6300 PER YEAR IN ADVANCE.]

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

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Original Loctry.

THRILLS AND CHILLS. BY EMMA TUTTLE.

Why can it not always be glowing with good warmth here in the world.

and never be sleeting and storming from dark clouds jagged and curled? (se scarcely laughs out with a sunburst till up roll

masses of cloud; and off in the arching darkness the winds cry wild and

> Thrills and chills! Whistle winds! Let the changes come? Thrills and chills! Never mind if we shiver some.

Last enumer the lake waters, laughing, caught at the white clouds high,

and thrilled with a musical motion, facing the pictured Today are they thrilling likewise? No, they are crested

and it covers them hard and chilling as sin on the heart

Thrills and chills! Whistle winds! Let the changes come! Thrills and chills!

Never mind if we shiver some. In May there is new life thrilling the plant, roots, and budding stems;

And June is as rich with her blossoms, as an Arab's heaven with gems,

But, lo! when the earth rolls outward, away from the

Then silent old monks come sceptered in, freezing, white, and dun.

Thrills and chills! Whistle winds! Let the changes come! Thrills and chills! Never mind if we shiver some.

Nature must work miracles truly if hearts could be kept

And, having mobility, change not to merit high praise or Twere imbecile cursing our sorrows, as long as we know

Tis the lot of us humans, like comets, to glow, wheel off, and congeal. Thritis and chits!

> Whistle winds! Let the changes come. Thrills and chills! Never mind if we shiver some.

Correspondence of the Chicago Times. NEW YORK GOSSIP.

Revival of the Mystery of Spiritual Manifestations.

New York, Jan. 10 .- There are tides in religious faith which are strong, and as uneven, as those of fortune. There are raging fires upon human altars which have such prolonged periods of smouldering that the world comes to believe that they have died utterly. Convictions which were based upon imagination only, have swept the world like a whirlwind of fre. Truths which are absolute and limited, and which are bounded by hard facts, do not encompass the human soul with such strong arms as do the vague and the intangible. Seen through the fog of the suspected, but yet unknowable, our own wishes take form, and come to stand for us instead of the undraped

truth, and yet, perhaps, -yes, perhaps I began with the intention of telling you about our last religious revival, and I will proced. Years ago, the uppermost thought in onhodox religious circles was one of rebellion

MANIFESTATIONS OF THE INVISIBLE.

They did not like the rapping, tapping, hop-ping, and bad spelling of the disembodied, and yet they could not let the thing altogether alone. They tried their chances at individual mediumship, with the curtains drawn, and with the secret keeping abilities of the witbesses, and participants, carefully established. They sat shivering with fear about their electric tables, lest a rap or a pop should come, and yet longing for a supernatural sound, as one longs for a rift in the darkness of a prolonged and profound midnight.

Of course, positive philosophers scoffed, but they investigated when they imagined that no one can find it out. Many believed, or at least, declare !-- confidentally, of course-that they did not know how the manifestation was to be accounted for, and-well-they had not yet reached definite conclusions. Now and then, one bold man or woman, who was ashamed to possess an unacknowledged conviction, declared that there was not a spot upon which to rest a single doubt of an existence after death which possessed the power of expressing itself to the flesh under certain conditions. The man or woman was very brave, if silence upon such a topic did not succeed such an announcement right speedily,—particularly if he or she had any intellectual or social position to lose.

Whether it was cowardice or coolness, I cannot tell you, but except an occasional outburst which was but a tremor after all, the public of TORK has not been su manifestations for several years until now, when the restless waters are being deeply stirred.

DISCONTENTED THEOLOGIANS,

whose lives have been spent in teaching, and let us believe, in study, also, but they go down disguised to its brink, and step in only to come up perplexed and dissatisfied with what is, what

saw them enter, "Don't speak of my visit quite yet. I am not ready for its announce-

Within the last few weeks, what with the predetermined apostacy of the Rev. Mr. Hepworth to the creed which he inherited, and the sympathy of many of his parishioners, and the general discussions about the Trinity, and the Holy Ghost especially, added to the strange manifestations in the house of Dr. Slade, there is a decided stir in theology, and a general effort on the part of speculative Christians to have the things past and future settled somehow. Having learned that both radical and conservative religionists of the various churches, both in "Brooklyn, the good," and "Gotham, the bad;" he had consulted this postal communication between the here and beyond, and that our medical professors were investigating the possible uses of cerebral nerves with a view to utilizing them as telegraphic communicators between the corporeal and the unsceable, I proposed to place my hands upon the instrument of communication, that I might tell you how the New York world stood before the usually invisible and unintelligible. Not belonging to that class of people who are so consumed with a burning desire to know the state of the hereafter, that they contemplate a hurried slipping off of the trappings of this too gross materiality, I entered the shade of the

HEAVENLY TELEGRAPHER

without previous thought, and because I saw his door-plate next that of the house of a friend to whom I was intent upon visiting. It seemed a convenient moment, and I rang the bell with a vague feeling that this day, so wholly devoted to paying visits, was not to be altogether stupid, and just like all such days of conventional twaddle and semi-insincerity. I confess to a sense of pleasant mirthfulness, pervading a mind which had been all flattened out by the weight of colossal columns of figures which had been heaped upon my memory by ladies who had received New Year's calls "to count," and also with wardrobes magnificent, and what had been said complimentary of their lavishness, and beauty, and grace, etc., etc. Satiety, you know, will come to the most generous of listeners when there is no variation.

This door-plate, and its possibilities, promised this desirable change. I admit the variation, and will tell you about it, with no views, beliefs, suspicions, or impressions of my own. I decline the latter, partly because deeply-stirred sentiments do not become suddenly clear, and partly because they are of little consequence to anyone besides myself. Maintaining that, even in the dearest and closest human relations, the soul stands absolutely and utterly alone in its existence, it seems foolish to parade its convictions before any other soul, however precious the existence of that other soul may be.

The day was one of those exceptional ones in winter time, when the air is rich with the yellow sunshine of the summer, and when neither warmth nor chill touches you sufficiently for you to remark its condition, and you feel the color, and forget to miss and mention the glow that usually comes with its peculiar sweetness. The hour was mid-afternoon, and the parlor into which I was ushered, possessed the sunset side of the English basement house. Crimson curtains were parted away from the large windows, but sufficient edges of their drapery served for the sunbeams to flitter a still warmer color through. Crimson damask chairs, a corresponding sofa, a writing-desk, such as is usually chosen for the boudoir of a lady; a stand and a centre table covered by a damask cloth, were all the furniture which stood upon the pretty, softly-toned carpet.

The gentleman, Dr. Slade, received me. looked at him searchingly; for had not Beecher, Bellows, Draper, Doremas, Booth, Fisk, and all sorts of brilliant men, wicked men, stupid men, and ignorant men, and also women of similar grades, and in even greater variety, done the same thing? "No matter if I am curious, or simple, or credulous," I said to myself, "good company preceded me, and will follow after me, and that makes all these

things level." Dr. Slade is a medium-sized man, straight well-formed, rather dark, but pleasant face, steady-eyed, agreeably-toned voice, and suggests neither the alertness of the money-maker, nor the secretiveness of the man who deals in the mysterious for his bread. He looks at you intently, as if he would discover whether you were a scoffer, a scientific examiner, or a "stick." In any conclusion, he treats you courteously, as I am told, and always closes

the folding doors.

After lifting the damask spread from the centre-table, I discovered why it was so carefully draped. It was of black walnut, with four legs, two leaves, and as plain, simple, and as homely as a table could be made, and therefore it was scarcely an addition to the pretty furniture of the room. Dr. Slade's table furni ture consisted of a small slate with a wood frame, and a slate pencil. He scated himself sideways at the table, with his feet visible, and laid his hands as near the centre of it as he could, considering the uncomfortable position which he assumed to prove that his slippered extremities took no part in the approaching demonstrations. I laid my ungloved hands upon the flat surface of the table, and Dr. Slade did the same, touching mine with the tips of his own. A general turbulence took place in the various parts of the room, the sounds of which were partly sharp and partly muffled, but sufficiently distinct to be heard in the next parlor. Then an unoccu ied chair took a fancy to approach the table, as if to participate up perplexed and dissatisfied with what is, what has been, and what they fear may be, in the that this desire to share in my investigations on

curtained future, and they say to the few who | the part of a non-paying and non-invited party, struck me as an impolite intrusion, and I intimated as much to Dr. Slade.

"Will you place the chair back in its usual position?" said the Doctor to Nothing, and Nothing immediately obeyed, removing it rapidly but noiselessly away.

A SPIRITUAL MESSAGE.

The slate became uneasy, and the Doctor, nipping a trifle from the pencil, with his teeth, placed the tiny bit of it upon the clean slate, which he passed under the top of the table, holding it by one hand, and I taking its edge with one of my own, and holding it up close to the flat under surface, there was only the space which was formed by the thin frame in which the bit of pencil could move. Immediately, it started with its rapid click, and after a few moments of busy scratching, you could hear the scrap of pencil wander back to make its dots, crosses; and punctuations, and behold, there was your dispatch from the Invisible! looked at it incredulous, and yet beholding the evidence and a familiar name! "Impossible!" was my exclamation, when with a suddenness of a flash, a portion of the trimming was rent from my costume, with a force that tore the material, and the fabric was new and

I can't say that I was gratified, especially as I was as rudely shaken as if I had been a "feather-weight," which I am not; quite the contrary, as the undertaker thinks, when he looks at me every now and then, with an eye to busi-

I took the slate, and held it, at least, five feet from the Doctor's hands, when the pencil began writing upon the purified surface, and indited another handsomely-written, direct, and familiarly-endorsed epistle, which was supplemented by picking up the whole pencil, and throwing it first at my head, and then laying it quietly upon the centre of the table. Although the room was as brilliant as the finest sunshine through two large windows could make it, I could see no hand touch this fiveinch pencil, nor the tiny bit which did the writing. Holding

AN ACCORDEON

in my hand, some force snatched it from my grasp, and after this frolicsome by of rudeness, it rewarded me by playing a number of exquisite Spanish airs, with an execution, feeling, and taste, which seemed impossible for an instrument like this, and there was an accompanyment of cymbals, which was enchanting. Forgetting the mysteriousness of the source of all this strange music in the delight of listening to the exquisite sounds, I was roughly stirred from my happiness by the top of the accordeon flying off and casting itself in my face, while the bellows tumbled about the floor in a very lawless sort of manner, which was exceedingly perplexing to practical reason hunting me.

Hands stroked my own with a pleasant and healthy touch of coolness. They pattered

LITTLE FINGERS AND LITTLE PALMS,

and I not only felt their touch so as to measure their size quite definitely, but I could hear the caressing. Afterward, I could see the inner side of a large hand, but whose was either one of them I can not tell you. They were not the Doctor's, for they were both upon the table. They were not mine, for one was upon the table, and the other was being coquetted with in my lap, and, although Lord Dundreary managed to count his fingers so as to make cleven of them, I could enumerate but four arms in the room, notwithstanding there were such other busy hands at work with the slate pencil, the music and my wardrobe. My bonnet-strings were untied twice, with a sudden jerk, which was more convincing to my senses than agreeable to my taste.

Afterward, the slate, which happened to be lying above a bit of pencil, concluded to receive a communication, independnet of all apparent currents of any sort of force. Scratch, scratch, scratch, flew the pencil, and when, at last, it was all still, I reached forth my hand, and took up the solitary recipient of a mysterious confidence, and

THE WRITING

was as carefully executed, and the expression were as distinct to my individual and sole self, as if the dearest, and sweetest, and tenderest friend had pencilled them to me.

If you ask who? how? why? or to what conclusions I arrived, I will say, frankly, " don't know."

The sunshine was not yet gone, and the op posite parlor had its wise men in waiting with the intention of exposing the fraud, or of explaining the mystery, written all over their faces. Doubtless, there had been just as eloquent faces there many times before, but nobody finds the fraud, or is taken into the confidence of this strangely-wierd manifestation. There is no advertising of

THESE INTERESTING INTERVIEWS

with the unknown, but the facts pass from lip to lip, and every visitor imagines that he is the fore-ordained key to all this strangeness.

He changes his mind, however, after the interview. Clerical superiorities insist that it is the D- oh! I can't spell the name of him; and they ought to know, surely.

Question Dr. Slade, and he looks at you with steady, honest, eyes, and says he don't know an explanatory reply to your inquiery. He permits you to examine everything with all the scrutiny that you can command, and in the broadest light that the clearest mid-day can give, and you relinquish a pursuit of the mystery, and conclude that, after all, the pride of human intellect is but a vain jest, sometimes, and you wonder if the demanding spirit hand that tugs at your garments roughly, and then strokes your bewildered hands with a soft and pleasant touch that becomes a delight with accustomed touches, is not, after all, an invisible, but vitalized speculative philosophy, which can never, in this life, become anything but speculation.

Whatever it all means, I cannot tell you now, and very likely, I never may, for wiser heads are striving in vain for answers to their questions, and are even ashamed that they have asked them.

From the New York Standard. A Sanctimonious Bigamist.

NEWBURGH, New York. - Middletown, a beautiful and enterprising interior village of Orange county, has been, of late, greatly agitated over a pretentious bigamist, a Puritanical Doctor of Medicines, who is known as A. Palmer, M.D.

Some months ago, Dr. Palmer went to that village, and introduced himself as a physician, a Christian, and a temperance man of the strictest Good Templar kind. He opened an office in Bull's New Opera House building, one of the most fashionable and central quarters of the village, and before a great many weeks rolled around, Dr. A. Palmer was upon the road with a handsome horse and carriage. The Doctor always represented himself as a lone and lorn widower, and the numerous lady acquaintances of Middletown which he rapidly made, soon began to manifest sympathy and pity for him in his condition.

The Doctor attended service at the Methodist Church, regularly, promised faithfully to get a certificate of membership in good and regular standing- and communion from a sister church of Rome, in this State, where he said he hailed from; and became, at once, a punctual attendant of class meetings, at which he related his experience frequently with feeling and unction, and exhorted in the spirit of one who has for younger saints and weaker brothers, a most fatherly care. For the deyout sisters, both of the Methodist Church and the Good Templar organization, the Doctor had the highest concern, and never did he leave prayer or class-meetings, love feast, Sabbath services, or the temperance gatherings, without having one of them upon his arm in his escort to her parental roof. Dr. Palmer was fifty years of age, and more, but his lady associates were invariably young, loving, and prepossessing; some in their teens, and none a great way beyond the voting age. To them all, he talked religion, to some love, and to some he was both

RELIGIOUS INSTRUCTOR AND LOVER.

His associates with the fair but frail sex, became quite extensive, mainly through the families of his lady friends, and others who had faith in his professions of skill in physic and evangelical piety, giving him professional practice, and in the latter part of the Fall, arrears due him for medical and surgical performance were, accordance to his statement, about \$1,000.

The gay and festive widower pill maker, one day, set about collecting this money due him, and thereon immediately arose a report that Dr. Palmer was preparing to skedaddle from the village. Good as were his arrangements to effect a speedy and clandestine departure, they availed him naught, and he was successfully foiled in the attempt by a young lady, who resolved that to leave in that secret and serruptitious manner, he should never be allowed, and a few hours before the specified time said to have been fixed for the free-lovist to take his new departure, a sheriff, unknowingly, appeared to him, armed with a process that meant one of two alternatives-marriage forthwith, or imprisonment in the county jail at Goshen. The Doctor knew, it seems, enough of law to understand that seduction, in the eye of a court of justice, was no trifling offence, and with clear vision of the penalty for the ungentlemanly and detestable act in his mind, he proceeded to the altar, unflinchingly, as soon as a dominie could be found who would perform the indispensible rites.

THIS MARRIAGE CEREMONY

was apparently the stop-gait that opened wide and let in upon the people of Middletown, a perfect flood of truths and tales concerning the unabashed Dr. Palmer. No voice that knew anything against his name but was raized loudly, and the town became full of emphasized stories about the fearless Doctor that had hitherto been kept in secrecy. It turned out through the revelations subsequently made, that the Doctor was a New-Englander, and that he had left behind him, in Boston, Mass., a wife and several children, where he had also become the father of children by criminal intimacy with his servant girl. For proof of this, a letter from the "Hub of the Universe," giving the details and facts, and stating also that is statement that he came from Rome, N. Y., was a downright perversion of the truth.

WIFE NO. 2.,

whom he married in Middleton, as before stated, was a most est mable young lady, of a very respectable family. Three other young women of Middletown, had, previous to this marriage ceremony, been by him engaged in betrothal. There was also one young woman, living near Bullville, and still another, living near Otisville, both places but a few miles distant from Middletown, that had accepted his proposals to wed. One of the three Middle town betrothals is the sister of a prominent town betrothals is the sister of a prominent Methodist dominie of the county, and another attent on to the "cruelty of killing men by degrees."

of the same three is the sister of a brother physician and dispenser of powders, of the village, with whom Dr. Palmer was to enter into a copartnership in the drug business on a grand scale after the nuptial ceremonies were solemnized, the brother-in-law aforesaid, and the father in law agreeing to raise the capital for

Two, or more, of the young intendeds had wedding-dresses, and other wearing apparel incident to weddings, all prepared in the latest Paris fashion. But they all now see that it is best to become acquainted with character before encouraging nuptual thoughts; and that, althought some have entertained angels unawares, strangers had better be tried before admitted very closely to confidence on the heart.

THE BIGAMIST

and his innocent young bride-wife No. 2have left Middletown for parts unknown, and it is believed, that ere this reaches you, they are separated, as the wretch, unhesitatingly made it known, prior to their departure, that he would leave her the first good opportunity, and then forever discard her hereafter. The marriage of the young miss to Palmer has caused deep discortent, and a complete division of her family. One member took to intoxicating drinks to drown sorrow and obliterate disgrace. The entire family have removed from Middletown, and scattered hither and thither, likely to be never again united around the bright fireside of a once prosperous and happy home.

Whether or no, Doctor Palmer, like Prof. Contarini, the bigamist of our neighboring county, Dutchess, will be pursued, prosecuted, and punished, we know not. If it should be the determination of Boston wife, No. 1., to do so, a splendid opportunity for securing his arrest has been lost. His present whereabouts are unknown, and considerable time and expense, of course, would necessarily follow his arrest now. It is confidently believed, that should he be tried for these unlawful acts, one of the most interesting bigamist and free-love tales that was ever given to the public would

Doctor Palmer is a little, short man, with grey locks, somewhat decrepid by age, decorous in habits, and not, as one would naturally suppose, very loquacious, except, perhaps, in prayer, class, or temperance meetings.

A Seance.

Mr. Morse having been entranced, Tien-Sien-Tie, the controlling influence, replied to the following

Q .- Can you tell if there is any degree of matter different to what we find on this earth? A .- Matter varies on every earth fo far as its development is concerned. In some it is more gross, and in others more sublimated. Mind is ever mind; spirit is ever spirit. Being infused into the forms of matter, it comes in contact with it, it manifests

Q .- You say that matter and spirit are identical; that spirit is simply a sublimated condition of matter. On a former occasion you have said that matter has no power of thought. How do you

itself outwardly in different forms.

account for the discrepancy?

A.—Methinks there has been a misconception of our thought. The material universe around us is an emanation of the divine mind. The spirit or mind, itself diffused, becomes condensed into matter. We use this word to express our idea of the outward visible form of the divine mind; the essential we designate as spirit. Matter is continually sublimating itself to spirit, and then again condensing into matter. There is also another point in connection with the subject we have referred to. We have ever taught, and still adhere to our former teaching, that mind is the distinctive operation of the universe; it is power operating through and by this visible element called matter, which is a condensation of the spirit of the divine

Q.—We find that matter is self-conscious when it has assumed the form of the human organism. Is matter self-conscious at any previous state, or is the divine mind simply automatic?

A .- In the rallm of matter it is simply automatic. Matter is the outward manifestation of the forces of being, and varies in form infinitely. Mind is the same throughout the universe.

Q .- Has the divine mind other and higher qualities than those which we attribute to it in connection with its automatic action on matter?

A .- We can not understand the higher principles of the divine mind while we are in this inferior condition ; hence it is scarcely to be expected that we can unfold the higher attributes of the deific

Q .- Since spirits have their own ideas the same as mortals, does not the introducing of their theories make it more difficult for us to arrive at abso-

A .- Absolute truth is a thing scarcely attainable. The only truth that we possess is that we That, to us, is an absolute undeniable truth. The next undeniable truth to us is that there are means for us to exist; all other truths therefore, are but relative. Hence the opinious and theories of spirits, instead of preventing us from arriving at absolute truth, act in a contrary direction. They give us a wider range of factsgive us a greater sphere for practical experience and observation, and thus enable us to approach nearer to the great source of absolute truth. - Medium and Daybreak.

MRS. COLT, of Hartford, who is noted for her munificent and constant charities, has determined to build a school for her work-

people's children, to cost not less than \$60,000. An ill-natured cotemporary says that Rhode Island goes for narrow gauge railroaids because she wants both

rails to be in her own territory. Kinos, aristocrats, and tyrants are sloves who have revolted against the sovereign of the earth, the human race, and against the Legislator of the Universe-Nature-

Written for the Religio-Philosophical Journal. EMANUEL SWEDENBORG-THE RELATIONS OF HIS TEACHINGS TO SPIRITUALISM.

BY HUDSON TUTTLE.

Spiritualism has been repeatedly charged with being a phase of Swedenborgism. To meet this charge by giving the salient points of his doctrines, in comparison with the former, is our present object. The believers in his doctrines, the members of the New Church, repudiate Spiritualism with a vehemence equaled only by the most bigoted Orthodox.

While they are fully persuaded that Swedenborg lived in daily converse with spirits, they are equally well convinced of its being denied to common men. They regard him as exceptional. He has not a seer through, and by means of certain laws of seership, applicable to all mankind, but by direct interposition of God. That others claim the gift held by the Swedenborgian to belong to his master alone, is proof of their being impostors. Hence, from that New Church which, from the similarity of its beliefs, would have been presupposed to be most favorable to the actualization of spirit-communion, has come the most fervent hostility, for Spiritualism disperses the gift of Swedenborg among all men, and destroys his value as an authoritative test. Although they may discard many of his fundamental doctrines, his life and teachings possess deep interest to Spiritualists. He becomes to them a remarkable medium, whose words are of value and significance in the ratio he has understood and interpreted correctly the ideas received from the Spirit World.

Emanuel Swedenborg was born in the year 1688, or nearly two hundred years ago, at Stockholm, the capital of Sweden. His father was a prelate, eminent for his practical goodness, and sought not to bias the mind of his son by the dogmas of the Lutheran faith. Yet his mind had a strong love of theological speculation, and there seems to have been an hereditary tendency to a faith in the supernatural. Born into a happy home, - early enjoying the advantages of refined life, he was shielded from the rough contact of the world, and laid the foundation of the harmonious character essential to great receptivity. His character from youth to manhood was irreproachable, and at school he was remarkable for his diligence and aptitude. He studied with reference to his chosen profession of mechanician and engineer, at Upsala, and delighted in mathematics and general physics. He also was well acquainted with the classics, and the literature of his age. He even attempted to write poetry, though confessedly with poor success. In prose at times one of the most diffuse and tedious of writers, his attempting poetry is the more anomalous, His versatility was great. He issued in connection with his poems, works on science and mathematics. At the age of twenty-eight, he was appointed Assessor of the Board of Mines, a department having inspection over the mines and metalic works of the kingdom of Sweden; and soon after his family was ennobled and he took his seat with the nobles of the Equestiad Order in the Triennial Assemblies of the States. He also published an "Algebra," "A New Method of Finding the Longitude, etc," "A Proposal for Fixing the Value of Coins, and Determining the Measures of Sweden, so as to Suppress Fractions," "A Treatise on the Motion and Position of the Earth and Planets,' "Arguments Derived from the Various Appearances in the North of Europe, in favor of the

and Sluices and Salt Works." These were rapidly followed by works on mechanics and physics. He evinced a tireless industry, close thought, and a broad and comprehensive grasp of mind. He suggests remedies for smoky chimneys, and next engages in plans to reform the national currency. He was exceedingly practical in his views and wished to have all truths made directly available. At the age of forty-one, he was elected member of the Royal Academy of Sciences at Stockholm, and became one of its most efficient members. At the age of forty-five, he published his 'Principia" in three large volumes, wherein

Depth of the Waters and Greater Tides of the

Sea in the Ancient World," and "on Docks,

he attained many of the conclusions demonstrated by modern science. The means of acquiring true philosophy, he says, are threefold, a knowledge of facts, their orderly arrangements, and reason.

He next ventured on a theological work, valuable as an index of his thoughts previous to his illumination. "The Philosophy of the Infinite and the Intercourse Between the Soul and the Body," wherein he attempts by reason to prove the existence of God, and the immortality of the soul. This was soon followed in 1741, by "The Economy of the Animal Kingdom," and in 1744-5 by "The Animal Kingdom," exhaustive treatises on the anatomy and physiology of man. While he foreshadowed in this great work many of the discoveries of modern times, he is often led astray by fanciful correspondences The latter work was not completed. He became illuminated and discontinued his labors as a scientist for the reception of truth in an entranced state. His last work as a natural writer was a series of essays "On the Worship and Love of It was a bridge sent out from the scientific side, to span the chasm between matter and spirit. Henceforth he became the mouth-piece of a higher power. The little streams of metaphysics and theology so out of place in his scientific writings unite in a vast river, to the exclusion of everything else. His style changes. His philosophical writings are often highly wrought, ornate, with classical allusions, and striking illustrations, clear and expressive, though often stilled, and supercillions. His theological works, by which he is generally known, have carned for him the title of the dryest of known writers. The former have no direct relation with our

subject, except as they reveal to us the perfection of his mind for his illumination. He became remarkably susceptible to spirit-influence and the result was great beyond expression, because he had for his entire life earnestly prepared himself for his work. His illumination came in his fifty-sixth year, and so firmly did he believe himself reserved for this mission that he referred his previous distaste for theological reading was caused by his guides, that he might not be prejudiced, revertheless, he entertained strong belief in the Bible, regarding it as "the source whence all theology must be derived," and his unquestioning faith in this book becomes the foundation of the entire superstructure of his doctrines. It colors his first vision, and never forsakes him. At his illumination his mind underwent an entire change. All the works he afterwards wrote were of a theological character, and so widely different were they, he scarcely ever alludes to his former writings. The transition was not wholly abrupt. The intrusion of spiritual influence, in his studies and wr tings can be observed for some time previous to his being made aware of such assistance. He records in his diary his recognition of such guidance after he had learned to understand its significance.

"How difficult it is for man to be persuaded that he is ruled by means of spirits. Before my mind was opened so that I could speak with spirits, and thus be persuaded by living experience, much of such evidence was presented to me during many previous years, and now I wonder that I did not then become convinced of the Lord's ruling by means of spirits. These evidences were not only dreams for some years informing me concerning those things which I was writing, but also changes of state while I was writing, and a certain extraordinary light on what was written. Afterwards I also had many visions while my eves were closed; a light was miraculously given; and many times spirits were sensibly perceived, as manifestly to the sense as bodily sensations: afterwards I had infestations in various ways from evil spirits, in temptations, whilst I was writing such things as evil spirits were averse to, so that I was beset almost to horror; fiery lights were seen; talking was heard in the morning time, besides many other things; until at last when a certain spirit addressed me in a few words, I wondered greatly that he should perceive my thoughts, and afterwards wondered exceedingly that the way was open so that I could converse with spirits, and then the spirits wondered that I should be so surprised. * * * I have at one time perceived, some months after begining to speak with spirits, that if I should be let back into my former state, I might lapse into the opinion that these things were

His last philosophical works indicate the dawn of his spiritual power. In that portion of his "Animal Kingdom" left in ms. he says: "According to admonition heard," etc., and again that he is "commanded" to write.

His doctrine of universal correspondency, an inner world or life, of which the invisible world is the symbol; the existence of a potency, or reality, of which it was the corresponding expression, was a preparatory step to the spiritual unfoldment of the seer. His works up to his spiritual change appear to have been written with reference to his unfoldment, although he, himself, was ignorant of the process. "I never thought," said he, "I should have come into the spiritual state in which I am, but the Lord had prepared me for it, in order to reveal the spiritual sense of the word, which he had promised in the prophets and Revelations." As he describes his illumination, a misty darkness came over him, succeeded by light, and he saw a spirit who said to him: "I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will dictate to thee what thou shalt write." Henceforth he renounced worldly wisdom and wholly relied on spiritual aid He continues: "Thereafter the Lord daily opened the eyes of my spirit, to see in perfect wakefulness what was going on in the other world, and to converse, broad awake with angels and spirits." Media at first are usually thus infatuated. They are dazzled by the blaze of spiritual light, and seeing themselves exceptional are prone to attach undue importance to their powers, and entertain exalted notions of their peculiar "mis-

Swedenborg did not escape the influence of his prejudice. The spirit declares himself to be God, and his object to employ the seer as an instrument in the correct interpretation of his word. Swedenborg was mistaken, just as media are now mistaken when spirits sign well-known names to the most puerile communications. He received the Bible as the foundation of faith. An interpretation by spirits would be of no value. If God wrote the Bible, he alone can interpret it. These prejudices color all the doctrinal writings of Swedenborg. Many modern media believe themselves recipients of the Divine favor in the same manner, and from the same cause. They do not value communications from spirits; they do not recognize other authority than the

The statement that God or his incarnation communicated with Swedenborg, is not worthy of a moment's notice. It is simply impossible, and we are left to inquire, with whom did he hold intercourse? And the answer is with spiritual beings, in the same manner of modern media. His doctrine of correspondency applied to the Bible evolved a spiritual sense which threw on that volume an entirely new light. He received it as a divine revelation, and with the unfoldment of his spiritual powers, he learned Hebrew that he might read the Old Testament in the original. He carefully set to work preparing a commentary developing the universality of his ideas in relation thereto. His Arcana Calestia, published in eight 4 to. volumes, barely covered the ground of the first two books of the Old Testament. He claims that he is directly inspired by God to write, and takes for granted the Bible as his unchangeable word, the spiritual sense of which it is his mission to teach. His method is curious and interesting, but applies to all books as well as the Bible, and a rare spiritual sense may by it, be wrung even from a spelling book or dictionary. The correspondence has fixed laws, and develops itself after their order, and is the same throughout the entire Bible. Having acquired its elements, it is easy to make its application. Free as Swedenborg consideres himself to be, he was really thoroughly embued with Lutheranism. He accepted the Bible as of infallible authority, and like countless others, saw in its interpretation the source of error. If it were possible to a perfect interpretation, there would be nothing more to be desired. He considered that he had received direct from the Almighty the key to all Biblical mystery. Beneath the word was a spiritual significance, and this he develops paragraph by paragraph. It was a pleasing dream, and he indefatigabl developed t through volume after volume, of the most dreary prose, for with his illumination his style changed for the worse, and he appears to have lost all desire to make his pages interest-

It is what may be called the undercurrent of the Arcana, wherein he relates his spiritual experiences, that are of present interest. He claims to have frequently visited the spiritworld, and describes, in lively colors, the beauties of its scenes, yet, he does not recognize the action of unchanging laws. Everything with him is arbitrary, and dependant on the whim of the Almighty. He teaches an arbitrary judgement day in the spiritual realm, a hell and a heaven, and an intermediate spiritworld answering to purgatory. He pictures the judgment-day in terrine colors. Damnation is a necessity, where civil rules can abolish the penitentiary and gallows, God, possibly, may abolish hell, his penitentiary. The punishment of the unhappy is not from conscience. It comes from the force necessary for their restraint. Man has free-will, is a free agent to rise or fall. He accepts the trinity and incarnation, in short, so far has his theological views are concerned, he is strenuously orthodox, but claims the right of a superior interpretation.

As there is not the least evidence that such interpretation is correct, as history and scientific research conclusively prove the Bible to have no greater claims than any other book, resting on its truth and nothing else, for its acceptance; the entire system is a baseless dream. In this wide doctrinal field, Spiritualism and

Swedenborgism are vitally different,

does not evidence the infalibility of the communications he received. He had prepared his mind for the reception of a high order of communications, by years of ardent study, and he is particularly interesting as an example of mediumship, united with high scholarship. He was clairvoyant, as is proved by his seeing the fire in Stockholn, when three hundred miles distant, and its exact extent; learning from a spirit the locality of a lost treasure; his repeating, by her request, the last words spoken by her brother when they parted, to the Queen of Sweden, and various correct prophecies he made. He held almost daily conversations with departed spirits, and arrived at a nearly correct idea of their condition, and of the spirit world. The essential portions of the com-munications thus made to him, do not differ from those made through media at present, The reality of the spirit-world, the retention of all affections, loves and emotions after death, the methods of enjoyment and misery, are truthfully presented, and herein, he is in harmony with modern Spiritualism.

A Short Lecture, Delivered at Lawrence, Kansas, at the late State Convention of Spiritualists, by Dr. E. B. Wheelock.

Friends of Progress, ladies and gentlemen, in the short space that has been allotted to me. I propose to set forth in brief some few of the first principles of the gospel of Spiritualism, as understood in its broadest sense. It is enerally admitted that the gospel of Spiritualism enters into all the practical relations of life, into all the lower and higher walks of human

And as some of these minor bearings have been discussed by speakers who have preceded me, I propose to take the broadest possible view of this angel gospel, so far as it is by human wisdom cosprehended. To me and to my understanding, the elementary principles of Spiritualism are as old as the Infinite Parent of the Universe. And in their operative power they are as expansive as his wisdom, and as enduring as his existence.

In the progressive mevements of this gospel, worlds and systems of worlds are made to take forms, made to have material and visible existence, each endowed with forces and laws wisely adapted to all their subsequent uses and future unfoldment. In contemplating the many millions of rudimental developments, as made manifest upon this our rounded and rolling globe, we behold ma as one of its highest modes of self-manifestation, connecting the material of earth with the spiritual and supernal of other and higher spheres.

As the development and progress of human intelligence moves onward, and upward, and backward, and forward, how vast becomes the antiquity of the human race, and what millions of men and women have lived and passed away, long anterior to the laying of the egg from which the Pagan and Christian gospels

One of the primitive principles in the gospel of Spiritualism, is the discovery of a divine element, inherent in man, capable of self analysis. A man's greatest knowledge is himself to know; then how important the study that will lead to this knowledge-the knowledge of self. Man, viewed only upon the material plane of life, exhibits nothing that would outlast the dissolving laws of nature; but when viewed upon the intellectual and spiritual plane of his being, elements, grand elements are seen to crop out, that have within themselves the seeds of immortality, and destined to endless unfoldment. O, how grand the contemplation of the unending future of man, as he becomes outwrought from the material plane of life, and finds within himself an element divine, whose quality is indestructible, possessing within itself every law requisite to its endless perpetuity and iden-

O, what possibilities lie outstretched yet in the future, for the women of the race. For how grand is man when we conceive of him as having within his elementary composition a thousand and one unwritten folio volumes, forever susceptible of new impressions by which progress and improvement become a law of endless unfoldment in the life material, in life spiritual, in a life immortal, yea, in a life of freedom from mortal cares, from death, and sorrow, and grief, and scalding tears. Unlike the Christian's gospel, the gospel of Spiritualism cannot be written in books. Its divine sublimity consists in its freshness, as it perpetually comes streaming forth from the fountain of supernal wisdom, and the summer land of earth's immortal heroes. It forever seeks the high and the low alike. It whispers the law of harmony, it breaths the sentiment of peace, it rebukes gently the erring, lifts up the downtrodden, gives gentle warning to the bigot, and gives no place to the hypocrite. It brushes away the night of sorrow. It unlocks the door that leads to the valley of death, and points the way to plains celestial, where flowers immortal bloom, where the crustations of mortal life fade forever away, where homes, sweet homes, for the weary and careworn pilgrims of earth, are seen to glimmer, as mansions of rest, standing in the midst of the radient-the rainbow light of a new and immortal summer

Hark, sp rit, hark! for in listening to spirit ual things the spirit alone must hear. In spirit then let us hearken. Hear ye not the bugle notes as they come reverberating over the plains, those celestial plains that ever in glory dazzle before the illumined eyes of a new born spirit, as he enters through the gate, the royal gate, whose name on earth is death, but when by angels sung is called "Excelsior-Change, the having behind of garn ents old, the receiving anew of crystal robes, whose golden threads can break no more, or time or age make dim. Hark! for 'tis from the land beyond the river we hear the tiny rap; 'tis from thence we hear the sweet music of inspiration given. A Cicero for us to-day is pleading as once he plead for Rome. And Demosthenes as of old when upon the forum of Greece, is pleading for Greece still The council chambers of America are never forsaken by her heroes that have gone before.

O. America, a martyred president pleads thy canse of Liberty to-day. By his voice on earth human fetters fell. By his inspiration now we trust the gospel of Spiritualism will reecho from the nation's capital throughout the entire length and breadth of the western hemisphere. O, the chains of mental slavery, thy wounds too are deep, and the groans of thy martyrs are being heard on high, 'tis for this that the windows of heaven are now open, and the angel world is giving us light: giving us day by day new chapters to be engrafted into a new and holy book, the book of Reason and of angel wisdom. A book such as the wants and needs of the hour demand. A book whose revolving leaves each hour receive a new impress of living truth both holy and divine, pointing the ever upword way of man's progressive development and endless unfoldment.

Take courage, O man! think upward and heavenward. O mothers, be ye delighted. O daughters, hearken, for s on are you to be the Swedenborg was a medium, but that fact | future mothers of new-born men and women,

whose mission will be to go forth and bless and guide the world, and in the still unfolding future give wisdom to the angel land, the land of immortal flowers, from whence cometh the new gospel, the gospel of Spiritualism.

Now as this gospel is not one of "faith," but of works, how grand the contemplation of its onward march, and of its high and noble results. It knows no bounds, it knows no sectarian limits. Everywhere and in every place on this rounded globe it sings the praise of God. Go ye to earth's frozen polar seas, ascend her mountains of ice, and the sea birds are there; from thence look ye down in caverns deep, the seal and the walrus in sportive life are seen as the ministers of God, preaching the living gospel. Now turn and look above; the beavens declare its glory in the silent flashes of polar lights-we hear no rolling thunders yet the lightnings play. But pass from this and be thou standing upon some tower ng peak of the Andes, near the city of Quito, South merica. Tis here that the crash of tounder might give thee awe, as down from murky clouds it comes, as though it were the sleeping dead to awaken. Yet these are but bugle notes from the bass key of God's celestial organ.

What though from heaven's high forge the lightnings flash, and the voice of God in thunders speaks, are not these but chapters in the sacred book of Spiritualism. Go from here down, down to the vallies beneath. Promenade along the shores of the queen of rivers, the mighty Amazon. Behold her forests in living green perpetually clothed. See the pendant orange and the blossoms new hanging side by side upon the same extending limb; and hear ye the music of the red winged robin and thyself in mimicry given by the mocking bird. Behold on every hand nature's golden fruit in beauty outwrought; and from the rolling waters that are now passing thee by see the fishes leap, see lilies blossom, and hear ye the hum of bees as they from sweet flowers -ip their morning and evening meal, and ask if these and such as these are not the true ministers of God's gospel, the gospel of Spiritualism.

Contemplate the extent and freedom of this gospel. The Earth Man, the Red Man, the Ethiopian, as well as the Anglo Saxon, are each and all forever at liberty to unlock the door of this, God's terrestrial temple, to enter therein, to worship and give praise as the indwelling soul of each may prompt. In this temple, in this cathedral of the Lord, may earth's millions ever worship unmolested by

pope, priest, or bishop.

O, take courage then; let the earth rejoice, let man in himself his Savi ur see. Let woman her rightful claim to herself maintain; let her on earth, as in heaven, be the wearer of jewels imperishable. Bow no more as a slave to earthly Lords, be true to self, to God, and the angel world. And as thy na ure unperverted is lovely, so will love on earth be thine from a law of necessity, and in the summer land, with wisdom and love conjoined, thou wilt, by man, by angels, and by scraphs, be adored. Sweet whisperings from the angel world have already come to thee. As media thou art the bridal center between the two worlds, the terrestial and the celestial. By the aid of laws divine, the laws of inspiration, ye have written and spoken many chapters in the gospel of Spirit-

The end is not yet. The world is waiting for you and me and all true reformers. Let us then be faithful over a few thirgs, knowing that in the end we shall be made rulers over many things which at present we comprehend but little. Kingdoms and empires may crumble in ruins. All conventions of men, and all temporal platforms and forms will fade away. But spiritual freedom will ultimate in social beatitude. And bliss immortal ere long will be the crowning dome of all human affection, of all human wisdom, and of human knowledge, in a land that knows no tears, no grief, no death, but life, on'y life, forever more.

Letter from E. P. Brainard.

Concurrent with this, we send you the obituary of Mrs. Caroline Kellogg, the wife of Lansing Kellogg Esq., who was one of the early settlers of Portage County, Ohio. Mrs. Kellogg closed her earth-life January 2d, 1872. Her funeral services were held at the family residence, in Ravenna, on the 9th inst. The day was pleasant, and a large audience were in attendance, made up of a long list of relatives and sympathizing neighbors and friends, including a great number who were attracted hither by curiosity to hear a Spiritual sermon, which, by the request of the deceased, was delivered by Mrs. L. H. Cowles, an inspirational speaker, of Clyde, Ohio.

In the normal condition, Mrs. Cowles is unassuming, self-distrustful, and diffident. When influenced, she has the magnetic presence which Cicero says is so essential to the orator. Her style of oratory is deliberative, incisive, and emphatic. Her strength lies in masterly powers of statement and generalization, often giving the sum total of a sermon in a single pithy sentence.

Her discourse was based on the Bible text 'As one star differeth from another in glory, etc,"-and most beautifully did she present the subject, replete with noble thoughts and pleasing similitude. The close attention, tearbedimmed eyes, and almost breathless silence of the large audience, proved that, for a time at least, all curiosity and prejudices were forgotten, and they were lost in the contemplation of glorious scenes transpiring on the other shore, so beautifully portrayed by the speaker.

For some thirty-eight years Mrs. Kellogg was a zealous, devoted Methodist. Early in 1867 she investigated and adopted the Spiritual faith, which, as she often remarked, was the only religion that ever fully satisfied the desires and aspirations of her soul. With all the light and knowledge hitherto obtained, death to her was but a "leap in the dark."

Mrs. Kellogg was one of those sympathetic, benevolent, philanthropic, noble women, who are born to bless humanity. Her soul was modeled on too large a pattern to sympathize with that kind of philanthropy and benevo-lence which sweeps the distant horizon for objects of charity and compassion, but is as blind as a bat to the misery and destitution abounding at its own doors.

Her disease was protrated consumption. For months she has patiently and uncomplainingly waited in the happy enjoyment of the sweet consolation of the Spiritual philosophy, that change which would release her from all pains and possibilities of pain, and usher her happy spirit into that celestial home across the shining river. She arranged all her domestic affairs, and conversed with family and friends in regard to the coming change with as much cheerfulness as if preparing for a journey of pleasure. Her mind was lucid and vision bright to the last moment, and when her time came she closed her eyes and passed away without a struggle, leaving her husband and children with the consolation of a confident belief that the wife and mother has gone from earth where formed, to a higher, holier, and happier state of existence.

Ravenna, Ohio, Jan. 13th, 1872.

TRUE wisdom condemns the honest opinion of no man.

Voices from the Leople.

SYRACUSE, N. Y.—Mary A. Chute writes.—1 have lately read one of A. J. Davis's books on diseases of the brain and nerves. I think it a very useful production, one that ought to be read by everybody. It is a work that I e-teem very mue and think it ought to be read by those that are out of balance with themselves, and others also.

RIVER STYX, OHIO .- D. W. Hard writes .-The JOURNAL, ever welcome visitor, lies upon the table, and I hasten to send \$3.00 for the renewal of my subscription for 1872. Accept thanks for past favors, and my best wish to you is that this was a hundred instead of three dollars. My symyathy has been with you in all your tribulations, and may good angels and mortals prosper and assist you in this noble work.

GALVA, ILL .- Maria A. Cutler writes .- We would not presume to let our subscription run behind after such a visitation of divine wrath, al though I really can not see the propriety of conributing to elevate and assist those whom God bas laid low. Should they not be left to wallow in sackcloth and ashes? Oh, consistency, thou are a jewel! We have taken the JOURNAL, from its first issue, and have invariably paid in advance Be assured we will never cease to take it so long as it continues to be the bold advocate of truth and right that it now is, and we can possibly raise the money to pay for it.

MAYVILLE, WIS .- E. Raymond writes .- You must excuse me for not paying for my subscription be ore this time, but we have had calls at home for all the charities we could raise to help the sufferers in our own state; but Chicago was not for rotten. I am an old man, almost 68 cars old, and while I live I must have the JOURNAL to cheer ma until I find the shining shore.

OTTUMWA, IOWA .- R. B. Lockwood writes .-Please forward immediately to me address, the works enumerated, as per order, and thereby very much oblige an ardent friend and devoted lovered the true, philosophical, and spiritual truth, as advocated so ably by yourself, and may it ever be thine to enjoy the fruition of spiritual light and reason, and thereby constantly and successfully inerease your ability to disseminate that spiritual light and truth that shall tend to illuminate our minds, dispel our doubts, and expel all bigotry and superstition.

NEW BOSTON, ILL.-G. Clancey writes.-My wife is a subscriber for your excellent paper, and am a reader of it, and a believer in the Harmonia Philosophy. The fire fiend visited you rather unceremoniously, but I think the JOURNAL looks rather better than usual in its resurrected gard after its fiery baptism, (how is that for erthodoxy), and more interesting, for we appreciate it better from the auxious thoughts and the loss of it before it was fully re-established. I do not know which, -this I know, however, it is always welcome, and better read than any other paper taken. By the way, I must not forget to state that Dr. Abba Lord Palmer is again at work in the good cause. She was very ill in the fall, and not expected to recover for a long time; but the angel world has again restored her to health, and more fully developed her piritual gifts, and as she battles for truth and light, we have cause to rejoice at her recovery. As one who can diagnose disease, prescribe, delineate character, and advise concerning business, she has few equals among mediums.

TOLLAND, CT .- S. Tracey writes, -I subscribed for the Journal at the request or a friend, for three months. I have taken the BANKER OF LIGHT mirteen years. I thought it was as much as could pay for, but I like your paper very much.

REMARKS :- That is just right-take both papers. You, by so doing, benefit yourself, the publishers, and more yet, you are instrumental in sustaining two of the best papers in the world.

CATARACT, WIS .- W. Robinson writes .- I am subject of Spiritualism given in the town, and have never heard of a private circle being held. I think ihis will beat Egypt, in your state. I had resolved, some time ago, to make an effort to break the ice that I have not been able to do anythin concluded I could use to better tool for the pur pose than our brave old JOURNAL, and so the above order is the result of the first trial-have made a fracture, and shall keep forwarding, so you may look for more orders from time to time.

HARDIN, MO .- G. E. Stone writes .- I deeple sympathize with you in heart, and sincerely wish could manifest it more tangibly with the needful but am poor in this world's goods, besides being crippled so that I am unable to perform manual la bor; have to struggle along the best I can this way and that, to support wife and little ones, But we can not live without the JOURNAL. We live reall alone, there being no other Spiritualist for miles around, no circles, no lectures, no commun on with spiritual friends; nothing but the JOURNAL to beguile the long, weary hours of struggle and toll-orthodoxy confronting one on every hand, so bat it is almost impossible to be known as a Spirit

COLUMBUS, OHIO .- Mrs. Emma Spencer writes.-You will find inclosed a remittance to pay for the Journal for the time that has passed since my subscription expired, and the balance to continue the subscription. I am sorry that this justice to you must come so late, and that I am not able to do more than merely send the price of one year's subscription now. You have my best wishes now, but at the same time, I know that in a case like yours, money must be more acceptable. I amtraly glad to see that your call for help has not been

JANESVILLE, WIS .- Joseph Baker writes .-Please return my warmest thanks to Mr. W. F. White, and other friends of Dayton, Wisconsin, for a previous donation and kindness in my affliction. To you, Mr. Editor, I am under many obligations for your kind notices.

REPLY .- Brother Baker is a most worthy object of charity. He has spent a life-time in the cause of social reform, and crowned the course of setive life by his services as Chaplain, and nursing the sick and wounded soldiers during the Rebellion. He is now paralyzed, a d unable to take care of himself. Send him a dollar, friends, and thus so cure him and his aged wife the comforts of life.

Inclosed find \$3.00 to renew my yearly subscription for the Jeurnal, and send it to H. J. Warner Shelburne Falls, Mass., for one year. I also send a contribution to the JOURNAL for one year. truly sympathize with you in your loss from the fire, and would that I could do more for you, but as "Out of all evil some good must come." of this misfortune may grow an extended influence of the JOURNAL through its wider circulation, and thus our beautiful philosophy shall come as the bread of life to many a starving soul. May heaven prosper you, and reward your untiling energy and perseverance in sending the Journal, arisen from its ashes, in the old form again. Its presence seems like greeting a cherished friend once more

ALTON, ILL.-F. Sawyer writes.-Spiritualism is at a low chb here. The orthodox churches are using every influence to prevent its spread and belief. Every artifice to gratify the appetite or sight is brought into use, and every conceivable false hood and slander invented, to deter people from becoming acquainted with the truths or phenomena of Spiritualism. Yet if we could only get into the inmost souls of a great many of the church peo-ple, we would find a belief too sacred to be smoth ered out by such means.

AUBURN, N. Y .- Mrs. Leonard writes .- While reading the last Journal, I particularly noticed your rational and brotherly defense of Mr. Read, and a hearty God bless you, came spontaneously from my heart and lips. I wonder that the spirit world does not get weary in trying to feed us when there is so much fault found with the avenue through which they send supplies. No one complains as long as the mediums feed them with sweetments put up at the medium's expense; but the reverse come; let the me iums demonstrate the conditions thrown upon them by the full feet. the conditions thrown upon them by the full fed, or, perhaps, the spirits they attract, why, of course the medium alone is responsible. God help the poor mediums.

TERRUARA

BY Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and subscriptions will be received by Dr. Y. A Carr. Adress Lock Box 330, Mobile, Alabama.

(NUMBER XVI.)

teler-electro Chemical Suspension and Supervision -Magnets, Magnetism, and Mediumship.

Having departed from the usual method of treating the imponderable forces with a view to practical importance, we with the same view pass the subject of heat for the present, in order that we may consider intact the electro-magnetic supervision and inductive forces operative in mediumship, called physical, to which we referred in our last article.

Let us examine into the constituent character of the somewhat remarkable hydro-carbons that in a great measure suspend sensation without detriment to the general health of the human organism, and we shall find some facts that will in themselves throw general light on the leading points we now propose considering. It is well known to chemists that the first chemical (the air being a mechanical mixture of oxygen with nitrogen) comp und of oxygen and nitrogen is the more curious com pound nitrous oxyd, generally called "laughing

This compound comprising one proportion of nitrogen and one of oxygen, is only held together by the slightest affinitive degree, and on coming in contact with the lungs, is readily decomposed, giving off its positive electric excess from the nitrogen to the nervous apparatus, which is so suspensory and supervisive in its character as to produce the most marked and sometimes exhilarating effects apon both the human mind and system.

Ether consisting of four proportions of carbon, five of hydrogen, and one of oxygen, is for the same reasons similar in its effects; and chloroform consisting of carbon two, hydrogen and chlorine three, an anæsthetic which, together with ether, are so named from masthesia from producing temporary insensibility to pain, the peculiarities and importance of which are too well known to require further comment from us.

Our object in this allusion to nitrous oxyd, ether, and chloroform, which thus give off their suspensory electro positive force, is but to add deductive strength to what we propose saying of the electro-positive suspensory force of the relative nature of inter-electro chemical action, the released electricity of which, always establishing itself in the form of a circuit between the extremes producing, has the power to suspend the chemical affinity, which, in ordinary out-door nature, is equivalent to the suspension of feeling in in-door nature, as in the case with anæsthetics. This inter-electro chemical action or circuit, is what we see in the ordinary fire, which we call the supervisive magnetism resulting from electricity in motion. Since much of what we have to say depends upon a clear comprehension of the premises, we will recapitulate thus:

Lamp-oil or gas is composed of carbon and hydrogen, both of which are known to be largely electro-positive, that is, to contain large excesses of electricity; yet, within the carbon, hydrogen, nor oxygen, as gases, are electric force until heated to a temperature of a thousand degrees, when they become conductors and give up their respective electric measures. Oxygen of the atmosphere its one measure, hydrogen its forty, and car on its thirty-nine, all of which combine in the form of light and heat or flame, which we call the magnetism resulting from electricity in motion, which in being dissipated into its great parent form, the sensorium commune, comes in rapport with our sense, causing us to see, feel, and sometimes hear it.

Bearing in mind the facts we find the selfevident deduction, that even heat or this magnetism of electricity in motion, suspends all chemical affinities in this thermal (or heat) current, as does the dynamic or inter-electro chemic current, by which all things can be dissolved and held in chemical suspension by means of battery action, to which we have so often had occasion to refer, as we hope, with

both present and future profit. Occupying these premises we readily and confidently advance to the position brought to view, by all the combined force of unques-tioned parity, that all surrounding law is a centralized unit, and all surroundings a centralized unity in diversity, and that the same forms of force we call life playing through the ponderable, plays through the imponderable realms, and the same current or magnetism of electricity in motion that manifests itself to us in its thermal form, or in its dynamic battery form, plays in the same manner between the electro-positive and electro-negative extremes of the physico-mental blending or mortal and immortal phases of being. To keep the entire premises in full view, let us now for a few moments turn to the interesting subject of magnets, magnetic suspension, and supervision.

There are three classes of magnets, the natural, artificial, and permanent. The natural are those ores of iron and nickle found in the earth, and especially in the neighborhood of volcances, that have an attraction for particles of iron. Artificial magnets are those bodies of iron that have been through battery-action. eending currents through insulated coils of wire round them, and thus rendering them magnetic by the supervisive magnetism of electricity in motion, which, however, cease to be magnets as soon as the battery current these are generally called electro magnets, and are of great service in the arts and

Permanent magnets are such pieces of highly carboned iron, as owing to their peculiar allotropic chrystaline condition receive and retain in an allotropic form the original magnetic impress received forever, that is, as long as the body containing it remains uninfluenced by the depolarizing supervision of extreme thermal and dynamic currents.

Iron, nickle, and cobalt, are the only metals.

except hammered brass, that are subject to magnetic influences, iron being the chief combining as it would seem, in its range of uses, the utilitarian measure of all metals, and in its permanent magnetic form a seemingly

current passing round a wooden ball without contact with a soft iron needle poised on a pivot inserted in the wood between the wire (insulated) causes the needle to settle at right angles with the current, which proves that it is the electric form of sunlight passing from East to West round the earth, that gives it its magnetic life within and its northern and southern polarity. Again, if we take a small rod of iron and let it drop through, or into the caliber of a helix round which a battery current is passing, the rod of iron though not in contact with the helix at any point is suspended in the air without touching anything; proving that attraction of gravitation itself, as a force, does not depend upon the matter, but the magnetisn of matter, We revere the memory and important services of the truly earnest and observant Newton; but at the time he supposed and taught that attraction of gravitation depended upon the comparative amount of matter in bodies, the magnetic life of all condition and suspensory and supervisive power of magnetism in motion was not understood; and though he may have erred them, were he with us now armed with all our facts, he would doubtless be as far ahead of us now as then, because his large intuitions and love of truth, would not submit as modern science, so called, submits to the senseless tyranny of popular opinion. Sir Isaac Newton doubtless thought from

the fact of seven rays of light being given off by prismatic decomposition in the form of the solar spectrum, that they were all primitive rays, whereas, it has since been proved but the three-red, yellow, and blue, are primitiveall the rest being compounded of them-and so doubtless it is with us. As yet, the imponderable forces are but little understood, and will, when better comprehended, account as satisfactorily for spirit communion, as natural science now accounts for physiological action, the psychometric range of action, being but one step beyond more sublimated in the imponderable range of things.

It is a curious fact, that heat with all its depolarizing power adds no weight to bodies light in its normal form adds no weight to things-electricity that travels in the lightning's flash, originates and suspends all chemical affinity, sustains thousands of pounds, and runs massive machinery, has no weight nor appreciable form, - even the magnet once charged with a given volume of magnetism, will give out its own full measure to millions of other magnets of its own size, and yet possess within itself all the magnetism it originally contained. We see these facts every day, and yet pretend that the workings of the infinitude of the spiritual beyond, which we have no means of conceiving, save through its manifestations of this kind in matter as we contend, is of more easy comprehension.

As the soul manifests through the bodily form, so does nature manifest through form, and for us to undertake to approach the spirit outside of form, is like an effort to reach some great imaginary, unseen nothing in the darka phase of a mere shadow of self assume at most, that casts a deeper shade over mortality's own utter darkness within.

The God-endowed, soul-inspired materialist, asks the "Harmonial Philosopher," selfblinded by his own immaterial self-assume, What there is demonstratively solid and practical, in all his divine afflatus of ephemeral

moth season and butterfly degree. Let the earnest thinker in his search after truth, seek it in the deeper depths of nature's humbler guise, and he will be the better prepared to see the untold, and to him immeasurable grandeur, of her more harmonial or sublimated form. Could we but more familiarly comprehend the true nature and character of the inter-electro chemical currents, brought to bear as between certain phases of mediumship, we should very readily understand that an ignorance of nature's laws on our part, is not only a barrier to the chief enjoyment of communion with our spiritual friends, but must in the future, prove largely detrimental to ourselves. But to the interelectro chemical supervision on which physical mediumship depends, in our next.

The Gift of Speaking in Unknown Tongues.

EDITOR OF RELIGIO-PHILOSOPHICAL JOURNAL: For about sixteen years I have possessed the gift called in apostolic days "speaking in divers kinds of tongues." This was the first manifestation of the power of spirits through my organism, and from the first has been a mechanical control of my vocal organs, my mind taking no cognizance of the sentiment contained in the, to me, "unknown tongue."

A few weeks ago I was at the house of Mr. and Mrs. Baker, at 162 44th street, New York, sitting in company with Colonel and Cora L. V. Tappan. Mrs. Baker, the wife of M. M. Pomeroy, editor of the Democrat, her sister, Mrs. Goodyear, and several others of the Caucassian race, together with an educated Indian squaw, to whom I was introduced as Miss Mary Powell. After engaging in a desultory conversation for a few minutes I was controlled by Henry C. Wright, and made a short address to the company. Then the influence changed, and my Indian guide caused me to go to Miss Powell and address her in his native tongue, which she understood perfectly and interpreted to the astonished listeners. The dialogue continued nearly an hour between the visible and invisible Indian, and when it ceased, I asked Miss Powell what language I had spoken. She said it was the Delaware language, a "tongue" to me entirely "unknown." I was perfectly conscious of what I was doing, but the utterances I gave were to me unmeaning. This was a very gratifying occasion to all who were present, and the fact stated is a positive proof of genuine spirit control.

I obtained a photograph of my Indian guide at Mumler's gallery, 170 W. Springfield street, Boston, which I carry with several others, to

exhibit at my lectures. Scores of times before, this Indian spirit has used my vocal organs to converse with the spirits controling other media, but this was the first occasion that I had had to test the genuineness of the language, and the knowledge of possessing such spiritual gifts gives me assurance to go forth proclaiming the identity of the gifts of to day with those exercised by the media of the first century of the Christian era. Though ordained by no priestly rites, I can present the credentials of apostleship required by the inspired founder of Christian ity; and while I can "speak as the spirit giveth utterance," I have a higher authority to preach spiritual things than the man-ordained preachers of the theological schools; vet recognize the value of all the culture which the schools afford, as it polishes and ornaments the vehicle in which inspiration is conveyed to human-DEAN CLARK.

Philadelphia, Pa., Jan. 15th, 1872.

A Chicago clergyman having preached from typical of immortality.

Speaking of inter-electrochesical suspension replies: "Most of then are with the H and supervision, we find that a mere electric makers—and the rest have gone to grass." the text "Where are the Nine?" the Post replies: "Most of then are with the Hay-

Letter from J. M. Follett.

Not long since I read an article in the Jour-NAL, entitled. "A Search for God's People." In the Chicago Tribune there is a book advertised, called "The Home of God's People." The writer of the book has, no doubt, been here, and if the writer of that Search will come, I will show him "God's People." This is a country place, but within five miles of me are no less than seven churches built by God's favorites. His people are a peculiar people. For instance, a deacon of one of the churches, who at the time he committed the act, was reading sermons in the church, committed forgery, and is now a "vagabond on the face of the earth." Two pious men bers who are hard on free thinkers are accused by members of their own churches of cheating them. Two church members who have caten the body and drank the blood of the Lamb for several years, had a discussion on theological points, and one discussed the other down with a chair. Own brothers, but members of different churches. Two other church-members had a quarrel, and one after thinking it over, went back to settle the matter, and did so by getting into a fight.

No less than six church-members in this vicinity mix lager-beer and whisky with the "body and blood." They take one on week-days and the other on Sunday. There are three church-members here who if they had their just dues would be in the penitentiary. The church has "sacred theatrical performances," where men cut up monkey-shines that would disgrace a second-rate clown. They have their holy lotteries and pious tomfooleries. Their righteous ku klux defame and slander every free thinker in the land. They refuse to recognize them by discussing with them, generally end by flying in a passion and calling hard names, such as "fool," "crazy," etc. They even start all kinds of vile stories, which they know are untrue about Spiritual-

Oh, they ARE a peculiar people! The orthodox God ought to love them, for they are trying to imitate him. They are his children. Now, Mr. Editor, I do not want you to think all our church members are bad men and women. There are many good ones, but they are good not because of, but in spite of, their creed. If they should imitate the God they worship, they would be bad indeed, but they do not and cannot without being born again five or six times. The Spiritualists and free thinkers have had five or six meetings here, and have been addressed by E. S. Roberts, Mr. Pervier, Wm. T. Allen, and C. H. Doty, and it has raised a muss. The clergy thundered and falsified, and we all turned out to hear the other side; but when they had shot their poisoned arrows into us from behind their sacred desk, they failed to come out from behind their cover to hear Mr. Doty's reply. I call that cowardly theological bushwhacking. They are now trying to get up a revival. There are a few who are born again every winter. They will be born again this winter, though one of the regular converts had to leave for appropriating other people's property to his own use. If you have any doubts about this being the place to find God's people, just

Letter from C. H. Burrows.

come down here and I will convince you.

Atkinson, Ill.

BROTHER JONES :- Inclosed find a remittance for the JOURNAL. I take it six months at a time, and shall continue to do so as long as it is independent, out-spoken, and radical, but whenever it begins to truckle and kneel to popular superstition. and the cold forms and ceremonies of creeds, I have no further use for it.

That old wheel horse and sledge-hammer, E. V. Wilson, is a man of the right sort. He is worth a score of those little souls that are compelled to have two or three head-lights to go ahead and pilot

If Francis can't find God in all the debris of the burned district of Chicago, Wisconsin and Michigan, he had better relinquish his "Bench," and hunt for something that is taugible, and consign

the old gentleman to the world of imagination.

We had a display of his mercy here yesterday.

The Baptists were holding a protracted meeting, and had not saved a soul, and on the last day of the old year of 1871, and on Sunday too, God took a fit, and burned their church up. Oh, what a

Atlanta, Ill., Jan. 2nd, 1872.

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their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be because is great that individuals visiting me-

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons another better to others—all having their friends and persons another better to others—all having their friends, and justly so, two, and all equally honest and neeful in their place.

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lotses by mail. All Post-masters are congen to register letters when requested to do so.

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CHICAGO, SATURDAY, FEBRUARY 3, 1872.

A SEARCH AFTER GOD.

The Conversation Continued-The Material World Teach ing a Lesson of Wisdom-The Details of Creation, and How Controlled.

(NUMBER LXXII.)

Philosopher-Yea, Lacknowledge the fact that the material world is a grand teacher. You seem to be a strange embodiment. How curiously you are formed.

Hailstone-My development into a perfect sphere is worthy of careful study and reflection, though it requires no supernatural agency. There is no God within my cold embrace. The elements when organized in a peculiar way always produce a specified result. Hydrogen and oxygen united in certain proportions invariably produce water. They were generated first, and water followed. The material world is only in one sense self-acting. The engineer places water in his boiler, and the steam must be generated therefrom before a specified result follows. The atmosphere, heat and cold, were essential to produce me. They must exist first-and I follow. I was selfcreated, but the power of self-creation commences at a certain point. Back of that, matter is as powerless to accomplishing anything, as an engine would be with a block of ice in the boiler instead of steam. When certain conditions are educed, the steam becomes selfacting, but not until then.

Electricity-Mr. Philosopher, the Hailstone is correct. I become obedient to the children of earth, when certain influences are obeyed. I exist diffused through the universe, and was produced in accordance with certain welldefined laws; and the conditions that produced me, were as subservient to mind, either one or many, as those laws are

that compel me to traverse the electric wire. Hailstone-Don't become alarmed at this statement, Philosopher; Electricity is correct. We are subservient to individualized minds when certain laws are obeyed, and he who is wise enough to trace us back to the elements that produced us, will find that the rule holds still good. Now the elements that formed me are self-acting in the same sense that steam

is which moves the ponderous wheel. Philosopher-Please be more explicit.

Electricity-You are very obtuse in intellect, See me traverse that wire. I go with the speed of thought. I am never weary. Here I am standing in Chicago to-day in a little cup, and in the twinkling of an eye, I move a piece of iron, the hammer of a battery in England. I am subservient to the operator's mind. When he starts me on my mission, impressing me with a thought, I go in an instant. No God is connected with me. I would convey a war message with just as much pleasure as an err and of mercy. Would carry a despatch of death with the same pleasure that I would one of joy. No God is within me. Ha, ha, if he travels with me in that wire, and impels me to say such mean and contemptible things that I often do, he is not to be respected much.

Philosopher-You seem to be wiser than those walking around in the garb of humanity.

Electricity, When I go silently along the wire, let one of the children of earth (a telegraphic operator), apply his tongue thereto, and he can read the thoughts I convey. I would impart the same sensation to a thief, liar, and debauchee, that I would to the most moral and upright man in existence. I am obedient to mind, - individualized mind. Now, Philoso. pher, I state what I know. The conditions that produced me are just as much subservient to mind, individualized mind, as I am! No God has anything to do with sending me along that wire, over cities, mountains, rivers, lakes and finally under the ocean! The rule holds good throughout the whole universe. I am subservient to the children of earth. The conditions that produced me, are subservient to a circle of spirits in the Summer Land. Go up still higher in the scale of existence and you will find individualized intelligence producing desired results.

Philosopher—Ah, indeed, how little I know, | ized mind in the heavens, as well as when I | most benighted of all ignorant people, whose | Jones, 150 Fourth Avenue, Chicago.

and what a field of thought you are opening up before me. How grand is the destiny of man! But is there no God?

Electricity-Don't become alarmed, I amonly making a few sensible remarks. I am subservient to man. I can be used for diabolical as well as moral purposes. If God, an allpowerful God connected with me, he don't feel very proud of my messages sometimes, I guess. Here, Philosopher, is where the children of earth err. They know certain elements of the material world are subservient to the mind of man. They understand the conditions requisite to render them so. But they connect a God with inducing the other conditions; God induced electricity, evolved it from the material world, but man can control it. If man controls this result, he is fully adequate to control the cause. IIf it is possible for him to control electricity, make it subservient to him, it is possible for him to control the causes that produce it. Oh, what wonderful revealments! All nature is one vast book, illustrated by the mind of man; and all things are subservient

Philosopher - Your reasoning seems conclusive, and I cannot well dispute your deduc-

Hailstone-The words of Electricity are well and timely spoken. Electricity, to a certain extent, is subservient to the children of earth. The forces that produced me are not, however, controlled by the denizens of the earth sphere. Those who have charge of them are invisible to you, but are endowed with far greater power and wisdom. While you may be able to generate electricity through the instrumentality of chemicals, a zinc and copper plate, other minds far your superior, control those forces that generated the water, chemicals, zinc, and copper.

Philosopher-You place a grand controlling influence in the mind of man.

Hailstone-I am simply asserting what I know, and it will look reasonable to the calm reflective mind. The savage will ignite a fire by the friction of two pieces of wood. Certain forces are obedient to him even, and he would be ready to acknowledge that none but God could generate steam that could burst the iron boiler.

Electricity-Mr. Philosopher, we admire your efforts to glean knowledge from the material world. Within it is all power. Just see me, standing in my cup here, like a caged bird. Just send me over the wires, and I will cause a noise in Liverpool, England, that will be distinctly heard. When properly managed by those who understand my nature in detail, I can burst a planet into fragments. You comprehend my qualities only partially; but there are intelligences in the Spirit World that can read me like a book, and send me thundering along in the skies, causing a terrible commotion. I wish to be explicit. The children of earth are decidedly illiterate,extremely foolish on this God question. They understand, as it were, only one detail in creation! Does not that knowledge contain a hint, that it is possible for some of the exalted ones in the higher spheres, to understand ten details in creation; and may they not say some one above them understand twenty, and so on, until those spirits are reached who understand enough of them to create a comet? What reason have you to doubt? A Savage would say none but a God could have made that chronometer watch! He who constructed the watch would declare none but a God can control electricity. Finally man controls that, and he affirms none but a God could induce these conditions that would diffuse it throughout the earth sphere. Thus these declarations

sipated! Hailstone-Electricity is right, Mr. Philosopher. The wild Savage thinks that none but a God could have made me so round and with such a transparent body, whereas no God had

will be constantly made and constantly dis-

anything to do with it. Water-Mr. Philosopher, put some salt and bicarbonate of soda in this basin where I am reposing, also a wire net, systematically arranged. Be watchful now!

Philosopher-I have complied with your

Water-What do you see?

Philosopher-Nothing but you. Water-Watch the result.

Philosopher - I am astonished. I observe innumerable crystals forming around that wire. Oh! how beautiful. Why, the chemicals seem endowed with life. Indeed I did not anticipate

Water-The wire forms a central attractive point, and the chemicals seem to have an affinity therefor, and they unconsciously form these beautiful crystals.

Electricity-Philosopher, you seem astonished. There is passive force in matter, and it is obedient to the mind of man. As all those crystals around that wire are similar in structure, so when certain other conditions are induced in the material world, a flower, with a designated number of stamens, its corol with an equal number of parts, and its calyx with as many points, is produced,-all flowers of one species are alike, the same as those crystals were that clustered around the wire. Mind induced the conditions that produced the crystals; mind also induced those conditions that

produced the flowers. Philosopher-You place mind as the actuating

cause in the material world. Electricity-I, either latent or otherwise, always existed. As thunder and lightning, and when I shake the very heavens with my power, tear in fragments the giant oak, set fire

to an ocean steamer, spread terror and devastation around me, I excite within the minds of the children of earth superstitious notions, There is grandeur in my movements in the heavens, as well as within the folds of the Atlantic Cable. I am obedient to individual-

convey thoughts along the wire. To the children of earth I am imponderable, yet I possess power sufficient to tear this earth in

Philosopher-Why do you cause so much destruction of property? You are a fiendish monster, a murderer, a miserable coward, to

do so much mischief! Electricity-Ha, ha! Connected with some of my movements, I have no special regard for humanity. I consult the general good, and in doing so, I many times cause death and destruction. I have a general, as well as special, mission. One of my special missions is to traverse the telegraph wire; but in my general mission to humanity, I am just as much subservient to individualized mind, as I am in any of my special missions. Ponder this subject well, Philosopher, and learn lessons of wisdom from the elements around you.

TO BE CONTINUED.

More Science and Less Religion.

In pursuing our investigations under the general head of "Calamities, their Author," and the question of "Compensation," in our last issue, we arrived at the conclusion that the world would be the better off when it gets more scientific knowledge and less religion.

That conclusion is doubtless very shocking to the sensitive feelings of bigots generally, but shocks are supposed to be good for some people; and as the day has passed in which unbelief in religious dogmas is a heresy, in this country, that warrants burning, yet we learn that our beloved Religio-Philosophical Journal is often committed to the flames, even as here tics, used to be for their blasphemy in deny ing that Jesus, the son of Joseph and Mary, was the supreme and eternal God; hence we purpose in this article to consider the subject a little more in detail.

We have arready shown conclusively that Religion was born of Ignorance, and nurtured by Intolerance and Superstition, the handmaids of the mother that gave it birth. We have found their pathway ever marked with burning fagots, and slimy with human gore, and her real emblems are the skull and crossbones, and should be so designated upon her charts-a chart of all religions!

This may seem to many to be strong language, when applied to so-called "liberal "Christianity." Remember we speak of a chart of all religions. "Liberal Christians" recognize ancient religion, the religion of the Jews, based upon Moses's God, as the basis of their system. Indeed they are offshoots of the same parent stem, and sisters of other branches of the same parentage, whose intolerance will not be denied. Hence it is that the emblem is fitting for a chart of all religions.

The general enlightenment of the people gradually prepares the mind for the reception of newly discovered truths, despite fire, fagots, swords, prisons, racks, thumbscrews, and all other forms of persecution, as is obvious from the last century's experience.

We shall find by perseverance and boldness of thought, that in a short time the iron grip of religious despotism will become paralyzed, and release its, hold, and then, the united power of humanity which so long has been perverted to the upholding of superstition and intolerance-the legitimate offspring of ignorance-will be enlisted in the development of truth, and the promulgation of general knowledge.

The day is dawning in which the consummation of an event so devoutly to be desiried is to be fully realized.

The skull and crossbones, fitting emblems of a bloodthirsty system of religion, should no longer occupy the foreground in the chart of all religions.

In the foreground should appear the emblems of the arts and sciences-servile slaves should appear as retreating to the rear. The ponderous car of Juggernaut, with broken wheels, and all other instruments of torture, together with their devotees, should be shown as passing and fleeing to their last retreat deep down in the shades of the past. The power of the crescent, the cross, and the emblems of ancient Judaism, are crumbling beneath the touch of the Goddess of Liberty.

Close in front upon the chart, emerges into view the shadows of coming events. The telegraph, the crucible, the chemist's laboratory, the telescope, the square and compass, and other instruments of mechanic arts, the tables of the mathematician, the towering observatory, and the men of genius, science, and intuition, standing out in the blaze of a morning sun, attract the gaze of an admiring people just springing upon the sphere of active life.

The ghosts of all religions stand aghast, and hurl anathemas at the new comers, which fall harmless at their feet, even as Pope Pius the IX's bull of excommunication hurled at King Victor Emanuel is unheeded by his own

No weapons are required to drive these shadows of the past to their doom. They disappear before the potent power of true wisdom as the morning mist is dissipated by the refulgent rays of a rising sun.

The wonderful improvements that have been made in implements of husbandry, in the commerce between nations, in mechanical structures for locomotion upon land and sea, in observations in stellar space, in the chemical analysis of physical substances and natural products, in the unfoldment of mind to an understanding of the arts and sciences, and in the telegraphic communication of facts daily transpiring from one to another throughout the world, is an earnest of the good time coming, when there will be more of science, more true knowledge, and less so-called religion.

Wisdom is the crowning element of man's nature. Religion is the result of a perversion of that element, and is the offspring of ignorance. Her most sincere devotees are the God is like unto themselves, and still more like the most vindictive, inhuman, cruel, and despotic tyrant that ever held an ignorant people in mental and physical servitude.

More liberal religionists are more enlightened, more familiar with the progress made in the world, consequently more fully appreciate modern discoveries in the arts and sciences, have less religion than their more ignorant fellow-religionists, and have better traits of character than their ideal God which they blindly worship.

It is but a few years, comparatively speaking, since the elements first began to be made subsurvient to man. So in like manner, it is but a few years since a man could utter a thought contrary to the generally accepted religious belief, without being most cruelly tortured by the ruling religious power, for heresy. As knowledge has made progress, so in like ratio have new sects sprung into existence, and thus by slow degrees has freedom of thought made progress. More science and less religion is now the order of the day, and yet what a pall of religious darkness enshrouds the world!

Even the so-called scientists are yet so crippled in their researches into phenomena in nanature, be it physical or spiritual, by the influence of religious intolerance, that they halt and hesitate to even look into a subject that seems to conflict with religious dogmas. Many of them are yet slaves to popular systems of religion, and even endeavor to warp scientific and philosophical discoveries into the support of

It is gratifying to know that a few free and independent minds go straight on toward greater truths, until every shade of religious dogmatism is dissipated by the light of living truth.

We are fully sustained in this position by recent doings of eminent scientists. A few cowardly men refused, when urged by their peers in England, to carefully analyze the different phases of so-claimed spiritual phenomena. A few others went part way, and conceded the phenomena to exist, but fearing religious prejudice, halted in their investigations, denied its spirit origin, but claimed that what they had witnessed was the result of a newly discovered force which they christened "Psychic Force," while a still more independent class of scientists pushed on in their investigations not only to the observance of the same so-called newly discovered force, but still further on they discovered the objects from whence it emanated, and manifested its intelligence, to be men and women, upon a superior plane of life-spirits who had once lived upon this mundane sphere, as the investigators themselves now live.

What class, think you, reader, will stand highest upon the page of coming history as the true scientist of the evening of the nineteenth century? Which will stand the highest when the world is less cursed with religion, and blessed with more science, more wisdom?

Let no one tremble in fear that the social relations of life are to be abridged, by a greater scientific research among the masses. Have no fear that institutions which now do yield sound gratification will be abrogated or displaced by anything that tends to make men and women less happy and good

As an earnest of the good time coming, we have the foundation already laid. Within the last few years, the inspiration which is to usher in the new dispensation, has already outwrought many plans for the unfoldment of mind, in entirely new channels.

Scientific, literary, and philosophical lectures are taking the place of religious gatherings. A more rational view is taken of the wants of the people. Entirely new fields of thought are presented in our schools of learning. Church dogmas are almost universally banished from common schools, and allowable only in such institutions as are maintained exclusively from the private funds of the devotees, of the religious systems they teach.

Just in proportion to the advancement thus made, the power of religionists to punish seceders from their faith, has diminished. In that proportion the mass of mankind who are affected thereby have become more humanebetter. Hence the corollary to be drawn from the premises inevitably is, that less religion and more knowledge betters the condition

of the people. What knowledge and scientific discovery is calculated to do for humanity, will more fully occupy our articles in future numbers.

The Impostor Von Vleck.

We are in receipt of a letter from Leon Snively, Esq., of Xenia, Ohio, informing us that the impostor Von Vleck not long since turned up in that town as a spiritual medium, went away, and soon after returned, under the patronage of the Young Men's Christian Association, as an exposer of spiritual mediums. Time and time again, we have advised the public of the impositions of this whilom Dr.(?) Von Vleck. Those who take him to their embrace, do it knowing him to be an impostor, and should not complain because they get more than they bargained for.

Old religious devotees-believers in Moses's God-gave an impostor "thirty pieces of silver" to betray Christ. Why should not the Young Men's Christian Association pay the modern Judas a larger sum to repeat the same betrayal? If Judas was right so is Von Vleck. The Young Men's Christian Association may solve the problem.

Any Spiritualist whose faith is shaken by Von Vleck's exposes, will do well again to read "the parable of the sower." They may find a new application of it.

One Dollar and Fifty Cents.

ONLY ONE DOLLAR AND FIFTY CENTS a year for this paper to new subscribers, on trial. Note is the time to subscribe. Address S. S.

The Apostacy of Mr. Hepworth-His Defenders.

Robert Collyer was a blacksmith, dealine vigorous blows on red-hot iron. Finally he ascended or descended, as the case may be, to the Methodist church, and there pounded sin as he had been accustomed to iron. He then joined the Unitarian church, changed his clothe s as a snake changes its skin. Leavinhis hell-fire dress with his Methodist friends he assumed a garb composed of Unitarian material, which was instrumental in making him a very notorius man.

Seceeding is popular. It has given Collyeemployment at \$100 per night for lecturing and \$5,000 per annum for preaching. As a Methodist, he would have continued a second. rate preacher, on account of the weakness of his lungs. Finally, another prominent mas secedes—secedes from the Unitarian church He glides into the arms of vicarious atonement, etc., as easily and as gracefully as Collyer did into the folds of his aristocratic church in Chicago. In the Liberal Christian, organ of the Unitarians of New York, we find the fol-

An anxious friend inquires:- "What is to become of the Unitarian body without Geo. H. Hepworth and of the country, without James Fisk, Jr.?" We give it up. Time will tell.

The editor of that paper, viewing the question calmly and dispassionately closes bis remarks on the Hepworth apostacy, as follows: Finally, we wish Mr. Hepworth well. We

think he has entered upon a bad career, but recent events have shown us that audacity does not always win. May he escape the perils of his ambition, his waywardness, his egotism, and his ingratitude.

Mr. Hepworth ministered to the Church of the Messiah in New York City. Mr. Babcock, President of the Board of Trustees, not liking his apostacy, anticipated that he intended to serve the society a "Yankee trick," by preaching once after his engagement expired, and then, if expelled from the church, to claim his \$9,000 salary. To prevent such "rascally conduct," the proper measures were taken by

In many respects, Hepworth was considered a fast man. It was said that his popularity was gradually vanishing, and to arrest the ebbing tide, he resorted to this sensation, not for a moment thinking that his society would resent the insult. The Commonwealth thus quaintly alludes to him:

Rev. Geo. H. Hepworth, of New York, finding that other expedients to draw a paying concregation are not likely to succeed, has resorted to the "new departure" dodge, and announced his dissatisfaction with the Unitarians, who are "bound to the bad" on account of their negations, and his belief in the Divinity of Christ and the truth of the Bible. Considering that all Unitarians believe in the Divinity of Christ and of all other good men, and hold that the Christian Scriptures are reliable enough for all practical purposes, it is hard to see exactly where the starting-point of Mr. Hepworth's "new departure" is.

The interviewer who visited him in his palatial residence," throws a little light on the subject, however, for he tells us that "Dr. Hepworth has faith in the masses." Considering "the palatial residence" of "Dr. Hepworth," who preaches in a \$225,000 church, to a society remarkable for its aristocratic pretentions, for a salary of \$9,000 a year, and keeps a \$1,000 yacht, and spends his summers at the Shoals and other fashionable resorts, the last article of his erced would indicate a sudden if not a miraculous conversion. Good old Dr. Young thought that when most minis-ters and politicians said "the masses," they meant "them asses." Ferhaps "Dr. Hep-worth's" "new departure" is a shadow cast before an event that has been repeatedly predicted, and will not be greatly regretted by Unitarians generally.

The Investigator, always ready to comment, contains the following pungent remarks:

The Rev. Mr. Hepworth, of New York, seems to try hard, in various ways, to get into notice or into the papers. He has a great idea of himself, as is evident from the airs he puts on when in a pulpit, and just now is in a transition state towards Orthodoxy. For several years past he has been a preacher of Unitarianism, but that is not pious enough for him now, and he is about renouncing it, as did his predecessor, the Rev. Dr. Osgood. The main reasons which Hepworth assigns for his change of base, he thus states:

"I find Unitarians to be fast drifting to utter negation, not only in the belief of a triune God, but of the validity of the Scriptures-hence I have become conservative."
That is to say, in understandable English,

the Unitarians are approaching the kingdom of—common sense; while Hepworth, as if his eyes were in the back of his head, is looking into the dim twilight of past ages for his models and guides. Evidently his proclivities are antediluvian, and he belongs to another and an ancient era.

But Hepworth is not without friends. Dr. Ryder, pastor of the St. Paul's Universalist church of this city, who has a vestige of the dark ages resting on his brain, darkening his understanding, comes resolutely to his rescue, and sustains him. Poor Dr. Ryder, what a muddle you are in, and your defense, only reflects to your own discredit. He says:

I grant you, we both accept the doctrine of the Divine Trinity, and so does the follower of Moses, -so do the Mohammedans. The doctrine of the Divine Unity is not distinctively a church doctrine. The common ground upon which all Christians stand, and must forever stand, if they keep together, is not simply a belief in God—but belief in Jesus Christ as the representative of God, in some sense speaking in the Father's name, and working by his

He believes in a literal resurrection of the dead. During a natural life of three score years and ten, a person has thrown off at least a half dozen bodies. Which will he be resurrected in? Perhaps your last cast-off body has been devoured by worms, and the worms dying, their remains afford nourishment to a fruit tree, finally ending in apples. Such was the case with the body of Roger Williams. An apple tree sent its roots all around his body, and the query has often arisen, Who ate Roger Williams? Now we hope Dr. Ryder will explain how Roger is to get back his body, after turning into apples, and then made into whisky or brandy, and imbibed by some inebriate, or made into apple pies, and retailed

at ten cents each, to a hungry crowd? Will you, dear Dr. Ryder, tell us how it is to be secomplished? He alludes to the resurrection

Was he literally raised from the dead, and is he now alive and in glory everlasting? Those who answer these questions in the affirmative are theoretically Christians; those who answer them in the negative are manifestly not Christlans, however sound may be their opinions on many other subjects and excellent the quality of their lives.

Such I believe to be a correct historical outline of the real issue before the Christian world in regard to the office and work of Christ. Need I ask you in view of these facts where you ought to stand-need I ask myself where I ought to stand? Professing to be Christians, there is no opportunity for choicethe choice is made in the very profession we

I know no Christianity of which Christ is not the central fact; and I would not remain in the fellowship of the Universalist denomination if I thought such fellowship compromised my position in this regard. I believe fully and entirely in Jesus of Nazareth as the Son

Dr. Ryder fairly and squarely states his position. He is rapidly degenerating in a milkand-water Orthodox sophist, and if St. Paul's Church retains him, it will finally become sufficiently Orthodox to submit to the ministrations of Father Moody.

Finally, the apostacy of Mr. Hepworth has been rewarded by the Congregational Association of New York, receiving him in full Fellowship, on the 18th ult. The Unitarian Society, to whom he ministered, have no doubt come to the conclusion ere this that all is not gold that glitters.

Notice.

Any one getting more copies of the Journal than he or she has ordered may be sure that it is through a mistake, and any such person is respectfully requested to advise us of the fact, that the necessary correction may be speedily

Such mistakes usually happen by reason of the carelessness of the subscriber, in not mentioning, when remitting money, that it is for a renewal. Nothing of that kind being mentioned, it is presumed to be a new subscription, and entered accordingly as such. We sometimes getunkind letters in such cases, as much as to say, you are trying to get pay for two papers, when we ordered but one.

If such people would stop and reflect a moment, they would know we are not such consummate niddies as to expect any one to pay for duplicate copies of the Journal, when but one copy was ordered.

We wish to be distinctly understood that we do naught but a straightforward, honorable busibess with our subscribers-such a business as we are willing the whole world should understand. Hence we do not like to have the faults of complainers charged upon us.

These remarks are intended only for such as seem to presume that we can keep in our mind the name of every subscriber, as well as the place of residence, and hence there is no necessity of their being particular to tell us the same when they write us, nor whether the money they remit, is for a renewal or a new subscription, and accuse us of mean intentions if a mistake is made. Re it further known, that we cheerfully correct all mistakes to the entire satisfaction of subscribers, as soon as we are advised that they exist. Again we say to all who have remitted money to this office and fail to get the paper, inform us of the same, and it shall be promptly attended to. If any one misses a number, advise us of that fact immediately, and duplicate copies shall be sent;

We always have enough to supply such deaciencies for a week or ten days-after that there is no certainty of our being able to do so. Hence we say, advise us of it in all such cases, promptly. Our new mail list will be completed soon. Then, if any one has not got proper credits, they shall have as soon as they advise us of that fact. However, we shall announce the fact, when we get the new mail list perfected, so as to be ready to receive notices of mistakes we may have made.

Many thanks to those who are moving so efficiently to circulate the JOURNAL, under the \$1.50 a year proposition.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Keither has any relatives able to assist him. Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, ten ents, and send the same off to them in the first mail. Each of them will report in this Jour-KAL the amount they thus receive.

If in four weeks therefrom any one who thall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little mile will not be missed by the donors. In the aggregate it will make these suffering brothers comfortable for a whole year-aye, more, angels will mile upon and bless you for the deed.

Who refuses to comply with this our special request? "Echo only answers, who," we and religious.

Dentistry.

Our friends in Chicago and adjacent country will do well to read Bro, Farnham's advertisement in another column. He has the reputation of being one of the very best, as well as the most reasonable in his charges, of any dentist in the city.

Now is the time for old subscribers to send Mis paper to friends, for \$1.50 per year. Less than the cost of the paper on which it is

Items of Interest.

-Lora S. Craig is lecturing at Oncida, Knox Co., Ill. -Mrs. M. J. Wilcoxson is now lecturing at Carthage, Mo. She is doing a good work.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia. -In our next we shall publish an address from that indefatigable laborer in the cause of reform, D. W. Hull.

Some one, feeling that actions are better than words, has said: "We read of the acts of the apostles, but nev-

-Dr. C. A. Barnes, after a brief absence from the city has returned and opened an office. See his advertisement in the medium's column.

-A writer, describing the exodus from Eden, says; the Devil drove woman out of Paradise, but he could not drive Paradise out of woman." -The Spiritualists of Carthage, Mo., hold regular

meetings on Saturday nights. Judge J. E. Koontz, President. Miss Jennie Harrington, Secretary. -R. S. Smith writes as follows from Wilmington, Dela-

ware; "Our meetings at the hall have been closed for a month; but we open next Sunday with Fannie Allyn to

-Josh Billings says: "Man's moral and physical life iz made up ov bye-laws and constitushun, and if he will take good care of the bye-laws, the constitution will take

-Allegories of Life. In our notice of this beautiful work several weeks since, we should have given the author as Mrs. S. S. Adams, whose name is already familiar to our readers as the author of "Branches of Palm," etc.

-Mark Twain recently said a good thing in regard to the Pilgrim Fathers. "The reverend old chaps," he said, "left their country and home for the sake of having freedom on a foreign shore, to enjoy their own religion, and at the same time to prevent other folks from enjoy-

-The "Heathen Chinee" prides himself on paying all his debts at the beginning of each year, and places over his door an emblem that he is square with the world. This custom prevails throughout the empire, and must be complied with to secure a good financial standing.

-An Italian journal declares that the Pope is anxious to treat with Victor Immanuel's government, but that the Jesuits bitterly oppose any such movement. The same journal states that but for the vigilance of Cardinal Antonelli, one faction of the Jesuits would have polsoned the Holy Father a long time ago. They want a young, vigorous Pope who will declare a religious crusade and recapture Rome.

-K. Graves will spend the month of January in Iowa, then pass through Illinois by the way of Springfield, Decatur, and Urbana, and will reach Indiana sometime in February, where he will resume his labors as State missionary. And he earnestly requests that a Spiritualist in every locality in the State, where there is one, will write to him, and let him know the condition of things in that place, so far as our cause is concerned. Address him at Richmond, Ind,

-A cable despatch, a day or two since, was careful to make the startling announcement that His Holiness, the Pope, had a severe cold. We sympathize with him, and would recommend him to take a Turkish bath, rub him self down with a coarse towel, drink a pint of sage teaif he holds that much-and then take several doses of Ayers' Cherry Pectoral. If he is n't dead when he takes the whole course designated, we will prescribe again.

-Horace Greeley, in his religious address at Akron. Ohio, spoke of the Almighty as the "Author of all things." The Louisville Ledger trusts that he did not design to involve his Maker in any responsibility for that book about farming.-Investigator.

We think it would be an excellent idea for Mr. Greeley to connect the "Author of all things" with his book about farming, for he is the almightiest farmer that ever lived, for he could make his stock to order, and was not compelled to send to England for thorough-bred durham bulls and Devonshire rams.

-A preacher who engages in frequent wild land speculations, has the following good story told of him: Preaching, not long since, on the line of the Denver and Rio Grande Railway, along the Fountain, he opened services with a rather abstracted air, as follows: "My text, brethren, will be found in the first epistle to Timthy; section 15, township 9 couth range 65 west; price ten dollars per acre, payable in ten annual installments. with interest at five per cent, per month."

-Zion's Herald complains of the oversight in neglecting to include any Methodists in the American Committee for the Revision of the Scriptures, and mentions Dr. Daniel Steele, as eminently suitable and capable. And we complain because some prominent Spiritualist has not a seat with the Revising Committee. He would revise it by omitting all of that part commencing with Genesis and ending with Revelations and put in the place thereof Robert Dale Owen's "Debatable Land," and "Nature's Divine Revelation," by Andrew Jackson Da-

-Col. R. spent the winter in Louisville, Ky. A friend of his went out to visit him. "Some Sunday," says the Colonel, "I want you to hearken to our church bells here. There's four of 'em. Each of 'em sounds out its own denominational call. There's the Episcopal; that's a heavy, deep-toned, sonorous bell. Now, you see, if that do n't ring out "Postolie Succession!- Postolic Succession!-'Postolic Succession!' Then the old Presbyterian, that 's most as deep sounding, and that says: 'Eternal dam-na-tion!-Eternal dam-na-tion!-Eternal damna-tion!' The Baptist is quicker-a short, snappy belland that says rapidly, 'Come-up-and-be-dipped!-Comeup-and-be-dipped!-Come-up-and-be-dipped!' But the Methodist-that's a crowner: it talks right out: 'Roomfor-all!-Room-for-all!-Room-for-all!" "

-It is amusing, decidedly so, to see that extra distilled superfinely educated, and meek and lowly minister of the Gospel, Rev. Hugh Miller Thompson, desert his flock in this city because his salary was increased in New York City \$5,000, making it now \$10,000 per annum. His flock here are now without a shepherd, and the little praying lambs are about to go to destruction. Here is what a layman says as he lays it on to this distinguished divine: "Hugh Miller Thompson is entitled to the distinction of being the only man among the clergy of Chicago, who has, since the great fire left his charge.' The Rev. Thompson is after the "root of all evil," and the society in New York that placed the temptation before him are particularly to blame. Why don't the soclety here take matters calmly, and say, "What is our loss is your gain."

-The Mikado of Japan has ordered the closing of the Buddhist temples, and the priests, like the monks of England in the days of the Reformation, will have either to starve or earn an honest livelihood. In a land where superstition and fendalism have hitherto held sway over a semi-civilized race, this is a delicate and dangerous exercise of imperial power. The decree, it appears, has cansed little excitement in the cities, but was regarded as intolerable-in the rural districts. The disendowed priests will, no doubt, help to fan the flame of discontent, and may yet succeed in seriously endangering the throne of the Mikado. Institutions venerable from agu cannot be overturned without a convulsion. This has been shown in the history of all great reforms, both civil

An instance of the close connection between antural phenomena and superstitions observances is found in the ideas prevalent in Quebec just after the late slight shock of earthquake there. While the lower classes were still overwhelmed with terror, a certain woman made a public prophecy that there would be during the month, three days of darkness, during which holy candles alone would burn, and during which any one who went out of doors would die forthwith. The sales of holy candles to give light during the three days, and the sales of provisions to have stored ready for use, was immense; and now the faithful are anxiously awaiting the coming of this new phenomenon. Cariously enough, the prophetess says that this "darkness" is a sign of the triumph of the Church over the World, which event is to occur in Rome next May. The symbol is far from being complimentary

Zhiladelphia Department.

BY HENRY T. CHILD, M. D.

The Social and Religious Conditions of the Lower Races of Man-An Address to the Workingmen of Liverpool .-- By Sir John

From this paper, reprinted in the report of the Smithsonian Institute for 1869, we extract some interesting facts. He says:

Even those who consider that man was civilized from the beginning, and look upon savages as the degengrate descendents of much superior parents, must still admit that our ancestors were once mere savages; but it no doubt appears far more important to those who think as I do, that the primitive condition of man was one of barbarism, and that the history of the human race has, on the whole, been one of progress. *

The idea that a person imbibes the characteristles of an animal which he cats, is very widely distributed. The Malays, of Singapore, give a large price for the fiesh of the tiger, not because they like it, but because they believe that the man who cats tiger will become as wise and powerful as that

The men of certain islands refuse to eat the meat of the deer, but give it to women and children, saying they would become timid as deer, The inhabitants of hot climates generally orna-

ment themselves ; those of colder countries, their The custom of wearing fantastic and even dis-

gusting ornaments, prevails to a great extent.

All savage races have laws. "To believe," says
Sir George Grey, "that man in a savage state, is endowed with freedom, either of thought or action, is in the highest degree erroneous." They have laws peculiar to themselves, and often very absurd. The position of women is very unfortunate. They are treated like slaves, or almost like domestic animals. Even in marriage there is, among the lowest races of men, little feeling of love. Many of the lower languages are sadly deficient in terms of affection. Many instances are recorded where marriage may be said to be unknown. Even however, under the system of communal marriage, a man who had captured a beautiful girl in some marauding expedition, would wish to keep her to himself. This explains the extraordinary subjec-

Among the rudest races capture is far more than a form, and it is customary for men to steal women by force from other tribes. In Australia, the ardeat lover steals on the dark object of his affections, knocks her down with his club, and drags her off in triumph, and if her relations are not able to rescue her, she is recognized as the legal wife of her captor.

tion of woman in marriage.

In Bali, one of the islands between Java and New Guinea, it is stated to be the practice to steal young girls away by their lovers, who carry them off by force to the woods; when brought back from thence the poor female becomes the slave of her rough lover, by a certain compensation being paid to her relatives.

Speaking of the Khounds, a tribe in India, Major General Campbell mentions that on one occasion, hearing loud cries, he went to see what was the matter, and found a man carrying off a girl, while twenty or thirty friends protected him from the attacks of a number of women, who were endeavoring to rescue the bride. The struggle continued until the bridegroom reached his own house, and General Campbell was assured that among the Khounds marriages were always solemnized in

Among the Kalmucks, of Central Asia, the marriage ceremony is even more romantic. The girl is put on a horse, and rides off at full speed. When she has got start enough, the lover starts in pursuit; if he catches her she becomes his wife; but if he can not overtake her the match is broken off; and we are assured, which I can well believe, that not a Kalmuck girl was ever caught against her

Among the Anitas of the Philippine Islands, when a man wishes to marry a girl, her parents send her before sunrise into the woods. She has an hour's start, after which her lover goes to seek her. If he finds her, and brings her back before sunset, the marriage is acknowledged, if not, he must abandon all claim to her.

"The aborigines of the Amazon valley," says Wallace, "have no particular ceremony at their marriages, except that of always carrying away the girl by force, or making a show of doing so, even when she and her parents are quite willing."

M. Bardel mentions that among the Indians around Conception, in Chili, on the other side of the Andes, after a man has agreed on the price of a girl with her parents, the recognized mode of proceeding is that he surprises her, or is supposed to do so, and carries her off to the woods for a few days, after which the happy couple return home.

As regards Europe, we find just the same thing; the Romans had a similar custom, and traces of it occur in Greek history.

So deeply rooted is the feeling of a connection

between force and marriage, that we find the former used as a form long after all necessity for it as a reality had ceased to exist, and it is very interesting to trace, as Mr. McLennan has done, the gradual stages through which a stern reality softens down into a mere symbol.

For, as communities become larger and more civilized, the actual captive becomes inconvenient, and, indeed impossible,-gradually, therefore, it sank more and more into a mere form.

Savage races consider the child related to the mother, and in slavery, the barbarism of this age and country, the child followed the condition of the mother.

Mr. Lubbock continues:

As man, like a pendulum, always passes from one extreme to another, when they recognized the relation on the parental side, they went into the other extreme, and neglected that of the mother.

It is a disgraceful fact that the laws of so-called civilized countries permit the father to dispose, by will, of his unborn child, whom he may never see, regardless of the feelings and rights of the mother, and while there is some truth in the following remark of this learned writer, we must blush for our sex that there still remains such unjust disparity between man and woman, even under the highest form of civilization.

The ideas of relationship, founded on marriage, have only gradually been acquired, and thus civil ization has raised the position of woman, and making her a help-meet instead of a slave, has purified and softened the conditions of social life.

The religious condition of the lower races of mankind is one of the most difficult, although, at the ame time, most interesting portions of my subject. It is most difficult, partly because it is far from easy to communicate with one of a different race on such an abstruse subject; partly because many are rejuctant to discuss it; but mainly because even among those nominally professing the same

have not originated from, the condition of man during sleep, and especially from dreams.
Sleep and death have always been regarded as nearly related to one another. Thus, in classical mythology, Somnus, the god of sleep, and Mors, the god of death, were both fabled to have been the

children of Nox, the goddess of night. So, also, the savage would naturally look on death as a kind of sleep, and would expect and hope to see his friend awake from the one as from

But what happens to the spirit during sleep? The body lies lifeless, and the savage not unnaturally concludes that the spirit has left it. In this he is confirmed by the phenomena of dreams, which, consequently, to the savage, have a reality and importance which we can scarcely appreciate.

During sleep the spirit appears to desert the body and in our dreams we seem to visit other countries and distant regions, while the body remains, as it were, lifeless, the two phenomena were naturally placed side by side, and regarded as the complement one of the other. Hence the savage considers the events in his dreams as real as those which happen when he is awake, and hence, he naturally feels that he has a spirit which can quit the body— if not when it likes, at least under certain circum-

The Greenlanders believe in the reality of dreams and think that at night their spirit actually goes hunting, visiting, courting, and so on. It is, of course, obvious that the body takes no part in these nocturnal adventures, and hence it is natural to conclude that they have a spirit which can quit the body. When they dream of their departed friends and relatives, savages firmly believe they are visited by the spirits of the dead; hence, believe not indeed, in the immortality of the soul, but in the existence the existence of a spirit which survives, or may survive, the body.

Among the Fejeeans, some, says Mr. Williams, speak of man as having two spirits. His shadow is called the dark spirit, which goes to Hades. The other is his likeness, reflected in water, or a looking glass, and is supposed to stay near the place where the man dies. Probably this doctrine of shadows has to do with the notion of inanimate objects

I once placed a good looking native suddenly before a mirror. He stood delighted. "Now," said he softly, "I can see into the world of spirits." But though spirits are naturally to be dreaded on various accounts, it by no means follows that they should be conceived as necessarily wiser or more powerful than man. Of this our spirit-rappers and table-turners afford us a familiar illustration.

Gradually, however, an increased acquaintance with the laws of nature enlarged the mind of man. He first supposed that the Deity fashioned the earth, raising it out of the water, and preparing it as a dwelling place for man, and subsequently realized the idea that land and water were alike erected by Divine power. After regarding spirits as altogether evil, he rose to a belief in good as well as in evil delties. From believing only in ghosts, he came gradually to the recognition of the soul; at length, uniting this belief with that in a benefi-cent and just being, he connected morality with religion, a step, the importance of which it is impossible to over-estimate.

Thus we see that as men rise in civilization, their religion rises with them; that far from being antagonistic to religion, without science, true religion is impossible.

The time, then, has surely come, when scientific men need no longer stand on the defensive, but may call on the state, and on the clergy, who exerelse so great an influence-no longer to ignore, in our elementary and other schools the great discov cries of the last thousand years, but to assist us in making them more generally known to the people of this country, confident that a better acquaintance with the laws which regulate the beautiful world in which we live, would not only diminish the evils from which we suffer, and add greatly to the general happiness, but also tend to develop our moral nature—to elevate and purify the whole characterof mankind.

Passed to Spirit Life. From Ravenna, Ohio, January 2d, 1872, of consump-

tion, Caroline, wife of Lansing Kellogg, aged 62 years. Mrs. Kellogg was born in Hudson, Summit county, O., October 9th, 1809, and was the daughter of David and Sarah Bishop, who were among the first settlers of that

From Cincinnati, Ohio, January 5th, 1872, Henrietta Green, wife of J. B. Green.

The funeral discourse was delivered by Hudson Tuttle.

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v11 n12 tf

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Of herself she claims no knowledge of the healing ert.

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BY MRS. J. H. STILLMAN SEVERANCE, M.D.

I have chosen a subject I do not expect to fathom, for it is far reaching as the universe. and deep as the inner revealings of the human soul. I shall only expect to set forth some ideas in regard to its outer, more tangible manifestations. Every organized body is surrounded by an aura, an atmosphere of finer matter -spirit essence we will call it-peculiar to it self, climinated from the coarser material constituting the tangible body.

This atmosphere, like our common atmosphere, is not perceptible to the common eye, nor can it be felt by the coarse instincts of the unspiritualized animal nature. The powers of this magnetic sphere have been in operation always, and recognized indistincly by people of all nations, although its philosophy of laws have not been understood. It belongs to animal life and higher forms of matter; the same as electricity belongs to earthly and universal matter and corresponds somewhat with electricity in being powerful but unseen, but is different in being a higher form of matter, produced by a higher grade of organization,-the one being the finer essence of the earthy and mineral; the other being that of the animal and human. One is cold and lifeless; the other warm and life giving; one is negative, the other positive. The atmosphere or magnetism of every person varies in quality and quantity, according to the organization and condition of the individual, for as this magnetism is eliminated from the physical, it partakes of its condition-is coarse or fine, pure or impure, healthgiving or disease-producing, according to the physical condition generating it. This magnetic influence affects every thing we touch or come in contact with,-the room we occupy is filled with it, the clothes we wear, the food we prepare, the garments we make, the letters we write,-all things that come near us are more or less affected by this subtle influence, and it becomes, at once, a powerfull agent of happiness or discord, health or disease, life or

Bring two persons together that are very unlike, magnetically, markedly dissimilar in quality and texture, and their spheres will not blend at all; but each stands distinct, separate by itself, as oil and water will separate. They do not like each other; can not tell why, perhaps, but are instantly repelled, and the more they try to come together, the farther apart they stand. You, all of you, can doubtless recall some instance where you took a dislike to a person at first sight, and could not tell why you did. You know nothing derogatory to their character, in fact, believed them to be good people, vet, nevertheless, could not feel pleasantly in their society, and would shun them if possible. The reason for this was the fact that their magnetism and yours could not mingle, but was repellant to each other, hence, there could be no assimilation. On the other hand, you have met persons you were instinctively drawn to, as if by some unseen powersome charm as it were, -have felt, when you first met, as though you had been long acquainted, and their very presence was to you, rest, peace, and satisfaction, and you would feel stronger, happier and better by being in their society,-not so much in consequence of the exchange of ideas, as that their very presence seemed a benediction.

Take a person with a diseased body, and filled with impurity, and the magnetism thrown off from that body will be more or less impregnated by the impurity therein, and to a person in health, a diseased condition may be induced by coming in contact with the indi-vidual. I have, by sitting near persons who where habitual tobacco users, when in a passive receptive condition, been so effected by their narcotized tobacco-filled magnetism, as to have become nauseated, even to the point of vomiting. In this manner our tobacco users are filling the atmosphere with this poisonous emanation, and how prostrating it must be to those whom the ties of nature bring in close contact. How very injurious to the delicate absorbent nature of a little child, an infant, must be the magnetism of a tobaccousing father, with which it is in close contact during the whole hours of the night, sucking in poison, which may, perhaps, cause nervous prostration, debility, and various forms of nervous diseases. Think of this fond, loving parents, and save your little innocents from its baneful effects; save them from the suffering that may come to them in after years from this poisonous inflaence.

It is by this law that contagious diseases are of magnetism. You know, in small pox, you need not come very near the person, -only within the radius of his sphere to take the disease, in fact, an article of clothing kept in the room, never having been in contact with the person of the diseased, will absorb a sufficient quantity of the magnetism to convey the disease to persons coming in contact therewith weeks afterwards; but who among even our learned doctors, can tell us of the laws of contazion? and yet they are simple enough, if only sought in the right direction. A diseased person, when brought into magnetic relations with one who is not diseased, and whose sphere is not repellant to him, will convey to that person a portion of the diseased magnetism, he will be benefited, the other party injured. This is amply illustrated by the well-known fact that, where a healthy person sleeps with an invalid, the invalid is benefited, while the other party is injured. This is known to be a

fact, but its philosophy is but little understood. The quality of the magnetism is not only effected by the physical condition, but also by the mental organization and condition, and the predominating portion of the mind, be it moral, intellectual, or animal will be strongly marked in the magnetic sphere of the person. A person with a moral, honest, generous nature, with benevolen e and the kindly feelings developed, is really a benefactor to the people; his very presence is a promoter of morality and goodness, because that is the element he throws off, and it awakens a corresponding element in those who come within his influence, the same as if by acting mirthful you arouse mirth in others, or sorrowful, you awaken teclings of sadness. Let a person of the above charac er enter a company and every heart beats lighter,
—every one feels more kindly; there is our influence of peace and brotherly love that per-vades the whole room, and every person catch-es the feeling unawares, and when they separate, each has a better opinion of humanity, more self-respect, and is really more benefited than they would have been by a sermon on morals. Another person might come in who was selfish, fretful, always complaining, never satisfied with humanity or the world, and although no expression of the kind may escape his lips, yet his magnetism would soon spread gloom and discontent among the whole com-pany, and they would go home disgusted with themselves and all the world. Thus our lives,

our words. Who does not enjoy a jolly, generous, good-feeling person, though he may be incapable of deep thought, better than a misanthropic logician This very law holds good in regard to immoral persons,-persons who are given to the commission of crime, -their very magnetism is a hot bed to develop crim-

By understanding these laws, and rightly using the knowledge thus obtained, a reform could be effected in society such as can be produced in no other way by regulating the magnetic relations of individuals. Then we would never place together criminals, so that each increases the immoral tendencies of others, but they would be placed in the spheres of persons who were morally developed and positive to them, for the positive always impresses,-the negative receives impression, so that they by being with those who throw off a moral magnetism will absorb that magnetism, and as the sick will gradually gain health by absorbing healthy magnetism, so the morally sick will become benested by absorbing the moral atmos-

phere by which they are surrounded. When two persons, whose magnetism is about eq vil, come together, that are not adapted, they mutually repel each other and no effect is produced upon either by the spheres of the other party, and it sometimes happens that one is very much the stronger, and when circumstances cause them to be together, the stronger impresses the weaker, and the magnetism may be so wanting in adaptation to the individual as to act as a poison, while the other may be wholly unaffected by the presence. This, sometimes, is the case in the so-called marriage relation (never in true marriage, for in that there is a mutual blending), where one party is strongly positive to the other, and wholly unadapted, and it causes disease and suffering, and the person thus affected becomes more and more repulsed constantly until the very presence of the party becomes unbearable, and a separation is demanded as the only relief. The other party can not realize this necessity, -sees no reason for any such feeling, and not understanding these magnetic laws, censures the person when they are no more to be blamed than they would be for refusing to eat an article of food that they knew would make them sick, or to take a poison in any other

Another condition we sometimes find,-that it requires great skill to regulate, is where one party may be fed by the other-for instance, the wife may be magnetically fed by the husband; he may supply her necessities in that direction, while she may be unable to give an element to him in exchange. She thrives, he starves. He can give her the elements she lacks, but she could not him, and in time this constant draft upon him without receiving anything in return, uses up is capital stock, and magnetic starvation is the result, -he becomes weakened, electric-his life forces, as it were, are gone, he can not stand it, and perhaps, is brought en rapport with some person who can feed him in this respect, and an attraction is formed at once, he is drawn by as natural a law as the needle is drawn to the magnet. Do you chide him for this attraction? As well chide the falling apple for acting true to the law of gravitation. It is only selfishness that would take from a person without giving an equivalent-only supreme selfishness that would thus hold to starvation a soul in the land of plenty, and it is a species of selfishness too much pampered, too much excused. As well excuse a person for taking the last morsel of bread from his fellow, leaving him to starvation and then deny to him the right to accept a pittance from any other source.

We have a great many demands to supply, a great many parts to develop, and to do this effectually, we need a variety of associations; we need to mingle with different classes in society, meet different persons upon various planes of life with diverse natures and varied experiences, in order to feed, round out, and fully develop the true harmonious man, and by this exchange and interchange of elements we grow in physical and spiritual strength. Isolation is starvation. By living an exclusive life, by mingling with only a few persons, and those of one particular kind, we become dwarfed in intellect, -narrowed in our sympathies, and are only the faint semblances of what we might otherwise become.

The farther advanced a person is, the more susceptible they become to these finer spiritual laws,—the more they are injured by being placed by wrong relations, or the more they may be benefited by being placed in right relations to them. These are the natures most easily benefited by magnetic treatment when sick, because they are farther advanced. There is more of spirit matter in them than there is of the coarser earthy,-hence, coming naturally more under the control of spirit laws. All the different methods of medical treatment come as a natural result of the growth of the people, and adapted to them in their various stages of development, the same as the different doctrines of the different churches. The old allopathic system is to the medical profession,-as the Catholic Church is to the theological, the old,-the primitive, the least progressive, the most dogmatical and assumptive, and originated when mankind was in the same state of infancy and ignorance, and the condition and demands of the people originated the ideas and practice. The organizations of the people at those early periods, contained much of the coarser, gro-ser elements, more of the earthy than spiritual, hence, was less antagonistic to these foreign mineral materials.

Arcagathus was the first regular, as Pliny informs us, who flourished 200 years before Christ, and who was banished from Rome on account of his severity of treatment, but he had his followers; but the people of that period being of the earthy, were not so seriously injured by the contest between their vital forces, and the foreign substance or enemy introduced, in fact, it was not so great an injuiry, as it is to find the spiritual organizations of the present day, and in ridding itself of these foes to life, other impurities were also eliminated, and the strength of organization was so great that the after depression did not

amount to exhaustion or debility. As the world moved along, constantly refining in all its organizations, humanity was developing constantly further and further from the coarse, crude, mineral plane; hence the incompatibility between the human and the mineral conditions of matter became greater, and the effects of this mode of practice became more injurious, and as the people developed in their reasoning faculties, they could discern something of the absurdity of many of these methods and there came a demand for something better, a feeling of prejudice arose,—a natural repugnance to that system of practice, and not having advanced far enough to see the injurious effects of all poisons, they only ig nore miner da, and the botanic system was de veloped, which was about as much ahead of the allopathy as the Episcopal church is in ad-vance of the Catholic. The botanic system, however, made its mark, and was in advance a breaking of the ranks.

They, thinking they had ignored the injurious part, the mineral, made up for the loss by the excessive quantity of their vegetable decoc tions. The most unfortunate part of the case was, that although they did not kill them out pany, and they would go home disgusted with tight, as was often the case in the other practice, they found, by the time they had over-them and a positive injury, they would be come the disease, they commenced with by

their composition no. 6 and lobelia, they had burnt out the stomach, or so impaired its condition as to have produced confirmed dyspepsia; and the thinking people began to complain of the excessive quantity, and nauseous quality of the potions.

The growing demand in the people for some-

thing better, met with a response, a supply, and homeopathy was developed, and the ery "Eureka," went abroad, small in quantity, and so pleasant to the taste that even the natural instincts of childhood against poison could be overcome, and the sugar pellets were so nice to take. This system was a mighty advance,-a great step on the road of progress, and had the practitioners of that school followed the dictum their authors,-the idea that the bigher the dilution the greater the potency, little harm would have been done,-but allopathic ideas would frequently come in, and stronger doses would be given, which as the remedies were of the most concentrated nature, often did serious harm, and the question would, at times, obtrude itself into the minds of the thinking people, why should we poison our sick at allwhat reason is there for so doing? At length, hydropathy was introduced, ignoring all poisons or medicines, and it was found that the sick could be cured without drugs of any kind by the judicious regulations of hygienic agencies,-air, light, diet, exercise, rest, and the scientific applications of water of various temperatures, were found to do mighty works, and was superior in having no bad results following, no drug diseases resulting. The body was purified by the various bathing processes, and being fed upon food containing the natural elements to build it up in purity, health would naturally follow, and it seemed complete. By and by, persons were treated by this method, persons of a delicate, fine, spiritual nature, and by the time they were thoroughly cleansed and purified, there was nothing left of them, as it were; they had no power to recuperate, to build up. Their system had exhausted all the power it possessed in eliminating the impurities, the causes of the disease from the system, and debility and exhaustion were the results. They had, perhaps, been saved from the grasp of death, but in a condition of debility that rendered them nearly useless. There was a demand for something more,-this was well, but lacking something, and magnetic treatment was developed, which just met the needs of such cases; it was adapted to the more advanced spiritualized condition of the people, and by the life-giving powers of this subtle agent, vi tal force was imparted, nerve power strengthened, and the person made to feel new life, new hopes, new aspirations. There were various other modes and methods introduced during all the years we have thus hastily glanced over, about as many kinds and forms as there were kinds and forms of religious beliefs, and each old theory fighting every new one, with about the same bitter and uncharitable spirit, each of which was developed by, and according with the different degrees of growth of those interested in them, and a law of correspondence held good throughout; thus we see calomel and total depravity, lobelia and hell fire, homeopathy and Universalism (both pleasant to take), Unitarianism and hydropathy, Spiritualism and magnetic treatment, and that is as far as we have yet progressed.

Each school of practice, however, has been affected more or less by the new ideas and discoveries of those they have constantly ridiculed, despised, and persecuted, they could not get entirely outside of the law of universal progress. The very magnetism thrown off by the advanced minds of the age, modified almost without their perceiving it, the theories and methods of the old, changed, to a certain extent, their modes of practice, the same as it has the doctrines of the churches. But, to-day, there are plenty of people on all these planes of life, plenty who believe in all these doctrines and methods, and as soon as the world outgrows them, they will cease to exist, because they will then be of use no longer. The most advanced minds ignore the old in medical practice the same as in theology. They can readily perceive that these theories originated in the undeveloped and childish conditions of the people, and like many of the absurd religious views have been handed down to us, and we have received them without questionings, and, to-day, the people are worse enslaved by the medical profession than the clerical, are worse doctor-ridden than priest-ridden, and that is

saying a good deal. All through the ages we have seen glimpses of the facts of the effects of magnetism, but without the appreciation of its philosophy. Christ, when upon earth, healed the sick in accordance with this principle by this law. He was possessed with superior powers in this direction, and healed the sick precisely as our healers do at the present day, and when the sick woman was healed by touching the hem of his garment thus coming within his sphere, it is recorded he felt virtue go out of him, in other words, he felt exhaustion, even though he did not know of her presence. Some he could not heal because of their unbelief, conditions were with him as with us necessary; the operator must, for the time be positive to the operated upon, and having faith in the power of the operator, places the patient in a negative receptive condition.

Now, where does this magnetism come from? It belongs to the organization, is generated by the splcen, the office of which had never been discovered until it was through the agency of Spiritualism. All the investiga-tions of physiologists and physicians had failed to establish any theory of its office in the great economy of n ture. Spirits first declared its use, and subsequent observation has confirmed it, as it has been observed, whenever the spleen is in a diseased or weakened condi-tion, the person is always very deficient in magnetic ower. Then we say the spleen is the laboratory where magnetism is claborated; the nerves are the telegraph wires by which this element is conveyed from one part of the system to another. When a person is in health, the electric and magnetic forces are in balance, but when they become diseased, debilitated, the magnetic powers become weakened, and the person will fall into the electric, cold, lifeless condition. Then comes a call for magnetism, and from such external source, the labaratory is unable to elaborate it, then, as the nerves are the mediums of communication by bringing the nerves of a person fully charged with the magnetic fluid in connection with one who is adapted in this respect, the fluid passes to the person lacking until an equilibrium is formed, a portion of the life principle is conveyed to the one lacking, virtue goes out of the healer to the healed. Thus the nerves become strengthened and built up, a natural action in the system established, and health comes as a

You must at o ce see the great importance of a pure healthy organism in the operator, in order to produce health in the patient; and another thing, there must be an adaptation be-tween the operator and the operated upon, hence, we have healers adapted to certain

planes of humanity, We find a coarse, gross, organization, adapted to those of a similar nature, and able to perform remarkable cures for them, while they would be wholly unadapted to those of a fine

One fact, right here, which is this law. A person on a more refined, advanced plane, can not injure one who is less refined and advanced. The latter may be unable to receive any benefit from the operator, from the fact of his being so far in advance of him that he has not the capacity grown to receive it, but if he can re-ceive, every particle he takes will help him in the advance march on the road of progress.

On the other hand, a person of a fine spiritual nature may be very seriously and positively injured by being treated by one on a lower, grosser plane, for the magnetism thus conveyed being wholly unadapted to the individual. and being of a lower type and quality, must be received, like any other foreign, useless material, only to be excreted or thrown off from the system, hence having to make an unnatural effort to rid itself of this foreign useless material, the system becomes more debilitated instead of strengthened in consequence. These laws are but little understood, hence, many have suffered and will suffer, in consequence of their ignorance of this, as well as other natural

But some of you may query,-Are not our healers affected by spirit influence, and helped from this source to perform their cures? Some may be, and some may not. The same magnetic laws hold good with spirits, as with persons in the form, and magnetism is imparted

in accordance with the same laws. A: ong our mundane operators, we find, at times, a person so strongly positive to another person as to be able to control him entirely, not only physically, but mentally. He can make his subject speak his thoughts, see whatever he sees or imagines, manifest all his mental characteristics, or those of any other person he wills him to, makes him speak with all the eloquence he himself is capable of, see whatever sight he impresses him with, and believes himself to be whoever or whatever he wills bim, will turn pale with imaginary pain, and is a perfect subject to the will and wishes

of the operator.

This is a law of mind termed psychology, and disputed at the present day by no intelligent, cultured person. Now, if minds exist after they leave the physical form, which we not only believe but know to be the case-they would be subject to the same laws and have the same relations to other minds, and the same power over them as though in the form. Sometimes, persons who are unbelievers in spirit control, think they have demolished the whole foundation of our faith when they pompously assert it is all psychology, but they seem to forget one important fact, that is, that when any one is psychologized, there must always of necessity, be a psychological operator. We believe our trance speakers are only under psychological control, but as there is no operator in the form controlling them, we can but conclude that it is one out of the form. The same is true of some of our healers, they are only the machines, used by spirits, to operate upon others-in other cases, they assist the operator by imparting to their magnetism in accordance with the laws we have already tried to explain-in other cases, healing is performed by the person's own magnetic powers, without any special assistance or outside influence. Some operate upon patients by this psychological law, but they are seldom permanent cures. For instance, a man who has been long crippled, and unable to walk without assistance, visits a very strong operator, and he gets control of him, commands him to walk, and, behold, he can do so, throws away his crutches, and walks off. In a short time, as soon as this influence wears off, it is as bad as ever. I have very little faith in the cures performed in this way. But where the person is magnetized, the magnetic fluid imparted to, and assimilated by him, until he becomes strengthened and built up, there is no such danger, because he then acts from his real condition instead of mental control. These magnetic laws are universal and all-powerful, and we are affected by them, whether we will or no. We draw to us, by our magnetism, persons with a corresponding sphere, both in the form and out. Like attracts like. If we are low, coarse, and grovelling in our natures, we draw to us similar associates, both in and out of the form, and the tendency in this direction is only strengthened by being fed by the same element in others. If we are true, pure, and loving, we draw around us the same grade of persons, the same exalted influences from both sides of the river, and thus our desires and efforts for goodness. virtue, and an exalted, useful life, are intensified, and we are made strong and brave for the right. The very thought that, by being noble and un-elfish in our lives, we will draw to us, from that brighter, beauteous sphere, the pure and advanced, the tender and loving is a consolation, a joy, a glorious recompense for all the trials we may have to pass through, to fit us for the sweet intercourse, and blending with our blessed loved ones who have gone before us, and who will encircle us with loving arms, and bear us to the homes that we have prepared by our lives, here, in the flower-gemmed fields of the blest hereafter. Let us strive to so live, that only pure and blessed influences will be attached to us, and that whoever comes within our sphere, will be made better and happier thereby.

CELESTIAL SPHERES .- NO. 7.

BY D. G. MOSHER.

The subject of the whereabouts of the second sphere proper, the future home of our spiritual selves, can but interest every thinking mind, and we shall endeavor to prove, at least to the satisfaction of the radical, progressive philosopher, that there is within our grasp the key to a knowledge of the true form and relative location of the second, as well as the higher celestial dwelling places of our successive interior forms.

In the elucidation of this subject, it seems to be wisdom to use at present some of the terms belonging to the old philosophy. Attraction of gravitation, centripetal and centrifugal forces, are terms necessarily used as stepping-stones to the realm of the higher philosophy,-a science that delves into the depths and breadths of the interior realm of Nature, unearthing the rich treasures of spiritual wealth, buried beneath the rubbish of orthodox theology and old-school science, unfolding to the human mind mysteries and wonders profound.

We have declared in a former article that all forms or objects that belong to the celestial spheres

forms or objects that belong to the celestial spheres transmit the cays of the "natural" or physical sun and render them invisible to "natural" eyes. The new philosophy teaches that the physical world is as firmly enveloped in a more refined material covering as are the seeds of the apple, or any of the interior spherical formations thereof.

The forms of which the apple is constructed are the same in character, numbers, and variety, as those of which this earth, with all the spheres pertaining thereto, is constructed. Every physical, spherical formation of the apple, from its center to its outer covering, is enveloped with corresponding celestial spheres. There is an inner, as well as an outer development in the construction and chaboration of all forms of existence. There is also a minimum and a maximum, and reciprocal and chaboration of all forms of existence. There is also a minimum and a maximum, and reciprocal changes in the development of all forms. The carth upon which we dwell, was conceived, constructed, and develope the same as all other forms, whether animate or inanimate. Our earth had a beginning, and that beginning was the congregation of germs from parent planets, and its growth and development were dependent upon parental sustenance until its inherent powers were

sufficient to enable it to assert its independence being endowed with the requisite materials for its elaboration. When arrived at its maximum, the germ, or physical materials, commence the exhala-tion of this more refined substance, which contains the germs of all living forms. These, in accord ance with pre-genital laws, inherent in themselves guided by the immutable laws of progression, as sume an endless variety of forms, allied to the mineral kingdom. These, by innumerable progressive changes, arrive at the vegetable kingdom; thus upward, by innumerable changes and rechanges, the animal, and finally, the human kingdom, is unfolded; the ancestral germs having passed originally from the very depths of the premeval granite.

From the granite are evolved every conceivable variety of forms, and degrees of forms, of matter the same are evolved from each of all other forms of matter in existence. From each and all of these forms is evolved a form of unorganized matter, too refined to remain in contact with or in very close proximity to the surface of this physical earth; which must, in accordance with immutable laws find a resting-place at a certain altitude above the surface of the earth, as the gases, or a block of wood, will rise to the surface of a pond of water the one passing onward, while the other remains a the surface of the water. Thus was constructed a spiritual sphere or earth proper, in the form of a broad belt similar to the rings of Saturn, invisible to us mortals, yet visible to the inhabitants belonging thereto. The formation of this sphere or beli in accordance even with the old philosophy of centripetal and centrifugal forces, would assume the form of a broad belt, open at the poles, virtually

'hollow globe," or spherical shell.

I do not feel that the time has fully arrived for a full expression of ideas relative to the "Hollow Globe" theory of Sherman and Lyon, though I should rejoice exceedingly to do so to minds so illuminated as to appreciate the true v lue of the beautiful and sublime revealments that are unfold. ed to my interior vision, bearing upon this mos

It is not within the realm of my present mission to give mathematical dimensions and distances; but relative mathematical forms are vividly impressed, and I feel free to give them, not as being literally true in each particular case, but as unfold ing important principles in the celestial philos-

There was a time when our earth and its sphere was a miniature form compared with its present dimensions, as the acorn is a miniature form compared with the lofty oak ; the conception, organization, growth, and development being governed by precisely the same laws in the one case as in the other. The interior and infinitesimal activities are the same in both, and in all organized forms that exi-t, either as animate, inanimate, or intellectual

Under the old dispensation it was taught that man is not permitted to know why or what caused the grass to grow, the acorn to expand itself to a mighty oak, the animal kingdom to assume their innumerable variety of forms, in-tincts, and pe culiar adaptations and their origin; only that God made them and all things that exist. It was rank heresy to pry into the hidden labyrinth of Nature, or to ask the whys and wherefores of "Creation. But we rejoice to be able to foresee a wonderful change-a crisis-a revolution near at hand, when old women's whims shall give place to the full exercise of reason, untrammeled by false theology,

and false philosophy.
We have said that there is a maximum and a minimum in the development and unfoldment of all forms regardless of the kingdom to which they belong. We are not prepared to say when our earth and its spheres shall have arrived at their maximum growth or dimensions, but shall proceed to illustrate the principle upon which our earth and its spheres, like all other forms, expand, unfold, and mature. We will suppose, for illustration, that our physical earth has assumed its due dimensions, and parental sustenance is withdrawn, and that its more refined substance is being dis-pensed to the growth and development of the high er spheres.

Mosherville, Mich.

Healing by Laying on of Hands.

I am well convinced that where one medium will write for the press, stating the character of their mediumship and the wonderful manifestations with which they alone can be familiar, scores may be found of whom, from their modesty in proclaiming themselves, the world at large will forever remain ignorant. It is for this reason that I would speak of Mr. E. S. Walker of this city, whose mediumship consists in diagnosing and curing disease by cimply "laying on of handa" and with whom for many years it has been my pleasure to be acquainted.

Of the many remarkable cures through his mediumship which might be mentioned, I will briefly speak of but one which has recently come under my observation. A young lady of this place, Miss Hattie Newcomb, well known to many of our citizens, had been an invalid for fifteen years. Her illness, dating from a fall received in her third year, resulted in curvature of the spine, and was followed by many chronic ailments, -as functional derangement of the heart, dropsy, etc., each of which in the lapse of time became an extreme type of its

During these long years she had suffered much from many physicians, the tone of her vital forces being daily lowered, -so much so that at the time of Mr. Walker's first visit to her she was unable to take rest by lying down. She could only sit supported by pillows in an armed chair; and by the most skillful physicians of the old practice was, as she told ma "given up to die."

At the date of this writing, she is visiting her friends in Covington, Ky., rejoicing in her entire emancipation from all the symptoms of her former ailments; and in a letter of hers of the 2d inst., she says, speaking of her illness, "I was sick all over, and could not tell where I suffered most, and was fully convinced that nothing could bring back the life that was fast going out of me. Now I consider myself well; and feel it my duty to let the world know the great cure Mr. Walker has made. This, during his first visits was characterized by many as s pre-umptuous attempt to raise the dead."

In three weeks from Mr. Walker's first treatment the dropsical symptoms had entirely disappeared, and the heart's functions were fully restored; and in two months from that time, she told me there was absolutely nothing the matter with her; she was well. JAMES J. BILLINGHUEST.

Columbus, Ohio.

Letter from R. P. Nelson.

BROTHER JONES :- Your paragraph in number sixteen of the Journal inviting subscribers to no tify you of failures to receive number fifteen has just met my eye. I would state that that number has not, as yet, come to hand, and would be glad to get it to complete my file. It is impossible to buy a JOURNAL from the news dealers here twenty four hours after its arrival, from which fact I take it for granted that those who are accustemed to read it can not dispense with even one number. Spiritualism seems to have taken a deperhold on the harts of the people here than in any other part of the South. Yet I never hear of a lecturer visiting Mobile, nor a medium, to give public scances.

We are glad here that the JOURNAL is on its less once more, and trust that it may long live to battle with error and bigotry. Oh, but don't it make Rome howl, and shriveling, starving old orthodoxy

Brother Francis, hurry up, and find the orthodox God. We are anxious to know what kind of a "critter" he is. No doubt Barnum hopes some day to have him cage; with his already nameless wonders. So hurry up.

Mobile, Ala., Jan. 9th, 1872.

-Usa Natures' Hair Restorative. See Advertises

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BY E. V. WILSON.

Incidents of Spiritualism.

Matter for Brother Wilson's Department not arriving in time for this issue, we insert the following interesting incidents, taken from the Spiritual Magazine, published at London, England, by J.

AN APPARITION.

In Lanlivery Church, Cornwall, is a monument to the memory of the wife of Admiral Cotes, who related to the Rev. James Walker, vicar of that parish, the following facts, recorded in his memorandum-book. While commanding a squadron in the East Indies, he saw the form of his wife plainly standing at his bedside. She remained for some time, and disappeared, waving her hand. The Ad-miral and some of his friends noted this circumstance in writing, and the time of the vision, and upon his arrival in England he discovered that she had died at the same hour of the night when her spirit appeared to him in the East Indies. This vision is similar to that mentioned in the first volume of "Lord Brougham's Autobiography," but, unlike Lord B., Admiral C. was convinced that the vision was real, and not illusive. The figure did not attempt to speak to the Admiral.

THE BOTATHEN GHOST.

This legend is related at length by Mr. Hawker, in his "Footprints in far Cornwall." The son of a Mr. Bligh, of Botathen, asserted that in a certain spot, and always in one and the same place on the moor in the vicinity, he encountered every day a woman with a pale and troubled face, clothed in a long, loose garment of frieze, with one hand stretched forth, and the other pressed against her side, named Dorothy Dinglet, who had died a few years before. Her hair seemed so soft and light, as if melting, and her eyes were fixed, and never blinking. The figure seemed to swim along the op of the grass, and her hand seemed to point at

omething away out of sight.

Mr. B. did not seem to relish the mentioning of the subject, but the boy repeated the story to a Mr. Rudall, a clergyman. Subsequently, Rudall and the boy say the figure, as they alleged, gliding toward them, "like a sail upon a stream." A spaniel dog yelled and barked, dismayed. This occurred early in January, 1665, by daylight. On the 10th, Mr. R. had an audience with the then Bishop of

Exeter, for a license to exorcise the spirit, according to Canon 72, A.D. 1604. He gave the license, stating, "Let it be secret, Mr. R."

On the 12th of January, according to his statement, Mr. Rudall encountered the ghost, and questioned her, when it appeared that Mr. Bligh, Sen. was the subject of her conversation chiefly, and the cause of her appearance. She predicted that "a fearful pestilence would lay waste the land" before the next Yuletide.

On the 13th of January, Mr. Rudall stated, "I did dismiss that troubled ghost until she withdrew, gliding toward the west," and never afterwards

"What pleasures and improvements do such deny themselves," he observed, "who scorn and avoid all opportunity of intercourse with souls separate, and the spirits, glad and sorrowful, who inhabit the unseen world."

EVIDENCE OF THE REV. WM. HARNESS.

The Rev. A. G. L'Estrange relates of the Rev. Wm. Harness, late vicar of All Saints, Knights bridge, and Prebendary of St. Paul's: * "One December, when I was about to leave for

the country, he told me the following stories, with which I might amuse my friends round the Christmas hearth. They are interesting, as being supported by a stronger amount of evidence than such

accounts usually possess.
On one occasion, in the time of our grand-fathers, a hundred and fifty years ago, the mansion of Lord Townshend, at Rainham, was so full that the rooms in ordinary use were not sufficient to accommodate the guests. To solve this difficulty, it was proposed to place one of the visitors in a chamber which was generally supposed to be haunted by a white semale figure. It was late at night when Lord Townshend conducted his friend to his apartment, and the consternation of both may be imagined when, on opening the door, they perceived something white and tall, like a female in a long robe, gliding across, and disappearing through a panel opposite. Next day Lord Townshend examined the wainscoting, and observing a slight peculiarity in the panel, ordered it to be removed. Behind it a kind of niche was discovered. containing a human skeleton. It was now learned from some of the oldest inhabitants of the neighborhood that the white apparition had formerly been considered to be connected with a Lady Townshend, about whose death there had been something dark and mysterious. Lord Townshend ordered the coffin in which she was supposed to have been buried, to be brought up from the vault, and a strange confirmation was given to the ancient rumor, when, on its being opened, it was found to

"Lord Glenelg's father told Mr. Harness that once when his son was staying at a country house, and the party were assembled at the breakfast table, he observed from the window a lady (who was to have left that morning) crossing the lawn. On making inquiries, it was found that the lady in question had left the house, and it subsequently transpired that an accident had occurred, in which she had lost her life, at the very time when she appeared to be passing before the window.

"Dr. Baring, when Bishop of Gloucester and Bristol, rented for a short period a house which had belonged to Sir J. Paul, the grandfather of the present baronet. Miss — was soon afterwards staying with him as a visitor. One night, on putting out her candle and lying down in bed, she beheld, to her astonishment and alarm, a little old man sitting in the arm chair, warming his hands over the fire. Her first impulse was to call for help; but she restrained herself, and, the figure continuing motionless, she at length fell asleep. In the morning she related what she had seen, and from the description she gave of the old gentle-man, one of the party at once recognized him as the deceased baronet, to whom the house had previously belonged.

"A vessel was sailing in the Atlantic, when the mate, on looking into the captain's cabin, saw a

stranger sitting at the writing-desk. A sentence was afterward found written there:

"Steer to the North-west."

"The captain supposed it must have been written by one of the crew, but none of their hand-writings in the least resembled that found in the cabin. After some consultation, the captain changed his course, and stood for the North-west. When they had sailed for a a considerable distance, they came in sight of an ice-bound vessel. 'There,' cried the mate, as soon as they went aboard her, 'there is the man I saw writing in the cabin.' He was one of the sailors, and had been asleep at the time stated."

Harness was at Harrow, with Byron, and like Byron, was lame. "If any fellow bullies you, tell me, and I'll thrash him if I can," was Byron's sympathetic speech to Harness when he made his appearance at Harrow, pale and thin in consequence of a severe fever. of a severe fever.

Among Harness's more intimate friends was Henry Hope, the millionaire, and author of "An-astasius." Hope died in 1831, and the night after his death, Harness dreamed that he saw Lord Beresford's country residence in an unusual state Beresford's country residence in an unusual state of commotion. He woke up with the impression that some death or other great calamity had happened there; and though he afterward thought lightly of the matter, he determined, as he was going in that direction, to call at Lord Beresford's in Duchess street, on his way home. On arriving there, he found the blinds down, and the house shut up, and upon inquiring, the gate-porter told him that Mr. Thomas Hope had died the day before at Bedgebury Park. Mr. Harness had not known at Bedgebury Park. Mr. Harness had not known that his friend was either ill or in England. Mr. Hope left Mr. Harness his literary executor.

Alluding to this strange coincidence, and to other remarkable dreams, Mr. Harness related that a lady friend of his, when about to return with her husband from India, prayed to him to reconsider his determination, as ahe had dreamed that she was drowned, and that, as she was dying, she saw a white cloud passing over her. He laughed at her fears, and represented to her bow absurd it would appear to their friends to say they had dewould appear to their friends to say they had de-*The "Literary Life of the Rev. Wm. Harness;" by the Rev. G. L'Estrange: London, 1871.

termined to remain in India because she had the nightmare on the eve of their departure. They accordingly sailed as they had arranged, and reached Alexandria in safety. "What do you think of your dream how?" inquired her husband. "We are not yet in London," she replied doubtfully. They soon arrived safely in Paris. "We are not far from London now," he observed jocosely. "But we are not there yet," she persisted. They crossed to Dover, and were proceeding by rail to town, when the well-known accident occurred to the train at Staplehurst—described by Dickens in the preface to. "Our Mutual Friend." The carriages were overturned in the water; the lady was drowned, and the white steam of the engine was blown across her like a cloud. termined to remain in India because she had the

Mr. Howitt, it may be remembered, relates* that Mr. Howitt, it may be remembered, relates that Mr. Harness was a firm believer in spiritual phenemena, though he said little about it. One evening at Miss Coutts's, just after the "History of the Supernatural" appeared, he said:

"I am going to read that directly."
Said Mr. Howitt, "Do you believe in such

ute a cloud.

you know who first published the account of the Wynyard apparition, and the account of an apparition of an old friend to Miss Jane Porter, at Esher?"

"No," said Mr. Howitt.
"I published them both," replied Mr. Harness,
"and know that such things are true."

PSYCHIC FORCE RINGS BELLS AT BIRMINGHAM. Mr. Hawkes, Birmingham, furnishes us with the

following remarkable account: "We had, a short time since, an extraordinary manifestation in the ringing of all the bells in the house of a widow in Bath Row, who lets her house to respectable lodgers. One of them died after being there a short time, and his widow took the corpse to Ireland. As soon as it had left, the bells began to ring at intervals, night and day, so much so that all the lodgers were leaving, and no one would engage the empty apartments. The proprietorapplied to the police, and even consulted the medical staff at the Queen's Hospital, then had a carpenter to repair the various parts which had been broken by the violent ringing. Mr. Morris, the electro-galvanic machine manufacturer, examined the wires all through the house, but no one could trace the cause of such annoyance. While the carpenter, Mr. Evans, was looking at the crank at the door post, the wire and crank set in motion, which very much astonished him,"

These circumstances led some of the Spiritualists of Birmingham to hold a seance at the "haunted house." A communication, purporting to come from the deceased gentleman, was received, and "psychic force" has since ceased to ring the bells or otherwise annoy the inmates of the house.

DEATHS OF THE INSANE.

"Apart from the natural desire in the minds of relatives to know whether the final change in a beloved one was preceded or attended by any indication of consciousness as to the solemn event and its consequences, there appears to be a widespread idea that the process of dissolution banishes from the mind the mists of disease, and gives place to a

certain clearness of perception, emphatically called 'lighting up before death.'
"Popular notions respecting one set of phenomena are sometimes derived from observations made on another set of phenomena. It has been observed that persons who have lived in much neglect of spiritual things, when brought face to face with death, have been aroused to an intense earnestness respecting their eternal state, and manifested amid the decay of the physical powers a vivacity and clearness of soul, which, in one sense, is a true 'lighting up before death.' Persons who experience this revulsion of feeling and spiritual commotion, are not dying of maladies involving the rational and spiritual faculties. The latter have been suppressed during life, not by disease, but by the exercise of the will, and are now roused by fear of the future—and there is a spiritual 'lighting up' before

"In the region of insanity there is nothing parallel to this. The insane die of or with diseases involving the material organ through which both mind and soul manifest themselves, and the resultant insanity covers all the faculties with its dark and confusing pall. This dark pall remains to the end, and is only removed when the spirit emerges from the trammels and infirmities of the flesh into the light of eternity. The death-beds of the insane are not, therefore, scenes where returning reason and spiritual clearness can be witnessed. And I have never seen an instance, among hundreds of deaths of this supposed 'lighting up.' It is not in fact reasonable to expect such an occurrence. Death from causes not seated in the brain is very often attended by delirium, or cerebral disturbance which confuses the mind; and it is therefore much more probable that death from a disease which in its origin destroys the reason, and as it advances toward the final issue, increases in severity, and often becomes associated with complications fatal also in themselves, so far from being preceded by renewed power and brilliance in the functions of the brain, should rather be marked by thicker darkness and more inextricable confusion; and experience shows that this is so."

APPARITION AT THE TIME OF DEATH OF MR. JOHN BUTLER, M.P.

In December, 1766, Mr. John Butler, M.P. for Sussex, left his seat at Warminghurst, for London, attended by a groom. Next morning, his sister-inlaw, Miss Frances Brown, saw Mr. Butler coming into her room, and walking through it into another chamber. In returning, when she spoke to him, he made no reply. She then became uneasy, thinking he was ill. Upon inquiry below, the steward stated that he also had seen Mr. Butler in his office, but he did not speak, and walked silently away. This occurred about daybreak. In the course of the morning, the groom returned, and stated that his master had died about the time when Miss Brown and the steward saw the vision. His widow seemed to be unprovided for; but Mr. Butler's desk was found in the room where Miss F. Brown had seen the vision, and the will of Mr. Butler in it, with his bequest to his widow, was discovered. Mr. Butler was buried on the 3rd of January, 1767.

* Spiritual Magazine, 1869, p. 561.

Mrs. Blair, the Spirit Artist.

In another column will be found the advertisement of that wonderful medium, Mrs. E. A. Blair. We had two most beautiful paintings burned up, which were executed by spirits, through her hand while her eyes were perfectly blindfolded. They were admired by everybody who ever saw them.

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Bloomington Nursery.

We would call the especial attention of our readers to the advertisement of F. K. Phonix, Esq., in another column.

The time for making up a list of trees, plants, and seeds for spring, has now arrived, and we assure our readers that they will be well pleased with all selections they may make from the extensive nurseries of Mr. Phænix.

Safena.

The above-named new work, treating upon mental philosophy, finely illustrated, is for sale by Warren Chase & Co, 614 North 5th street, St. Louis, Mo., as well as at this office. Sent by mail free of postage on receipt of one

Every man who wants knowledge of him self, and how he lives, should have a copy of this work.

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We are again prepared to supply this work. The masterly manner in which the author has handled the subject renders the book of great value to all.

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LITERARY NOTICES.

The Eclectic Magazine, for February, is embellished with a timely portrait, at full length, of Lord Lisgar, the present Governor-General of Canada, and in the letterpress the editor gives a brief sketch of his life. The number leads off with an admirable article from the Fortnightly Review, on "Church and State in Italy." Several very striking articles help to make up the contents of this number. Published by E. R. Pelton, 108 Fulton street, New York. Terms, \$5.00 a year; two copies, \$9.00; single number, 45 cents.

Safena; or, Mental Constitution. By Arthur Merton. Of all investigators since the time of Gall, who discovered Phrenology, Arthur Merton has been the clearest in his methods, and the most successful in his results. He has indeed accomplished for mental science what Kepler did for astronomy. As a thinker he well deserves to rank with these master minds. He has clearly solved, and mathematically explained, the great problems of life and thought about which other thinkers have dreamed and conjectured. While his discoveries are thus profound and far-reaching, the simplicity of his methods places them within the comprehension of all. Among their many applications, we shall find the expositions of the SAPENA give us an exact social science. The whole subject of social reform is treated with a scientific accuracy, a breadth of view, and a freedom of thought, which enables it to stand triumphantly the crucial test of a universal application.—Editor of the Cyclopadia of Dates.

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This book, though small, contains a vast amount of useful information in reference to the Mental Constitution, and is an excellent work for the student who wishes to become conversant with "Phrenology" in its highest and purest sense.

Journal of the Gynæcological Society of Boston; devoted to the advancement of the knowledge of the diseases of women. Edited by Winslow Lewis, M.D., Horatio B. Storer, M.D., and George H. Bixby, M.D.

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The Phrenological Journal has begun the year well. In no other periodical do we find human nature so thoroughly treated. We all ays see something amusing. It is a capital family magazine. In the February number we find many illustrated articles, and sketches on a multiplicity of subjects.

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But the main object of the book is to afford conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the Apostes had. More than half the volume consists of narratives in proof of this—narratives that will seem marvellous—incredible, at first sight, to many—vet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men.

This book affirms that the strongest of all historical cyl-

daily determines, in our courts of law, the life and death of men.

This book affirms that the strongest of all historical evidences for Modern Spiritualism are found in the Gospels, and that the strongest of all proof going to substantiate the Gospel marratives are found in the phenomena of Spiritualism, rationally interpreted: Christianity, freed from alien creeds, sastaining Spiritualism; and enlightened Spiritualism sustaining Christianity.

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Spence's Column.

HIGHLY IMPORTANT.

"They are creating a great excitement here. It can truly be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed, I had the Leprosy for thirty years in my legs, arm, head, and nearly all over my body. After taking you head, and nearly all over my body. After taking you head, and nearly all over my body. After taking you head, and to my after as, tonishment, the scales would cleave off easily, and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cared my lungs that were tied up with Philegm and Cough. The Rheumatism in my muscles commenced man catarrh in my head is arrested. They cared my langs that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legal I could with difficulty get off, any way. I now travel quite easy. By overdoing, last fall, I brought on a Pain about the Heart. It would beat a few beats and they stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from overstraining one eye, and a blow on the other, I became Blind, so that I could not know a person in the same room. Now I can read the large words in your circular yet I took only two boxes of Negatives. On Thursday, I called on Mr. Bowles who had been sick about two years; and his wife was sick from taking Calomel, Her limbs were swelled to her body; she could not 60 anything, or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard who is acquainted with the Powders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles's that night, and after much persuasion got Mrs. Bowles's that he was at Mr. Bowles's that hight my next neighbor came in and said he has good news for me: namely that he was at Mr. Bowles's said she took one of Spence's Positive Powders the night before; it eased all her pain and she slept like a pig. He said he never saw two persons so clated it his life. Please send me six dozen more boxes. "-(A. R. Knight, Jefferson Mills, N. H.) "The Positive and Negative Powders do all they are recommended to do. They cured me of Dyspepsia, and there has not been any return of it for over a year. They cured one of my family of the Ague in three days. No amount of mose could tempt me to do without them. I have used then in my family for two years."—(Mrs. Benjamin Kinye, Brislol, Ind.) "I was Blind, and nearly introducing your Positive and Negative I owders in the neighborhood, and I must say, with astonishing effect neighborhood, and I must say, with astonishing effect. One old man had Heart Disease very had, and wa not expected to live. In one week after taking the Positive Powders he was better than he had been for any years; and now he says he is as well as he ever was all that have tried the Powders are doing well. Septime 2 dozen boxes, C.O.D."—(P. N. Morrell, Pilot Grow, Iouca.) "My daughter had the Cholera Morbush Boston, and was confined to her bed two weeks before telegraphing to me. I went to her and commenced groung her the Positive Powders, and in two days she was up and dressed. Her three children had first the Scarlet Fever, then the Chicken Pox. I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—(Mrs. Louis Snowman, Castine, Me.) "I have received great benefit from your Positive and Negative Powders in past year by being cured of Rheumatism and Erysipelas, I have used two or three boxes of those last received I have used two or three boxes of those last received for Neuralgia in my head, which have had the desired for Neuralgia in my head, which have had the desire effect, as I am now quite free from that painful disease."—
(H. Gorlon, Marion, Ohio.) "The Positive and Negative Powders work like a charm. I was called to see a six child two weeks ago, who had been suffering five week with Inflammation of the Brain. The dopotors had given up all hopes of its recovery. No medicine would relieve it, and it cried night and day until they sent for me, and in twenty minutes after it had taken the first dose of Positive Powder, it was sleeping easy and it has been caining ever since, and I think will taken the first dose of Positive Powder, it was sleeping easy, and it has been gaining ever since, and I think will get well."—(Mary E. Verrd, Penn Run, Pa.) "Your Positive Powders cured my wife of Falling of the Womb, and she is as well as ever. I myself had Chills and Fever, which I broke with the Positive and Negative Powders."—(John H. Jenkins, Osane Musion, Kansas.) "Four years ago I used about half a bor of your Positive Powders which took all the Dyspepsia out of me, root and branch, and left no symptoms of it, till now, owing to a wrong and careless mode of living, it has set in again. Inclosed find \$5.00, for which send me Positive Powders. I shall never be without them again as long as I live. They have proved their positive virtue in every case in which we have tried them."—(John O. Reedberg, Hardland, Wis. "I take great pains to introduce the Powders instead of my own medicine. Quite a number have called on me of late with heavy Colds and Coughs. I gave them the with heavy Colds and Coughs. I gave them the Positive Powders, and told them to take up one box, and if that did not cure them. I would give them a dellar's worth of my best medicine. But no one has come for any other medicine. I will write for more soon."—(Dr. T. Bond, Pennfield, Pa.") "My daughter was taken with Typhoid Fever immediately after I received the last nackage of Positive and Nacative Powders. My last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Negative Powders and Miles and State of Positive Powders. But she is now well and able to walk out. (Narah Positive Powders) Menomonee, Wis.) "The Positive and Negative Powers came all right. I have used them considerable size I came here, and they always give the desired relief. In one case the Negatives saved the life of a may who had Congestion of the Brain, and when we thought to be drive. we thought to be dying. I would not be without them on any condition."—(Sarah E. Upton, Marshall, Miss) "Here is another case cured by the Positive Powders Reese had Inflammation of the Wind pipe for three years. The doctors said medicine could not reach it. He tried one box, and is cured."—(D. W. Hard, River Styx, Ohio.) "I must tell you of another case in which your Positive Powders made a cure. My case in which your Positive Powders made a care. My next door neighbor had a little boy not quite two year old, who was strangely affected by passing from the bowels large and frequent Discharges of Blood, and it run on for some time, although she had consulted two physicians. I told her I would give her sevent Positive Powders, and if they seemed to help him. I would spare her a box, although I had but two. They helped him so much that she came and got the box, as she did not give him more than one third of it before he was permanently cured."—(Sarah E. Grisson, Smillville, N. C. I have a little girl four years old that had the Croup, so that she could scarcely breathe. I the Croup, so that she could scarcely breathe I gave her the Positive Powders, she dropped to sleep is an hour, and that was the last of the croup."—(Mar. Stoidley, North Hamden, N. Y.) "One old lady hashed a Cancer of fourteen years standing cared by one but the last of the croup." of Positive Powders. Send me a dozen boxes."-(J. W. Whilley, Bonaparle, Iowa.)

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