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THE ORDER AND MINISTRATION OF EVIL.

Lecture by Mrs. Emma Harding, in the Cleveland Assembly Rooms, London, Sunday Evening, January 22, 1871.

From the Medium and Daybreak.

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 marvellously strong and beautiful, the wonderful and grand phenomena of being, perceive everywhere the evidence of a wisdom so profound, a strength 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 a new question, then, and yet it is one that never can be solved unless we know the ultimate of life. If we are to realize 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 indications of a possible redemption hereafter—if we realize this as perfectly as do the Spiritualists, who behold the results and fruits of life, half the problem is solved. But there is yet another portion which to the Spiritualist requires a different method of interpretation; this is, the origin of the scheme. We may, and do, realize its fruit, but it is needful for the basis of a true philosophy that we should comprehend why man suffers, wherefore he is compelled in this rudimentary 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 understood 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 enjoyment and corresponding conditions of pain and suffering, and it is to this antagonistic state that we still choose to apply the popular and well-understood term, evil.

We know that life originates from mind. We, who have seen mind surviving the shock, and death, and disintegrators of matter, no longer doubt, or hope, or believe, but absolutely realize that all life and being proceeds from a spiritual origin. Knowing this, we now propose to investigate, practically, as well as philosophically, the origin of that marvellous chain 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 Hindu assumed that spirit is absolutely good—that all of spiritual existence which is the origin 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, Brahma, and precipitated into matter; that the attributes of matter were all evil, and its tendencies downward; hence the soul, by association with matter, became necessarily impregnated with evil. From this point they elaborated a view of creation in which they impregnated their ideas in the form of a trinity—Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer; but these were metaphysical, pertaining to that destruction was necessary for reproduction, that death was the necessary consequence of imperfection, 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 evil—matter, the source, and Siva, the destroyer, the patron spirit. The ancient Persees, the Chaldeans—a fact, the entire of the Eastern nations, adopting, more or less, the astronomical religion of S.icism, 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 of all good, and the progress of the majestic luminary through the different constellations or groups of stars typified to them the perpetual conflict between good and evil principles. The Egyptians, adopting these views, also presented a trinity of principles by Osiris, the sun, 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, represented the signs of winter; and the alternation of the seasons between summer and winter, impregnated the struggle between the twin brothers Osiris and Typhon, represented their conceptions of evil. The Jews determined that amidst the conflicting opinions of Eastern nations safety lay in adopting them all. Hence their view of the origin of evil was a strange and fantastic mixture of S.icism, Egyptian doctrines, and Hindu metaphysics. From this they were occasionally redeemed by the teachings of inspired men, like Abraham, Moses and the prophets; but continually relapsing into the S.icism and Egyptian nations, they were perpetually losing themselves in the different 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 furniture, upholstery, and dresses, their crimes, massacres, and infamies—as God's word, as truth inescapable 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 popular theology on the subject of evil is derived. It is assumed that at a given

period, say some six thousand years ago, the Creator designed this world park in all respects, and placed man upon it, a perfect being for the enjoyment of entire and unbroken happiness. In this condition a fallen spirit, says modern Christianity, who is the Dragon, Lucifer, or Satan, or the Devil, assuming the form of a serpent, tempted the first woman to an act of disobedience. Had man been perfect, all temptations 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 disobedience was not evil in itself, but that the results would procure that knowledge which would render man as the gods, knowing good and evil. The act of disobedience once committed, man forfeited his high estate, was driven from Paradise, and compelled to go forth with the brand of his Creator, upon him. Sin entered into the world, and by natural sequence of descent from one generation to another, gradually 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 Christianity. It is true we are offered some redemption from this by being assured that the Majesty of the world, the Creator not only of our little planet, but of millions, and billions, and trillions of worlds, systems limitless, left them all, and sometimes in the fullness of his godhead, and sometimes by a strange and incomprehensible partition thereof, came down to this little planet of ours, and compelling his creatures, by the act of compulsion and inherited sin, to destroy him, returned to the majesty of his godhead, and became perfectly satisfied with the scheme; and whosoever believe in this history in all its parts, in all its fullness, and in all the propositions herein stated, shall be saved from the consequences of sin—though the sins be 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 redemption is constantly reiterated; but we conceive that if the scheme is all-sufficient, good works are unnecessary, and if it be not sufficient, then it is of no avail at all. If good works are absolutely necessary, wherefore the necessity of a Savior to redeem us from sin? On the horns of this dilemma 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 the old and true C.istianity. 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 Omnipotent was wise enough to create the world, he must have been wise enough to foresee 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 an 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. The Hebrew signifying in the Oriental language "the adversary," is represented as coming amongst the sons of God, and walking and fro upon the earth, and only acting as a tempter by the permission of the Almighty. Furthermore, the entire 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 realize at once the use, the ministry, and the blessing of Satan, the adversary—realize that amongst those sons or gifts of God bestowed so liberally upon us, the adversary 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 words of terror mean—"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 realms 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 Sabean 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 hurled 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 in the Revelations of St. John a perfect descrip-

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 personality 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 Christians, who, beneath the persecutions of the Pagans, were compelled to hide their worship in caves and woods, and to perform their solemn services at night in the catacombs and sometimes on mountain-tops, were accustomed to station sentinels 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 them, and then gave out that they found the Christian rites guarded by wild and hideous figures who were the devils that protected the Christians. From this point, and from the famous massacre that gave rise to the legends of the Walpurgis Night, we find this Satan, the adversary, assumes a new form. He is now arrayed in all the grotesque and fabulous imagery of a Satyr, or man of the woods; he appears in all that fabled ugliness in which the mysticries of old Christian times represented them.

It is now our purpose to present you with a brief view of the philosophy of evil, not only as taught by those who from the spirit-world are in realization of its truth, but from that standpoint 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 civilization points back to those primeval times when man was a poor untaught savage. When in that savage state there was in his nature that perpetual and intuitive yearning for higher and better 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 cold 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 troglodyte caves of man's first habitation do not satisfy him, and he learns to erect more commodious buildings, and he aspires 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 appetites that must be satisfied. Our sense not only supplies our brain or mind through the sense of sight, and instructs us in the nature of form, but there is a craving for beauty which is perpetually urging us to produce it, to re-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 ear 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 society 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? These promptings create that unrest and discontent which we so vaguely call evil. As societies aggregate into nationalities, the strong inevitably gravitate to the places of power; the abuse of power creates authority, and the result is to impose the bondage 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 ministrations of that which we call evil—hunger, want, necessity—has been the goad which has urged man 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 ministrations of pain. Pain stands beside human 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 any direction. Through such ministrations the world has grown wiser; and this ministering 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 disease 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 marvellous 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 shriek of the drowning mariner, the tossing arms of the dying victims, are all so many appeals to posterity to search deeper, to analyze more profoundly, un-

til the science of navigation grows broader and deeper, and the intellect of man compasses even the knowledge of how to control and baffle the elements. Every monitor 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, developing those godlike qualities within us which are creating the highest and the most beautiful preparation for that heaven which we call love. Even the dark and baleful conditions which we see in the lowest depths of poverty and crime are perpetually moving forward. The very fact that we observe them, that we believe them to be scourges, that they reproach us with their existence, is the best evidence 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 demands of the physical system and the appetites of our sensuous nature 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 distress, 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 the perpetual and uncessing paths of progress to higher. Evil is the relative state in which we, from a certain standpoint, 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 mistake the philosophy which so perpetually insists that whatever is right, as applying to man, rather than to the scheme of the Infinite. In God's providence, whatever is right, He has ordained all things for good, and all things in harmony and beauty. But we are not God; nor have we achieved those 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 ministrations of evil as an incentive to conquest. The darkest national sins 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 equitable, more divine and harmonious 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, assure 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 setting 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 ministrations 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 home and every heart in this rudimentary state shall never cease until 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 in the spirit-world that there are 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 you 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 far, 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 instrumentalities, that that scheme is wrought. 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-

drances to the perfection of our destiny. Look to it, then, and instead of shouldering your faults and shortcomings upon the imperfection of the creative scheme—instead of supposing that you will benefit by the merits of another—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 rudimentary state is to be a man of sorrows, to struggle bravely and hopefully to the very last.

RECENT BOOKS, Opinions of the Press.

The Hierophant; or Gleanings from the Past. By G. C. Stewart. 333 pp.

The author of this work was led to its preparation by the favor with which a series of lectures on Biblical Astronomy, delivered in different localities, were received, and the general desire 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 manner 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 affect the modern Christian, as if gave law to the pagan world. Having for a primary object, 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 concerning the mystical relations between man and the planetary hosts, and the true interpretation of those ancient symbols and phrases, yet employed by Muslims and other orders, which had a "valis and beauty in their inception, but have been perverted by the ignorance of succeeding ages."

Although not attaching the importance of those of Mr. Stewart'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 all who may desire a better acquaintance with the subject.—*The National Standard, New York.*

Hill's Journal of Health has acquired fame for its energetic, pronounced and common-sense suggestions in the matters of which it treats. Dr. Hill's editor, has now issued a volume 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 half-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, while 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."—*The Evening 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 protest of a sincere, earnest woman against the wrongs which woman suffers, and the evils which society suffers, and not a few well-edited story-tellers 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 Fairfield 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 criticism 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.*

WHO ARE THE WORLD BUILDERS?

A Chapter from a Book Entitled "The Hollow Globe," by Wm. F. Lyon.

Concluded.

Moses and Joshua, 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 exercises authority over the others; the same of the Lord, as the term is used indiscriminately, to represent the same idea. The God referred to, and spoken of by Moses so constantly, must be far from an infinite being, as the history is conclusive upon this point, and shows him to be deficient in very many respects. He made great blunders, and then vain and unsuccessful attempts to remedy his mistakes. He did many things for which he manifested 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 parental care and solicitude 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 one people as his especial favorites, and rejected the balance, treating them with great unkindness 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 liberties and lives, and, in some instances, totally annihilate all except the virgins, 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 God who is represented in its pages. So far from being infinite, and entirely beyond a desire for earthly honors, and earthly enjoyments, he prescribed minutely the forms of worship he preferred, and the number of heaves, and sheep, and birds, with which he would like to regale his senses, and we must rise from the perusal of this history, with the conviction that if there were any God being in this universe, of whose 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 certain material organisms we call human, possessed of spiritual entities, with peculiar and very numerous attributes, which we discover might exist independent 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 advanced condition of existence. One prominent reason why we say they are endowed with what is called immortality, is that they possess properties and attributes entirely distinct, and not at all dependent upon the gross, material particles composing their organisms, which are infinite, and exist in some other and higher condition. We clearly perceive that joy at sorrow, love and hatred, hope and fear, an ability to grasp thought, ideas and principles, and to discriminate between truth and error, are attributes of spiritual entities, and not of gross material forms, and we can not doubt the continued existence of those spirit individualities 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, fondly cherished aspirations and lofty hopes, and then cut us off in the morning of our history, without any realization of those bright visions, that he had brought so prominently to our view, and as no such justice and cruelty can exist, then the spirit entities must live. It must also live because of the numerous attributes it has in possession, 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 continue. It will live because it is a living entity, something, 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 living entities who can safely lay claim to a portion of the same characteristics that exist in the human 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 required, to constitute a living spirit entity in the proper sense of the term. We shall find some human beings 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 to-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, peculiarities, endowments and qualifications, we shall be compelled to admit, there is much in him perfectly analogous to the human. Does he not manifest a strong affection for his friends, remarkable fidelity, and care, patience and watchfulness, concern for his master's interests, and wonderful sagacity? Has he not combative, destructive, inabituiveness, cautiousness, and an organized brain stored with various faculties, all ready to be called into activity, as occasion may require? Volumes might be filled with remarkable and very interesting incidents of canine sagacity, 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 inhabit, that are only waiting to go forward upon their journey.

We call these same endowments immortal when they exist in man, and if so, why not in this lower organized being? We must conclude that the dog 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 condition by passing through all forms and organizations 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 analogous to those in man, then we shall be forced to admit the same of all forms and organizations below the dog, both in the organic and inorganic realms. Suppose we examine a grain of sand, we find about one-half silicon, the other oxygen. It has form, extension, and qualities

that are independent of the material, and though it has fewer attributes, it is sufficient to make it a spiritual entity, as well as a material form, as we see the silicon is the visible materialized portion, while the oxygen is a part of the invisible spiritual entity that exists in this particle of matter, and which has become an individualized entity, and must remain so when the silicon is dissolved. This spiritual entity may change its form and progress, but it can by no means be expelled from the universe, or changed to nothing.

If we admit that there must be spirit entities in any form of life below man because we find them possessing a sensuous nature, with organs, faculties, and all the attributes the same as man, then where shall we find the line that marks the boundaries, or the line of division upon which we may stand, and say, upon this side all forms have living spirit entities, upon that side they are destitute of 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 inflexible atom is possessed of a spirit entity that cannot disintegrate, and that all the gradations and successions of aggregations and organic forms, unfolding and taking on at each step in its journey, 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 ideas of progressive existence, for, if 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 produce worlds in accordance with eternal laws and principles existing within the boundaries of nature's realms? We answer, that we must 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 millions of 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 being 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?

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 follows that one single being cannot possess all that is so extensively divided. We are told that it would require infinite intelligence to produce 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 look all over the broad universe for a fact which would sustain the hypothesis, that such an infinite being sprang into existence, possessing all knowledge and power, without previous experience, who framed and enacted all the multitudinous laws by which nature is governed, in its various departments, who produced from nothing 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 any means to deprive our friends, who stand in need of such a being, of their long-cherished idea of an infinite personal God, whom they have been honestly endeavoring to adore and worship with becoming reverence. But we say, without fear of successful contradiction, that if they 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 spiritual worlds. 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 comprehend all, while other individual entities possess anything. If they have power to create a world, 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 exaggeration, 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 others, was subjected to the control of law administered by higher powers. He certainly did not possess the power of the Jewish Sanhedrim, or the authority that Pilate received from the government at Rome. If he had, he certainly would not have perished upon the cross, an unwilling victim to Jewish hatred and 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 agonized in such a manner as to sweat so profusely, "like great drops of blood running down to the earth?" Why did 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 after, have evinced in their trying moments. He, like the others, submitted to a fate which could not be averted by any power they could bring to bear.

All 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 moon 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-history, accomplish anything which would indicate that he possessed powers and abilities sufficient to have contrived and built a solar system, with all its complicated machinery; and that would have been but a trifle compared to the whole. The power required to project and set in motion all the untold number of solar sys-

tems in the broad universal domain, would stretch 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 unpretentious 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 male 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 personal 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 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, as evinced 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 be no such thing as an unchangeable being, no matter how exalted he may be. Every day's experience must produce some change. The great universe moves onward in its ample round. It is not to-day precisely as it was yesterday, and something will be added to-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 *Belshazzar*, 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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The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us, from time to time, that we may keep their place of residence correctly registered.

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A SEARCH AFTER GOD.

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NUMBER XXXIII. Lucretius 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. Lucretius Continues his Investigations—Constant Activity in the Spirit World—Mathematical Instruments there—The 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 Lucretius sitting in Judgment—Life-Pictures of the Mind—Their Illumination.

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NUMBER XXXVI. The First Cause—The God of Each Human Being—Matter Not Dependent on a Form 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 Lucretius, who, all at once, Seems to See Impertinence in the Management of the Earth—Changes taking place on its Surface.

NUMBER XXXVIII. Peculiar Manifestations—Schools in the Spheres—A Beautiful 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 God—The Third Book before 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.

tion of a distinguished astronomer, a world was found to be on fire. A star, which till then had shown meekly and unobtrusively in the Corcoran, B. realm, suddenly blazed up into a luminary of the second magnitude.

"How many years have elapsed since this awful conflagration actually took place it would be presumptuous to guess, but it must be remembered that news from the heavens, though carried by the fleetest 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.

"Two of the lines spilled out hydrogen in the spectral language. What the other two signified 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 the sphere, from which the normal stellar light proceeded.

"By such a catastrophe, it is not wholly impossible that our own globe may sometime be ravaged, for if a word from any one who can control the elements, were to unloose for a few moments the bonds of affinity which unite the elements of water—of the ocean on the land and the moisture in the air—single sparks would bring them together with a fury which would kindle the funeral pyre of the human race, and be fatal to the planet and all the works that are therein.

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?"

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.

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 any other hypothesis than that they were

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 efforts to detect the whereabouts of the mysterious messenger that proved of so much annoyance to mathematicians in their calculations.

"The discovery of a planet beyond the orbit of Saturn, by Sir William Herschel in 1781, greatly strengthened the opinions based on the orderly arrangement of the interplanetary spaces; and the German astronomer, Bode, by the discovery of a curious relation, which seemed to control the distances of the planets, gave additional force and power to the conjecture of Kepler.

"Now, if we 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:—

0, 3, 6, 12, 24, 48, 96, &c. add 4 4 4 4 4 4 4 4, &c. sum 4 7 10 16 28 52 100, &c.

"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.

"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 enough to exhibit a planetary disk in the telescope, in which event a simple search was all that was required.

"Such was the mode of research adopted by the society of planet-hunters. The system thus adopted had not been pursued but a few months when a most signal success crowned the effort.

"A few hours of patient watching would show whether it was in motion, and a few nights of observation would reveal its rate of motion.

"Such was the mode of research adopted by the society of planet-hunters. The system thus adopted had not been pursued but a few months when a most signal success crowned the effort.

"It now became a matter of the deepest interest to re-discover this stranger after its emergence from the sun's rays, 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.

"The harmony of the system was thus fully established; the missing term in the series was now filled. The vast interplanetary space between 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.

This 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.

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 ere its close.

The RELIGIO-PHILOSOPHICAL JOURNAL, the firm and especial friend of all true mediums, the fearless exponent of all the iconoclastic ideas of the age, the standard-bearer of the truths of the Harmonical Philosophy, and the uncompromising opposer of error in every form, also claims a large share of your attention.

Another—The 999th Orthodox Expose of the Davenport's.

The following must be delicious for the opposers of Spiritualism, as well as to that class of Spiritualists who condemn all physical manifestations.

Exposés of the Davenport's 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 columns of the secular and religious press have teemed with new exposés of those most excellent mediums.

"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.

"This being done, they explained to the audience how many knots, etc., they had made, and in their opinion, all was satisfactory. The cabinet windows were closed by Professor Fay, and in eight 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 examination, found the ropes and knots the same as 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 began to go through the same motion.

"A table was brought forward and several musical instruments laid upon it, and the Professor and one of the Brothers were tied, a quantity of phosphorus 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 thunder struck. All be-

lieved the guitar sailing here and there—they might catch the cabinet trick—but the darkness was a stunner. While the supposed guitar was swinging in the air, one of the audience named Brooks, pulled from under his coat a dark lantern of immense power, which he instantly shot on the flying guitar, and so all present appeared, nothing but one of the attaches of the show held a pole six feet long, on the end was nailed a small piece of a four barrel heading. The guitar was lying on the table in the same position, only the phosphorus was not on it.

"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 truthfulness of the report.

Wonderful Spirit Manifestations in Moravia, N. Y.

Brother Jones, 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.

Mr. Tallmadge says:— A lady resides in Moravia, 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.

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 table with his feet.

Mrs. N. J. Marshall in reply to our letter of inquiry, says:

Brother Jones—The reason 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.

While sitting in what they call the spirit-room, 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.

The next I saw was what appeared to be a person's head, with a veil thrown over it. It was covered with something that sparkled like diamonds; it looked 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 flash.

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.

Once more we are called upon, under, in some respects, more favorable conditions than ever before, to take the "chair editorial" to edit a paper, laden with goods and chattels for thousands of needy souls, through the breakers and against the head winds, to a safe harbor.

Dropping the above illustration, we have not carelessly, thoughtlessly, nor yet heedlessly entered 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.

The Cosmopolitan Publishing Company was not formed to work against other companies, nor is the Crucible started because the other papers 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."

Our intentions would be said with regard to our notices; 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.

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

Making due allowance for the casualties always attending getting out the first number of a paper, especially when attended with the additional labor and perplexities of moving, fitting up a printing office, procuring, and other eccentrics attendant upon changing base of operation, the reader is permitted to take this number as a sample of what the *Credible* will probably be; yet we hope to improve every number. *Excelsior* is our motto.

Now that we are safely launched, and under full sail, blessing the angels in and out of the form who have assisted us thus far, and invoking future blessings, spiritual and temporal, from all worlds, permit us to record our determination to make a paper worthy of going into every family.

MOSES HULL.

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

The Journal.

As usual, 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. F. Fahnestock; "Strictures on the 'Search After God,'" by Geo. White; Letters from Mrs. Wilcoxson and Dumont C. Dake, etc. On the third page, the conclusion of the chapter on the "Hollow Globe," by Wm. F. Lyon; On 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 23d ult., the RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship to Prof. Wm. F. Lyon, of Sacramento, Cal., legally constituting him "a regular minister of the gospel," empowering him to solemnize marriages, etc.

Thomas S. A. Pope.

The above named brother, now located at Mound City, Kansas, received from the RELIGIO-PHILOSOPHICAL SOCIETY, Letters of Fellowship, constituting him in law, a regular minister of the gospel, which authorizes him to solemnize marriages, etc.

Black List.

Certain parties having made payment of dues their names have been removed from our conspicuous position. It is well. Better yet, to have made payments when the paper was ordered to be discontinued!

Personal and Local.

--Harry Bastian, the physical medium, has been meeting with 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 return 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 medium clairvoyant. She is traveling through Vermont and Massachusetts, at present, healing the sick and lecturing as occasion offers. Such pioneer labor should be encouraged by all.

--Carrie S. Kilburn writes from Manhattan, Kansas: "I am an inspirational and healing medium, though not yet fully developed, and think 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 this building.

--Victor Emmanuel and Prince Hubert have both become converts to Spiritualism. The King is developing 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 26-27. 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, Minnesota, says: "If any of our spiritual friends, while Chicago's sultry 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 seances, giving tests, etc. She will also solicit subscriptions 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 fellow-men who are still fettered with the galling chains of old orthodoxy.

Philadelphia Department.

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

Subscription will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia.

TRUE FRIENDSHIP.

BY M. L. B.

There are gems as bright as the stars 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, rubies, and links of gold Entwined in the mystic chain, Which around us thrown, with ourselves have grown Over every joy and pain.

The chain which is binding each to each, Till our hearts are linked as one, And our hearts commune in a blooming June, 'Neath the light of a lasting sun.

Tho' distance lie 'neath our own blue sky, Which spreadeth o'er leagues of space, When we hear no sound, save the murmuring round Of the winds which blow space;

Though there roll between with a change of scene The waters whose waves must weep-- The tears which rise in the loved one's eyes, 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 ONE.

During the past winter we have been thrown, by peculiar circumstances into association with this spirit; who, as will be perceived by his own story, has been controlling an innocent young 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 beautiful, 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 taken, which, we trust, will result in the cure of the patient, as well as the restoration of this poor bright victim of crime, to a condition in which the ways of progress 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, so that only their lower limbs would be seen. At times they would raise these covers and present hideous, ghastly, grinning faces.

At first this one, who appeared to be the leader, was very shy. We spoke to him, but he took no notice of it, except that he ran away, howling fearfully, into a strange, black looking place, somewhat like the hull of a great steamship where the furnaces were 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 oven-like 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 done 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 hideous place the flashing fire of the eyes and the wild, grinning face of this miserable 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 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 be.

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, he dressed us in very profane language, but consented 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 all 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 released from this terrible hell of torment and remorse 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 leading, 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 evil'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 Ilyzey, 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-land, 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

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 ear of 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 spirits, 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 earth, 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 present 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. Fowler.

Every human being is a page in the living Bible; an immortal reality; a testimony in favor of the love of God. --J. A. J.

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

SEA WEEDS.

"Oh, call us not weeds! We are flowers of the sea; Of all we know are we not the best? Not reared like the buds of a summer pasture, 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." --Waltier.

Memory is a patient camel, bearing huge burdens over sandy deserts. Intuition is a bird of paradise, drinking in the aroma of celestial flowers. --T. L. Harris.

"There is no death! What seems so is transition. This life of mortal being is a brief sojourn In the suburbs of the life ethereal, Whose portals we call death."

Lymeneal.

Epithalium.

On March 15th, 1871, I joined Miss [redacted] on South Clark street, 252, At Mrs. Smith's, amidst 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 I have read of living stones, And these have eyes, and flesh and bones, And some are white, with names of love, Inscribed by him who rules above. And may this couple live so pure, As of these white stones to be sure. May joys on earth and joys in heaven Be won and unto them be given. By living as is God's pure will, So praye for them B. Uppenhill.

Obituary.

Another standard-bearer of the truth of Spiritual Love has laid off the mortal and encased in the robe of the spiritual, passed on to the Summer Land from La Porte, Indiana. Mrs. Julia Brown, aged 19 years. Her happy spirit shed its lustre in the lyceum, breathing out natural 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 eulogy, 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 will live," in a manner that proved to all that she *is* still living.

SPECIAL NOTICE.

Spiritual Mass Meeting.
A Quarterly Meeting of the Southern Wisconsin Spiritual Association will be held at the village of Waubesa, 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 worn, wearied, 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 support. 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 blood wars that ever devastated the earth, to prevent it; that they will send their most virulent 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 all ages 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 continued until very recently, when they were forced by public opinion to abscond their murders, and have taken to the vilest falsehoods and persecutions of mediums and their friends, and when these means fail to prevent the spread of Spiritualism, and all their other fraudulent but peaceful means fail, they will resort to war.

It will be asked, what powers can they command to begin so unjust a war? First, the Christian King and the Whiskey King that at present hold the cities of the North in their power, and second the Rebel King and Whiskey King that form the Ka Klux party of the South that is now engaged in a war upon every just principle and person. Whiskey commands these elements of war, and the power of this can be easily estimated when the number of those licensed grog shops is considered. 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 rebellion.

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 liberty, or give me death." Their only wish is to be right, and to unite their counsels with angels and with people, to learn what is right, and when they ought to stand in the arms 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. R. Wright, Box 250 Decatur, Ill.

H. S. Brown, M. D., Chairman.

NEW ADVERTISEMENTS.

SHORT-HAND WRITING.

The Best and Standard System may be learned by thousands, Without a Teacher, from Graham's Hand-Book of Phonography, \$2.25, postpaid. Two Hours' Course, 25 cents; Outline, 5 cents; Little Teacher, 75 cents; Synopsis, 54 cents; Phonographic Visitor, (weekly) \$3.00 a year. Address Andrew J. Graham, 203 Broadway, New York. n1 v10 2t

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Clothes Mangle.

We now offer to the people of America one of the cheapest and most useful pieces of domestic machinery hitherto brought before their notice. The Patent Mangle does away with old flat-irons. Saves your time, labor and fire, and is so simple in its construction that your child can manage it, and with a little practice, mangle all the clothes in thirty minutes that require three hours with the old iron. The Mangle will be packed and forwarded, etc., with full instructions, to any part of the United States, on receipt of \$2.50.

AGENTS WANTED.

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THE UNDERSIGNED MANUFACTURES TO ORDER, and keeps on hand all varieties of Open and Top Buggies of the Best Styles; Platform Spring Wagons, with two or more seats, with or without top. This wagon is an 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 workmen employed, and all work WARRANTED.

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MRS. L. G. RICHARDS

Will Give a Psychometric Reading for **\$1.00**, with Medical Examination and Advice regarding **Business**, \$2.00. Written Communications from **Spirit Friends**, \$3.00. Lock of Hair and Photograph required, also three letter stamps. Pictures returned. Medicines sent if desired. Address P. O. Box 1219, Birmingham, N. Y. v10 n2 1t.

\$5 TO \$10 PER DAY. MEN, WOMEN who engage in our new business make from \$5 to \$10 per day in their own localities. Full particulars and instructions sent free by mail. Those in need of permanent, profitable work, should address at once, **GEORGE BRINSON & Co., Portland, Maine.** v8 n17-3m.

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

GROSVENOR SWAN, M. D. DR. SWAN WILL BE FOUND AT ALL **D**ECATUR, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services. v8 n2 1t

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium,

148 Fourth Avenue, Chicago.

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

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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.

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AN EXCITING STORY!

SINGULAR AND STARTLING WORKS.

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

(Concluded from last week)

Clara Robertson, being the central figure in the story of the "Ghost of Brinkley College," it was worth while, in order to satisfy the inquiries 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 below. It is a matter of curious 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 whose consciences are weak, and those whose intellects are not as strong as that of the girl of thirteen, are cautioned not to read the interview.

The residence of Clara Robertson is No. 261 DeSoto street. It is a modest-looking, two-story frame structure, standing back from the street, with a wooden paling in front. Ringing the door-bell, the *Audlanche* reporter was admitted by Mr. Robertson, 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 piano, a central table, hair-cloth furniture, and pictures on the walls. In a minute or two, Miss Clara was introduced in the shape of a strikingly pretty and modest-looking girl of apparently twelve or fourteen years of age, with large, liquid, greyish-blue eyes, full of expression, a highly intelligent and expressive countenance, and thick, blonde hair hanging loose down to her shoulders. Her dress was of blue, with a light-colored pinafore, and her whole appearance was suggestive simply 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 truthfulness. 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 elicited nothing to cast the shadow of a doubt upon her belief of what she stated. The interview was as follows:

Reporter—Have you any objection to answering some questions concerning your experiences at Brinkley College?

Clara—None at all, sir.

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

Clara—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 neighborhood?

Clara—Between two and three years.

Rep.—Have you always been in good health?

Clara—Yes, sir; most always. I've not been sick in three years.

Rep.—How long have you attended Brinkley College?

Clara—Since the first of last September.

Rep.—Where did you attend school previously?

Clara—I went to the public school on Linden street. Miss Gussie Tovell was my teacher.

Rep.—Have you been kindly treated at Brinkley College?

Clara—Very; and I like all the teachers and scholars.

Rep.—Did any one in the college ever frighten 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 Lizzie (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 revival 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 nowhere 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 mesmerism?

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.

Rep.—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 spirits 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 piano 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 Pointer 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 asked what it wanted when it shook its head, and then in a moment came toward me, not

walking, but gliding. As it approached, I saw

IT WAS A SKELETON,

and screaming I ran into the room where were Katy Wright and Bessie Pointer, the one reading and the other looking 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 net. 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 garret door.

Rep.—Did not any of the teachers or scholars hear you and your companions screaming?

Clara—No, sir. The pianos 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?

Clara—It seemed 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, too, and were crying.

Rep.—Did you tell your Pa, on going home, of what had occurred?

Clara—I did, and he ridiculed me, saying that it was hallucination, and that I must think of it no more, but I knew it was not imagination.

Rep.—Did Dora Hill hear the figure at the door?

Clara—I think she did.

Rep.—When you first saw the figure at the top of the stairway, what did you do?

Clara—I kept on practicing.

Rep.—Were you not frightened?

Clara—I did not, because I thought at first it was little Minnie Meredith.

Rep.—Did you stop playing the piano, and why?

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.

Rep.—What was the specter like?

Clara—Like a skeleton, all bone 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, almost in the back of the head. The hair and eyes were deep black, the hair loose and flowing. The face was ugly, but at the same time it had a pale and sorrowful look.

Rep.—Had it any clothing?

Clara—It was dressed in very light or faded pink, like tulle, and the dress was trimmed with dingy white rucking. 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 way?

Clara—Yes, sir; they said they did, after hearing my description.

Rep.—Did you return to school next day?

Clara—Yes, sir.

Rep.—Did you go willingly?

Clara—No, sir; I didn't want to go, but Pa said I would not see Lizzie again.

Rep.—Whom do you mean by Lizzie?

Clara—I mean the specter.

Rep.—Is that its name?

Clara—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 Lizzie Davie 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 *Audlanche* office?

Rep.—What was the name written?

Clara—At first on Saturday night Lizzie Davison, which it afterward corrected to Davie. It wrote Lizzie Davie again on Monday night.

Rep.—Who first told you of Lizzie Davie?

Clara—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 occupied by Emma Batts.

Rep.—What were you all doing there?

Clara—Reading and studying. I sat on Emma Batts' bed, and Bessie Pointer by me at the foot of it. Katy Wright sat in a chair.

Rep.—Were you or they talking of the apparition?

Clara—No, sir.

Rep.—Did you think of it?

Clara—Yes; I thought of it many times and felt 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 Butts' 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 dabbling 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 door opened, I saw Lizzie in the middle 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 imagination, and felt frightened.

Rep.—Did the other girls hear the noise in the hall?

Clara—I don't know, but they seemed alarmed.

Rep.—Did you faint?

Clara—No, sir.

Rep.—Did you tell your people on going home?

Clara—I did, and said I would not go to

school again; but they all laughed at me, and 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 he 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.

Rep.—Have you ever attended spiritual meetings or spiritual manifestations?

Clara—I have not.

Rep.—Do you believe in Spiritualism?

Clara—I don't know; I never thought anything 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?

Clara—Lizzie 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 spirits before?

Clara—No, sir; but I am sure I do now.

Rep.—Now, Clara, don'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.

Rep.—Didn't you tell me awhile ago that her name was Jennie?

Clara—No, sir; I know her name to well.

Rep.—Well, who first told you of Lizzie?

Clara—She told me herself.

Rep.—When and where did you first see Mrs. Nourse?

Clara—A week ago Tuesday, at Pa's office.

Rep.—You had heard of her before that time?

Clara—No; I never did; I told you so before.

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 garden?

Clara—He never told me.

Rep.—Who did tell you?

Clara—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 looking around, I saw the specter standing in the hall. It looked 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 stood in the doorway. I ran to the window 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 shook the little bag up near her ear. I screamed and broke away, rushing into Miss 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 room in which I was in. When I got to Miss 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 nothing. 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 traps 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 before 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 school. 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 screamed and some of the other girls screamed too. Bessie Pointer says she saw a shadow. Frida Stewart, swinging her arms all about her, tried 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 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 find 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 afraid as I had been before. The specter had the stick and little bag again, and looked very sad and pitiful, but seemed to cheer up and get less ugly when I spoke.

Rep.—Did 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 the thing again?

Clara—On Wednesday, I went out to the garden to sharpen 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 not to 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 pitifully 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 if 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 college property. She said she wanted me to have it, because I had set her free by speaking to her. But Mr. Brinkley claimed the property, but it did not belong to him, and that he should not have it—she would take it away from him. If I didn'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 anybody 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 me—the stump on which she stood. It then vanished, and I ran into the house.

Rep.—Did the specter say all her people were 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 stump?

Clara—I was sure of it after she told me.

Rep.—Did you ever think so before?

Clara—I never did, and never knew until Lizzie 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 don't know it is.

Rep.—Didn't somebody put it there after the digging was done?

Clara—I don't think so.

Rep.—Is there anything else there?

Clara—I don't know.

Rep.—Have you the jar now?

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 days?

Clara—Because the spirit wrote that it must not.

Rep.—When?

Clara—On Monday night.

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.

Rep.—How did it come to write?

Price-List of Books.

Table listing various books for sale with prices, including titles like 'Mystical Christianity', 'The Bible in India', and 'The Philosophy of Creation'.

Table listing books for sale with prices, including titles like 'Mystical Christianity', 'The Bible in India', and 'The Philosophy of Creation'.

Table listing railroad schedules and arrivals/departures for various lines like Chicago and Northwestern, and Rock Island.

Advertisement for Prof. Wm. Denton's Works, including 'The Soul of Things', 'Lectures on Geology', and 'Common Sense Thoughts on the Bible'.

Advertisement for Nature's Hair Restorative, featuring a portrait of a woman and text describing the product's benefits for hair health.

