CHICAGO, MAY 13, 1871.

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Original Poetry.

Written for the Religio-Philosophical Journal. 66 SISTER, BE MY MESSENGER."

BY MRS. S. E. BALLARD MAYNARD.

Sister, sweet sister, if the Boatman come To bear thee first across Death's mystic tide. When thou hast reached thy far-off palace home, Safe in the mysteries of the other side,-Say, wilt thou linger at the shining portal, Mindful, one moment, of my fund behest, i Paneing ere thou hast put off all the mortal To wait some sign to tell me thou art blest?

Look thee, sweet sister, through these splendrous

aisles! One there so like a very king will move, Wearing still on his lip the radiant smiles That first awakened all my soul to love. Mark thee, if in the light of his proud eyes-Matchless,-aye, even there, for power and soul,-A spell-like charm, a subtle sweetness lies, Holding thy spirit in supreme control.

Even by this, my lover than shalt know-His great and proud soul so div nely wrought-Bearing upon his broad, imperial brown The roble impress of his robler thought. Glide thou then near him, sister fair, Look, oh, so fondly in his wondrous eyes; Mark, when he greets thee with his gracious air. If in his look sweet recognition rise.

Thou art so like to me, thou'lt surely ta we Some sweet world-memories it my Gold ame

breast: For deathless and immodel in our lave. Dwelling with him is min one of the tell Tell him, oh! tell by how me tears have one His hagge pure to be git him a the large

That rot has acry of the and the Crousting to Jake to the second

which he is placed. We have eyes that take in nature's arts, ears that take in the cosan of sound but this is not all, for we possess a spiritual being. We are a triplicate being, a tricopherous being; that is, we possess a soul with the things in man, and there is a spirit in man, and the Almighty endows him with an understanding of these things. The Apostle Paul speaks of a spiritual man, and says there is an outward man and an inner man, and as the outward man perishes the inner man is helped day by day. I believe, the inner man is helped day by day. I beneve, therefore, that we have a spiritual man, and that it very much resembles the outward man, and this outward body is but the outward tabernacle. Before we came into this world we had senses to prepare us for this world, and we possessed in some past the faculties, but we were unconscious of what we would want. There is a spiritual vision; there is a spiritual hearing, there is a spiritual feeling in man. As when the eyes are closed bodies may be painted upon the retina of the eye and yet the spirit there will take no notice of them. We are assured that those that see could not see and that the eyes of our under-

standing are to be enlightened.

There is also a spiritual hearing; Take heed how you hear, said Christ. There is therefore a spiritual hearing, and I will affirm in the presence of the Almighty God that we have spiritual feding and those who do not the advantage of it, in let endeave to do so. These spiritual that the living being as a living with man. No one

tiving in the sacred word, can help find has spiritual elementica-tivines. The day is of Godern the min-

However, the contemporary of the contemporary

The remarks of the learned and elament dog-tor were listened to with the greatest attention by all present, a profound stilled approthroughout the whole time, only br & sound of his voice.

Guardian Angels.

"Therefore for spirits, I am so far from longing their existence, that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels."—Religio Medici.

It is one of the most beautiful decirines ever inculcated that "there are noble essences in heaven, that bear a friendly regard unto their friendly natures on earth." And although it may be nought but a dazzling error, yet mankind might be pardoned for cheating themselves with so agreeable a delusion. It is, indeed, one of the finest ideas ever conceived, that man is not placed here in an entire reliance upon his own strength—a poor, forlorn wanderer, with no guide, save the suggestions of his own corrupt nature—but that there is ever near him a guardian spirit, whose kindly counsels attend him on his pilgrimage. The argument for such a theory seems, at least, very plausible—that no there is a gradual scale of accusion in the order of being, from the brute to angels, such an essence as we speak of may form a connecting link. And who shall say that such beings do not callet a test they are not one of the thousand myeteries with the velope our being? Life itself is a weat et. of inexplicable mysteries. Our is an enigma. And who shall have mortal soul? Who shall resolve is is an enigms. And who shall taken and mortal soul? Who shall readly is an enigms. And who shall taken and their very and taken and the body? Since, then, our name and the body? Since, then, our name are so unintelligible, is the the sidering so startling to reason? Johnson, Sir Thomas Browne, and the body? Since, then, our name are so unintelligible, is the the sidering so startling to reason? Johnson, Sir Thomas Browne, and and wise men, have believed in of ghosts, apparitions and other way we may include a bedief so frange with accounted and consolation. Of the same nature, and togrally sublime is the decrine, that the decrine, that the decrine, that the decrine are so unintelligible, is the the sidering so startling to reason?

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Johnson, Sir Thomas Browne, the same mortal soul? Who shall readive in mortal soul? Who shall readive in the body? Since, then, our name are so unintelligible, is the the sidering so startling to reason?

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or very tem out of chaos to the surface of parted spirits of our friends and relatives removed our frequents. It was the power that mitted to never it the corth, and to mind their

byterian Church, and for three years at least, had never entered its doors; that he asked to be allowed to withdraw, and would have been, but for a shock received by the vanity of the postor of the church. He (Rev. Dr. Rebinson), in a sermon, made a gross and uncalled for attack upon the character of all female lecturers, and especially denouncing Mrs. Wilcoxson, who was then lecturing to crowded houses, on Spiritualism.

Dr. Robinson knew nothing of her life, character, or abilities, but denounced her as the Jezebel of Misiger Hall, Misiger Hall being the place in which she lectured. Mrs. Wilcoxson challenged the reverend traducer to compare characters, or debate Spiritualism with her. He would do neither, and the publication in the Courier-Journal, of her challenge, annoyed him so, he and his session determined to punish Mr. Spurrier, whom they wrongfully suspected of having incited Mrs. Wilcoxson. They suspended him from the church, and then had the fact announced from the pulpit publicly, by the reading of a Bull of Excommunication, which, with their malevolence, not only declared the suspension of Mr. Spurrier, but denounced Spiritualism as "anti-Christian principles and practices," "a great scandal to religion," "scandal to the Caristian name," a "blasphemous and soul-destroying delusion," disgrace to the Christian profession," e.c.

The report branded the absolute refusal of the Second Presbyterian Church to parmit Mr. the Second Presbyterian Church to parmit Mr. Spurrier quietly to withdraw from it, as bigoted, arrogant, and intolerant. It denounced the attempt to injure Mr. Spurrier by the malevolence of the publication of suspension, as unjust to Mr. Spurrier, and uncharitable to millions of Spiritualists. The report contrasted this bigotry with the liberality of the Spiritualist Speciety. It reals a bigh tribute to the truthist Society. It paid a high tribute to the truth-fulness, manhood and sincority of character, and devotion to the good of humanity, that was exemplified in Mr. Spurier's life and fla-

ally this scathing report concluded: "We call the attention of charch members and others, to the feet, that the residual Society

with other facts might operate upon the religious faculties of man. The old religious systems were as buds brought to blossom by faith, while Spiritualism was the blossom of science. Religion to him was one thing, Spiritualism another. The first was a something that looked up to something higher; the last was a fact as demonstrable as the problems of geometry.

H. S. Williams said he looked upon Spiritu-

alism in the light both of a science and a religion, but none the less a religion because of its scientific phase. The sum of religion, to his mind, was embraced under three heads: first, the existence of God; second, the immortality of the human soul; and third, the condition of that soul in the future. Upon the light shed by Spiritualism regarding these three heads, he Spiritualism regarding these three heads, he based his idea of calling it a religion. Its scientific phase was easily seen in its phenomena. He believed a true Spiritu dist must necessarily be a good moral man, in the broadest humanita-

M. V. Lincoln considered religion to be any thought or system of thought which tends to bring us into a better s'ate of feeling. He regarded Spiritualism as a religion, because it had made him a better man. While he acknowledged its scientific phase, he could not see how Spiritualism could be divided from the religious

Spiritualism could be divided from the religious sentiments of mankind, where it existed broadcast, and often without being recognized.

N. M. Wright thought all religious were based upon certain spiritual elements in mankind, and that the question should have read: "Does Spiritualism satisfy these repiritual instincts?"
He chained that it did sometime instincts?"
He chained that it did sometime religion.
Dr. H. B. Storer said religion had three elements at the last apalysis a massing of its effect

ments at the last avalysis, emisting of its cilect on the facilities, ideas and purposes of man; the facility is inquisive, the idea is impressed upon him, while the purpose has in view what the person will do toward me person on whom he supposes Linvell dependent. religious? Does it appeal to those feeling, stamp these ideas, and real to govern the purposes of hier than the edy the set upon

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Original Cosays.

Written for the Religio-Philosophical Journal. DR. FAHNESTOCK'S THEORY. By Mis. M. J. Wilcoxson.

I find much in the convoversy of Underhill and Fahnes'ock, which naturally provokes a reply, but as a long continuation of any additional controversy might prove irasome to your numerous readers, I have hitherto forhorne taking a part thereir.

I wish, however, to state here, that I have heen acquainted with Dr. Fahnestock, and become somewhat familiar with his experiments, and feel it a duty to state that every well developed medium must be struck with the fallacy of his position. And even common intelligence must, if unprejudiced and critical, show that the dector is defending his pet theory, at the expense of truth and equity. For with all due respect to the dector's love of what he believes to be true, he must permit me to say the facts still prove he is mistaken. As one upon whom he has practiced his theory for several days, while entertained by his family, I have never for a moment felt to endorse his claim. I know that he is a powerful psychologist, and projects his choice of will upon his subjects, with intense power—the same as Prof. Britten, Stearns, Underhill and other operators do. It is this transfer of magnetic force, projected upon the passive, receptive organism or brain of the subject, in which the strong voluntary powers of the operator hold that organism as by a spell, that he accomplishes his object, and assumes it is all from the choice and action of the subject. He thus teaches the subject how to cure himself—see things at a distance, etc. Will the doctor admit there's such a power as fascination, with the serpent or any of the feline tribe, by which a spell is thrown over the victim? Will be admit that the dog/can track his master through the various aventes of a great city, by following the path of his magnetic emanations? And if he asserts this to belong only to the realm of physical emanations, will be admit that approaching persons do sensibly affect individuals through walls and doors—so much so that the old adage has been founded thereon-"The

devil is always near when you are talking about

him?" Whatever the doctor may assume in

these and similar cases, one fact is insurmounta-

The experience of every medium, of the finest and most susceptible class, is this—that sensations of receiving and imparting are as pulpable to them, as a soft, gentle wind, or a current of heated air. And it is no mere imagination. They feel when they are drawn from, as sensi-bly as by the act of blood-letting. They are proportionally strengthened and depleted thereby, according to the force or power operating with them. When the doctor attempts to taboo the science of magnetism, as applied in the various mesmeric and psychological phenomena of the day, he places himself in open defiance of natural laws; for when he says that there is no such thing as magnetic transfer or impartation, let us ask him if magnetism is not an allpervading element? Let us ask him if it has not its polarities, as seen and proven beyond disputation? And let us ask him if this property, denominated "terrestial magnetism," can not be imparted to such bodies as have an affinity therefor? Does not the loadstone and perfect magnet dispense of its vital force and power to iron and steel? Will the doctor take the ground that all those terms made use of in science, under the names of "magnetic equator," magnetic meridian," "magnetic poles," "magnetic dip," "magnetic variation," etc., are without foundation? Does he pretend to say that the human organism is fashioned upon the natural order and harmony of the universe; that it contains both the primates and principles of organic formation—is governed by the same laws that rule the terrestial realm, and held by the same unbroken chain of attraction and repulsion, but that it is not magnetism—nor does man partake of any vital or essential portion thereof; but on the contrary it is all somnambulism—and this long word, which has spun itsell out into such a long controversy, and left the subject just where it began, has taken possession of the universe, and become the mystery of all mysteries? Will somnambulism account for any of the long established and unquestioned phenomens of what we contend belongs to the realm of magnetic influence—this being the only proper term therefor?

It has always seemed to us that the doctor had taken up "a man of straw" as his pet theory, and he will pardon our candor, for considering our past experience under his instruction, we

have kept still a long time. We do not deny that somnambulism belongs to the realm of magnetic phenomena, but it is zidiculous to even our feeble mind, to contend that man is the final creation and complete compendium of organic law, but that the term magnetism is a misnomer, when applied to him!

Does this power of attraction exist in all bod-

ies outside of man, subject to the law of polarities and variation, and the whole chain of positive influence, and not equally, or superiorly in man? Incredible!

Terre Haute, Ind., April 19th, 1871.

Written for the Religio-Philosophical Journal. ROSIORUCIAN MUSINGS.

By F. B. Bowd.

One damp, cold, wintry day, as plodding my lonely way among strangers, in the strange city of Philadelphia, I saw a strange sight, which was nothing more nor less, than a strange woman, in a strange position, among strangers, lonely and sad.

Fitful guets of wind moaned sadly around the angles of the streets of the angular city, and cast themselves furiously in eddying whirls upon passers-by, pelting with drops of rain and occasional flakes of snow the upturned faces, or chielding umbrellas spread for protection.

Around the corner, as if to hide away from the face of the wind and the world, sat an old woman. Before her, against the wall, was a board suspended; upon which was spread balls of pop-corn, a few jars which had once concained candy and nuts, a few small boxes, and a broken basket with a few worm-caten apples therein. A bonnet, altogether out of fashion. hid her face from me. She sat upon a little box, oronehing over a kettle of smcking charcoal-Isnetting. Now and then she would stop the coid metion of the long, have, fleshlers fingers er wern there over the code; and was the Operations convolution are unus all or which I imagine the neepinapanyan, fer ie der. Well-drawed a dieb sand the day an americal part the conversion than have been provided as the conversion of the co o nergi ce er to eum ders.

Ares the could look whichly at your and, ond I to read firesti a teep-trava clyfir cape !

apples. The fingers ceased their rapid, nervous motions, and methought a ray of hope lit up the darkened cavern of the old bonnet for a moment, as lights the darkness of the night the lightning's flish. But that moment was enough. A tear stood on the withered cheek. It were useless for me to go down into the tomb of a life almost gone, and drag to light the rotten past which she fain would forget and die, and so with a kind word and a little purchase I went my way among strangers, in the strange City of Brotherly Love. But the wan face has haunted me to this hour, and the bony fingers are clutching at my very heart-strings, compelling me to muse; so here goes.

Was this woman one of the MOTHERS of the land? Had she given to the country stalwart arms to produce wealth and uphold the government? Wherefore, then, should she be empelled to pave her way to the grave with tears and aching limbs, and fragments of a heart as warm and neble as your own mother's, kind reader? Why should she be compelled to sit down "around the corner," on the outside of sheltering walls which perhaps her own flesh and blood had toiled to rear, that some purse-proud aristociat might roll in comfort? "Why, no," says the world, "there is the poor house." Ah, indeed! that is a splace. I hadn't thought of that. She certainly has a right to be a pauper. "Oh no, she has no right to be a pauper, but we give her that privilege rather than have

her stuck under our perfumed notes with the stench of her decaying bones."

The poor have no rights save that of suffering; and society is under no o'ligations to the mothers of the land, save such as the wealthy may in their magnanimity dole out to them in

shape of public or private charities.

Charity! Who asks for charity? The trembling-handed old woman, sitting over the kettle of coals, would die rather than beg. But she feels, as any true heart must feel, that she has a right to the necessaries of life, and that society (which means government) owes her a decent living and place to die in, and a decent burial. What a rebuke and protest that old woman must be, sitting there at the corner, against the extravagance and pride rolling past her, or standing in solemn mockery all around, provided

such had any sense or humanity. Just scross the way stood the Church of the Redeemer, where were gorgeous carpets and richly cushioned pews; whose every brick contains a million echoes of the name of him who wept with the poor, and had not where to lay his head, and who for his earnest rebuke of the hollow worship of Mammon, was murdured by just such as these who passed by the old woman —who for a pretense make long prayers, and for the Church of God rob widow's houses, and in the hollow mockery of charity send such as

the at the corner to the poor house.
You want God in the Constitution, do you! Better have him in your hearts first. "Whoso seeth his brother's (or sister's) need and shutteth up the bowels of his compassion against him, how dwelleth the love of God in

I am glad the mothers of the land will soon be heard in the legislative halls of this republic God hasten the day! I then shall offer the following as an amendment next in order after the God recognition in the Constitution:

Whereas, (you know it would not be legal without a"whereas") men (and women, too) have a natural and inclienable right to life, liberty, and the pursuit of happiness, and by virtue of their existence have a natural and inalienable right to that which is necessary to perpetuate that existence;

Therefore, be it resolved, that it is the duty of all just governments to guarantee not only that life, but that which is actually necessary to support existence;

But won't we ladies have a fight for that clause, though? I tell you we must go into that tussle minus chignons and long dresses, for there will be tall talking as well as walking, and taller hair-pulling than was ever yet known at that menagerie called politely Washington.

Man without a woman in his heart is like a hollow tree, only fit for bats and owls to roost in, and for strange and unearthly sounds to issue from. I had rather have that old peanut woman tugging away at my heart than all the wealth of Philadelphia in my banks.

> Written for the Religio-Philosophical Journal. SOCRATIC.

By A. P. Bowman. IS MAN FINITE?

It you answer, yes, then I should like to know how the little finite got the idea of infinite in his mind. Can a finite mind conceive of infinitude in

any sense? Is not a finite mind bounded and kimited on every side and in every direction? How can a finite mind tell what an infinite

can do, or what he cannot do,-whether he is personal or not personal in being; whether he can move or not move in his boundless infinity? Is a mind safe in planking itself anywhere, in any position, so long as he is only finite, partial,

and imperfect? Had not all such who depend entirely on the infinity laying all around their finiteness for position and existence better acknowledge it in their soul worship as their God, in whom they

"live, move, and have their being?" If finite minds are limited in every direction. how has the conception of infinity ever entered the mind in regard to any thing? Would not a fountain as well rise above its head as for such finites to conceive or grasp infinity in any

Must not the finite conceiver or receiver of his infinite ideal be great as the thing conceived or received into his mind—if not greater?

Kow can a man or mind lift himself up above nature, or grasp, think, or conceive anything better or greater than his own powers and capacities will admit of in some form or other? If the infinite is not in the worshipers, talkers, writers, and fighters, who die fearlessly and bravely for their ideal infinity, we ask, where is

As every human mind reaches after infinity, is it finite? Reader, did you ever try to limit yourself in any direction without instinctively reaching ba-

youd your own limitations for infinity? You make space boundless, time endless, stars innumerable, and most desperately struggle for endless life yourself. Your mathematics will divide an atom into an infinite number of parts, or unite an infinite number of atoms into an endless sum. Your philosophy will fail to find the centre of the smallest peoble by reducing it to infinite smallness; neither can it find the circumference of the universe, on account of its

infinitude. Again I ask, is man finite? If mathematics and chilosophy reveal infinity in a pebble and an atom, how is it that man is

Is there onything finite belonging to an infinthe world, universe or God must be finite

that containt a finite man and other fluid things in it. It is exist be infinited in seminar, property, qualifics, afternier,—not new york, she per a conse. They east only reconfirstee addicas, and cold in finite seals.

spoil and botch the perfection and infinitude badly? May it not be that such a mixture is what alls the present system of divinity in church and state? Hence so many D. Ds. to

doctor and patch up divinity for the people. Does not infinity permeate and inherently bestow on everything connected with itself its own inherent attributes of infinity? Hence every atom of an infinite universe is pregnant with infinite results. The infinite in motion is life unendirg. The motion of one single atom in an infinite universe must result in moving the infinite. It vibrates endlessly and forevermore through the countless infinitude. Infinities in motion can never cease activity, for they infinitely act upon each other forevermore. Fnites must all play out, because they end in every direction. There is no eternal, endless life for finites, in any sense.

How can finites live forever? Would not that very power "to live forever" destroy the finite and prove them infinite?

Does not permutation teach us that endless life, motion, or change of position, depends on endless numbers, properties, or qualities? That two numbers can only make two changes of life; three can make six; four, twenty-four; and five one hundred and twenty. That no finite numbers can reach infinity. But infinity of numbers is a basis for infinite changes—andless life. And this very infinity of numbers in permutation imparts to every single number of the infinite family the powers and attributes of infinity.

Connected with infinity, every number can and must possess the power of infinite change, motion, life.

Again I ask: "Is man finite?" I subscribe myself one.

> Written for the Religio-Philosophical Journal. MENTAL, OR MIND SCIENOR. By Dr. E. B. Wheeleck.

Spiritualism in its whole, is a system of universal philosophy, penetrating the entire realm of both spirit and matter.

Divided into parts, it may be used to illuminate, and serve to give wisdom to the world unon any subject or theme of interest to human-

The human mind is constituted of different mental elements, which may be diversified in action by different causes, and under different circumstances. By some, physical causes are only seen for the time being, while by other organizations the more interior causes are made perceptible, and their significance analyzed.

Also, spirit illumination and inspiration may affect one mind, while physical causes or rudimental forms can only affect another. Hence, it is by natural causes that the diversity of gifts, and the diversity of mental manifestations, exist among mankind.

In order to make more plain the above statements, we will analyze in part, the mental clements inherent in the constitution of man. And for the sake of system, we will adopt the

following names as embracing in part the prime moving elements of man's mental constitution. with the uses and abuses of each, as might cocur when acting in true or false relation to each The first classification we may call the propen-

sities, with names, uses and abuses, as follows:
Vicationess.—Use, to preserve live. Abuse, too great a fear of death. Alimentineness.-Use, to prompt to take food. Abuse, drunkenness and gluttony.

-affection for the opposite sex. Parentiseness.—Use, protection to offspring. Abuse, too great a fondness for children.

Adhesiveness.-Use, attachment, friendshiplove. Abuse, too great a fondness for society. Combativeness.- Use, opurage, self defense, Abuse, contention, quarreling, war. Destructiveness.—Use, to destroy animals for

food. Abuse, anger, revenge. Secretiveness—Use, prudence to conceal.

Abuse, suspicton, deceit, lying. Acquisitiveness.—Use, to provide for present and future wants. Abuse, is avaries and theft.

Constructiveness.—Use, to construct, build and invent. Abuse, too great a desire to invent.

The second classification we may call the sentiments, with names as follows:

Belf-Esteem.-Use, proper self-respect. Abuse, pride, and too great love of power. Approbativeness.-Use, to gain the good will and esteem of others, proper ambition. Abuse, vanity, and too great a love of glory.

Cautiousness.—Use, circumspection, care—to keep from danger. Abuse, fear, melancholy, bashfulners, hesitation. Benevolence—Use, mercy, charity, and for-giveners. Abuse, relieving the lary, idle, and

Veneration.—To revere, respect, and reverance laws, parents, the Creator and His laws.

and what is great and good. Abuse, servility and the worship of what is evil. Firmness.—Use, perseverance, fortitude, and steadiness of purpose. Abuse, stubbornness, willfulness, and desperation.

Conscientiousness.—Use, perfect justice to all. Abuse, too great a sensitiveness. Hope - Use, to lead one to endeavor to obtain what the other faculties properly desire. Abuse, castle building, to great expectation.

Marvelousness - Use, faith-confidence and proper belief. Abuse, credulity, fanaticism. Ideality.-Use, desire of perfection-poetry. Abuse, fastidiousness—too great a disposition to raise the mind above reality. Wit - Use, cheerfulness, mirth, humor, and

merited ridicule. Abuse, sarcasm, satire, too great a love of what is comic. Imitation.-Use, natural language-to imitate in nature and the arts. Abuse, mimicry, forgery,

and counterfeiting.

The third classification may be called the perceptive faculties, with names as follows:

Individuality—The observing faculty. Mem-

ory of things,

Form-Memory ct persons-drawing. Size-Judge of size, distance and perpendicu-Weight-Judgment of weight and gravity. Coloring-Painting, flowers, beauties of na-

Locality-Love of travel-memory of places. Number-Love of figures, memory of num-

Order-Love of arrangement. Eventuality-Love of history, memory of historical events.

Time-Chronology, time in music.

Tune-Tones in music, memory of sound. Language-Memory of words. The fourth and highest are the reflective faculties, as follows:

Comparison-Judement, logical reason, and Causuality.—Gives the power to reason abstractly—his love of metaphysics, and to frace ef-

fecial otheir cases. Inference. -The power to draw conclusions from vertise. Agreeathness - Pleasaniness, politoness, suav-

iv.

Note if the above mentiles are a pri and proceed of man's mental composition, not be of of to test my thought, I esked her the price of her lim? Would not a few red at one and publics of man's mental composition, but the test my thought, I esked her the price of her lim? Would not a few red at one and publics of mental of mental in that each of the constituent parts of mental immertal ele-

ment, should receive a just and proper exercise and culture in their growth and development, while connected with the rulimental body. It is the harmonious action of each of these that makes a happy and true man or woman.

To make combativeness, for instance, our darling pet, to the neglect of benevolence, and adhesiveness would serve to throw the mental machine out of balance, and thereby cause inharmony in ourselves, and misery in others; or to make acquisitiveness our special favorite, to the neglect of conscientiousness, would produce the same results.

The same sin or evil follows, if we should constantly attend the so-called religious revivals of Christendom, and thereby stimulate or cultivate the organs of marvelousness and veneration, to the neglect of causuality and comparison, which latter leads to sound judgment and reason.

This would do violence to our mental constitution by throwing out of balance the harmonious working of other faculties,—thereby causing the mind to be self-conceited, superstitious, and bigoted, and serves to light up the fires of combativeness and destructiveness, which leads to persecution, slander, and ridicule of all opposers, and, if need be, make laws to whip, burn, and put to death as heritics, all who should chance to think, feel, or act different from their own blinded zeal.

For proof, read the history of any, and of all religions; or witness the intolerant, the slanderous, and persecuting spirit of the self-styled church-man of the present hour.

It is modern Spiritualism alone, as a scientific religion, that knows how to correct these errors and lead the misdirected mind into harmony, by giving equal and due exercise to each human faculty, and also by comprehending and wisely obeying the physiological law of embryotic development, as properly applied to the incoming generations of noble men and noble women.

Almost the entire inharmony of mankind today, is the legitimate result of the false impressions made upon a few of the human faculties by the so-called Christian church, to the neglect of all the rest. Human reason and judgmentthe only true guide to the feelings—the Christian church, both Catholic and Protestant ever have, and still do ignore.

Not till reason and religion can harmonize and work together, as in the spiritual philosophy of the nineteenth century, can man and woman be true to themselves—to the world, to the angel spheres, or to God.

The sin of popular theology now lies at her own door. The church may agonize in prayer, or converse herself with pious hate, and deal damnation round the globe; her days are numbered; her power to lift the beheading ax is gone; her cry of "Infidel" no longer frightens the world moves.

Mind, ere long will triumph over matter, and all worlds will meet, and learn of each other-

SPIRITUALISM AT HARLEM. Letter from Miss I. E. Armstroug

I like your paper the best of any religious paper I have ever read. I am delighted with its course in publishing the various reliable spiritual manifestations which are destined ere long to settle affirmatively the great question of the coul's immortality,

Now permit me to say a few words about Mr. Samuel Smith, of Rockford, who is an excellent trance speaker, and is esteemed by the Spiritualists as a very worthy man. The Pharisees esteen no Spiritualist worthy. Mr. Smith can converse with persons who are no way psychologized, in languages which, when he is not entranced, he does not at all understand. He was at my father's house on the evening of the 18th of September last. I was present at the time. He was entranced, and in a very animated manner began to speak in Latin, telling us that the Italian army were surrounding Rome. My father asked him if he could converse with him in English. He answered that he could not. My father then asked in Latin if Rome was about to be invested. He replied in the same language, "It is surrounded now, and the Pope is shut in." He manifested the utmost enthusiasm and was greatly elated by the transactions taking place at Rome. The spirit controlling said he was not a Catholic, and that he had been dead four years. He said a great many other things, for my father conversed with him nearly a quarter of an hour.

Now, we are certain that Mr. Smith does not understand the Latin language—as certain as we can be of any thing of that nature. After he had come out of the trance, he could not even tell me the meaning of the word contum.

That Mr. Smith spoke Latin is not the only wonder in this matter, for at the very hour that he was relating these exciting transactions, the Italian army was completing its vineulum, as he called it, around the Papal city. As has been stated, the message by Mr. Smith was on the 18th of September, which I was surprised to find confirmed by the daily papers of the 20th, two days afterward.

Mr. Smith also sees and describes spirits. telling their names, and in nearly every case they were recognized. He delivered a discourse at our school-house, six miles northeast of Rockford, last Sunday evening. The house was well filled, notwithstanding the efforts of some pious infidels to keep the people away. The discourse was on "The Beauties of the Spirit Spheres," and was itself transcendently beautiful. One pious individual present expressed his belief that it was the devil. An old gentleman who generally attends Methodist meetings, and who is somewhat noted for his wise and truthful remarks, said, " If the devil can preach like that, let him preach,—he won't do a bit of hurt;" and then added, "I like what the man says. I'm tired of the old fogy preaching; I have heard it for fifty years, and am tired of it."

Spiritualism has its foundation in nature, and will prevail, if not put down by force, by superstitious and wicked men. I think its ebb tide about here and at Rockford has now ceased and is returning to its flood. Harlem, Ill.,

Letter from R. Arnold.

BROTHER JONES:-Do not get it into your

wise head that I have forgotten you. Nothing of the sort, for I would not be without the dear old Journal for a small gold mine—no, sir. You will find inclosed, \$3.25, renewal of years' subscription from the 1st instant. I wish I could only make it a hundred subscribers, inatead of only one; and yet they are after my papers almost before I read them myself.

Toronto, Canada, April 27, 1871.

VINELAND, N. J.—Mrs. Peter Van Voorhls writes.—My husband and myself have taken the Journal and dear old Banner since the first copies were printed, and as I often look back to the time when we had no such precious weekly visitors, I wonder how we ever got along without them, and enjoyed life, but I do know we are very much hap-

WATERFORD, MICH.-F. J. Boring writes .-- I have leadly charged my place of residence, and I wish you to change my address. Am well pleased with your paper, think it is the cheanced and beat paper that I over subjectived for. Your "Search after God" is a good thing, and will be the means of opening the eyes of them and that are now mentody offind, as I once was.

Voices from the Leople.

SPANISH RANCH, CAL.—D. Huntley writes.— In taking a retrospect of a "Search after God," in which I find the sublime God man idea culminating in the grand realm of thought, the "Search" will result in the satisfaction that you made the sil int, not thinking for a moment that you would find him only in the beauties of life and creation; and in our creations, I think, we know but little. I see you are to issue a book, entitled "The Hollow Globe." It is the first work of the kind that I ever caw likely to bring the world's thoughtful people to a deeper thought concerning this heretofore believed spherical body. It has been my opinion for years, and I have expressed the same to several of my friends now living and around in this country, that I had certain reasons to believe that the globe was hollow, and I think it will be entered similarly as sailing into the mouth of a couch, and the elec-tric current has to be learned to make it a success.

OSWEGO, KANSAS .-- A. Pickerby writes .--Permit me once more to greet you as a co-laborer in the field of human progress. And as an appreciative effort in behalf of the great and glorious cause of Spiritualism, allow me to present twenty names as trial subscribers for the JOURNAL, the true, fair, and fearless exponent of the Harmonial true, fair, and fearless exponent of the Harmonial Philosophy. I can not m justice discriminate between the efforts of your contributors. They are all good, but as much has been said in regard to the "Search after God," I wish to say that he is indeed a pioneer worthy of the name, who would dare to take up his line of march through the grand laboratories of the past, filled with the musty records of antiquity, whose idea, though true to the experience and wisdom of ages past, give indeed but a vague and uncertain idea in relation to the great creating cause. More especially is he to he great creating cause. More especially is he to be admired and honored, who sets his course right onward, regardless of the cries of anathematizing priests and potentates, who stand ever ready with their gods of superstitious idolatry at every step upon the grand journey, and with threats of power and vengeance equal alone to God, demand service obedience to their infernal mandates; with the much abused preface, "Thus saith the Lord," have the designing priesthood of the past and present endeavored to give credence and respectability to a very poor selection of ideas. The Bible, religion, history, God,—all things which we behold and re-alize, are but the identification of ideas. The power to ask a question, it is said, pre-supposes the ability to answer it; which, if true, to my mind places this "Search after God" in the attitude of a problem only capable of solution by the combined effort lem only capable of solution by the combined effort of all spiritual intelligences within the range of this planetary structure to which we are attached, and from which we were developed. This much, therefore, are we capable, in the aggregate, of understanding. This much will we know, in time, but myriads of ages in the future, as in the past, will elapse before this grand problem will have been solved. Search on, dear brother, in the form and out of the form. Let the great and growing army of progress march steadily onward, keeping army of progress march steadily onward, keeping true time with the pulse notes of human experience,—and the grand swelling anthems of the spirit spheres,—each and every one coming nearer and nearer to God, as he or she harmonizes with the truth and Nature's harmony.

NORTH FAIRFIELD, OHIO -- Benjamin Hill writes .- Your most excellent Journal still greets me with its weekly visits, filled with its usual variety of most interesting matter. The "Search after God," although startling in its character, contains many valuable ideas that 1 can appreciate, and I trust at its conclusion to be made wiser by it. When you first proposed to send me the paper free my feelings rose up against it. for I thought it would be unjust; but on refeation I concluded it would be unjust; but on reflection, I concluded it would be wrong to refuse it under the circum-stances. Perhaps it might be as well to say that I am the only out spoken Spiritualist within a number of miles of here, and am subject to incessant attacks from persistent opposers in and out of the churches. But, sir, I am a radical Spiritualist, soul and body, and with the help of the dear angels, I will speak in its defense on all proper occasions, until it is committed to abler hands.

Christ, hath opened up a new and living way to heaven, so our friends can bless us with their presence here, then proclaim it. I am not a proclaimed Spiritualist, but a member of forty years' standing in the M. E. Church, and am investigating Spiritualism, and am satisfied it has a soul of truth worthy of deep thought, honest recearch, and much earnest prayer. But the "Search after God" is most inconsistent with reason, and a stab to rational philosophy.

Remarks: -Some of the communications that we have received in reference to our "Search," amuse us very much, particularly those that are written under the impulse of the moment. Here is one brother who is a member of the Methodist church been there for forty years! who has read a few of our articles, and straightway comes to the conclusion that they are sacrilegious. He exhibits but little wisdom in so hastily denouncing a position that he has not seen fully elaborated. The brother who writes this, believes that God made this earth out of nothing, -brought forth the whole universe in six days. We really have no patience to discuss this question with every Methodist who happens to take up the JOURNAL, and who has not the patience to investigate, and see our true position. He, perhaps, does not know that this question is being discussed in the spirit world, to day, as extensively as on earth. The chains of bondage that bind the brother down, may be seen in the declaration of "God through Christ," etc. Now, Spiritualists only consider Christ a man, a position which would almost appall him. Letters are received here very frequently from good orthodox Christians, telling how the Journan should be conducted, and what character of articles we should publish.

PALATINE, ILL.-J. P. Baldwin writes.-Inclosed you will find fifty cents, for a new trial subscriber for the RHLIGIO-PHILOSOPHICAL JOURNAL. Please send this week's Journal, number five; too. want he should have the contents on the first page of this paper,—it is worth the fifty cents, let alone the rest of the paper, which is equally as good, if not better, and especially the "Search after God," I have never seen him yet, but have learned more about him than I ever knew before, since the "Search" has begun.

YUBA CITY, CAL.-I have read but three of the communications, the last of which was in the issue of April 8th, and am sorry to notice that after so long a search, Spirit has falled to find God. I have wondered much how any one who sought, could fail to find one who is everywhere present. O. how I pity that spirit who is so far from God. so benighted; or, in other words, so blind that he can not see or find him who displays himself wherever the eye may rest, or our thoughts wander.

Remarks: -The writer of the above, -a ladydon't give her name—has seen three numbers of the Journal, and she is exceedingly annoyed at our persistency, and bewildered at the determination manifested in our "Search." She thinks that at some future time, she will subscribe for the JOURNAL. We hope she will—then she can have free license to criticise, to find fault with our want of eight in not being able to see God. She says God is in everything. So we thought once, but changed our mind, as a dear school mate was bliten by a rabid dog, and after suffering unfold pains, died in the greatest agony-we fall now to see God in those teeth that sent to her vitals the poleon. We desire the orthodox who read the Journal once or twice, to send in their views of the same, and give such advice as they may deem proper. After reading their scintillations, we will send the letters to the mill to be made into paper for the Journal, thereby giving a proptical turn to their good intentions, and serving humanity in a way templated.

LITERARY.

The Science of Evil; or Pirst Principles of Human Action, together with Three Lectures by Joel Moody. Published by Crane & Byron, Topeka, Kansas. Heligio-Philosophical Publishing House, Chicago.

The above is the title of a book that must, sooner or later, rank its author among the first class of literary and metaphysical writers of the country. It is a work of great research, deep thought, and sound reasoning, and showing a mind conversant with history, philosophy, and the soioness

Had this book been heralded to the public from an old, it seem publishing house, with the name of wine well-known author, even with half its meries, or had it been published anonymously, it would have met with an immense sale, and given great satisfiction to the readers, exerpt where it conflicted with religious

rejudices
In his introduction the author very truly says:
"Evil has long bewildered the thinking world. Why evil is, has long been a complex question. Since the dawn of history a theological notion has embraced a scientific fact." To dispel this notion and lay bare the fact, and thus answer the question is a radical object of the author in the book, and he has certainly succeeded beyond any other author of this cer-

In his first chapter, he freats of the eternity of evil and the existence of facts universally accounted evil, the generalization of which he calls the "Science of Evil." Since these facts precede man, both individually and collectively, they cannot depend on any moral or religious code of man. He also shows that all systems of morals have their parentage in evil, which is certainly a novel course of reasoning, since all theological systems give their origin to the gods. The pre-existence of evil foretells the moral codes, as all science foretells events, which is its legitimate work.

His second chapter treats of the impossibility of human perfection; hence, the law of progression, with the forcing power of evil ever pushing us upward and onward, as much a necessity as an engine to a force-pump; conditions govern character, and variations are eternal as well as infinite in variety with the idols or ideals forever before us; as Jesus is the ideal man most largely worshiped by woman, while man has no ideal woman, and seeks his God elsewhere. Thus we progress, with evil forcing us up, and ideality drawing us, with what there is of free agency within us to resist or accelerate the progress.

The illustrations of the author are extremely ingenious, and his fables, like the parables in the New Testament, greatly strengthen the premises. If well put in, they are generally like braces in the frame-work of a building.

Chapter th'rd treats of diversity in unity, and the "social evil," with some entirely new theories on this subject. On page 57 he says:

"The seeds of prostitution are sown in the animal world, far below man, creating an insatiable demand in the male, which no refinement of life, or moral codes can remedy. The fire is shot up from the hell of the lower world into the veins of man, and the re has yet been nothing distilled in the laboratory of morals that can

He cites the love, admiration, and almost wor-ship of the females of all living species for the males, making no exception for intelligent beings, and bringing in many new ideas not presented by Darwin or Huxley, as well as presenting many of theirs:

On page 61 we read: "It is eafe to affirm the difference between man and the monkey is only one of growth, not one of nature's plans, which would make us radically different."

Among the items, in summing up the first three chapters we note the following: "It (evil) precedes all finite intelligence. Mora'ry cannot be defined. Man must be forever imperfect. No perfect law can be given: if given, it could not be obeyed. Punishment is an inexcrable law of nature;" with many others which are deduced from the principles in these three chapters.

Cappter fourth treats of Matter and Force, or the dual nature of the universe, and the subject is most ably handled, with Darwin's and Huxley's theories woven into the web that apreadaout beyond them.

Chap'er fifth treats of "the origin of morals and science," following these branches of mental culture, to their roots in animal, vegetable, and mineral kingdoms.

On page 113 he says: "The religious senti-ment in i'self, is blind; it is an irresistible feeling, an impulse which may drive mankind into a lust after God." Page 114: "We assert that the feeling of fear

is the primary cause of worship.' The whole argument in this chapter is most admirable and In chapter sixth, the author goes on to show

how theology evolves science, tracing its bigotry along its slow march under the kicks and cuffs of the church, that ever abused as it strengthened it. On page 157 we note a quotation we never

saw before, where he says Henry VI., of England, declared "that the clergy should engage in the search after the 'philosopher's stone,' for since they could change bread and wine into the body and blood of Christ, they must also, by the help of God, succeed in transmuting the baser metals into gold." But it seems they have not yet encceded.

"Who is it that scourges science? Theology!
—nobody else;" and the kicks and cuffs ad-

Page 168: "Evil is the lever which moves the intellectual and moral world. It begets knowledge by driving the animal away from ignorance.

Chapter seventh treats of "special evils."murders, robberies, etc.,—and weaves these into the system of teaching so necessary for our progress,—somewhat on the New Testament plan,—in which it is said, "War unto him through whom the evil comes, etc." Let no one suppose the author justifies the guil'y more than Christians do Judas, through whom their salvation came, but he thinks we could not dispense with them more than cur Christian brethren could with Judas and the swearing

Page 184: "Moral evil, then, means wisdom. It continually cries, 'Get knowledge! and let the actor beware!'"

Page 189: "The evil called 'theft' is one of God's ministers; it is prophet, priest, and lawgiver."

These sentences are only quoted as some of the texts or conclusions to show the subject, and induce the reader to get the book, and get a rich

treat of mental and intellectual food. Page 201: " Without reason, love is lust. This also, like the religious faculty, has its sacred groves and caves, and mountains. It has its gods and goddesses, before whom mankind bow down and worship. Its idols have been made and broken in every land and every city of the

Page 203: "The scientific Cupid must have

Chapter eighth, of twenty pages, is devoted to the "social evil," about which so much has of late been written, and which is most theroughly handed and scientifically treated in this

Page 218: "It is not the slave who must be killed to abolish slavery, nor the prostitute who must be harassel to destroy prostitution. The

world is full of lessons already taught on this subject. Many times has both church and state been sunk in the great black sea of prostitu-

tion, blotting them out forever."

This chapter is the most complete digest of this chapter is the most complete discussions this subject we have yet seen in print, and suggests the true remedy for the evil, which no church and no legislation has yet reached with a cure, and scarcely with a palliative. From page 230 to 312 are three of the mest

able and best written lectures we have read in The first lecture is on Salvation and Damna-

tion before kirth, and, of course, conforms to the preceding principles of the work, but carries out the subject most thoroughly and ex-

Page 236: "As the thief thinketh, so is be. As the preligate thinketh, so is he. As the idiot thinketh, so is he. Yet who made the fool and the villain?"

He says if you roast the acorn before planting it, God Almighty could not make an oak tree from it. So God could not perfect the vegetable kingdom without the tkill of man as a tool to work with. Page 263: "Will the blood of Christ wash out the body's pollution, and prevent the transmission of disease?" "People can only be sayed at the inner courts of purity, before they are born, designed in wisdom and begotten in

The second lecture, on "Sunday,—its History, Uses and Abases," is worth the price of the book, and shou'd be read by everybody, and especially every Christian and Bible reader in the

The erroneous popular opinion about Easter Sunday, as well as many other errors is cor-rected. This lecture deserves to be delivered, as well as read, in all the churches and halls of the nation. Labor is one of the curses of Gcd according to the Bible, and is forbidden on the holy day, and permitted on the other six. If it is a curse, it is not strange so many try to shun it at all times. Even the Fourth of July must not be celebrated on the holier Sunday, which, from heather worthirars, had its name from from heathen worshipers, had its name from the sun. Jesus set its authority aside, but the Church restored it, from Jewish customs, but

chang ng the day.

The third, and last, lecture is on "Prayer—True and false Methods Compared." In this lecture, prayer for Christ's sake is shown up, as well as the ridiculous systems which Jesus so forcibly condemned, but which the churches forcibly condemned, but which the churches have adopted—prayer to the Father on behalf of the Son, when Father and Son are one. True and false systems are most forcibly illustrated in this lecture, and a large amount of argument used to show the true or natural relation of man to his Creator, and the natural prayer of the soul in contrast with the weekly harangues of the popular preachers. Read the book, and you will be paid.

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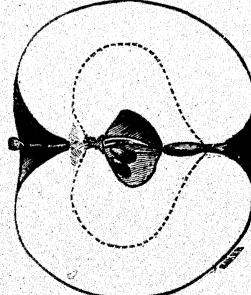
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inst we may keep their place of residence correctly registered.

As It is a lamental lo fact that come mediums so far forget their solf respect as to speak evil of other mediums, not unrequently even of these who no far their same to it. The names of such persons will be respect from this Register so so n as we have ovidence onelusive of their indulging in such unkindings it should be borse in mind the such as the correct the mediums carry conditions via the control the which aid or destroy the applied to control the medium visited; he esit he are one inclinatives safefaction to certain possons, another better to others—all having their rienes, and justly so, foo, and all equally hourse and useful in their place.

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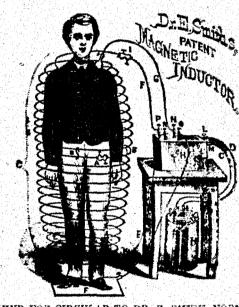
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Chap. III.—Of the conditions necessary for the production of the sommambulic state, with instructions how to enter it, etc.: I.—Of the instruction or "operator." II.—Of the patient. III.—Instructions. IV.—Of the sensations experienced by those who enter this state. V.—Of their awalking.

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A SEARCH AFTER GOD.

NUMBER XXXVIII.

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 Accurations of Lucretus, who, all at once, Seems to See Imperfection in the Management of the Earth-Changes taking place on its Surface.

Spirit-The human mind, the correious principle of man's organism, filled with lofty aspirations, in scanning the operations of those things with which it is surrounded, asks the question, Is it possible that this vast, complicated machinery is moved in compliance with certain forces inherent in it, cternal like matter, or is there | ter. Fire will liberate it. That force, before comething outside thereof, that superintends or directs the same? In the Spirit World there are many things, the operations of which I can not fully understand, and do not expect to until I arrive at a certain round in progression's ladder. It' is uscless for me to attempt to understand all the complex operations of the laws connected with matter and spirit, until I am brought in company with those that control them. The chemist can perform many wonderful experiments through the instrumentality of his knowledge, but it will be millions of years before he can so combine the forces of matter that they will produce a comet or planet. He can, standing in New York, as quick as a flash, raise an iron hammer in England, weighing two ounces, and as that little hammer strikes, the operator there can read his thoughts, can learn his most secret wishes. This is a strange power that the children of earth possess, to move an object, a little hammer, though a million miles distant, and through the instrumentality thereof, to communicate thoughts. Years ago, had any one of earth's children made the statement that a man standing in New York could move a piece of iron in England, and through the instrumentality thereof hold a conversation with his brother there, he would have been regarded as a fanatic, and a fit subject for the insane asylum. Now, let me tell you, that there are individualized intelligences that, standing in the center of a world system, can cause each planet to vibrate the same as that piece of iron attached to the magnetic battery in England is made to oscillate by the operator in New York City. The systems of worlds are beautifully interlinked, and are controlled by forces over which individualized intelligences have complete control. This is a wise arrangement, and in regard to which I shall at some future time speak more definitely. Now, knowledge is power. Knowledge enables you, standing in one place, to move a piece of iron far distant. Knowledge enables individualized intelligences to perform operations you ascribe to a God.

Lucretus-True, a man standing in New York can move a piece of iron in England, but does that infer he can improve the regions of space?-

Spirit-I was merely alluding to power possessed by the children of earth. In the magnetic telegraph, we have certain forces obedient to the wishes of man when aroused. Without the aid of zinc, copper, and a chemical solution, you could not well arouse the activities of matter, in the manner described, but unite the three, and the result is, a force is liberated in New York, that moves an object in England. In the Spirit World, among the higher order of intelligences, we find some devoted exclusively to experimenting with the forces of matter. The children of earth can liberate a force that will instantly mayon solid body millions of miles distant; but that is furt the first step in ex- i dues a vielent tornado or furious storm.

the Spirit World can control the forces that will evolve from matter a comet, or cause the sun to throw off matter sufficient to make a planet as large as Jupiter. In each system of worlds, there is a central pivot, or base of operations. From that are established grand currems of force, that the supervising intelligences there can control as easily as the operator can the currents of electricity that traverse the Atlantic Cable. There is in the Spirit World, the most complete system of action on the part of those engaged in superintending the

Lucretus-He who inaugurates this system of worlds, truly must be a God.

Spirit-Not by any means. Even the chil. dren of earth understand many of the beautiful laws connected with world making. There is a beautiful mathematical law observed in the location of each planet, which has been fully explained before. All worlds in the regions of space are arranged in accordance with mathematical rules. The size, weight, and the position of each planet, is determined before made. There are engineers in the Spirit World, as well

Lucreius-Engineers? please explain!

Spirit-In the vast, unexplored regions of space, these engineers may be found, arranging for improvements that will follow. They arouse certain activities therein, and are then followed in turn by other circles of spirits, each of which have their appropriate work. In the fields of space, in the unexplored regions thereof, it is night, as it were.

Lucretus-You seem to connect individualized intelligences with all the operations of na-

Spirit-Which is the most reasonable, to connect those who are individualized like ourselves, with the vast improvements going on in the regions of space, or one Infinite Being, diffused throughout the whole universe, and whom humanity have failed to recognize? We know that individualized intelligences are connected with certain improvements on the surface of the earth, and why not in the regions of space? We do not see God connected with any enterprises on the surface of the earth. If not there, why in the regions of space?

Lucretus-Did not the hallstone unfold itself through the action of Nature's laws? Did not the elements there that could not see, hear, feel or think, form a perfect sphere that bear evidence of a design? And, if the elements can unite and form a hailstone, bearing evidence of a design, why not the earth?-(See Numbers 20 and 21)

Spirit-True. The elements could not act without being organized. The engine, when certain conditions are obeyed, moves the ponderous wheels. Conditions are always required in the action of all the elements. You can not liberate force from ice unless heat be applied thereto. Force is not matter, yet it is incorposense in which the world uses the term. The force that moves the train of cars is in the wathe fire is applied, is inactive or in a negative condition. Matter acts in accordance with certain well-defined conditions. Unless they are complied with, no result follows.

Lucretus-Man, then, has creation in his own hands. There is no one to dispute with him the leadership. No one for him to pay homage to. He gazes at the heavens, at the twinkling stars there, at the vast fields of space, and exultingly exclaims, Man did all this! No one to pay hom-

Spirit-You seem to lament when thinking of the grandeur of man's destiny. You recognize a God. In your heart, you feel that all this is beyond the power of man. If he, residing on this earth, can, in a few brief years of existence, with a battery no larger than a lady 's thimble, and a drop of water no larger than a tear, move in England, a piece of iron weighing two ounces, and through the motion thereof, communicate his thoughts, may he not after quintillions of years of experience, command a force that shall move a planet? Remember, too, that this is merely a rudimentary existence; still man makes rapid strides here. Standing in New York with a little battery, without a particle of exertion on his part, he can move an object in Europe,-may he not with millions of years of experience, control a power that shall move the earth? This earth does move, turns on its axis once in twenty-four hours. Certain forces cause it to move. Those forces are under the control of some one, or are not. On earth, you see no force exeried in the movement of anything that is not under the control of intelligences. In the movements of the earth, force is exerted, and is just as much under the control of intelligences, as the force which moves the engine. To say that the force that moves the earth is not controlled, but controls itself, and wisely subserves certain ends, would only make a God out of it. Nature's laws, nature's forces, are what the Materialists worship. Matter, they claim, has certain inherent laws, and from the natural tendency thereof, planets, comets, stars, animals and men, etc., were brought into existence. Now, an inherent tendency is the great weapon which the Materialists use. They recognize the operation of matter, and exultingly exclaim, No Infinite Intelligence connected therewith !- No finite intelligence has any thing to do with it! If their theory be true, the universe, in all its completeness, was brought forth by laws that can not think, hear, see, feel or conceive. But experience teaches me that such is not the case, I know that such is not the case. There is a circle of spirits who have exclusive control over the earth, and who are gradually charging its physical condition, its polar inclination. Years ago, the north pole was not where it is now, and various other charges are transpiring through. their action. They can control the atmosphere. as easily at the ougineer our his engine: can in-

perimenting with Nature. The chemists of | Lucatus-Why not do their work better

then? Why cause such tornsdoes, water-spouts, furious storms, and showers of hali? I have seen whole sections devastated by a tornado, and fertile fields destroyed by an inundation. I have seen hundreds struck by lightning. There was the eruption of Vesuvius, when Pliny, the naturalist, was killed, and which devastated the finest portions of Italy, laying in lava and ashes Hercular æum and Pompeli. The earth is not perfectly adapted to the wants of mar. It is too hot in summer and too cold in winter I have seen whole sections parched. dried up, completely blasted by hot winds and the want of a refreshing shower. If those comprising your spirit circle control this matter they do it very poorly. Then look at the surface of the earth; millions of acres of land sterile and barren! Lock around the North and South Poles,—at the arid deserts of America and Arabia, -and see how much useless material there. If spirits made this earth,-if through their instrumentality it was brought forth;they would have used less material,-and have had it better adapted to the wants of man. I tell you your spirit circle didn't exhibit much wisdom in the construction of this earth. Look at the famines that frequently occur,—at wars. epidemics, and inundations,-all destructive to happiness and life. You say that spirits superintend the action of the elements, and you ascribe to them almost unlimited power. Better not have brought forth this world at all, better have left it a dreary waste, than to have connected therewith the evils that exist. I ascribe to those spirits incompetency,-want of skill,—and I believe them destitute of the true appreciation of man's destiny. Away with such management! What misery on all sides! Heartrending cries are constantly heard! Licentiousness lifts its hydra head, and a pandemonium exists in the heart of all large cities.

Spirit-We are amused at your position. As long as you believed an infinite God made all things,-entertained that notion,-there was the most perfect adaptation in all things, but now as you are convinced, or partially so, that spirits did the work, you all at once commence criticising their action, and condemning their work. If a God did it, all right; if individualized intelligences did it, all wrong. Well, criticise them. It was sacrilegious to criticise a God for what he may have done, but perfectly legitimate to criticize the action of a spirit cir-

Lucretus-It really seems to me that I could have made a better earth than the one I came from. There is a vast amount of waste material there.

_Spirit-The ear.h is not fully completed yet. Certain portions thereof are fully adapted for the abode of man, while other portions are only partially so. Great changes are being made on it. The vest bodies of water on its surface are being gradually withdrawn, and a change in the climates being made. The regions now covered with ice will be made to blossom under the care of the husbandman, and the arid deserts will be made to produce the golden grain.

Lucretus-If spirits-individualized intelligences-do these things, why are they not more expeditious in their work, and why do they work so slow?

Spirit-License to criticize is freely given you now. You dare not criticize or question the action of your God. Now you seem to see imperfections on all sides, and ascribe incompetency to those who have this matter in charge. Let me tell you, they understand their business. and there is a beautiful adaptation in all their

(To be continued.)

Prof. H. E. Whipple.

"Charity always covereth up a multitude of sins." "Forgive as thou wouldst be forgiven." The dissemination of slanderous articles, those that unveils ome heinous offense,-are cagerly read to-day. An account of a murder, suicide, domestic difficulties, family jars, or larceny, will be read with great interest, while the narration of any event that embraces the better side of human nature, will scarcely be glanced at. This should not be the case. In the narration of events connected with the violation of law by prominent divines and those who are considered orthodox, a beautiful contrast is exhibited in favor of the adherents of the Spiritual Philosophy. At Hillsdale, Michigan, is a college, devoted to the moral and intellectual elevation of students of both sex, and occupying the chair of Literature and Belles Lettres, was Professor H. E. Whipple, the light and dark shades of whose character, are now fully realized by those who have been enjoying his fascinating and interesting society under the cloak of-"Where ignorance (of what he was doing) is bliss, 'twere folly to be wise." While his amorous proceedings were covered up by a hypocritical cloak, silvered over with smiles, and smothered with kind, gentle words, the Deacon, whose wife he seduced, was truly happy,-even while the Rev. H. E. W. was turning his family into a Pandemonium. Finally, suspicion rested upon him, and a young lady, with a lynx-eyed devotion to the right, constituted herself a detective, and secured a home at the house of the Deacon. This lady was truly devoted to morality, virtue, and religion, and her prayers were beautifully and elequently expressed, and she hoped to be able, "through Christ," to detect some awful crime. She watched the unnoticed corners, peered into dark passages, scented the footsteps of the Professor, and finally "through a key-hole," her perseverance was rewarded, and this self-sacrificing lady, became the heroide of the town. Her discovery so affield her nerves, that she would have died had the bota compelled to keep it a secret, but fortus dely she was allowed to communicate her imported to some of her sympathizing friends, and seen the fown of Hilledale wan in a wonderin! commission, which so affected the transexercor that he enmediately tendered his resig-

nation, and finally made the following confes-

DEAR FRIENDS: I can carry this load no longer. With deepest shame, and anguish unsupportable, I confess myself guilty. I felt justi-fied in pleading not guilty, until I could con-template the awful circumstances in which I was placed. I fondly hoped that a public revelation would be prevented, as I was assured it could be. I hoped that I might quietly change my relations, and by repentance and the practice of virtue, retain the respect of society, But the matter is rapidly breaking out, and persistent denial or confession is the only alternative.

The temptation to boldly deny is well nigh irresistible. How can I sink into the gulf of infamy which this revelation orens before me? How can I see the bitter anguish of my poor wife and children? of my dear aged mother and the whole family circle? How can I witness the indignant sorrow of confiding friends? How can I see all my opportunities for doing good depart forever? How can I see my hitherto honorable career come to so disgraceful an

In the insane hope that I might escape these terrible consequences, I have gone on performing cflicial duty to keep myself up. Some of these public acts how gladly would I recall? How can my friends pardon this abuse of their confidence? I know not how far persistent denial might be successful. I know that my generous friends would rally around me and take my word against strong proof of my guilt. But I can not consent to go on compromising them thus, and drawing them to the unconscious support of falsehood and crime.

Persistent denial must cut me off from God and heaven. The only right, safe, and honorable path for me to take in these dreadful circumstances, is to confess and forsake my sin. Is there mercy for me? I can scarcely hope for it from my fellow men, although, if they could see how I suffer, their indignation would be min-gled with pity. May I not hope for compas-sion and kindness for my ruined family? They are not to blame for the wrong of the one who was bound by every obligation to be their protector. Oh! that I could undo the wrong which I have so wickedly done! Can the blood of Christ take away my sin? Will God's children pray for me?

Who can but admire the spirit manifested in his confession. Notwithstanding this misstep, he has many noble qualities, and who can help but sympathize with him?

To Whom it may Concern, Only.

DEAR FRIEND: It is a painful task to be compelled to appeal to your integrity for the little amount which you owe the undersigned, for the Religio-Philosophical Journal.

If it was not justly due, and if he had not walted upon you for a long time, and made great sacrifices, to give you an opportunity to pay it without embarrassing you by so doing, he would not so urgently press you for it now. But he does need the money, and justice, it is not doubted, will prompt you to remit it to him in a registered letter, or by a post-office money order, taking the expense of doing so out of the emount due, which you will readily estimate from your account to be found on the yellow slip pasted on the wrapper or margin of each number of the paper.

You owe since the — day of —, A. D. 18-, (supply the day, month, and year from the yellow slip referred to).

The publisher will willingly continue to send you the Journal on credit, on receipt of present arrearages and discount the extra fifty cents usually charged for each year's delinquency, if promptly paid on receipt of this number of the

This appeal is in deep earnest to those who are one year and over in arrears for the Jour-NAL, but at the same time in the spirit of kindness and fraternal regard.

S. S. Jones, Publisher and Proprietor.

"Minister of the Gospel."

Under the Constitution of the United States, to which the organic law of the several States have to conform, each, and every religious organization is the same in the eye of the law; hence, under the many reformations' of the last few centuries, many sects have arisen, each in turn having received the opprobrium, sneers, and scorn of those which but a few years before had traveled the same road.

There are certain civil rights appertaining to religious organizations, of value to each. To that end, the RELIGIO-PHILOSOPHICAL SOCIETY was organized several years since. In its organization, an eye single was had to civil benefits upon a broad and free platform, which admits all to membership who desire it, with the privilege of withdrawal at pleasure, and holds no right to entertain or listen to complaints or charges of one member against another. Nor does the Society feel responsible for the acts or opinions of individual members. It has a constitutional proviso against creeds and all amendments that shall restrict individual rights.

Under its o ganic form many societies have been instituted in different States; each independent of all the others. The original Society grants letters of fellowship to all lecturers well youched for, who apply for the same.

Samuel Smith, of Rockford, Ill, was, on the 2nd day of May, constituted a "Regular Minister of the Gospel," and authorized to solemnize marriages, in accordance with law, as binding as can be done by any minister of the gospel of other denominations.

Critical.

E. S. Wheeler, in the Banner of Light, of May 6th, ably reviews the "Arcana of Spiritualism," and, in conclusion, speaks of Davis and Tuttle as follows:

"These divergencies of opinion and state ment are fortunate, since they leave the public to reason out its own conclusions, and stimulate with original thinkers more accurate study and closer comparison. Mr. Davis has written much, and much of it needs revision. Mr. Tuttle, composing less, has been more careful, or more carefully led, yet neither "the superior condition" of Mr. Davis, nor the freely confessed mediuments of Mr. Tuttle, has sufficed for the production of any revelation above critidism. We can, however, but gratefully feel that The Arcana, the last great book on Spiritualism, is in truth the best and most useful yet pro-duced."

While he criticises Davis and Tuttle, other

fearless thinkers, no doubt, are freely criticising him, and thus each one is necessarily compelled to undergo a severe lashing from others. While he would revise Davis, Mr. Critic would revise him,-mould him differently in every respect,so he could improvise better poems, and delve deeper into the regions of philosophy.

That Brothers Davis and Tuttle have made mistakes, no one doubts, but both have accomplished a noble work that endears them to all true Spiritualists.

Out! Out!!

Notwithstanding the great number of extra copies with which we commenced Volume X., we are all out of numbers 1, 2, 3, 4, and 5, of that volume. If any of our subscribers have them, and don't care about keeping them, and will do them up in wrappers and direct them to RELIGIO-PHILOSOPHICAL JOURNAL, 189 Clark street, Chicago-(you need not prepay postage) -we will send them free to many who have applied for them since we were out, and in this way many will be made glad. We regret that we did not publish many more copies at the commencement of the volume, but it is a veritable truth that we are greatly surprised at the rapidly increasing demand for the Journal. From every section of the country the expression is: If but one is to be left, take all other reading-matter from as, but leave the RELIGIO-PHILOSOPHICAL JOURNAL.

Spirit Artists.

These who desire to have us publish articles in regard to their mediumistic powers, will do well to bear in mird that one means of convincing us of the truth of their profession, is to send us some of their best work, to place on exhibition in the reception rooms of the Religio-PHILOSOPHICAL PUBLISHING HOUSE. When such works are presented, we put them up in nice frames, and call the attention of visitors to the same.

Hindoo New Testament.

The BHAGVAT-GEETA, the book from which our New Testament was borrowed and enlarged upon, will be ready for delivery in a few days. Let no liberal-minded person deny himself (or herself) of this book. Buy it, read it, and lend it to your church-member neighbors—Catholic and Protestant. It will be an eye-opener to them

Price, \$1.25; postage 16 cents.

Commendation.

BROTHER JONES: Your radical paper has just come to hand, and having "looked it over," my verdict is: I admire its spirit; I like its tore; it has the right kind of a ring to it. I inclose you a card picture of "Uncle Ben." Hoping that we may have the pleasure of

meeting you again, I am Yours respectfully,

ALBERT STEGEMAN. Thank you, brother, for the picture, as well as for the compliment to our beloved Journal. We too, admire our paper, even as a young loving mother admires her darling child.

Attention!-Who!

Certain subscribers will be astonished at the publisher's patience, if not at their own delinquency, when they carefully examine their account with this office, as published from week to week on the yellow tags to be found on the margin of the paper, or on the wrapper. Deal honestly with the newspaper publisher, even as you would be dealt by under similar circum-

Alden's Ready Book-Binder.

We can, without hesitation, recommend AL-DEN'S READY BOOK-BINDER, as the best we have ever seen for the purposes intended. Its great convenience and very low price will certainly bring it into common if not universal

Testimonial.

Mrs. A. H. Robinson; -Enclosed you will find \$3.00 and a lock of bair, as stated in your advertisement.

I have been troubled with excessive menstruation, attended with severe pain for about two years. Have a very weak back, headache a great deal of the time. For the past week I have been troubled with a severe pain, that commences in my left limb below the knee, and goes from there to the left side of my back. I am twenty-one years of age. Please answer immediately.

Yours in haste,

MRS. OLIVE EDMISTER. Howard Center, Iowa, Mar. 30, 1871.

Mrs. Robinson diagnosed the case and prescribed, and here follows the patient's report one month thereafter.

MRS. A. H. ROBINSON-Dear Friend:-I received your prescription, and followed the directions. I have improved a great deal since I commenced. I am gaining so fast that I do not think a second prescription necessary. Ever your friend,

'MRS. OLIVE EDMISTER. Howard Center, Iowa, April 23, 1871.

Wisconsin Righted.

We are glad to learn, through the RELIGIO-PHILOSOPHICAL JOURNAL, that the Legislature of Wisconsin has repealed the disgraceful statute, passed one year ago, imposing fines and imprisonment on those who healed the sick without regular diplomes from some medical faculty, or five years' practice in the State. We were really ashamed of the State whose constitution and first statutes we helped to make, when we saw its disgraceful imitation of Ohio. in attempting to prevent people from getting well without medicine, and without employing a regular physician; but we are glad to see that one year was long enough for the people to be one year was long enough for on he pes to be duped by tyring y under the name of protection. A rose by any other name is said to single so eweet; and it may be said that transpy by any other name will oppose so unjudy—Hanner of

Personal and Zocal.

-J. R. Francis lectures at Crosby's Music Hall each Sunday evening during the month of May-on subjects of thrilling interest.

-Mrs. Abbie Tanner will lecture in Hartford, Vt., May 7th and 21st : in Lawrence, Mass., May 28th; in Salem. Mass., the four Sandays in June.

-Mesers. Spurrier & Co., of the Spurrier House, Louisville, Ky., know how to make their guests

-The gifted analytical healer, Dr. Dake, is now in Dixon, Ill., and can be consulted at the Nachusa House-will return to Chicogo May 16th.

-Dr. Bailey has been lecturing at Plano, Ill. He goes to Southern Illinois and Indiana, via Ill. O. R. R. from Mendota. He can be addressed at Decatur. Ill., or at his home address, box 394, Laporte,

-Brother E. G. Graham speaks in high terms of the healing powers of P. R. Lawrence, of Oltumwa, lows. He also lectures on various enhicets connected with the Harmonial Philosophy.

-F. B. Dowd, the Rosicrucian, gave us a call last week, looking hale and hearty. He is a profound thinker, and a spicy writer.

-J. L. Potter makes the following report: Places visited—Winona, Minnesota City, Minnelska, Beaver, Wabasha, Rend's Landing, and Lake City. Number of lectures given—twenty-five. Amount raised in collections and dues, fifty dollars and ninety-six cents. Expenses—three dollars and fifty divergents. Number taning, especiation—twenty. five cents. Number joining association—twenty-two. At Minnesota City, a Mr. Pike challenged us to a public discussion, presenting the following as the base upon which we should rest the issue: as the base upon which we should rest the issue:
"Does the Bible sustain the teachings of Spiritualism?" My friend worried through three evenings,
using most of his time in reading the Bible, to
prove there was a personal devil, self-existent, and
all-powerful as God. At the close of his sixth
effort, after spending most of his thirty minutes in
reading his blessed Bible, he thanked the audience
for the labels attention and liberal patronage then for their kind attention and liberal patronage, then cooly informed them that this ended the discussion, so far as he was concerned. Thus ended my first conflict. Friend Harris, at Wabasha, had urgent business at Dunleith, and could not meet his challenge, so I gave my regular lectures and passed on, ready, however, to meet any orthodox in public discussion at any time and settle this terrible question, Spiritualism. All of which is respectfully submitted to the Spiritualists of Minnesots. Lake City, Minn.

-Mr. Willis, the spirit artist, is still taking spirit likenesses at the northwest corner of Clark and Madison streets, Chicago. He is having very good success. Our friends will do well to call upon him soon. See his advertisement in another column of

-Mrs. Juliette Yeaw will lecture in Plymouth, Mass., August 13th and 27th; in Putnam, Conn. during September.

-A touching story is told of a young sister of Alice and Proche Cary, whose early death was deeply lamented by her friends. A few weeks before her departure, and while she was still in health, she appeared for some minutes to be plainly visible in broad daylight, to the whole family, across a little ravine from their residence, standing on the steep of a new house they were then building, though she was actually asleep at that moment in a bed chamber of the old house, and utterly unconscious of this "counterfeit presentment" at come distance from her bodily presence. This in-cident is said to have given the sisters a strong interest in the phenomena of Spiritualism .- Revo-

--Wm. F. McLeary, post master at Baker City, Oregor, desires to know the post office address of W. P. Anderson, the spirit artist. Will some one respond, and oblige.

-A. Handell, writing from Mt. Pleasant, lows, says that physical mediums are in demand, and wants to know the whereabouts of Jenny Ferris. Will she furnish her address for the Medium's Register, and oblige the public.

-- In this number of the Journal will be found the advertisement of Dr. Entwistle, a clairyoyant physician located at 194 S. Clark street, Chicago. -Roxy Hall writes as follows in regard to the wonderful healing powers of Dr. R. P. Fellows, of Philadelphia: "I have been blind for five years, and the last two years have not been able to see anything. On hearing of the doctor's excellent success, I was induced to try him. After taking three treatments I could discern objects before me, but not clearly, and after four more treatments, I was wholly cured. Can now read sixty pages of fine print by gas light without feeling any distress from my eyes. I am a living testimonial of the doctor's wonderful skill."

-St. Louis is to be congratulated on her educational success. She has solved the school problem, so for as the Bible question is concerned, in the truly American way, by completely secularizing her edncation. By dropping the Bible out of the schools, she has effectually disarmed the majority of those who are epposed to our public school system, and defeated thom who resorted to every possible expedient to divide the public funds among secturian

-Dr. Samuel Underhilt attended the convention at Waukeshe, Wis. He has bectured three times at Genesee. He proposes to be at the Decatur Convention in June. He is an excellent developing medium, and can deliver excellent lectures on almost any subject.

_The Medium and Daybreak contains the following in reference to a seance by Herne and Williams:

"On Monday evening these mediums he'd a most successful scance at the Progressive Library. There were about fifteen visitors present besides the mediums including Mr. Alsop and his two daughters. The spirit-voices were loud enough to be heard all over the house, and yet John King could modulate his voice so as to speak gently in the ear of those he desired to communicate with. It was a derk seance, and the unlighted candle, which stood on the table, was carried about the circle, while all hands were joined, and rubbed playfully on the faces of several present. Some remarkable tests were given, showing that the spirit recognized personal events unknown to the company. A lady who was present, had not mot John King since a scance at the Marshall scome years ago. On that occasion John gave this lany a peach in the dark, and he asked her on Moncay night if she wanted another peach, showing that it is the same John King who used to be present at the Marshall's circle. Spirit-forms were seen by this lady, who is clairvoyant. The voice was heard sometimes in one part of the room, then ar-other. John hall Med some nautical commands, at the request of the visitors, with stentorian viger. The most striking phenomena were produced that any investigates could uselve. A short time ago. such a consider which not have been obtained either for love or such as the most wonderful phenement or he the cervise of all who desire to aven pirit-lights were very diem cives Thursday evening last, the was a fallere, as the land of temperaments numbross (1) There are my the circle vas - miners. This shows that er hroman's rethe blums see that we will the theclarity when a consecution to the set of the consecution of the consecutio the biams does

nes learn see 'y men een nake i lare."

Zhiladelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

What and Where is the Spirit Land?

We have heard this question asked with a triumphant air, as if it could not be answered. It seems to us one of the simplest questions in the world. Spiritualism has been answering it more than twenty years. Wherever a spirit exists and makes a marifestation, there is the spirit

The last analysis of philosophy classes the universe under one of two heads,-pirit or force, and matter. Spiritualism declares that all "force or motion is will-born." Matter can not exist without spirit, neither can spirit manifest itself, except through matter. Fermerly the Materialist, starting from the low standard of gross and tangible matter, stupidly supposed that the interstellar spaces were a blank, empty vacuity-void of matter-full of nothing; an absurd and inconceivible postulate.

Now, science has discovered that these interstellar spaces, illimitable in extent, are filled with an invisible, imponderable ether. That all the communications and intercourse which are continually taking place between these stellar orbs, are made by means of tremulous waves in this vast ocean of ether,—waves which may be measured and calculated with the nicest accuracy. Certain ripples in this grandest of all cceans—this yast unbounded realm of ether, speak to us in the ardent voice of heat; others give us the grand bars in the music notes of light, varied with all the gorgeous beauty of the rainbow—each shade and color of which has its fixed and determined number of waves. Since this, the grandest discovery of the ages has shed its benign light over science; no philosopher thinks or speaks of a place where there is no matter.

Here, then, in this grand illimitable ocean of ether, filling all the interstellar spaces extending beyond all finite conception, and permeating every atom and every globe, even the most dense and solid in the universe, is the spirit

So much for the spirit land in general. Let us look at the minutiee, and we shall see that it varies in zones and belts and spheres, each adapted to the different conditions of spiritual development. This is a truth that inflows into the human soul, as naturally as the air does to

the human body. The first and lowest sphere, which, to its inhabitants, whether spirits out of the form, or mortals in it, and it is peopled by both, lies immediately around each earth in the deep caverns and grottees, where foul and pestilential airs, that stiffs human breath, abound, and espicially around new worlds, comparatively speaking, or those on which human beings have but recently been developed, and around the older worlds, in the dens of vice and crime, where vile pollution recks. Here, imprisoned by an inexprable law, dark and demonice I spirits in and out of the form, find themselves so blind mostly, that they do not recognize each other, and from these conditions by the law of progress, which is not entirely suspended here, they work out their salvation, and by slow degrees experience a preparation for higher conditions. Faint glimmerings of this sphere have been perceived by mortals in the past, and thus has originated the crude ideas of the fabled regions of torment.

We have said that human beings dwell in this sphere. Mest persons have been there at some time, when low and degrading passions, dark and sinister motives of selfishness that would wrong others, have mantled the soul,they have been there, it may have been but a brief pariod. Others go down to these conditions very of e1; but while in the earthly form. influences are around them, that call them up higher, and inspire resolves to live true lives.influences that reach the dwellers of earth more readily than they do those who have passed into the lower regions of spirit-life, leav-

ing the body behind.

The second sphere of spirit-life is in the ourer air of earth, and on the mountains,-both these spheres are accessible to mortals, as well as spirits. In the second sphere, loving human beings dwell, and all the better conditions of humanity on earth are found. All mankind live, and move, and act in one of these two spheres; and as mortals move from place to place, and change from condition to condition, they are in one of these spheres.

The spiritual influences that we receive, are either covering our spirits with the darkness of the first, or litting them into the serene light and beauty of the second.

It is a strange infatuation to suppose that one can be doing deeds of darkness, and have a place in the sphere where truth and beauty find

Mortals go from place to place, carrying with them their influences, and though some may be so dull and insensitive, as not to perceive it, it must exist and play its part in the great drama of life. The time has come when all should know this, and learn to work in and for the best conditions which they may be able to attain to. This subject of pure air, and its influence upon spirits and mortals should be better understood. Smething has been known of it in all ages, and prophets and seers have ascended the mounteins that they might have better spiritual conditions.

Jesus knew that it was necessary to go upon the mountain with his disciples, in order that they might receive the transfiguration.

In all our s, iritual circles there should be care taken to have pure air. If we can not go to the mountain tops, let us ascend in our own houses to those places where the purest air of earth can be fourd, and we shall then be enabled to receive better and purer communications from our loved ones, who walk the blue ether above.

Every house should bave a room properly arranged as a circle room,—nell ventilated and neatly and comfortably arranged, and sacred to pure and hely communion with spirits—and in this room we should go every day, either clone or with congenial associates, and seek for

this communion. Many persons wonder why they can not see and hear spirits, and some times make the foolirla remark, that they would give large sums of money it they could do these things, when the truth is, that it is not money, but pure and carnest dayation that will procure these things for

The account sphere of the spirit world requires

pure sir and harmony. The third sphere—the children's home, is above the montain tops in the pure blue other, will within the other of the and its influence descends to roth, a constitute proper litera-

log esig't. . y dicesul from oue I 5 2. of the y common to cond-\$ \$ 150m 数数 2 1 1 2 20 1 1 2 1 2 TOTAL STATE OF THE the promited in The first place of the second That is formula of opicitible, latterough suffice

conditions. Ruman beings mostly without any consciousness of the fact, go among these lower spirits, and when their aspirations are good and true, they always carry blessings to these.

Spirits from the higher conditions find it nec-

essary to enter inte rapport with human beings. in order to reach the lowest conditions of spiritlife. Whenever merals are prepared and impressed to work in the lowest conditions of spirit-life, they are accompanied with good and loving angels, and it is only through mortals generally, that spirits can directly influence the dwellers of the spheres of outer darkness. Of the spheres beyond the children's sphere, mortals can have but indistinct conceptions, because they can not enter these while dwelling in the mortal form, as they may the three spheres we have described.

The locality of these solvered is in the other beyond the atmosphered of the various earlies. and extending throughout the intersteller

Alignment.

In the report of the Board of Divetors, of the Pennsylvania Railroad, they say that the gradual improvement in the alignment of the old Philadelphia and Columbia railway, is still in progress, and will be continued until the whole line is brought to the standard of modern railroads."

This is a new form of the ry of John the Baptist, "Prepare ye the way of the Lord, and make straight his paths," and of those older prophets, who called for the bringing of "judgment to the line." We believe railroad are preparing the way of the Lord, and making straight his paths by blessing humanity.

True, it is not slove upon the rough surface of our common mother earth, that we are called upon to do these things, but in all departments

Glancing over the reminiscences of the past fifty years, how many things have been done in the direction of alignment. We recall that beautiful and noble woman, Frances Wright, who spoke earnest words for irredom-not alone for her sex, but for humanity. She suffered, and was reviled and persecuted because she dared to plead from all trammels, and the right to search for truth wherever it might be found.

We also remember that brave and elequent old man, Abner Kneeland, who was imprisoned in Boston, for a literal reading of the Bible. We heard him speak about the year 1828, to a small audience in this city, and have seldom listened to more noble and philanthropic sentiments than he presented.

He was traduced, maligned, and persecuted from breaking loose from the old theological trammels. Then came E'ias II cks, the great and good reformer among the friends, who dared to speek freely and honestly if the convictions ct his scul.

The liberal and progressive world to day, does not real 23 what it owns to these noble pioneers, who have thus toiled and suffered to break down the birriers that were levered upon the human soul by ignorance had bezony, and that could only be removed by long confined and prient suff-ring, and by had, and extend and pursistent off ris to make smaith the native you bumanity. Let us contrast or ward in this work of alignment, "till the wools live to he true

Hymeneni.

Mannied.-In Springerell, A., A. 18th, Dr. L. P. Britt, formerly of St. Louis, Mo., and Miss arch M. Summers, of Carran, Ill.

NOTICE OF MEETINGS.

Indiana State Spiritual Association. TO THE SPIRITUALISTS OF INDIANA, GREETING:

We would announce to the friends of the Harmonial Philosophy throughout the State, and elsewhere, that the Fifth Annual Convention of the Indiana State Spiritual Association, will be held at Maganie Hall, in the city of Indianapolis. commencing Friday, June 16th, 1571, at 10% o'clock, A. M., and will continue in session over Sanday. Each local liberal society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this convention a pleasant and profitable one.

Business of much importance is expected to be brought before the Convention.

Good speakers will be procured for the occasion. A noted test medium is expected to be present, to add to the interest of the Convention.

Half fare arrangements will be effected with the rollroads as far as possible.

Good board has been arranged for at \$1.00 per day for all who may attend the Convention, provided they remain three By order of the Board of Trustees.

J. R. BUEL, Secretary. Indianapolis, Ind., April, 1974.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers, and others, of Western New York, will be held at Hidgeway, Orleans Co., Saturday and Sunday, May 26th and 27th, commencing at 10 o'clock each day.

The place of meeting is on the flower-embowered Ridge road, three miles north of the railroad station of Medina, from whence friends engage to convey attendants to and from the Cenvention. Also to entertain all who may come.

Thus, with temporal needs supplied, amid an atmosphere attuned to harmony and perfumed by flowers, and overshadowed by the bending heavens, aglow with angel ministrations, may we not anticipate a glorious re-union? A cordici invitation to atten I is extended to all truth-seekers.

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

ABSTRACT OF

COLENSO ON THE PENTATEUCH.

A comprehensive summary of Bishop Colengo's argument proving that the Pentateuch is not historically true, and that it was composed by Samuel, Jeremiah, and other prophets, from 1100 to 621 B. C. The substance of five volumes in 48 pages. Price 25 cents. American News Co., N. Y. v10 nS tf

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THE LAW OF HARRINGS

STE C. I. MARKE

An authorative argument on thoract thoractionsee he islation. For anis by the callest Louisians Mo. Pres. pold for Discinity.

NEW ADVERTISEMENTS.

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Those Desirous of Becoming Mediums Can Obtain Instructions:

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llow to Ester a Semnambulic Condition. How to Form and Conduct a Developing Circle. What Condition the Mental and Physical should assume to

Receive and Dispose of Influence. How to make Progress at each Sitting. How to Prepare the Mind for Inspiration.

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WINCONSIN.

Southo n Spiritual Association.

The Southern Wi consin Spiritual Association met at Waukeshe, Wire in in, on Sa'u day, April 8th, 1871, and opened its merting session at 10: 30 A. M. President B. P. Balerm in the

Bro. E. W. Siev es, co call, read the report of the last Association. The usel Committees were appointed. Mrs Norde C. Tator, of Milwaukee, was appointed Secretary, in place of Mrs. Dadge, whose resignation was accepted, and E. W. Sevens as Corresponding Sec-

Meeting a journed until 2 o'cl. ck, P m. AFTERNOON SESSION.

The Association met and called to order by

the President. Music by the choir.

Conference opened with a speech iy Dr. Samuel Underhill, in which he should the different causes of Infidelity, and the inability of the churches to meet the demand of the reasoning mind. He showed them equally unable to satisfy the scientific investigator, and illustrated it by the proverbial Infidelity of physicians. He taught that the scurces of truth were in actual experience through the knowledge of facts, and through intuition, with reason as the balance in which the discoveries were to be weighed, and as a separator' of the chaff from the wheat; that the churches had about as much satisfaction for the earnest thinker, as the imaginstion of a field of corn that was planted and grew ten years ago, would be to those of to day. His remarks were very racy, to the point, and

clicited much mirth and good feeling. He was followed by Frances A. Logan, whose remarks were affecting, referring to her early experienc s in religion and Spiritualism, in this,

her native town, Waukesha. Mrs. Andrews, although too delicate to give a lecture, spoke a few words of kindly greeting

to the Association. The whole tone of this meeting, was that of the kirdest, fraternal feeling, joy at meeting each other to exchange notes of experience since the last meeting, realizing that the reunions were great sources of strength, sympathy, and encouragement to these whose missions were to go cut alore, to battle prejudice, superstition and ignorance. God grant that these meetings may be frequent, for they are like bread to the hungry, and Heaven-distilling dew to the drooping flower.

SATURDAY EVENIEG SESSION.

Conference opened by A. B. Severance, followed by S. H. Todd, Dr. Sullman Severance, E. W. Stevens, Dr. Underhill, and others.— Subject: Magnetic Laws.

This con'erence was very interesting and practical. All stemed to be impressed with the necessity for more thorough knowledge of the spiritual laws, that are in every way demanding attention with the increase of refining inflaences,—such as the education, refinement, and spiritualization that are peculiar to this age. All concurred in the belief that physical purity was eminently necessary to spiritual purity, and that every person, even though he uttered not a word, through his magnetic atmosphere, either elevated or degraded these whom he came in ticipate in the insane pleasures of the saloon or gambling den, that the magnetism that he might absorb if negative, while in such places, had its

degrading and poisoning effects. After the conference, Lois Waisbroker tock the stand, and delivered the regular lecture of the evening. Subject, "God Mani'est in the Flesh Necessary to the Salvation of Humanity," taking ground that those clements and principles which we recegnize as imminent in the Deific. Fountain, must be manifest through the race. instead of one man, -Jesus; must be a universal, in place of an especial manifestation for salvation; also, that salvation was to be from present instead of future hells. Saviors of the past, as of the present, came as the results of the underlying, perhaps unconscious, needs of the race at that particular period. Salvation in the next state of existence, must come through God manifest in the spirit. The manifestation of God in the flish, comes through sacrifice, suffering, by love being crucified by ignorance to rise in higher forms of wisdom. The drunkard, the libertine, the cuicast, are a part of the price paid by the race for the wisdom which must come. ere we can remove the causes which bring such hells,—and they are as much a part of the great sacrifice as was Jesus. The problem must be finally solved through an application of the laws of maternity, woman baving the power, through the ballot-box, and otherwise, to make proper conditions for her highest work, the seed of the woman shall indeed bruise the serpent's head.

SUNDAY MORNING SESSION.

Opened with a conference. Mrs. Nettie C. Tator made a few practical re marks in reference to the objects of conventions. She thought that it was eminently proper, just and pleasant, that the opening sessions should be for kindly, fraternal greeting, and the interchange of ideas and opinions, but, she hoped ere the Association adjourned, we not only would have had a good time, found what each other thought, but would have done something to help put our ideas into practical working order to form better plans f or co-operation in the good work, and above all, to help us to individual growth and action for the salvation of our own souls, as well as these of our neigh-

The conference was followed by a lecture from Mrs. Dr. Severance, one of the most practical and pungent lecturers of the Convention. She spoke of the refinement of matter through the mineral, vegetable, and enimal kingdoms, preparatory to its entering into the composition of the human form. She claimed that matter did not cease refining here, but through healthy, physical action, spirit matter was produced each physical particle eliminating a correspond ing particle of refined materiality to compose

the spirit-body.

She showed the imperative importance of having a pure, healthy physical form, free from the ruining effects of alcohol, tobacco and poisonous drugs, that the spirit-body might have a corresponding healthfulness and purity,—as it must be similar to the source that provided it.

She then went on to show the progress of religious ideas, and likened the progress to the growth of a child. First, the selfish faculties, which cared simply for the acquiring of selfish indulgences, which brought forth the doctrineof an eye for an eye, and a tooth for a tooth." Then the next faculties in the order of development in the child's mind, were the ideal; reverential, and sympathetic, and, as the child at that period needed the offices of a teacher to instruct it in a more advanced manner, so of the race, and the simile did not end here, for as the teacher was regarded as absolute authority to the child, so the priest had been received by the unthinking

The last faculties developed in the child, were the reasoning, which would not be satisfied with authority, but demanded demonstrations, Thus it was with the race, and to meet this demand, came Spiritualism,-not only with its principles, but with its proofs.

One of the great results of this age of reason, was the development of individuality in thought and action, which give all the right to live their own lives, and think their own thoughts, and this demanded not only charity in theory, but in practice. An uncharitable Spiritualist was a misnomer. She expected Spiritualists to lock well to their own improvement individuslly, and cater less to public opinion, but to command respect by our lives, instead of running after if.

SUNDAY AFTERNOON SESSION.

Meeting called to order at 2 c'elces, P. M. Music by the choir,

A sheri conference was held, after which, Bro. J. O. Barrett, State Missienary, gave a very interesting report of Missionery work in the State. He is an earnest, active worker in the field, but we are fearful that the Spiritualists of the Sate, are, as yet, hardly awake to the importance of this work. To us it seemed the most important work then into consideration during the Convention. This report was followed by his riving a lecture—subject, "The Spiritual Body." At is life, Death is but transient. Every activa is in a circle. All action is by one universal law. All blessings are from above. The soul and the spirit are principles, masculire and feminine. Soul the meternal. spirit the paternal, outer body the offspring, We go in and cut, and so long as the tie is held, the spirit may ream in the heavens above and the earth beneath, and still return to the body,

Recess of ten minutes. Song by Mrs. Carrie B. Wright. Lecture by Mrs. Mattie Perry (formerly Mattie Hewlet), preceded by the Lords Prayer.

—subject, "The progress of Religious Ideas."
We wish we had the time and space to give a report of this lecture. We can only say that the audience listened with breathless attention, and that Mrs. Parry's power as a lecturer, has increased with her wemanhood.

Adjourned. SUNDAY EVENING SESSION.

Conference for a short time.

Singing by the choir, after which, Bro. Stevens gave the regular lec'ure of the eveningsubject, "What is Man?" We were so interested in this lecture, that we gave ourselves up to the pleasure of listening, instead of making a report of it. Suffice it to say, that it was exceedingly interesting, and was delivered with great power and pathes. Brother Stevens is one of our most interesting and earnest lecturers, and is doing a good work in this field of

After this lecture, Sister Waisbroker made some carnest and practical remarks. She spoke with a power that showed the tides of inspiration from above were on the side of wisdom and justice.

The evening session then closed by Sister Logan delivering an interesting peem with great

effect. We welcome her back to our Slate as a very useful co-worker. During the Convention, a very interesting letter from Dr. H. S. Brown, of Milwaukce, was read, calling attention to the Speaker's Mass Convention, to be held at Decatur, Illi-ncis, June 2nd, 3rd and 4th, 1871.

The following Resolutions were adopted at

Whereas, "The agitation of thought is the beginning of wisdom,' and spiritual thought, and its kindred measures, is the first great need in the public mind to endow Institutional Reforms; therefore,

Resolved, That a State Committee be appointed by this Convention, whose duties it shall be to visit and inspect our State Industrial Reform School, the State Prison, the Ireane Asylum, and the Asylums for the Deaf Mutes, and the Blind, and report their observations. suggisting radical improvements where needed for the henefit of the unfortunates; and that the questions of Drantenness, Prostitution, Idiocy, etc., he submitted to their judicious attention, reporting their doings through the spiritual

and ecoular prese. Resolved, That we, as Spiritualists, exercise toward all, the charity we profess, our criticism being, not for condemnation, but for the development of the good, and that mediums for the different manifestations share our sympathies and encouragement, lett, peradventure, we be found in opposition to the angel world. It is far better to be deceived as but dred times, than to judge an innecent person wrongfully.

Resolved, That the belief in the medicinal uses of alcohol, lie at the foundation of Intemperance.

Resolved, That healing the sick by magnetic treatment, is one of the most important sciences of the present day, and is worthy of the most earnest attention, and the closest investigation of its laws. Therefore, we recommend co-reparation among magnetic physicians, either in calling special meetings for an interchange of experiences and ideas upon this science, or the organizing of an Lestitute, for instruction in reference to magne/ic laws.

Resolved, That we cultivate the spirit of charity toward all people, all religions, and toward each other, regarding the virtues of life, as the tests of the truths we profess.

Resolved, That this Convention tender their sincere thanks to the liberal people of Waukesha, for their kindness and generosity in caring for our temporal wants during our say among

B. P. BALCOM, Prest. NETTIE C. TATOR, Sec. E. W. STEVERS, Cor. Sec.

NEW YORK.

Misslowary Report.

Losing three appointments the week preceding Christmas on account of the obstruction of roads by snow, we reached Friendship the 24th. of December, in time to attend the two days meeting at that place. Advertising in the county papers proved an insufficient means of extending to our friends notice of the meeting, and but few heard of it even in Friendship, and in numbers the meeting was not much of a success: but the interest was good and well sustained, and the expression was general that we had a profitable time. There is but one family of Spiritualists in the place, and but few in the vicinity. Bro. Baher, of corning, was present, and added much to the interest of the occasion. He spoke with us in Wirt, the following evening at the house of Brc. Sherman, with good acceptance, and we hope he will find encouragement to make lecturing his exclusive business. It was said there was one hundred and ten of Bro. Sherman's neighbors present at his house, though but a few hours notice had been given of the meet ing, and the carnest attention, absorbing interest, and manifest sympathy with the sentiments ut-tered, witnessed on this cension, was gratifying.

His interest is wide apread and cager. What of Spiritualism? is the all-absorbing topic of the day, and those whose timidity has counseled the introduction of the subject under another name, and in a diluted form, in places not previcusly favored with its discussion, may dismites their fears, for it is urquestionable, that in nearly all places, no other subject for a lecture draws

so well, and this interest is not or a day, but for all days. People don't know where they belong; are doutsful of what they maybelleve, and know best of all what they do not believe. They have largely out grown the old, and feel that they have little sympathy with the dogmas of the past, and are, as it were, groping in the dark, and reaching out for more light, and firmer ground, and in the first mesger statement of the principles of Spiritualism, they exist a gleam of hope and anxiously desire the filter elucidation of the spiritualism. subject. Bitter opposers listen with an interest ill cor cealed, and thenceforth abate much of their bit rness, if they do not, as they often do, upon hearing a single lecture, become caudid inquirers, or it may be, open and hearty friends. At one place a noble old lady, who listened for the first time to the utterater of the decriacs of a liberal faith was a represent the heart friends. liberal faith, was evereme by her emotions, and wept with very joy, as she was made to feel that she might safely without reserve indulge life-long convictions, which she never heard stated before, and which she almost feared to believe against the protest as she thought of the world.

It is the constantly recurring evidence to the fact of the ready acceptance accounted our philecophy, and the joy with which it is received, that affords so much encouragement to the pianeer worker, and stimulates to further exertions and sacrifices. And this is still of no less importance than hitherto. It is hard for people to wholly give up the old, loosely as they may grasp it, until they see distinctively and in bold outline, comething better, and truer to which to attach themselves. Hence there is not only a good deel of prejudice still existing against Spiritualism, and great ignorance of its teachings, but in consequence of this ignorance, there is yet much of superstition, much of half belief in church dogmas concerning the Divisity of the Bible, the existence of a personal Devil and in an eternity of wee, but this is only a half belief, and is unsubstantial as a shadow, and waits but the clear, positive statement of a better faith, to disappear forever. The light of the present thrown upon these fading surerstitions, dooms them from that very hour. The mine is prepared, and the train is laid, and all that is wanting is the lighted mate's. All the ages of the past have been fitting us for that ripening hour.

During the ten weeks we were abrent, we traveled over six hundred miles, and had varied experiences of roads and weather, but missed no appointment, save those named, and we found an audience awaiting us on every cc. casion,-however stormy the night. We held meetings in Erie, Allegany, Cattaraugus and Steuben Counties, in the following named places, —viz: Friendship, Wirt, Cuba, Farmersville, Rushford, Casaville, Almond, Hornellsville, Dansville, Sardinia, Yorkshire, Springville, Ashford, Eastotto, Eddyville, Ellicottville, Oramel, Glenword and Marilla. At those places the meetings were held at private houses, and at two of these, few were present, but generally the meetings were well attended, and sometimes the houses were crowded. At many places we spoke but once; at others two, three and four times, and the increase of interest made manifest the importares of giving courses of lectures when pos-

We are indebted as follows for donations to the Missionary fund : To Bro. Sherman and Letta, of Friendship, \$15; Mrs. R. N. Miller, Caseville, .50; Mrs. Maria M. Newton, Dansville, \$6; Mr. Jachman, Arcade, \$1; Mr. Daley, Yorkshire, \$1; Luther Cummings, Yorkshire, .50; Mr. Dygart, Springville, \$1; Mr. Gaylond, Springville \$1; Nichelas Cook, Ashford, \$1; J. D. Larribee, Ashford, \$1; Clark Burchard, E. Otto, \$2; Mrs. Lohn Lang \$2: Oscar Reach, \$1: a. Friend \$6: John Lang, \$2; Oscar Beach, \$1; a Friend \$6; William H. Eddy Eddyville \$1; Harry Foot. William 1 Glenwood, \$1; Mr. Clark, \$1;

At many places we received nothing whatever, no collections being taken, as we were averse to doing so when no previous lectures had been given, and the audience were mainly opposers of

Spiritualism. Everywhere we were cordially greeted by old and new frierds, and for their hospitality and many favors, they have our warmest thanks.

In conclusion we would urge the importance of plicing in the hands of the State Board a fund, with which to buy tracis. We could have distributed thousands the past winter, and thus been the means of continuing the work after we had gone, and making it more permanent and fruittut. We felt the importance of this at every cathering, and hope the modicum of money needed to meet this pressing want may be sup-

A. C. WOODRUFF. ELIZA C. WOODRUFF.

THE DOCTRINE OF ATONEMENT.

A Discourse on Atonement, delivered in the Methodist Church (New Hope), in Montgomery Co., Va., April 2nd, by Rev. J. M. Barnes, of Snowville, Va.

Our subject to-day is the Doctrine of Atoncment, or Forgiveness of Sins.

Did Jesus teach the doctrine that a man, guilty of evil doing can be forgiven, and afterward, be as good, pure, and happy, as though he had never been guilty of evil deeds?

Secondly, is the dectrine of atonement or forgiveness of sins, a sentiment' of justice and

Can a God that will permit a single sinner to escape without punishment, be a God of justice?

Can a God that does not reward man for every good deed, be a God of justice and right? Can a God that will punish the innecent, or allow the innocent to suffer for the guilty, be a righteous-God? Thirdly and lastly; what is the effect of the

dcctrine of atonement upon sinners? 1st. Did Jesus teach forgiveness, as we understand forgiveness to-day? I answer, No.-Matt. 25th: 14th to 30th inclusive.

The talents given, and the reward for the use -and only for the use, the condemnation for neglect of duty, and for that alone, we learn that every one got their just reward, and no more. Agair, his declaration. By the deeds done in the body, whether they be good, or whether they be evil, shall ye be judged—and so, I will read the four gospels, and find such to be the general tenor of the teachings of Jesus, as we have them by the writers and translators to us, (such as they were.)

But, says the objector, read Matt. 9th: 1st to 6th verses. There he says, Thy sins are for-given thee. Yes, thy diseases are cured. The lorgiveness of sins and the curing of disease are the same thing, and I affirm, that no rational person can make aught else, out of that passage. Again, Luke 7th: 36th to 50th yerses. He

says to the woman, Thy sins are torgiven thee. (Yes, read the last clause), thy faith bath made thee whole. She, by her simple faith, saved herself; it was not Jesus, nor any power, other than herself. Like mesmerism or somnambulism, the faith of the patient, or the feith of the operator, acting in union with the will and faith of the patient, cures the disease, and enables the patient to see, reveal, and do what would otherwise be utterly impossible.

2nd. Is it just to torgive a sinner, and let him escape the just punishment of his sins? What would be the condition of things, it no law regulated the movement of the earth and all the worlds of matter? There would be no

calculating with any certainty of the ebb and flow of the tides; no reckoning about day and night, or seed-time and harvest. What confusion and despair would be all around and about us. What would be our own condition, could we exist in such confusion? No, I think not. If law and order are so essential in the physical world, are they not equally so in the moral and religious world? What a God is this, who takes no notice of the violators of his law, or if he does accept an offering (es under Judaism), permits us to palm off our sins upon the head of a goat, or, as we Caristians have been aiming to do upon Jesus. Is it just for Jesus to bear our sins for us, or fer us to palm them off upon him?

Is it just for Gcd to accept Jesus or any one else, in the stead of the guilty one himself? I answer, No. Can I be happy in a heaven where I do not belong, where I have no right—in the presence of those for whom I have no efficient tion? No, let me go where I justly belong-

let that place be wherever it may.

Lastly. What has been the effect of the dectrine of atonement or forgiveness, upon the lawless, the animal, the selfish, and upon all the hardened wretched sinners? They are all, or most of them, firm believers in vicarious atonement; they say they mean to repent, and be forgiven of their sins, and thus come out all right

The worst of murderers, thieves, and criminals of all grades I have ever met, were believers in our Holy Bible. They believe it teaches the dectrine of atonement or forgiveness of sins, through the blocd of Jesus.

What greater license to commit sin can be given? Do the Catholic priests sell indulgences so cheap? Did they in Martin Luther's day i No. And what a fabrication is this, to palm it off as a gospel that Jesus preached, or a doctrine he ever taught.

OTHER CHIPS.

GREETING.

By Br. J. K. Bailey.

Again I congratulate the RELIGIO PHILOSOPHIC-AL JOURNAL and its numerous readers upon the evidences, not only of the general healthy progress of the grand cause of Spiritualism, but also that of the Northwestern organ and fearlessly bold vin-dicator of that cause and its numerous apostles, the good Journal itself. Among the many ev idences of that fact upon the part of the Journal, I am glad to see "lines of vigorous thought" atways concisely and elegantly expressed from the pen of that hold and logical writer, Hudson Tuttle. Also radiant sunbeams of soul-emotions, "wreathed in smiles," emanating from the genial fountains of human love, happily bubbling up in the great

heart of his "better halt," Emma.

Bundles of golden grain thou art binding up, oh,
JOURNAL, of liberalism and toleration. Go on thy way, "conquering and to conquer." Be ever faithful to the motto at thy masthead, and "nothing shall prevent thy onward march."

GENERAL PROGRESS.

During my last winter's tour in the states of New York and Pennsylvania, I realized the fact, more fully than heretotore, that our cause is steadly though often silently gaining ground. The great tidal wave of mystical and curiosity excited enthusiasm having spent itself in the natural reaction from its sweeping flow, of the first few years of modern Spiritualism, the more gentle and lasting influx is gradually but surely depositing, broadcas the finer alluvial sediment of the rich and prolific soils of truth which the sweeping tides of the early floods drifted from their former beds. And this sediment is not only pregnant with fertilizing elements, but also with vital forces of spontaneous development. Hence, healthy growth and nutri-tious fruitage results; as well, also, new ideas and enlarged understanding of the laws, modes, means, sources and purposes—the divine indication and ultimates of this angel-ushered movement.

LOCAL AND PERSONAL. Corry, Pa., where the waters of Spiritualism had only been irregularly and semi-occasionally agitated for a few years previous, in February last seemed to be flooded with "agents of the work." The efforms of several speakers and mediums concentrated at that point within the space of some six week's time, in February and March. Among them, Rev. Moses Hull. Lyman C. Howe, Mrs. Robbins, of Watkins, N. Y.; Mrs. Trego, of Pailadelphia, Pa.; Laura V. E'lis, and myself. It would seem that design had thus focalized these

A Unitarian professor fron the Meadville, Pa., Theological Institute, had started a movement at Corry, with a view of organizing a church or society. Spiritualists supported the movement, with the understanding that the "Liberalists," so called. would assist the Spiritualists in turn, to provide for their meetings. So far as I was able to judge, those liberalists were "weighed in the balance and found wanting." My advice to Spiritualists every where would be, organize your own forces; concentrate your own means; take care of your own. All these so called liberalists will fail you when put

A lady of Corry, Mrs. Moore, a Christian Spirit ualist, and a member of the Campbellite or Unrist ian church there, was advertised and announced by the minister thereof to deliver a lecture in said church. After the announcement, and a few days before the appointed time, a church meeting was held, wherein it was decided that the lady could not use the church for lecturing, the reason assigned, being that she visited with and harbored

Spiritualists.

I took occasion to ventilate this matter in one of my meetings, and hoped that Mrs. Moore would be invited to deliver her lecture in that hall. She was proffered the free use of the hall, and delivered her address, which, I was informed, was well re-

Corry has some whole sculed Spiritualists, and a few good resident media. Mrs. Julietta M. Manley, a writing medium, is doing a grand good work. She is leading many a hungry "Unurchist" out of darkness into light. I received through her writing beautiful and pointed evicences, of superior order, the medianskip. She is an intelligent and proof her mediamship. She is an intelligent and cultivated lady, the wife of E. H. Mauley, an active worker in our cause. Mrs. M. M. Arneld is a good healer, and doing a good missionary work. Mrs. Griffith is an excellent clairvoyant doctrees, etc. J. H. Foliett and family placed me under lasting obligations. Mr. Hunt, the "old wheel-horse" of Spiritualism in Corry, is a noble specimen or man-

hood. I am grateful to all the friends in Corry, as in many other places, for many kindnesses.

At Columbus, Pa., four miles distant from Corry, is a fine cociety of Free Thinkers, composed of Universalists, Spiritualists and "ontsiders." They have a fine church edifice for meetings, and turn out large and highly intellectual audiences. What is also important to the itinerant, they put "large sized stamps" into the "contribution basket!

At Pottsville and Wrightsville, Pa., two and a half miles apart, are a few whole souled friends of our cause. Judge J. Tott and wife are noble examples, as also Daniel Tott and family. The Wrights—the good man, Judge Wright, passed on to the higher life while I was in that vicinity. Messengers, Stowell and others, are among the faithful. Mrs. S. M. Stowell is a good clairvoyant healer, and an excellent women. healer, and an excellent woman. Inassuming and unappreciated, she is struggling against adverse circumstances. She will find a "golden crown"

some day.

But I dislike to write "locale" or "personals." The field is so broad ; there are so many individual interests, all deserving mention, one is so liable to skip over, do minstice. Justice can not always be done without saying harsh things, and there is so great a liability to erroneous discrimination that one needs be a bold or unscrupulous adventurer, or an egotistical vampire who ventures upon this al. ternately calm and stormy sea. Favoritism I detest, and yet my constant inclination is toward the weak and neglected, the humble, but generally most deserving -retiring souls. Hence, I generally keep out of these waters. Especially do I dislike to canyass masters pertaining to self. This unwelcome duty, however, is sometimes forced upon us nearly always, too, in the realm of the unpleasant side. Thus it becomes my painful duty to say tew words by way of

> WARNING different parts of the country I meet

with conditions which suggest to my sensitive nawith conditions which suggest to my scale to the ture the surroundings of the north pole, or a "wet blanket wrap," in winter. Being by nature a persistent investigator, as well as psychometer, I "search after," not exactly God, but the "cat in the meal tub." Pretty "good on chase," I usually "hole a fox." Some individual or individuals inspired with either personal hatred, jealousy, malice, or, perhaps, an extreme "love for the cause," and desire to "protect the innocent,"—what assumption!—have put affort certain reports and statements in regard to my conduct and character in the next which was attended. in the past, which are utterly false and devilishly vindictive. No doubt some credulous publishers have honestly pedaled these reports, ridiculously absurd as, in some cases, they have become—like the story of an afflicted mortal who was said to have "vomited three crows." But the chief dispenser of these lies and nastiness knows he lies when he utters them. But perhaps no better fruit could be expected from so corrupt a tree. The rott-n-hearted corruption which courses and pulsates through the veins of that form of outward followers and pulsates through the veins of that form of outward followers. fairness and symmetry, coated as it is with the de-ceptive sugar of hypocrisy—needs exposure to the broad sunlight of human consciousness and justice. And I hereby warn not only the corrupt originators of these stories, but also those malicious eatellites, who, full of corruption, ever dance attendance upon the central orb of their system, that I ance upon the central orb of their system, that a m steadily gathering facts of their personal histories. If that kind of warfars is desired by them, as a dernier resort, and in obedience to the law of self protection, I shall turn that system upon them! The difference between us will be, that I will expose the, to them, damaging, and to me unpleasant facts, together with the evidence thereof of their lives. of, of their lives.

Retribution is a divine law. God always bestows and inflicts through means and agencies. I am one of the instrumentalities—the agents of retribution upon the trespassers against my sacred rights and good name. And if it be necessary, I will hunt and scour the country until the rabid dogs, skunks, and scour the country until the rabid dogs, skunks, rattle snakes and foxes of this injustice, resort to one common hole. "He who robs me of my good name" shall find that retribution is a certain, as well as just, law of God and nature.

I dislike such a work, but there are many unpleasant duties which must not be shirked.

We are told that "all calumnies will die out." So they will, after one has died out of earth-life and earth remembrance. It is next to impossible to overcome the wide spread prejudice, or the effect of a scandal. Foxy villians well know this, and hence keep this weapon ever in hand. But, thank nature, there is retribution. And, sooner or later, it shall come home to the door of the transgressor. "Let us have peace." We can have peace when justice is done—never before!

Again in the West. Spoke at Plane, Illinois, on Wednesday and Thursday evenings, 19th and 20th and on Sunday, the 28rd inst. Was confronted, considering the weather, with fair audiences; five elders of the Latter Day Saints' Church. These people I find earnest, liberal, and willing to listen, and openly criticise and discuss differences of opinion, and the evidences on which such are based.

The Methodist minister here, also attended one

From Mendots, Ill., I expect to take the Ill. C. R. R. route to Southern Illinois and Indiana. May be addressed at Decatur, Ill., or to home address, box 594, La Porte, Ind.

Plano, Ill., April 26th, 1871.

MINNESOTA. Letter from Mary Gideon.

DEAR JOURNAL:-Your paper comes to us like the first breath of early spring, cheering us with many soul-inspiring thoughts and truths, and my heart is filled with joy and gratitude, that we are blessed with a few, at least, such stern advocates of truth-papers whose columns are free, open to the convictions of truth, to the poor and oppressed, a friend ever ready to redress their wrongs. Never have such papers been more needed than at the present time, and cannot be too highly appreciated. The laurels of victory will yet rest upon the heads of those editors who remain firm, in calm or storm, upon the glor-

ious basis of freedom and truth. In what age or clime was there ever more to awaken thought, to inspire the truth-loving soul, and to arouse all lovers of humanity to greater enthusiasm in every good cause? This is no time to be spent in song; but loudly it calls for wide-awake thought and action. Spiritualism has made many deep inroads into theology; but a hard battle we have yet to fight before we have won the victory. The clouds of a coming storm are already visible; we see them in the recent attempts to fine and imprison mediums in Chicago and other places; and the spirit of hostility manifested every where in our country. Spiritualists! friends of truth! awake. Mark the signs of the times. Gird on your armor and be strong.

Ye that slumber, slumber no longer. Heaven and her good engels do not prophecy falsely. To many they have given a glimpse of the future. Many fee's, long ago revealed by spirits, as sometime to be enected are beginning to be realized. These immortal monitors should be heeded, their warnings are not given for naught. And as they bid us speak, let us speak; with-hold not a single truth—lest as unfaithful workers we would be cast aside, and "even that which we have be taken away from us."

Everywhere virtue and vice is becoming more positive. The enemies to progress and Auman rights becoming bolder in their depunciations of right. And the true and good as poldly speak in defense of right. Orthodoxy has received its death-blow and its would-be supporters feel that it is so—the growing unessiness in the ranks of theology is plainly to be seen. But their persecutions ere no disadventage to our cause, they are rather a help-serving to arouse the inactive to feel the importance, duty and necessity of action-of keeping on the alert, ready to meet and contend with the foe; stimulating and inspiring the vigilant to greater efforts to sustain and help forward the cause. But, friends, persecutions and outrages must not be passed idly by. We must redress them when we can. Expose the hypocrisy, deception and fraud carried on under the clock of religion and for "Christs sake." For "Christ's Fake" they would cast a poor brother in prison,—would de-light in putting him to death, simply for having communion with spirits; and priests and pre-lates will take the last hard carried penny of the poor, all for Christ's sake and the glory of God. Yet these sanctimonious divines—leeches of humanity-charge our mediums with deceiving and defrauding the people for money! Friend orthedex, "First cast the beam out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye."

"Don't have anything to do with the Spiritualists and mediums, they are dangerous beings —in league with the devil," is the stand still Christians' cry. Inspired and guided by the holy truths of God, yet how fearful of contamina-tion they are! To avoid us everywhere, is the general motto; and lectures and proposals for debate are usually carefully avoided, as all other plain, honest means of attack is shunned; but cowardly seek every opportunity for doing a sly injury. When they do accept a challenge to de-bate or invitation to speak in their own defense, bare assertions and unfounded falsehoods are most often the main weapors they wield, -not

clear, forcible arguments. Though the storm of contention is daily growing hotter, and to many the aspect of the times appears threatening—we need only be firm and true to our standard of truth and liberty;—the darkness of sin and bigotry willyet be dispelled; and the sunshine of peace and love will yet shed their beams upon the earth, as purely and sweetly as they shine in heaven—true harmony reign over our new restless, contending world.

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BY AUGUSTUS K. GARDNER, A.M., M. D. Late Professor of Diseases of Females and Chemical Medical Midwifery in the New York Medical College CONTENTS.

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Frontier Department.

BY.....E. Y. WILSON

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

Motes taken during a Discussion on the Resolution,-"Resolved. That Modern Spiritualism is werthy of the suppost and confidence of the people."

B. Y. Wilson officies.—Rev. Clare Brades denice.

(Concluded.)

We Sum the 16th and 17th up as Follows: Mr. Braden first, asks, are there mesmeric phenomena outside of Spiritualism? If net, I ask, what belongs to Spiritualism? and is Spiritualism supezier to mesmerism?

helongs to Spiritualism? And is Spiritualism superior to mesmerism?

I know a medium who saw and described the spirit of one Clark, and received long communications from his spirit and sent them to his father, and they were believed. By and by here comes Clark from the South, full two hundred pounds of flesh and blood, in good health and spirits.

Bud.—In 1839 Leroy Sunderland and Mary Mattock excelled in wonderful phenomena under the head of mesmerism.—all that modern Spiritualism has done. My friend's statement about the little girl weighing twenty seven pounds moving two hundred and seventy five pounds, without contact. We sek, how do you know that a disembodied spirit moved the weight? Why not the spirit in the body of the little girl do it?

Why go outside of the embodied spirit for the power? Who shall limit the power of the spirit in the body? Do disembodied spirits do these things?

things?

3rd.—Any affidavit or newspaper report introduced by my friend in this discussion amounts to nothing unless I have the opportunity of cross-examination.

ammation.

The Davenports advertised in Des Moines, Iowa, one night as jugglers, and the next night as Spiritualists. Hence, it is reasonable to infer that they were jugglers all the time. When I detect a fraud in a principle, I am war-manted in abunning all connected with that prin-

McQueen, Van Vleek and Leland, once shining lights in Spiritualism, conceded they were liars. Why not all the rest of their mediums, seers and

healers liars and cheats The woman in this hall the other evening saw Jesus in the cradle, saw him a boy, saw him on the cross, saw his disembodied spirit. Mr. Wilson says

she was insane. I say it.

In White County, at Burnt Prairie, during a camp meeting revival, the converts treed Jesus, run him up a tree, and one good brother went up after him. If these meetings make these men in sane, why not the parallel in Spiritualism make the Spiritualist insane?

I heard a man say that he lay down on a light feather bed, and that his weight made no impression on the bed, left no print there. Mr. Wilson does

not believe it, nor do I. Why believe these other stories told us by the Spiritualists?

The Jerkers of Kentucky and Indiana a few years ago treed the devil, and some of them actually stood at the foot of the tree and barked at him playing the dog.
All of these things Mr. Wilson would laugh at,

and tell them to their face that they were insane; why not call Dr. Newcomer, Mr. Eddy and Mr. Wilson insane? 4th .- You can't scare me -- I am not a bit fright-

ened, and shall tell you just what I please. You will understand that. Has the committee of Dialecticians declared the phenomena to be produced by spirits! When they do so, I am ready to ac-

copt of Spiritualism.

The Harrisburg picture proves only the picture—
not that spirits painted it.

I have witnessed my frierd Wilson in his readings

of charmeter and tests. Shocky, the Swiss naturaliet, did the same thing that Wilson does. Shocky does not claim it to be produced by spirits. Why should Wilson? Mr. Wilson has thus far only proved the theorems. He has not proved the epirits did it.

Mr. Wilson Repliet

some to appaint of the proper in the apparent of spiritual planethers. I have found it to be the included at a constant in A. by B. seeing, hearing and structured in twent B. knows. The second structure at a distance inside of solid walls on er B. screening influence, what B. down not see a mow. The twind stare becames independent of B. and Lis influence reflictance, or induced by an apparent of the constant of unsech end notmova power er mind; be, mark jun, m. mirken is the importer bet proper y of the table of precisions of the content of the conte Congressed to the first characters of the many contents at the contents of the and the thoughts of men, why not energies, or disembedded men? In the east of the readounceding the epirit of Chall, the error was in the judgement of the median-not in the law of control 2 d .- Lercy Sunderland, D. H. F. Gordener, Professor Stone, Stearns, Burrows, L. w and other. began their experiments in mountain reached clairvoyance, became Spiritualis a and are Spiritualis as ualists to day. These asinte, analytical mind, he glaning with mermerism, end in Spiritualian, becoming Spiritualists. Hence, we told that these results reaching into spiritual convictors are con clusive, and leave not a shadow of a doubles to

=

the power that produced these trings.

Our reply to his theory that the plat of the little girl moved the two hundred and a very five nounds in the chair," is as follows:

1st.—A solid bar of item seven begans in diame or will not support as beavy a loud as four-een small wires roped tor ther, to a hilly seven mehrs in

Set in the control of the control of

P. 15.

3rd —To all of these propositions we reply: 1.t.—The rule laid down by Mr. Braden against the statements and affidavits of parties not present, as well as newspaper reports, sweeps a ay nine tenths of all that he has said; for the rule is equally applicable to his witnesses, as well as

2ad .- In regard to the Davenport a ivertisement 2ad.—In regard to the Davemport a iversisement I can only say i followed the Davemport excitement in Des Moines, and know that the report that they advertised as jugglers is not connect. What they did advertise is as follows: "What is it?" or a heading to that effect, on the first night. On the second right they came cut boldly and amounced themselves Spiritualists, and then the devil was to

The third and fourth position that if A. commits a fraud, B. will also, and that if one of their teachers or mediums is proved to be a liar, why are not all liars, is so void of common sense and argument that it does not require an answer, save to repel an insult off red our people. Let us apply the rule. Minister Smyth got drunk on gin-and-mlik. Prof. Webster killed Dr. Parkman. Why not all professors kill some one.

The fifth sixth seventh cighth, and night po-

The fifth, sixth, seventh, eighth, and ninth positions on insanity, come under the same rule of law and logic, and fall to the ground. Besides all this, he has swept all these things away in his

rulings against hearsay.

4th.—To the first proposition we can only say we do not know what he means about the "scare" unless he is slarmed at the magnitude and capacity of his own embodied spirit, for nothing else has undertaken to scare him.

The Dialectic Society, through their sub-committee have, first, proved the phenomena; sec-ond, proved that it was above and beyond col-lusion; third, that it was not done by any of the parties present at thirty four experiments out of forty; fourth, that it was beyond human agency to do it; fith, that it claimed to be spirits. Hence, this society have proved that Spiritualism is em-inently deserving of the support and confidence of

the people.

3rd.—The Harrisburg picture not only proves itself, but it proves that it was done by spirit

agency, for here are the witnesses swearing to it.
I now read their testimony:
E. V. Wilson—Dear Brother:—The spirit picture we presented to you on Dec. 26th, 1870, was produced precisely as we stated to you, by spirits or angels, and in an incredibly short time. We have since then got several others from the same source, some of which are far more beautiful than the one

we gave you—at least we think to—as we said to you when you visited our city last.

The spirits directed us to put the paper in a private room, withdraw, and lock the door, and they would give or produce us a picture. They do not require the presence of the medium in the room. when they are at work. Some of the pictures are done in a very short time, and some, again, take days. It seems to depend much or wholly on conditions. I have carried the key, and locked and unlocked the door of the room where these spirit pictures are being made, and have watched closely, carefully and critically the whole proceeding of this most wonderful phenomena, and more especially for the last year, and have seen so much, and such various kinds of this phenomena that I can truthfully say I have no more reason to doubt the entire truthfulnesss of the spiritual source through which those pictures came to us than I have to doubt my very existence on this planet, or anything I see with my physical eyes.

Our whole family are entirely satisfied as to the

truthfulness of those spirit pletures. We certainly have had no pecuniary interest in these drawings. but give them to the world, as the good angels di reot, and in return get from some of earlier and and bigoted brethren nothing but resident and contempt. Still, we shall ended our revilers, believing they know not with the

JOSEPH POITS Harrisburg, March 1st 1871 Perconally appeared believe to the etheribers, who, being duly affirmed according to law, dothed epose and say the statement of facts as set for in this letter to him. E. V. Whom, is correct and Joseph Pits, William " II , and so F. Potts. Afticuland outsided in the medic brillion of the brillion W. H VELCEAR.

Let.—We convertiate in our opening speech we flatfishing, delike d 1871.

Introduced measurer an, -that is in the stepping. Having being some to Spatialish ; the alphabet of and his some, Andrew and Wintern both reliable Manor taidiums, ton a tomober of years and having visited their house, and seen the improvement in the spirit drawings, i, as well as all their religibless, consider th makeys aspicion. And have no to itemey in will might on the little of all they have herein stated to E. V. Misson, and would further add that the hondred hip of his not be at his in reference to these would afril exist monitoristions.

W. Denr., V. D.

Ancien House. March, 1871. W. H. Venberg.

Hayer.
To this real win are after different of the city of hard tong.
4.3—Does the fact that Sharty, the Swist, does what I do, and does not know how he does it, prove that I do not know? As will might I say to tac man who his experiencel religion, you have no religion for i can do all that you can, and

I h ve never had religion 5 h -1 prove ablification and that spirits do 5 h — I prove spiritualism and that spirits do these things, when I testify to the fact, as I have done on this platform, time and again during this discussion; besters the testimony of Dr. Newcomer, David E thy, Father Lovennee, and others. I now put in the letters of Balvester 4 Todd, of Wisconsin, and J antis, 4 D. of Grandy Gounty, Illinois. Also of Mr. M B Stimmer, of Bavenna, Onio. Is well as the clasementa of Fisher Donery and others holding that the search is lover may be used for or socialist bin in a meach of positive explosion of the chains a man by a said the context. continued our construction of the form of the distribution in a reach of possible energy distribution of the first product of the form of the first product of the first product

2ad.--How much he is willing to accept as Spiritualism. 3rd .- He must then show us its beneficial results and in what it is worthy of the support and confidence of the people.

He must then define the phenomens—what con-

stitues the phenomens. 1st.-Does he accept the raps as spiritual phe-

2ad.-Does he accept the tilting of the table as spiritual phenomena, as well as the movements of ponderable matter? 8:d — Will he accept the gibberlsh of mediums of ic-day, as speaking in unknown tongues?

-Does he accept the tying and untying feats or tricks of the Davenports, and other eabinet me-diums, as actual and pure spiritual phenomena? 5th.—Does he accept of blowing on horns, playing on tamborines, thumbing guitars or ricging belis, speaking through horns, as exhibited in rooms as dark as corke; jugs, by the media of to day, as

oth.—Does he accept of the healing medium—the quacks of to day, as Spiritualism, and if so, will he accept Anderson, Blitz, and the magicians who do all of these things, and tell you to your face how they do them, and that they are deceiving

Spiritualism?

Are they not as good mediums as the Davenports or any of their boasted media? We have again and again called on Mr. Wilson to accept or reject

the following phenomens: 1st.—Mesmerism—is it a part of Spiritualism, or not, and if a part, where does he draw a line where the one leaves off and the other begins. Has he done it?

2nd.—Will he accept somuambulism as a part of Spiritualism, and if so, what part of Spiritualism?

3rd.—Will he accept of clairvoyance as a phase of Spiritualism, and if he does, will he define to us what constitutes clairvoyance? 4:h.—Will he accept the wondrous strength of the insane, the fact that they see spirits, as the woman did here the other night in this hall; as my father saw his daughter fall into the fire when

thirty-six miles away from his home?
Will he accept of the vision of the Jerkers of Kentucky, who freed the devil and barked at him; of the Methodist converts who treed Jesus in White

County, Illinois, at a camp meeting?

Are not these things fair parallels of what they claim as spiritual phenomena?

Thus for one hour Mr. Bradeu went on repeating line after line of what we have already presented our readers; winding up by denouncing everything except Clark Braden, the Christian Church, and the doctrines of Alexander Campbell.

LITERARY.

The Phrenological Journal, for May, is a superior number, containing much information that is essential for every person to possess. The publisher, however, seems to have a chronic fear that the sound, scientific and common-sense articles that go to make up the greater part of his journal may scare the orthodox priests, so he pats them on the back frequently, to keep their fears quiet and make them believe that he swallows all their dogmatic assertions.

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The Eclectic, for this month, contains articles That note I us emittent writers; among others, M Zin, Robert Browning, and Prot. Sceley. I is and usued by a fine steel portrait of Prince Predict O arles.

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clear statements in reference thereto. His remarks on Love, the Passions, Evidences of Design, and Can a Soul Day I dies't that he has clear mind. "Can a some die?" he asks. "I think not. Like the drop of water which when converted in ,) steam live into the realms of air, this itself to enough and in rain-drops returns or earth, may not our all undergo a thater or ess? The subjects which he discusses are those which concern humanity, and upon which he i rows a flood of light. He gives his views on Transaugration, the Day of Judgment, the Action of the Soul, the Hebrew Theogony, Hebrew Monotheism, and they are clearly and core'sely expressed. Taken altogether, we regard the book as a success.

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Ravel-Martinetti Pantomime Troupe, Toursday evening, May 4 1871. Harves home. Perilous flight on the stapeze. Ignacio Martin Sil. Ballet Diver it essent. Grand isney speciecular postunic and "Marks." Grand Marine, Satur-

season will commence on the 1st of Tane, and the place will resume its old name, and, doubtless, all its old popularity with the people of the West. Somehow the name of "Word's Museum" has a magical sound, and we have no doubt the people generally will be well pleased to see the Calcuel ence more standing at his own

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M'ile Nilsson's Farewell Concerts. Max Strakosch has the honor to announce that Mile Christine Nasson will, prior to her departure for Sin Francisco and Cilifornia, give one grand farewell concert in Chicago, on Friday evening, May 12, at 8 p. m. M'lle Nilsson will be supported by Brignoli, Verger, and Vieuxtemps. The grand orchestra, under the direction of Sig. Bosoni. The sale of seats will commence on Wednesday, May 10, at 9 a m., at the Farwell Hall Box Office.

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