged like ovens with strong iron doors, which were fastened by bars. Into one of these ovenlike places, in which there was neither room to sit or stand, we saw this black spirit go, and another evil one closed the door and barred it firmly; it seemed as though this was dore to protect this wretched being. We spoke to the spirit who had fastened the door, and said we desired to have some conversation with that spirit. He replied, "You can't do that here, but I will open the door and let you look in." He did so, and we looked in and saw in this black and hiddcus place the flashing fire of the eyes and the wild, grinning face of this miscrable being. We said to him, "Brother, this is not a suitable place for any one to dwell in. Why do you go there?" He made no reply but with a wild and dreadful howl, turned his face from us and covered is with the black that Wa dta us and covered it with the black cloth. We did not feel in the least alarmed, and we were determined to pursue our investigations of this matter, dreadful as it seemed to b.

Turning to the spirit who has charge of these we stated our desire to speak with this spirit. "You can't do it here," said he, " but I think I can persuade him to meet you, if you are willing to meet him alone and allow him to be covered with his black mantle."

We consented to this, and a few days afterwards we saw him alone; we asked him in the kindest manner if he knew what he was doing. At first he made no reply, but in a short time, finding we were persistent in our efforts, addressed us in very profane language, but con-sented to hear what we had to say. We said kindly but positively, "Brother, we know you are in human form, though you can scarcely realize this yourself now, and we know too that there is a better condition for you. You know that you are not doing the best you can under the circumstances, and consequently you are adding to your sufferings, which are greater than you feel that you are able to bear. You are doing evil to yourself and to those around you, and it is the evil you are doing to a poor victim on earth that has brought us to you, to do al! we can to relieve her and you also." He listened for a moment and then raising his thick cover, we caught his eye, and even amid the demoniacal fires that flashed out there, by a most positive effort of our will we caused him to quail and in a moment we saw that there was something human there, the victory was ours, we knew that look would yet be divine. We continued thus: "There are means by which you can be rel ased from this terrible hell of torment and remore into which you have plunged, but first of all you must cease to do evil, to do this you must find new associates and different surroundings and if possible cast off all the past. If you will resolve to do this, we can help you now. We know you are really tired of this terrible life you have been lesding, and have said in your soul, 'oh that I could escape from this bondage of sin,' and then your hope has failed you, and you have said, 'there is no chance for that, I have lived so long in these infernal regions, and been engaged in the practice of these evi's so long, that I fear I can never change.""

All this time we had been alone, just then there approached a bright and beautiful spirit, whom we perceived and recognized, as Samuel Livezey, formerly a minister in the society of friends. Our benighted Brother was not at all conscious of his presence, or he would have fled. We said to him "Brother, there are influences on earth and in spirit-life, that will help you if you are willing to do your part. We shall be glad to help you, and here is a spirit who feels a deep interest in you, also, and who will aid us in the good work. He has been attracted to us May joys on earth and joys in heaven Be won and unto them be given, By living as is God's pure will, So prays for them S. UNDERNILL.

Obituary.

Another stardard-bearer of the truth of Spiritual love has laid off the mortal and encased in the pearly robe of the spiritual, passed on to the Summer Lard from La Porte, Indiana. Mrs. Julia Brown, aged 18 years. Her happy spirit shed its lustre in the lycoum. breathing out mutual love in its highest, purest notes. And even on her dying bed, when racked with pain she still sang: "I'm going home to die no more."

The funeral services were held in the Swedenborgian Temple, which was filled to its utmost with the friends who knew her best, and loved her most. The children, whose faces pale with grief told how well they loved her. sang two beautiful songs. Dr. Blain, of Chicago, delivered a short enlogy, and described the spirit as he saw it leaning on the husband's breast.

Mr. Warren Cochran, her noble brother at the grave read Lizzie Doten's inspired poem, "I still live," in a manner that proved to all that he knew she still lived.

SPECIAL NOTICE.

Spiritual Mass Meeting.

A Quarterly Meeting of the Southern Wisconsin Spiritual Association will be held at the village of Waukesha, on Saturday and Sunday, April 8th and 9th, 1871. Eminent speakers will be present, and all are cordially invited to attend. Come to our "feast of reason and flow of soul." Come to the banquet of the spheres celestial and mundane. By order of Executive Committee, B. P. BALCOM, } Pres't.

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 2d, 3d, and 4th days of June, 1871; to commence its first session on Friday, June 2d, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good homes for worr, wearled. and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just and port. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of God.

Our prophets and seers inform us that the Christians will not permit the peaceful triumph of mediums and scientists, but will inaugurate one of the most relentless and bloody wars that ever devastated the earth, to prevent it; that they will send their most wily spies among the people, to deceive them by lies, and will prepare worse than Andersonville poisons for mediums and their friends that fall into their hands. The Christian priesthood is the natural and deadly enemy of mediums, as is proved by their acts in allages since the time of the Constantines, when they passed a law to murder, and confiscate the property of not only mediums, but all who consulted them, which laws have centinued until very recently, when they were forced by public opinion to abandon their murders, and have taken to the vilest falsehoods and persecutions of mediums and their friends, and when these means fail to prevent the sprend of Spiritualism, and all their other fraudulent but peaceful means fail, they will resort to war.

improvement on the old two-spring wagon, and as a business wagon, or for family use, is unsurpassed. Best quality of stock used, and first-class workinen employed, and all work WARRANTED.

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ILL Give a Psychometric Reading for W 11.10; with bigical Examination and Advice re-garding Business, 52.00; Written Communications from Spirit Friends, \$2,00 Lock of Hair and Photo-graph required, also three letter stamps. Pictures returned. medicines sent if desired. Address P. O. Box 1219, Binghamton, N. Y. v10 n2 tf.

\$5 TO \$10 PER DAY MEN, WOMEN BOYS and GIRLS who engage in our new business make from \$5 to \$10 per day in their own localities. Full particulars and instruc-tions sent free by mail. Those in need of permanent, profit-able work, should address at once. GRORDE STINSON & Co., Portland, Maine. y9n17-3m.

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DR. SWAN MAY BE FOUND AT ALL heurs, at 117 Wabash Ave., Chicago, where he will be heppy to receive cells from his old friends and patrons and all the may reo ure his services. 79 20 11

Dr. Abba Lord Palmer.

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

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Diagnosis of disease, with prescription, \$2.00. Communications from spirit friends, \$3.00. Delineation of characacter with advice concerning marriage, \$1.00. nl v10 tf.

SPIRIT PHOTOGRAPHS. A. D. WILLIS, CRAWFORDSVILE. IND.

Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, my inclosing three dollars with a picture and a lock of hair, and setting the day and hour they wish a trial to be made. Address Box 346, Crawfordsville, Ind. y9 n25 13t.

PAPER DOCTOR.

DR. J. WILBUR, MAGNETIC PHYSICIAN, 460 W. Randolph street, Chicago, will be at the Moore House, Ellingham, Ill. from April 1st until further notice. He also cures by Mag. netle Paper, without seeing the patient. v10 n2 tf

THE LAW OF MARRIAGE.

BY C. L. JAMES.

An exhaustive argument in favor of liberal divorce legislation. For sale by the anthor, Louisiana, Mo Postpaid for 25 cents, von15-tf.

AGENTS! READ THIS!

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

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FOR SALE-A GOOD FARM DETWEEN JACK son and Adrian Mich., worth S10,609, for sale for \$5,500, near railroad, planty of timber and water. Title perfect. Terms case. Address J. C. Enney, 189 (S. Clark St., Chicago, Id.

RELIGIO-PHILOSOPHICAL JOURNAL.

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Brinkley Female College Haunted and in an uproar of Terror and Confusion.

(Concluded from last week)

Clara Robertson, being the con'ral figure in the story of the "Ghost of Brinkley Cottage," it was worth while, in order to satisfy the in-guiries of many who desire to know the character of the person who has seen a "traveler from the undiscovered country," to apply the test of what may be called a cross examination, and to elicit from the girl's own lips what she saw, and her own belief and sources of information. This has been done, and the examination is published in full bolow. It is a matter of curlous and interesting speculation to the metaphysical inquirer; and opens a wide field for all sorts of theories respecting the power of mind or spirit over matter. These whese consciences are weak, and those whose intellects are not as strong as that of the girl of thirteen, are cau-tioned not to read the interview.

The residence of Clara Robertson is No. 261 DeSoto street. It is a modest-looking, two-sto ry frame structure, standing back from the street, with a wooden paling in tront. Ringing the door-bell, the Avalanche reporter was admitted by Mr. Rebertson, father of the girl, who readily consented to an interview with his daughter, and ushered the reporter into a cozy and comfortable parlor, the striking features of which were a Brussels carpet, a plano, a centrc-table, hair-cloth furniture, and pictures on the table, hair-cloth furniture, and pictures on the walls. In a minute or two, Miss Clara was in-troduced in the shape of a strikingly pretty and modest-looking girl of apparently twelve or fourteen years of age, with large, l'qu'd, greyish-blue eyes, full of expression, a highly intelligent and expressive countenance, and thick, blonde hair hanging loose down to her shoulders. Her drees was of blue with a light-colored ninafore dress was of blue, with a light-colored pinafore. and her whole appearance was suggestive sim-ply of a bright school girl. An observer's first impression, after conversing with her awhile, is that she is intelligent and bright beyond her years, and at the same time full of simplicity, candor and trathfulness. The reporter looked closely for wildness of expression about the eyes, and apparent wandering of the mind, and tried to stagger her with questions in every way possible during the narrative, but saw and elic-ited nothing to east the shadow of a doubt upon her belief of what she stated. The interview was as follows:

Reporter-Have you any objection to ans-wering some questions concerning your experi-ences at Brinkley College? Clara-None at all, sir.

Rep.-Have you read the accounts in the Avalanche, concerning the apparitions which you claim to have seen there, and were they correct?

Clarz-Yes, sir; I have read them. There were some mistakes, and the whole has not been told.

Rep.-What is your age?

Clara-I am thirteen years old.

Rep.-Where were you born?

Clara-In Bolivar, Tennessee.

Rep.-How long have you resided in this neighborhcod?

Clarz-Between two and three years. Rep.—Have you always been in good bealth? Clara—Yes, sir; most elways. I've not been

eick in three years. Rep.-How long have you attended Brinkley

College? Olara-Since the first of last September. -where and you arrend school bies ously? Clara-I went to the public school on Linden street. Miss Gussie Tovell was my teacher. Rep.-Have you been kindly treated at Brink-

walking, but gliding. As it approached, I £8.W IT WAS A SKELETON, and screaming I ran into the rocm where were Katy Wright and Bessie Pointer, the one reading and the other locking out the window. They screamed, too, and we all rushed to the bed and got on to it, myself on the outside. The figure followed, pulled my dress violently, and then fingered with my hair, which was done up in a not. We screamed all the time. The specter, after pulling at me several moments, went back to the door, stood there a moment, and then crossed the hall to Miss Dora Hill's room, where it knocked, and then tried the door, when I heard it say as if in disappointment: "Oh, Lord !" in a pitiful, weak, hollow voice.-- It then came back to our door, and beckoned to me with its first finger for about two minutes, when recess was announced, and as some of the scholars came up the stairs, the apparition vanished through the gauret door. Rep.-Did not any of the teachers of scholars hear you and your companions screaming? Clara-No, sir. The planes were playing down stairs, and they could not hear us. Rep.-Did the specter beckon to all who were in the room, or to you alone? Clarg-It scemed to beckon to nobody but me. Rep.-Did Katy Wright and Bessie Pointer see the apparition? Clara-They said they did, and continued to say so up to last Monday, but I don't know; they may only have been frightened because I was. I think both attend the school yet, though I heard one had been sent into the country. Rep.-Did you tell the teachers and scholars about this when they came up stairs? Clara-Yes, and they laughed, and said it was only my imagination, though Bessie and Katy said they say it, tor, and were crying. Rep.-Did you tell your Pa, on going home, of what had occurred? Clarc-I did, and he ridiculed me, saying that it was hallucination, and that I must think of Nourse? it no more, but I knew it was not imagination. Rep.—Did Dora Hill hear the figure at the time? door? Clara-I think she d'd. Rep.-When you first saw the figure at the fore. Clara-I did not, because I thought at first it was little Minnie Mercdith. garden? VLY. Clara—I did after a little, because the figure kept motionless at the head of the stairs, and I thought it was somebody who wanted to speak to me, and was waiting for me to stop. When I stopped and it came towards me, I saw it was not a living thing, and I screamed and ran away. HOW IT LOOKED.

Rer.-What was the specier like? Clara-Like a skeleton, all tone and sinews, covered with a skin, through which I could see, it being very transparent. It was a frightful looking object. Its teeth protruded from a fleshless mouth, and its eyes were deep set, sl-most in the back of the head. The hair and eyes were deep black, the hair loose and flow-ing. The face was ugly, but at the same time it had a pale and sorrowful look.

pink, like tarletan, and the dress was trimmed with dingy white ruching. It wore, also, pink or red slippers or shoes, I am not sure which. The stockings looked moulded and mildewed, as did also the dress, on which there were heavy spots of mould and greenish slime. The shoes or slippers were also much moulded. Rep.—Did your companions see it in the same Wav ? Clara-Yes, sir ; they said they did, after hear-

school again; but they all laughed at me, ard said I was foolish. Pa said some of the girls were only playing games with me, and he would see Mr. Meredith about it. Rep.-Did be go to see Mr. Meredith? Clara-Yes, sir; he'did. Rep.—Are you a Spiritualist? Clara—I don't know. Rep.—Have you ever considered yourself a Spiritualist? Clara-No. sir. Rep.-did you ever hear any one talk of Spiritualism? Clara-Never until the jar was dug for. Rsp.—Have you ever attended spiritual meet-ings or spiritual manifestations ? Clera-I have not. Rep.-Do you believe in Spiritualisn? Clara-I don't know i I never thought anyt thing about it; I don't understand it. Rep .- Do you believe there are such things as spirits? Clara-Yes, sir; for I have seen one. Rep.-Whose? Clarz-L'zzie is a spirit. Rep.-How do you know? Clara-She told me, and I have seen her. Rep.—Have you ever seen other spirits? Clara-I have not. Rep.—You never believed in spiri's before? Clara—No, sir; but I am sure I do now. Rep.—Now, Clara, ion't you know you see the apparition only with your mind's eye? Clara-Oh, no, sir; I saw it with my real eye, as I see you now, and it has talked to me as I now talk to you. I am sure of that. Rep.—Who first told you about Jennie? Clara—Who is Jennie? Rep.-The specter. Clara-Her name is Lizzie. R.p.-Didn't you tell me awhile ago that her name was Jennie? Clara No, sir ; I know her name tro well. Rep.—Well, who first told you of Lizzie? Clara—She told me nerself. Rep.—When and where did you first see Mrs. Clars-A week ago Tuesday, at Pa's effice. Rep.- You had heard of her before that Clara-No; I rever did; I told you so be-Rep.-What did she say ? Clara-She told me to speak to Lizzie if she appeared again. Rep.-When did your Pa first tell you that there was something buried in the College Clarg-He never told me. Rep.-Who did tell you? Clarg-Nobody told me but the specter, THE THIRD VISION. Rep.-When did you see the specter again, and what occurred? Clara-The next Monday. Feeling afraid of the specter, I would not go up stairs, but went into room No. 5 on the first floor to practice. Miss Jackie Boone, the teacher, wouldn't let any one go in with me, so I went in alone and fastened the door catch. After I had played about five minutes, the door suddenly flew open, and locking around, I saw the specier standing in the hall. It locked as it did before, but had in one of its hands a little bag and a stick with a sharp point. The bag looked as if made of bed ticking, and the stick looked old and rusty ; it might have been iron. The specter glided toward me and stoed in the doorway. I ran to the windows and tried to get out, but could not open them. I then tried to get through the door, and was caught by the dress by Lizzie, who held me with one hand, while with the other she shock the little bag up near her ear. I screamed and broke away runhing into Miss

dead ? Clara-No; she said she was the last one who had any right to that property. Rep.-Did you feel glad at the prospect of getting the property? Clara-I did not think anything about it. Rep.-Did you believe there was anything under the slump ? Clara-I was sure of it after she told me. Chara-1 was sure of it after she told me. Rep.-Did you ever think so before? Clara-I never did, and never knew until L'zz'e told me about anything being buried there. Rep.- Do you believe a jar was dug up there? Clara-I know there was. Rep.-Is it the jar the apparition spoke of? Clara-I know it is. you Rop.-Didn't somebody put it there after the digging was done? Clara—I don't think so. Rep.—Is there anything else there? C'ara—I don't know. Rep.—Have you the jar now? Clara I have not Clara-I have not. Rep.-Is it in a safe place? Clara-Yes, sir. Rep.-How do you know? Clara-My Pa has told me so. Rep.-Why is it not to be opened in sixty davs? Clara-Because the spirit wrote that it must not. Rep.-When? Clare-On Monday night. was found? Rep.-Do you know what it contains? Clara-I think I do. Rep-Did not Lizzie tell you what was in it? Clara-No. She wrote on Saturday night that it had money, jewelry and valuable papers. der that nail. Rep.-How did it come to write? Clara-Mrs. Nourse was here. Rep.-Was that the first time you saw Mrs. Nourse? Clara-No, sir ; I saw her once before at Pa's office. Ren.-Did you go back to school after Wednesday? Clara-No; I didn't want to go, and then it rained Thursday and Friday. THE DIGGING Rep.-When did you next have communication with this specter? Clara-On Saturday night. Rep.-What d'd it say? Clarc-lt said nothing, but wrote many things, which were given to a reporter who came here. Rep.-Was that here, in your house? Clara-Yes, sir; I was in a trance or asleep, and don't know much of what was written, except that it was the same Lizzie had told me before. Rep.—How did you feel? Clara—I didn't feel anything, but afterwards felt like I had been asleep. Rep.—What cccurred next? Clara-We all went down to the college to find the stump. Rep.—Did you point out the stump? Clara—Not at first, because I wasn't sure which was the stump, but my friends told me to call upon Lizz'e, and I did so. She appeared and showed me the stump and said to dig on one side of it. Rep.--Hadn't Lizzle pointed it cut to you before? Clara-She did, but she ran from one stump to another to get near me, and I was uncertain alone? which of the stumps was the right one. Rep-Did you believe there was anything under the stump? Clarg--I was sure there was, because Lizzie told me. Rep.--Didn'; your Pa and Mrs. Nourse tell Clara-I don't know; she looks as if she might vou so too? Clara—They never said anything about it. Rep.—What took place at the college? be six or eight years old. R-p.-Well, Clara, haven't I worn you out with questions ?; Clara—Oh, no; I'll answer all you want. I Ciara-Do you mean on Saturday night? Rep.-Yes.

APBIL 1, 1871.

Rep.-Did the specter say all her people were Rep.-Didn't some one tell you? Clare-Nobody told me anything about it. Rer.-Did you ever dream anything about it? Clara-I did not. Rep.—When was the jar found ? Clare—On Morday night. Pa found it. Rep.—How came he to find it? Clarg-Lizzie wrote that he must gy, because I was too weak and nervous. Rep.-Who went with him? Clarz-Mrs. Nourse. Rep.-Did he bring back the jar? Clarc-He did, and gave it to me. R p.-Did you balleve it was the jar; that they found it in the hole? Clarg-I was sure of it. Rep.-Don't you think he played a trick on Clara—I am sure he did not. Rep.—You believe it to be the jar? Clara-I say I am sure of it. Rep.-How did you feel after your Pa gave you the jar. Clarc-I felt real glad. Rep-Because you felt rich? Clara-Because I felt that Lizz'e and I were out of trouble. Rep.—Were not you and Lizzie very fend of each other when little children? Clara-1 never knew her. Rep-Why, then, has she haunted you ? Clara-I'm sure I can't tell. THE PROGRESSIVE SPIRIT. Rep.-Has she appeared to you eince the jar R p.-Yes, sir. I saw her Wedzesday night; that is, I saw her face. Rep.-Where? Clara-There, over the parker door-right un-Rep .- What was she doing there ? Clara-I don't know. Rep.-What did she say ? Clare-She only smiled. Rep.—How long did she stay? Clar2—About two minutes: Rep.-Were you not frightened ? Clara-Ob, no; I am not afraid of her now; she looks better every time; she has less of a grave look about her now. Rep.-Why ?have you seen her more than once since the jar was found? Clara-Yes, sir; I saw her again Thursday morning, Rep-Where ? Clara-In ma's room. I was writing a letter to my sister, and she came up between the table and the wall, looking much better than before and smiling at me. She wore the same clothes, but they looked closers and the same clothes, but they looked cleaner, and she more heavenly than earthly. I asked her what she wanted, and she said she had come to see me, and told me I must give her love to my sister to whom I was writing. Rep — Where is Lizzie now? Clare-I don't know. Rep.-Don't you want to see her ? Clara-I don't think I do. Rep.-Who put the jar in that hole? C'ara-I don't know; L'zzie never told me. She wouldn't tell me. Rep.-Why? Clare-I don't know. Rep.-Why does Lizzie look better now than before the jar was found ? Clara-1 don't know, except that it is because she feels free and is passing away. Rep.—Are you atraid to go in dark places Clara-Oh, ycs; I wouldn't go out in that hall or any other dark place for anything.

Rep.-Do you expect to see Lizz'e again? Clara-I'm sure I don't know. ib Lizzu

have been asked many more questions than you

Rep.-Do you know why I ask you these ques-

Clara-I suppose you want to put it all in the.

Rep.—Have ycu arswered all my questions truthfully?

Clara—Yes, Sir. Rep.—Would you swear it? Clara—Yes, sir. R. p.—Did the girls in the school believe in

Clara-They did at first, but Mr. Meredith

So ended the interview, which the strange

and the teachers made fun of them and laughed

child bore with singular patience and good na-

ture, never faltering or stammering even under

the most rigid examination. . She was cross-

questioned many times, and gave in each instance

THINGS NOT VISIONARY.

in connection with the narrative of this girl, and

are topics of excited and earnest discussion in

There was a Lizzie Davie, and she died in

She is described by persons who remember

Persons who were at her funeral say she was

laid out and buried in a dress of pink, with

white trimming, and pink slippers. They remember this from the singularity of the dress,

it being the custom, almost universally, to shroud children in white.

She was about six or eight years of age, and is well remembered for her leauty, brightness

It is remembered by old and reliable citizens,

that there was a chancery suit about the ground

on which Brinkley College stands, and that there was much scandal at the time. The col-

lege was built by Mr. Davie for a residence,

about 1855. The chancery suit, as can be re-

It matters not about the jar alleged to have

been found under the stump at Brinkley Col-

lege. Clara Robertson is the object of interest.

Who will undertake to explain her case, theo-

Another Christian (?) in the Field.

PEORIA, Ill., Jan. 21.-A scan. mag. case has

transpired here, in which a prominent jeweler,

a married man, and a well-known lady music

teacher are the principals. It seems that the

lady has been boarding at the house of the man

alluded to, between whom and himselt illicit in-

tercourse had been going on for some time. The developments came to light recently in the

shape of a child, which was deposited on a

neighbor's door step, and the matter hushed up. But the wife, learning about the affair, raised

a tremendous excitement, and left town for the

South. She made it too warm for the husband

and his mistress, however, and they stole away

to parts unknown on the early morning train

the other day. The man is a prominent member of the Baptist Church, the Young Men's Christ-

ian Association, and the founder of several Mis-

sion Sunday-schools, and was highly respected by the entire community.—Sturgis (Mich.) Jour-

membered, concerned the ground only.

retically or practically ?

her well, as a child of remarkable intelligence,

beauty and precociousness, and she had black

all circles. Briefly they are as follows :

Brinkley College some time in 1861.

flowing hair and black eyes.

and goodness

nal.

Several curious facts are worthy of mention

have asked me.

tions?

newspaper.

your visions.

them out of it.

the direct answer.

top of the stairway, what did you do? Cle a-I kept on practicing. Re .-- Were you not frightened ?

R:p.-Dd you s'op playing the piano, and why.

it had a pile and sorrowful look. Rep-Had it any clothing? Clara-It was dressed in very light or faded

ley College? Clara-Very; and I like all the teachers and

scholars. Rep.-Did any one in the college ever fright-

en you in any way, or play tricks on you? Clara-No, sir; never.

Rep.-Did you ever hear anything about the history of the place, or that it was haunted.

from any one?

Clara-No, sir.

Rep.-Did you ever hear of a family named Davie, living there?

Clara-No; sir.

Rep.-Have you ever heard of Mr. Brinkley ? Clara-Never till L'zzie (the specter) told me of him. I only knew that the school was called Brinkley College, but I didn't know why it was so called

Rep.-Had you ever heard of a Lizzie Davie? Clara-Never, sir.

Rep.-Did you ever hear of treasure being concealed about the college grounds, or other strange things about the place?

Clara-No, sir.

Rep.-Were your schoolmates in the habit of talking about ghosts or haunted houses?

Clara-No, sir; and I have never read a ghost story or a novel of any kind. Rep.—What do you read?

Clara-Beside my school books, nothing but Sunday-school books and the Bible.

Rep.-Do you believe the Bible ? Clara-Yes, sir; I was converted at a revi-

val in Asbury Chapel last summer, and have since been a member of the Methodist Church.

Rep.-Do you know Mrs. Nourse?

Clara-Yes, sir.

Rep —How long have you known her? Clara—I never saw her until a week ago last Monday or Tuesday, when I met her in Pa's office.

Rep.-Had you seen the apparition at that time, and where?

Clara-I had seen it three times, and re-

where but at the college. Rep.-Did you have any conversation with

Mrs. Nourse? Clara-Very little. She and Pa were talking about what I had seen, and she advised me to speak to the specter if I saw it again, saying it would not hurt me.

Rep .- Are you conscious of Mrs. Nourse having any influence over you?

Clara-No, sir; none at all.

Rep .- Do you know anything about meameriam ?

Clara-I have heard of it, but have never been mesmerized, and I never felt differently in Mrs. Nourse's presence from what I have felt in any other place.

Ren.-Do you like Mrs. Nourse? Clara-Very much, from what I have seen of

her. She seems to be a real nice lady. Rep .- Has she ever talked to you about spir-

its or apparitions? Clara-Never; except to tell me to speak to

Lizzie should she appear to me again. THE FIRST VISION.

Rep.-When did you first see this apparition, and under what circumstances?

Clara-Three weeks ago last Tuesday. I was practicing at the plano in the upper hall of the college. It has a door opening out over the porch, but it was closed, with a box against it, to keep it shut. Katy Wright and Bessie Poin-ter were in the room on the west side of the hall. While practicing, I saw what appeared to be a little girl, coming softly up the stairs. When it reached the top, it stopped with one foot on the upper step. I looked toward it, and acked what it wanted when it shook its head, and then in a moment came toward me, not

. . .

ing my description. Rep.-Did you return to school next day?

Clarz-Yes, sir. Clarz-Yes, sir. Rep.-Did you go willingly? Clarz-No, sir; I didu't want to go, but Pa

said I would not see L'zzie again. Rep.-Whom do you mean by L'zz'e?

Clara—I mean the specter.

Rep-Is that its rame?

C'ara-Yes, sir. Rep.-How do you know? Clara-She told me when I saw her in the

college one day. Rep.-Did it not say its name was Mary?

Clara-No, sir; it said Lizzie. Rep.-What was its last name?

Clara—It did not tell me. Rep.-Did it not say its name was L'zzie D2-

vis or Davie or Davison? Clara-No, sir; but it wrote its full name

here in the house last Saturday and Monday nights. Rep.-How do you know it did?

Clara-Haven't you the papers in the Ava-

lanche office? Rep.-What was the name written? Clara-At first on Saturday night L'zzie

Davison, which it afterward corrected to Davie. It wrote Lizzie Davie again on Monday night.

Rep.-Who first told you of L'zzie Davie? Clars-She told me herself and wrote it. I never heard it before.

Rep.-What happened at school the day after you first saw the specter? Clara-Nothing much. I and the other

girls I told you of, were in Dora Hill's room, which was also cccupied by Emma Batts.

Rep.—What were you all doing there? Clara—Reading and studying. I sat on Em-ma Butts' bed, and Bessle Pointer by me at the

foot of it. Katy Wright sat in a chair. Rep .- Were you or they talking of the ar-

parition? Clara-No, sir.

Rep.-Did you think of it?

Clars-Ycs; I thought of it many times and lelt afraid. Rep.-Did it appear that day ?

Clara-It did not.

THE SECOND VISION.

Rep.-When did you see it again? Clara-The next day, Thursday.

Rep.-Under what circumstances? Clara-I was in Emma But's' room, Emma was there; also Dora Hill, Katy Wright and Bessie Pointer. The poor was closed. I heard a noise in the hall as if some one was daching

water on the floor, and scrubbing with a broom. I said, who can that be scrubbing? but did not think of the specter. Emma Butts went and opened the door, and the rest of us followed. As the dcor opened, I saw L'zzie in the mid-dle of the hall. The other girls did not see her. I screamed and the specter vanished, seeming to go through the garret door as before. Emma Butts and Dora Hill tried to coax me out of the notion that I had seen the specter, and that it was imagination; but I knew it wasn't imagina-

tion, and felt frightened. Rep.-Did the other girls hear the noise in

the hall? Clare-I con,t know, but they seemed alarmed.

Rep.-Did you faint?

Clare-No, sir. Rep.-Did you tell your people on going

home?

Clarg-I did, and said I would not go to

Boone's room, on the opposite side of the hall. She was giving music lessons to some of the girls. The specter first tried to keep me from getting out of the rorm in which I was in. When I got to Mits Boone's room, I told her the little red girl was in No. 5. She took me by the hand, and we went back and hunted all around the room, and in the hall, but saw nothirg. Miss Boone would not believe me, and laughed at me real hard.

Rep.-Was Mr. Meredith there? Clara-Yes, sir; He laughed too, and said he would set a trap for the ghost. After which he scolded me for frightening the girls:

THE FOURTH VISION,

Rep.-What occurred next?

Clara-Next day I went up to Pa's office be-fore going to school, and saw Mrs. Nourse there. She was talking to him about some business. Pa told her about Lizzie, and she told me I must speak to it, that it would do me no harm. I then went to echool. In the afternoon, myself and some other girls were in the hall watching for the ghost, when it came up suddenly. I don't know where it came from. It seemed to rise out of the floor. I tereamed and some of the other girls screamed too. Bessie Pointer says she saw a shadow. Frida Stewart swung her arms all about her as if to keep the spirit away, and seemed to be unable to control them, as they kept swinging some time. Some of the girls urged me to speak to the spirit, but I declined through fear. Each one spoke to it, but seemed to get no answer, and then I was urged again to get no answer, and then I was diged again to speak to it. I then said : "In the name of the Lord,"—that's the way I was told to address it —"what do you want." It pointed towards some stumps on the west side of the house, and told me to go and dig five feet under a stump, and I would fird a jar that would be of value to me. I ran to the window and looked out at the stump, and was turning to ask which stump, when it vanished. I was much excited, but not as much alraid as I had been before. The specter had the stick and little bag again, and looked very sad and pi iful, but seemed to cheer up and get less ugly when I spoke. college, and they sent for me. I went with Miss Frankliv. When I got there, the ladies got all around me ard said I must call Lizzie to tell the

Rep.-D d any of the other girls see it? Clara-Bessie Pointer said she saw a shadow, and also heard a sort of mumbling, and thought she heard the word stump.

Rep.—When did you see this thing again? C'ar.—On Wednesday. I went out to the garden to starpen my slate pencil, and while so engaged I saw the figure appear on a stump and try to call my notice. I pretended not to see it and went on sharpening my pencil, when it started towards me with its arms stretched out. I was not much afraid at first, and thought if I appeared notio notice it, it would go away; but when it came towards me I got very much frightened, screamed loudly, and attempted to run away. It stepped on another stump, looked very piticully and said, pleadingly : "Don't' be afraid of me; I will not hurt you; my name is Lizzie. What I am about to say you must not tell anybody but your father." I stood as it fastened to the spot. The figure then went on to say that she was the last of her people, and that the property belonged to her-I mean the col-lege property. She said she wanted me to have it, because I had set her free by speaking to her. That Mr. Brinkley claimed the property, but it jar, but I could only see the top of the rim, over which there seemed to be something like tin. It was a little to one side of where the men had did not belong to him, and that he should not have it-the would take it away from him. If I didu't get the property no one could ever live in the house in peace. She had haunted the place for a long time but could never get any-body she wanted to speak to her, but now she felt free because I had spoken to her, and for that reason she wanted me to have the place-Mr. Brinkley had no right to it. She then told me again there was something under that stump that would be of value to mc-the stump on which she stood. It then yanished, and I ran into the house.

Clara-After the shape pointed out the place, the men began digging, and I went home.

Rep.-Did the specter look as before? Clare-Just the same, and very sad and carnest.

Rep.-Why did you call on it? Clara-Because the crowd asked me to, so as to be sure of the place,

THE SPECTER AGAIN.

Rep.-When did you see Bessie again ?

Clare-Do you mean Bessie Pointer?

Rep.-No, the apparition. Clara-On Monday morning, in the yard back

of the house. Rep-Did you go to school that day?

Clara-No, eir. Rep.-How did you come to see it?

Clara-I called on it to appear. My sister told

told me to do so. R-p.-Why did your sister ask you to summon it?

Clara-Because she wanted me to ask if the

men were digging right. Rep.—What did Lizzle say? Clara—I calle her, hardly thinking she would come; but she did come and seemed very mournful. 1 was frightened, but did not run away. I asked my sister if she did not see it, and she said no. I then spoke to Lizzie and asked her if the men were digging right. She said no; that they were shunning the right place, and wanted to get the secret themselves, and that I must go and dig. She then left me.

Rep.-Was this the first time you had seen

Rep.-What did you do after Lizzie disap-

Clarg-Ma and Mrs. Wasson had gone to the

men where to dig. I refused at first, but after-ward did call, and just as I said "Lizzie," I saw

her rise up behind one of the men who was

Rep.—Had they not dug in the right place?

Clara—They started right, but slanted cff in digging and got away from the jar. Rep.—Did you tell the negro to change?

Clara-Yes; but he seemed to be afraid, or

Clara-Very much; I felt trembling all over.

Clarg-I told my ma and others what Lizzie

said, and they advised me to get into the hole and dig. I hesitated, but finally did get into the

hole and commence to dig. I turned one spade

full and was about to turn another, when I saw

the jar; I stooped to take hold of it and fainted. Rep.-What kind of a jar was it *

Ciara-I don't know ; it looked like an earthen

Clara-I don't know; when I came to, I was on the porch of the college and the men were

Rep.-How came the brick work under the

digging and point one side of the hole.

Clara-Lizzie said I must dig.

Rep.-Were you frightened,

Rep.-What did you do?

didn't want to change.

Rep.-What then?

been digging. Rep.—What next?

Clare-I did not.

Clara-I do not know.

stump?

digging. I then went home. Rep.-Did you go back again?

Clara-It was, but she wrote Saturday.

Rep -- Where did she go? Clare-I don't know; she vanished.

Lizzie away from the college ?

peared?

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Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,-"Resolved, That the Bible, King James' Version, sustains Modern Spiritualism in all its Phases and Teachings."]

E. V. WILSON affirms .- REV. CLARK BRADEN denies.

Mr B:aden's first position. - After reviewing my reply to him, he repeats much of what he said the first evening ; then demands of me what I accept as actual spiritual phenomena. Do you accept raps, moving matter, sounda, healing the sick, sec-ing spirits? Do you accept catalepsy, wondrous feats of strength irequently found with the insane, with men when intoxicated ? 2ad.-Mr. Wilson denies the law of God, but ac-

cepts the law against familiar spirits. Will my friend say that these commands spainet familiar spirits, wizards and witches are sustained by God. and are worthy of the support and confidence of the people? Where is the dividing line? Sid.-Somnam bullsts claim to be moved by spir-

its, and the Spiritualists chain to be indeed by spir-its, and the Spiritualists accept of this interpreta-tion. Will my friend deny this? Why don't you come cu' and define? Do spirits out of the body do these things, or not? Why go away to the spirfor what may be done by the spirit in the body?

4th.-Angels are not men; hence, if they did these things in the past, it was not the spirits of dead men that did these things. My friend must bring positive fact testimony that these things are oring positive fact testimoly that there things are done by disembodied spirits, or he fails utterly in his resolution. Only twice in the whole Bible do immortal men appear, and there were both extra-ordinary occasions; once when Jesus and the three apostics were on the mountain at the transfigura-tion, and the second, 1st Sam., 28 h chapter. A

wery doubtful witness indeed. Sth.-Ifconsider it an insuit for any one to call on the spirit of my sainted father, wife and child, and would resent it as such. They never came down from heaven and tooted on horns, rapped on tables on more dependent further for tables or moved about furniture at twenty five cents a head for a gaping multitude. I again say I would resent it as an insult to call on them in their done any such thing, nor will they. 6th,-Dr. Newton is one of the greatest humbugs of the age, and an impostor of the first water, i

esy and believe. 7th.—Mumler's pictures fit any cld man or wo-man in the audience, and could be taken by any, as tests or likenesses. I have seen these pictures, and they are all alike, and I can have them imi-

and they are all alike, and I can have them imi-tated in any photographer's gallery in this city. They were proved to be frands. To all these points I reply in detail: 1st.—I accept vision, conscious and unconscious trance state, that is, seeing of spirits with natural eyes, and with the senses of the soul. I accept the physical phenomens as produced by spirits from physical phenomena, as produced by spirits, from the raps to the movement of penderable matter. I sccept of the musical phenomena, as produced by spirits independent of, or dependent on, media. accept written messages through our media. accept photography, pictures, drawings. All of these acceptances are fully included in my defini-tion of the resolution. I accept the influence of

animals by spinits. 2nd.-I reply, I have done nothing of the kind. I accept the law of God as immutable, unchangeable and ever continuous. If one single law of God reand ever continuous. If one single law of God re-quires alteration, amending or repealing, then every law of God is suiject to the same rule when necessity requires. For instance, God made the tree of knowledge of good and evil and planted it in the midst of the garden of Eden, placing it as a temptation in the way of the man, then forbace the man esting of it, under plenalty of instant death, --Gen 2: 9; thereby informing the man of the tempting truit. Now, the Bible teaches that good and evil were older than the man was in the gar-den a teacher that good and evil continues from den; teaches that good and evil continues from Elen to Patmos; teaches that they still continue. This godly tree was an immutable attribute of God, for God says: "I make peace; I create the coil; I, the Lord, do all these things."-fealab, 45:17.

is the split of one of the old prophets. Jesus does not deny this-does forbid telling he is Christ. "In my name I will do it."

my name I will do it." Again, in 15:10; in 16.23, 24; in 1st John, S: 22; in Mark, 16:17, 19, I read: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover." Finally I find, Ecc., 1:9, "The thirg that hath be; n is that which shall be, and that which is done, is that which shall be done."

is that which shall be done " In the 3rd chapter, 15 h verse, I read : "That which bath been, is now, and that which is to be, hath sirrady been, and God requireth

Is to be, main sirkey been, and God requirem that which is past." Here the law is continued from Gaucais to Rev-elations, and promised to all who ask for it. I be-lieved, I asked, and I received. 5th.—To this I reply, I have ever respected the memory of the dead. I love them, and know that they love me in return; and I know that the saint-ed nature of my mother, my wife, and four children ed nature of my mother, my wife, and four children will not be insulted when I call on them, for love is eternal. My opponent is welcome to the coarse thrust at millions of noble men and women, who know that the immortals are with them.

6th.-I reply, this is about as valuable as any-thing he has uttered, and it amounts to nothing. 7.h. The reverse of this assertion was proved in Justice Browning's court, by the testimony of Varley, the electrician; of Livermore, the banker; of Silver, the photographist; of Gilmore, the author, and Edmonds, the judge. Third Night.

Mr. Braden said :

Mr. Braden said : 1st.—I have shown that the Holy Spirit and an-gels are not the spirits of dead men. The Bible declares them not to be. That God and the angels appeared to men as men, is evident. Does it fol-low that they are men? Mr. Wilson must prove them to be the spirits of men who were once in-babitants of this earth, and when he has done this, it will be time for me to meet his testimony and it will be time for me to meet his testimony, and not before.

2nd .- We will call upon Mr. Wilson to prove that the Bible teaches the continuance of these phenomena. Does the Bible teach that the raps were produced by the disembodied spirits of men? Does the Bible teach that they continue to rap? Does the Bible sustain raps? Does the Bible teach us to commune with the dead through raps?

Srd.-Is it more difficult for an angel to assume the form of a man, than a spirit? We answer no. Why, then, should we accept of spirits, when an-gels are as well able to do these things as the spir-its of men are? May not the spirit in the body do these things? Who shall limit the -spirit in the body? the body?

the body? 4 h.-A pleasant sermon-resting his weary brain on man's physical and spiritual nature, and his re-lation to God, and what is necessary in this life for a future life of joy. You must first, believe the Bible; second, believe the Lord Jesus Christ; third, serve him with all, your heart, soul and mind.

mind. 5 h.-Mr. Wilson utters a syllogism which is as fair a representation as one I will offer. Mr. Wilson-believes that the Fejzes exist. Mr. Wilson be-lieves that France has been devastated. Therefore the Fejz s devastated France. Now, there is just as much sense in my syllogism and in its applica-tion to this resolution, as there is in Mr. Wilson's. In fact, I made no such concession as is embraced in his syllogism. in his syllogism.

What has the fact that God created evil, to

o n.-What has the lact that that creates crimes do with the question ? 7 h.-Read issish, S: 19, 20: "And when they shall say unto you, eeek unto them that have fat miliar spirits, and unto wizards that peep and that mutter, should not a people eeek unto their God-not the living to the dead, but to the law and testimons P and testimony."

Sth.-Mr. Braden declares that Samuel never sp-peared; that it was a familiar spirit; that ist Unron., 10: 13, proves the fact. "So Saul died for his transgression which he committed sgainst the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it." Hence Saul cid not see Samuel 9.h.—The doctrines of Spiritualism—do they be-

lieve thus and so ?

To all of which, we reply: Ist.-We deny this. In Pealme, 104:4, we read, "He maketh his angels spirits." Also. in Heb, 1:7. "But when they shal rise from the dead, they are angels in heaven." Mark, 12: 25. The Buthorities in English declare that an angel is a

Zuussements.

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which he may and uses obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses. Resulting from a combination of those five special facul-ties is the production of another called memory, by which he is enabled to accumulate knowledge. Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, metally, as the chemist, by a union of two kinds of substances, produces a new, and third kind. Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either reirospectively or prospectively and thereby gains further knowledge e.g., if, on traveling through forest the first time he sees great many trees standing upright and a few lying down had formerly stood upright, and those standing up would eventually fall to the grouged. Still exitending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much like thogs yet stand-ing, while others again, were very much decayed. His con-clusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently. Now, this reasoning by analogy, as a means of obtaining but recently. Now, this reasoning by analogy, as a means of obtaining

Now, this reasoning by analogy, as a means of obtaining krowledge, is of paramount value when we come to study the heavenly bodies, including our earth. The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and plan-c.s, that comparatively nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But not-withstanding this crowning attribute, all cosmologists must in the beginning, start without whereon to rest so much as the sole of their foot, and make the best of such foundation. We claim no more. We claim no more. The Book is elegantly printed and superbly bound. Price \$1,50, postage 20 cents. For sale at the Beligio-Philosophical Journal Office.

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Hence, if God created evil, it is a part of God's infinite nature. Spiritualism, being fruit plucked of the tree of kn wledge of good and evil, is of The Bible teaches that the work of God endureth forever. In the third chapter of Genesis I read that "the serpent was more subtle than any beast of the field which the Lord God had made. The Bible teaches that the serpent was evil ; that Evil exists, continues to exist, and will exist for-ever, or unto the end. The Bible teaches that it was continuous, and will continue forever, and that man was and is the work of God. The Bible teaches:

"In the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not anything made that was made."-John, 1:1, 3; Gen., 1:1

Therefore the Bible logically and practically proves that Spiritualiem is the work of God.

3rd.--What evidence does he give of this his as sertion? The same he gives that the spirit in the body moves the table. Bring the evidences here in this room, and let us cross examine them.

4th.-The word angel means a messenger, a spirit, or a spiritual being. in 1st Cor., 15: 20, I read, "Flesh and blood can not enter the kingdom of God," hence there are only spiritual beings in heaven, or the kingdom of God.

In the 18.h chapter of Geneels I find three men of fleeh and blood. They can not be angels; but are men under spirit influence; in the 19th chapter of Geneals, I and two men under influence; in Isaiah, 8: 19, 23, we are commanded to seek unto the dead, for the living to the dead. In 1st Cor., 15: 21, 1 find, "Since by man came death, by man came also the resurrection of the dead." In 1st Cor., 14: 33, I find that "the spirits of the proph ets are subject to the prophete." In Heb., 13:2, we are ordered to entertain strangers, men or women, for thereby some have entertained angels un awares. In 1st John 4:1, we are ordered to try the splitte. In the ist chapter of Revelutions, I find Jesus sends an angel to John. In the 10 h nu desus sende an anger to donn. In the 10 h chapter, John contesses he was under spirit is fu-ence. In Rev., 10:10, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus." In the 22nd chapter and 8th verse, the same statement is made, adding the definite article the defining the occupation of the being when on earth "innd of thy brethren the non-marks" in earth, "and of thy brethren, the prophets" lat Sam., 28 h chapter, the spirit of Samuel in-fluences the woman, talks with Saul, and in the 17th and 18th verses, tells Saul why the Lord bath done these things unto him. In 2nd Chron., 18 h chapter, I find four hundred men under the influ chapter, I find four hundred men under the influ-ence of a lying spirit, sent out by God, and another man under the influence of good spirits, exporing them. In let Cor., 14th chapter, speaking in tongues, piping on harps, influencing things with-out life, are referred to. In Num., 22nd chapter, Balaam's ass is influenced, sees a spirit, and speaks to Balaam. In 2nd Kings, 6: 6, 7, iron is made to swim. In Dan., 6: 22nd, I find a spirit shutting the mouths of the lions. In lat Kings, 17: 6 the the mouths of the lions. In 1st Kings, 17: 6, the the mouths of the hons. In let Kings, 17 : 0, the ravens brought him bread and flesh morning and evening. In lat Kings, 19 : 6, I find a spirit cook-ing a cake on coals, and bringing a cruze of water to Elijah. In 2nd Kings, 2 : 24, two she bears are influenced and kill forty-two little children. In Gen. 21 : 17, the spirit calleth Hagar, and prom-ises help to her and ishmael. In the 12 h chepter of 14 Conjustance. of 1st Corinthiaus, I find all manner of spiritual gifts promised. In Acts, 1:9, I find two men with the apostles, who are spirits. In Acts, 2: 17 20, many signs and wonders are promised. In the 9th chapter, Paul is influenced and converted, and Je-sus declares that he is Jesus of Nazareth In 9: 20, Paul's eyes are healed, and he preaches of Jesus. In the 12th chapter of Acts, Peter is imprisoned, tied by men to men guarded by many men. A spirit unties him, leads him out of the cell, the gate opens of its own accord, and he is free. He goes to the door of Mark's house and knocks, they hear him. Rhoda goes to the door, he speaks to her. She does not let him in, but reports him, and

her. She does not let him in, but reports him, and they declare it to be his spirit. In Heb., 12: 23, 25. I read of an innumerable compary of avgels, the spirits of just men. In Matt., 7: 7, I find, "Ack, and it shall be given; seek, and ye shall find." In John, 14: 13, 14. If ye ask enything. In Matt.. 10: 13 in Luke, 0: 18, the people teathy that Jesus

uthorities in English declare that an an messenger, a spirit, or a spiritual being.

In R.v., S:1, the revelation of Jesus Christ .which God gave unto him to show unto his servants; things which must shortly come to pass, and he sent and signified by his angel and his servant John John says, "I was in the spirit on the Lord s day and heard behind me a great voice, [10] say ing, I am Alpha and Omera, the first and the last : what thou scest write in a book. [11]. And I turned to see the voice that spake with me, and being turned, I saw the Son of Man [12] clothed with a garment down to the foot. [13]. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not. I am the first and the last. [17]. I am he that liveth and was dead, and behold, I am alive forevermore. Amen. [18]. And I fell at his feet to worship him, and he said unto me, see thou do it not. I am thy fellow servant, and of thy brethren, that hath the testimony of Jesus: "-Rev., 19: 10.

"And I, John, saw these things and heard them. And when I had heard and seen, I fell down before the feet of the angel that showed me these things. Then saith he unto me, see then do it not, for I am thy fellow servant, and of thy brethren, the prophets. I am Alpha and Omega. 1, Jeaus, have sent mine angel, (spirit of Jeaus) to testify unto you these things In the churches I am the root and offspring of David."--Rev. 22:8, 17.

Here we find Jesus in a second rate position in his kingdom. He is an agent. He receives a com-mand, sends the spirit of one who declares that he was a man, was with John on earth, believed in the prophets, was dead. "I am alive forever-more. Amen" 2ad.—The Bible is for all nations a law forever,

and whatever in it is forbldden or approved, is equally applicable now as in the days of Jesus or Moses. We care not a fig whether the phenomena is brought about by good men or bad men, by good spirits or bad spirits, but that it is brought about. The resolution is, not what the Bible continues to teach, but what the Bible contains in history of what took place in its day, from Adam to John inclusive.

I am not required to prove that Spiritual'sm sustains the Bible, or the teachings of the Bible, but that the phenom-na of modern Spiritualism has its antecedents in the Bible, King James' Version. Does it parallel and maintain modern spiritual phenomena? We now hold that we have clearly proved, first, that the sainted dead are sensate beinge, living in heaven, lat Sam; 23; Matt., 16; Luke, 9; Acts 9 and 22; lat John, 4: 1; Heb., 13; 12; Rev. 1, 19 and 22; sico by Mr. Braden's frank concession, and by my testimony; second, that the demons and cevils of the Old and New Testament were spirits of the wicked dead men. Mr. Braden concedes it. Third, we have duplicated all the principal phases of physical phenomena from the Old and New Testament.

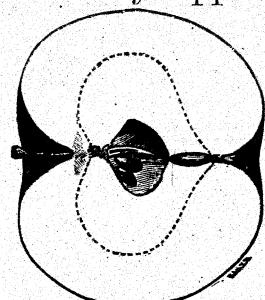
3rd.-We reply, no; for we believe that every being in elervity from "God on the throne to the footman at the gate" was at one time a being of flesh and blood, either on this planet or some other.

4th .- We congratulate him on it-it was a very fair effort.

5th.—Our syllogism was this. Mr. Braden con-cedes that the samued dead exist in a sense con-dition, have appeared on earth ; that the demons and devils of the Bible are the spirits of the wicked dead; were on earth; concedes the phenomena claimed by Spiritualists. I hold, therefore, as a logical sequence from these concessions, that the phenomena was and are produced by these spirits. 6th -Everything : for God can do nothing that is wrong. If He created evil, he created it as a balance wheel in some other principle. The heavens con inne; the earth, moon and stars continue; angels continue; men and women continue as His creations and when any cart of this infinite, immutable creation ceases, then the Bible argument will cease Hence the Bible being authority sus-taining this creative and infinite being, sustains all of his works. "I create the evil."—Isaiab, 45:7. "Shall there be evil in the city and the Lord hath not done it ?" - Amos, 3 : 6. "I. the Lord, do all these things "-leai in 45 : 7. "All things were made by Him, and without Him was not anything made that was made."-John, 1:3.

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