\$3,00 PER YEAR IN ADVANCE.]

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

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CHICAGO, DECEMBER 25, 1869.

VOL. VII.-NO.14:

The Rostrum.

LECTURE BY MRS. EMMA HARDINGE

ivered Before the First Association of piritualists of Philadelphia, at their all, II. Waod Street, on Tuesday Eve-ng, Oct. 17, 1869. INVOCATION.

ning, Oct. 17, 1809.

INVOCATION.

Oh: Thou, who slumbereth not, nor resteth, we thank Thee that Thou givest Thy beloved sleep. We think Thee that when he wearied frame sinks into slumber, and the burders of the day are past, Thou dost give Thy beloved sleep. We think Thee that thou dost wait forever, nor slay Thy guardian care, nor close Thine omniscient eye, nor stay the charlot wheels of creation, to wait for us who taint by the way-side. The flowers droot heir heads to sleep, and then Thou dost provide for them the wholesome dew, and when the day cometh, Thou drift manufacture the shing beams which give them life, and call their fragrance forth to live another little hour. The wild beast seeks his lair, and the bird on wing, beneath Thine all-protecting arm doth sleep. All things need sleep but Thee.

and the bird on wing, beneath Thine allecting arm doth sleep. All things need sleep
Thee,
he can is down, and the deep rell of darksclothes the earth. The pale stars pierce it
neither do the moon-beam break it, as the
ering rain falls around us. But Thire omient eye, Thy fountains bright with ever
ing light, pour down through every spiriteye thus awakened, in this and other worlds
know not of. We thank Thee that the night
uperstition now wanes fast. We thank
to that as children, we have sleep in nacient
es, in strange, forgetfulness of what we arewhat we must be. We thank Thee, also,
the awaking time has come in the dawning
it, the grey mist, though it be of life's fresh
in, in the Spiritual day when souls are awakag to discover their high desi'ny. We thank
se, oh lour Father for the great and mighty
it called Spiritualism, in which we feel a new
go bursting forth in the darkness. We thank
the that Thou dost give to Thy beloved sleep,
thank Thee, also, for our awaking in this
sy bour between the night and day of a new
We only pray that Thou wit give us
ought to bear the coming light—wisdom toerstand, and power to fulfit the high purpose
of life.

ife.
dedicate this hour of council to Thy holy
We invoke Thy sacred presence in our
and ask for spiritual light to guide us in

himselt. call Psycolo-fines the real o-biology, the

of the hour, and little dreamed that it was significant of one of the most astonishing features of the human soul. There are three modes by which the human soul. There are three modes by which the power is exhibited of equal importance. One proceeds from magnetism, and is very simple and well known. Magnetism projected by an operator upon his subject, satirated him, intexicates the brain, and temporarily displaces the action of the will in the vabject, and substitutes the will of the operator, Lined not pause lurther upon the result obtained. This power produces it as well at a distance as near at hand. This is the second form of Psycology, I shall give you an example as presented by one who had been a successful operator upon a certain subject. He desired to receive a particular book from this subject, who was many hundred miles away. He concentrated his mental request—the book was sent, the operator being conscious of the act of projecting his will upon the subject. The subject was unconscious of the force exercised, but felt an irresistable desire to, send that book, and did so.

I could match this by many other instances, I will relate another. A royal personace of Europe, also, a close observer of these occult powers of the mind, and a successful operator therein, determined to experiment upon one whom he had not magnetised. He willed mentally that a fellow student, who has believed, night prove a good magnetic subject, should write a poem on a certain theme. Without deby, although the subject was unconscious of the action of the eventon of the calcion of the eventon of the calcion of the very calcion of the very calcion of the calcion of the very calcion of the calcion of the very calcion of

ance.

The candid observer now knows, that many cases reported as lunsey or unbalanced mind, are conditions of obsession, and are subjects that psycological power can relieve.

In the pri-on, the jall, the penetentiary, the reform school, in every condition of crime when the criminal is not strong enough to stand alone,

begun to measure the fields of hich this mighty principle may

ism, we are continually influencing each of We carry with us a power which is writing over the temple of the universe, that which our minds. We know this because of the or lorces of the mind in psycometry, or the pa of reading character. We must leave the

nees upon the distant stars.

We know that a single beam of light in the
ag process of ages, travels, for milli-us and
illions of years, almost beyond our mathuntipowers of calculation to know the period of
will it reaches our earth.

has given individual sovereignty to every per son that can read; it has made the human race strong and linked together the ages by a tie which

ar. - 10)

re's an angel in the ferest, the peasants tell uses, the spirit of a baby
it was test there long ago :
as the woodman's cherlahd derlin
could never from her part is
it the mother's precious freasure.

erching

Original Essays.

THE ROSICRUCIAN'S REPLY.

redicated to the thinking world and prefaily to J. B. Pergurson and the le-ers of the "Harmonial Philosophy,"

ers of the "Barmonial Philosophy."

IN F. J., DOWD.

In the "Religious Philosophy."

In the "Religious Philosophy."

In the "Religious Philosophy."

In the "Religious Philosophy."

Nov. 20th, is an article from the pen of J. B. Perguson, on the "Nature of God," is which he elected point and the elected point of the pen of J. B. Perguson, on the "Nature of God," is which and the elected point of the pen of J. B. Perguson, on the "Nature of God," is which and the elected point of the pen of J. B. Perguson, on the pen of J. B. Perguson, on the subject of the pen of the

woman who knows me, can truthully accuse me of a willful falsehood, especially in regard to a stranger.

It is not for me to rise upon the ruins of any. I coupled Bry. F.'s name with my remarks—not because the idea is his slone, nor to wound his feelings in the least—but because of the wide-spread influence of such teachers as he and Davis, and hosts of lesser lights, who take their cue from such great leaders. I hold you responsible, and the world will hold you responsible, and the world will hold you responsible, not only for what you teach, but for what your tollowers teach and no. It is a big load to carry, and must begin to weigh down heavily soon; and heree, every aniagonsite thought huiled at you, must find a follower somethers, who, perhaps, would have proved a burden for you. Need I say that I write in kindness—that I find rather weep than any what follows?

Now let us see if his whole argument does not corroborate my statement of his words and justify the character raing of his ideas as nongente—for that which is beyond the re-ch of sense, and unfounded in f.es, and unsupported by reason, is nothing more not less than nonsense, Everything that is uncorroborated by reason, is nothing more not less than nonsense, Everything that is uncorroborated by facts, (which appeal to sense,) is impraction to man, and nothing hut evil can result from the teachings of the impractical.

It is a strange peculiarity of men that when once in love with an idra, they clothe it in garbs angelic, and thus arranged, they can discover no blemish or defect in it, but when some one else unrobes their diol and shows it up in another effects in it, but when some one else unrobes their diol and shows it up in another effects in it, but when some one line unrobes their diol and shows it up in another effects.

do

ow let us look beneath the glowing sentences
flowry surface of Bro. F.'s article, and see
re cannot fish up from its depths the monof which he says I misrepresent, and see if
a not justly provided to call them nonscore
to be presonal, but because they belong to
world, and they who teach them as truth are

the world, and they who teach them as truth are responsible.

The great idea, which lies at the bottom—a child of hell as it is—is: that there is no evil; that what we call evil is not real but only in the seeming. Now do you not see that this will apply to good as well as evil? To you and me, cvil is as possitive and as absolute as good, and I am home, enough to admit with my pen and me the teats and groans of all living them and the teats and groans of all living them and the teats and groans of all living them and the teats and groans of all living them and the teats and groans of all living them and the teats and groans of all living them and the seem of the control of

ive one to the other—both, not final, but trantand fleeting as a shadow. Hence I say, the
a is an assumption unsupported by facts. Alhugh Bro. F. is loud in bis demulsicationssinst all definitions of Delty, yet he points to
gundefined God, and thus bids the world of
n to (unlike the physical universe) wander
where and everywhere without a center—
e free. All this because, "to define is to limit,"
is it possible for us to limit Gon, the Infinite,
our definitions? And is it not as much a nesity for limited finite man to define his contions as it is for him to think at all? Defition is, the very dose and foundation of all menand spiritual growth. Without this there
uld be no ideal rounr stor man's attainment,
it is a law of nature that man grows to wards,
to be like that which he love, and it is
exactly of his being that he love some thing,
we know nothing whatever of Power (or
notples), only as it is embodied in matter.
love all, is love of no object, and consequentinterest and the story of the story of the conply indifference to objects, vice and crime,
of and evil, pleasure and pain. Is not indifmon destruction to all the nobler instincts of
human heart? What else can we call this
found the story of the story of the con-

cal deeds committed every day in our midst, simply saying; "All right, we care not what the form of is manifestations may be," the hand of God is in it! Why need we call anything day-lish be "who dare pronounce fiend or devil of any condition or manifestation?". No matter which way you go, down into the sime of vice and deprayity, or up into the malant light and joy of virtue, it eats make no difference, for you are still "the recipient of defic inspirations," and "we can separate Him (Bod), from he condition, idicey, wission, bruscy, you, virtue, crassion, idicey, wission, bruscy, you, virtue, crassion, or we can separate Him (Bod), from he condition, idicey, wission, bruscy, you, virtue, crassion or circumstance, soon as we are possessed of the form his creation of "annihilate him from or circumstance," soon as we are possessed of the form his creation of "annihilate him from or circumstance," soon as we are possessed of the control God os long as we have control over our own arts, if not over our thoughts, It is a barefaced assumption, unsupported by facts or reason, to say that all "must tend to the same benefices tends as well to destruction as to health? Is it tending for a beneficent, end for the montred to murder her unborn babe? If so, why does nature and God revolt at the unnatural deed? Why write or preach against crime? Why does Bro. F. object to my misrepresenting him? It's all God's doings! I am not responsible!; What matters it to us! If each thought, word and se', has its suggestire cause in one unconfined and exhaustless source, so long as see are the inner-shate cause and are confined and held responsible for the use by every law of God and man?

If "man's conceptions of God are his liberty in God, how much liberty is there? Even Bro. F. looks "on, forever on, to more sublime, because more true, realizations."

This talk about Liberty, Itsarmony, etc., is at the root of this sophistry. There is no such thing as absolute freedom for fisan, but there is relative freedom. I do not of ject to Bro.

waves. Harmony is a dream when applied to man, for we only know of it but by the contrast of directd. Wo live, grow, and die, by antagonisms.

Absolute harmony would be annihilation for man; for man exists by metion, and motion is always accompanied by friction, and friction is classing of elements, which when pleavant to us we call harmony. E ernal pleasure without pain is not in accord with what we know. It is an idle dream, not supported by facts. Prom the known we reach the unknown. We must be based in facts or our theories will be as talse and unreliable as the winds—they wast us any where. Bro. F. defines Goo thus: "Goo is Spirit." If Goo is spirit, all spirit is of Goo, whether we in our ignorance call it man, angel or devyl." "We can pronounce nothing evil so long as we see it is not final. Its cause is in the huden, the unseen, the undefined, "ict. Now what is spirit? I nawer: our thoughts, we ris, and deeds. These are ourselers. Is there any difference among men in physical and metual make up? If so, then there is a corresponding difference in spirit, for physical nature is the pentive facts of existence, which are antagonistic to cach other, and whose product is spirit. All makers is graded from the grossest to the highest; the same is true of mind, and consequently of spirit. There is only one condition of absolute equality, and that is the substratum of all things—not trug—nothing.?

There is, however, a relative or comparative equality. Is the spirit of a mule the same as a true of man, and individuality, the vain bonstings of a dreaming, sleeping Goo, confined in a lump of clay. Aye! you make man the vertex automation, due in the data, of progression and retrogression all imagination—siy! the very consciousness of selthord and individuality, the vain bonstings of a dreaming, sleeping Goo, confined in a lump of clay. Aye! you make man the vertex automation, dancing them on the data of progression and retrogression all imagination—siy! the very consciousness of selthord and individuality, the vain

in a time dominace the continue presence—only a quently a divine government; and each man and woman are qual recipients of its ends and purposes, no matter whether is no dominace to the original purposes, no matter whether is no down to the original purposes, no matter whether is no down to the original purposes, it this is false; "then there is no down, no boan of good or ill, etc." Now here is a bare-faced assumption, unsupported by facts or reason. To surpose that God has a government and that "each man and woman are equal recipients of its ends and purposes," makes Gor the mest unfeeling monster possible for us to to conceive of. Ask the satering poor of every land! Ask the ragged, poor, silvering children of our marts of civilization, who have never harmed God nor any one !! Go ask the myrinds upon untold myriads of childriping insects, whose book of life is sealed up every autumn by God's angel of winter, if each individual, or een cleas, are qual recipients of his ," end and purpose," and they will say to you, in the gaps of dissolution, in the shivering frame, in the emclated check, craving stomach, and tattered rags, in the jails and pest houses, in the schlog limbs, and from the beds of pain, of the monster disease, that if this is God's doings, he is, an unfeeling demon, and the sooner hal lets out his government to man "on the shares," the better it will be for all parties. To suppose that God has a purpose, is to say that he has an object to ottain—i. e., he is incomplete; for If complete, this creation can not add to not diminish from him. Then, why the purpose? The fact is, this is an old dodge, and as false as manis heart, to throw the responsibility of his own acts upon God's shoulders.

deny this truth) he is two fold; one part antagonistic to the other. The great motion in man to act, is his love of pleasure; hence he recognizes that as good which gives him most pleasure. These two grand principles—constituent elements of all beings are inseperable, and constituent the self-hood of man, for man can not exist without this union. When he by his good or evil acts creates within himself—within his own universe—a preponderance of ciffer, he that moment leaves the human behind (vs. Adamleft the Garden), and becomes more conscious of good, or more conscious of evil as the case may be i. e., loves and clings to evil, or loves and clings to give, or loves is not single, but dual; external and laiernal. External love (i. e., love of external objects), leads exergishere—the egistation, disease, loss of power and consequent decrease of God within. There is stamped upon the face of all human results.

left the Garden); and becomes more couscious of good, or more conscious of sell as the case may be t. k., loves and clings to svil, or loves and clings to good. Love is consciousness; for love is not single, but dual; external and internal. External tore (i.e., love of external objects), hads exerywhere—to agitation, disease, loss of power and consequent decrease of God within. There is stamped upon the face of all human natures the divise command, be something or nathing. The way to something is internal, for this leads to God, the All. This way is small. The way that leads to nothing is external, and leads an apwiser—broad as the universe. We crist by reason of consciousness, which is increased and diminished by our acts, and may be totally destroyed to far as see are concerned. God's purposee—if he has any—(which i deny), do not apply to individual things, but to the aggregate; which is not individual, but all. Why need God care for me or you? Can lie gain anything by us?

God has no purpose, but man has. The existence of law does not prove a "divine government" for a "beneficent purpose" to all alike. If we take facts for our guide we shall find that violated law consigns untold myriads of little children to untimely graves, which we can not call beneficent if life is desirable. Evil is not bidden, neither is the cause thereof. It is a result of ignorance; and every man is responsible for his ignorance as long as light shines. "An abstraction is nothing, to an intuition, God is all in all. He is everything and increy. Thing? these are his words, he admits. Now let us see if this is not virtually what I said.

A thing is that which has limits, and of which we can say it is good or bad, having quality. A thing has form and personality and hence may be defined. A thing can not be abstracted from the resulm of things, for one thing sustains a real-side of the control of the power of nothing is that which has himits, and of which we can be a superficient and magnetism things, or an the said of the control of thi

apon their rules; in view of a religion whose light is just breaking in upon the darkness of ignorance; in which soul shall take the place of bead; wherein love, faith and will, shall be the foundation of a relivation, physical, mental and epiritual, which salvation shall be from self—from diesec, and consider the salvation shall be from self—from diesec, and the fact we make the salvation shall be from self—from the mistaken diese the salvation shall be from the salvation and the salvation of the salvation of

From the Kelso (treland) Mail.

What The Spirits Revealed To 27F Gerald 2828.

From Messers.

From Messers (trains) Mid.

At a recent meeting of the Dialectical Society, Mr. Gerald Massy made an interesting statement. He said that he did not look upon himself as a spiritualist, and he had in fact always kept rather aloof from spiritualism. Nevertheless, he would give the meeting a leaf from thee book of his life that had yet to be written. When he was twenty-two he married the daughter of the Rev. Jabez Burns, and he first threw her into a magnetic sleep. His ideas have held by Mr. Lidyne time were made at the second of the Rev. Jabez Burns, and he first threw her into a magnetic sleep. His ideas had been been by Mr. Lidyne time were on star about hings occurred. With a view to test the abnormal vision which abe passessed, Mr. Truelove visited her, and placing a paper; apecially prepared over her head, asked what was written on it. She read it correctly "Riofo Jones," yet Mr. Massy himself, hardly believing in the possibility of such phenomens, thought she-was deceived, and tested her, but she always vindigated her good faith and the reality of her power. Such powers were, however, he believed, more or less connected with aberration of mind. Eighteen months before her death a dissenting minister having seen things written out by a stool, sald he throught Mrs. Massey could work with it very well, and the trial was made. A pencil was tied to the leg of a stool, and the name "Shakspeare" was written. A few months before he/Mr. Massey had written in the Quarterif Revise (it was in the year 1864) on the Shakspeare "was written. A few months before her death and of them which he could not fathoun. He did not thick Mrv. Massey had read one of them: Its had propounded a theory relative to them which he could not fathoun. He did not thick and never been answered, but still there was a point on which he was a literary man helped in his work by the osmanuications. Again his housekears could not sleep for noises for nets which constituted the difficulty did not appear in it. Thus he was a literary man helped in his work by the communications. Again his housekeeper could not sleep for noises for the kitchen, the door was alammed so violently that the ker flew out. Well, a communication was made that a child had been murdered nine years before, and buried in the garden. He went into the garden, and at the spot described he dug down and found the bones. He was not at the moment sure whether they were human, and he hild them in the lawn. That night there were the sounds of four men work-

ing outside. The noise of one mun was like that of a man hammering with a pickaxe on the door step. He jumped up, and taking his gun ran out, but there was no one there. His with went into a trabee, and there was evidence that the noises were mule by four spirits in consequence of the bones of the murdered child having been disturbed. As his wife went or inswards death, the spirite took prosessing of here ing been' disturbed. As his wife went on the the service of the se

MIS: OURI.

Letter from M. Hendeleke

Correspondence in Brief.

Take courage, then, ye workers for truth and purity, for they that are for us are more than they that are against us.

FRANKLIN, IND -W. B Garr writes :-- I don't see how I can do without the JOURNAL. I think it one of the best papers published, and I hope you will not get discouraged. I shall do all I can for your paper here.

paper here.

Beansovers. J. Lt. — V. Hastings writes — I have
been a trial subscriber for your-most excellent paper, the Jouwnax, for nine months. My time expired, Oct. 5th, I am so much pleased with the
paper that Tutike I could not afford to do without
it. Please find enclosed \$1,50 for six months,
Many blessings be urvuy you for your daunties
Many blessings be urvuy you for your daunties
through the land.

through the land.

EXTER, W.R.—Julla 4. Essiman writes:—We send you a three dollar and fifty cent post office order, (excepting the expenses of sending it), for which we would renew our subscription to the Japarana for another year, and a trial subscription to my good old sunt. I know she will be delighted with it, for she say of the few numbers sent her, "They are the best of her reading." That is tree of unself, and my soul yoes out in evaluating to you, ever as I take the paper up to read."

resitude to you, ever as I take the paper up to read.

Framerick rows, Mo-Doelel Harttopf writes — I luckoes fity cents for another trial subscriber. It is my belief that if we could have a few seances and lectures here, we might get up a good subcription list. There are a good many thinking minds, but they have never seen suything of the great wonders of our new revelation. If any should come here, i want them to call on my little country, where it was the more than the complex of the complex of the country of the complex of the complex of the country of

REMARKS.—There are those with whom it oes not work. Like planchette, it only works then mediumistic conditions are favorable.

An English journal of a recent date considers that there were only two persons in the United States who had not communicated their views on the Byron question to the newsparrs, and they are citizens of Cape God who had gone off mackerelf shing ten weeks before, and had not

MEDIA: OR THE CHARMED LIFE: Story of Pact, Phenomena and Mystery BY GEORGE SOMERVILLE.

CHAPTER XV.

UNKNOWN.

"Lo the winter is past, the rain is over and gone, the fiswers appear on the earth, the time of the singing of birds is come, and the voice of the turnle is heard in our fand."

A year has rolled away, as novelists usually phrase it, and the roseate dawn of the new year salutes the world with an 'fallgence bright and clear. Fronting one of our public city quares, and pleasantly siynated, is the residence and home of Annie and Itandolph Haines.

The 'dwelling, though not so imposing as to present the appearance of a nabobs palace, is vet sofficiently commodious to combine comfort and beauty within. Purusible not with extravagant costumes, but with every articles of house keeping recessary to harmony riches of the other and the soft of the numerical state of the numerical

and happy home.

On that our life was made up of such happy scenes as these. How pleasant to recall them. Ere the day passed, our company flowed in, with the stream of pleasure, galety and fashion as it entered the picture gallery of art. The great painting on exhibition now was, "Faith flope and Chartiy," description of their mission of love in the world, "Misery," a gaint and terrible looking nondescript, occupied a large portion of the canvass, contrasting vividly and strikingly in dark grun tumine-like desolute aspect, with the angel like screnity and unitual trust which beamed forth from the benign countenances of the three existing sheets, and as they stood circled with a glorious halo of brilliant light, gazing with a sheep with the strike halo with a glorious and beautifully portrayed. A scene once behelf, forever left its indehible impress on the soul. It we revisit the home of Randolph and Annie, we shall ind the walls adorated with many a gem of a testeched by him in the happy land of poetry and dream, beneath an Italian sky. A sun set scene in romantic Italiy, who may breathe the spirit and beauty of its conception? A company of gay idlers, standing on the beautiful bridge spaning the lovely Arno, is sketched with, afree and graceful case, while on the tide beyond, a boat containing a young girl, and her gallant eavilier who places the care and asket of many fareit light, gazing streakin

perity set soddenly, and left her in darkness to grope her untried way through misery and we.

As Sylvan Shermer breathed again into the ear of Linda the oft told tail, a rustling near, caused them to agart up in aiarm. Suddenly a blow from an unseen hand leyelled Sylvan to the earth, and the next moment, Linda was struggling in the arms of the intruder. But a moment more, and another character appears upon the scene, who by a well diaxced blow, freed Linda effectually from the grasp of him who held her, and sent him recling into the road, where, having recovered sufficient equilibrium, he started up hastily and made with all speed directly for the near woods. Fred Weldon, assisted the aiarmed Linda to her feet, and Sylvan recovering anon from the effects of the stunning blow, opened his eyes just in season to see the rapid flight of Doctor Mildond Stettler. On their way to the city, their assailant, in a close carriage crossed their path, unrecognized on his way to Media, whom he had promised to favor with an evening trip into the near country. What though he was driving at a rapid rate, even an unlawful speed, he was rather behind the time of his appointment. But he was brought to a sudden stop in his reckless country in season to allow a lardy crossing, has they at man grasping the lead of one of the horses barely in season to allow a lardy crossing has they are a surface of the season of the horses barely in season to allow a lardy crossing has they are a surface of the season of the horses barely in season to allow a lardy crossing has they are a surface of the season of the horses barely in season to allow a lardy crossing has high at the work of the season of the horses barely in season to allow a lardy crossing has bring the opposite side of the season of the horses barely in season to allow a lardy crossing has been a season of the horses barely in season to allow a lardy crossing the proposite side of the season of the horses barely in season to allow a lardy crossing the season to allow a lardy cross

passed on. She hooked for him but he was gone; and trembling yet with the late Iright, she has tened away toward her home.

Millord Stettler gained at length his destination and gave to the waiting Media an ample anology for his lack of punctuality. It could not really be avoided according to his version, lle was detained on the way, in lact, was compelled to stop to allow a lady time to cross the street safely. They laughed heartily together at this, and were soon dashing away in the direction of Frankford.

The high nettled steeds nushed to their utmost speed, swept over the 'pike' in regular and beantiful motion. As they passed the billigate, the 'man' extended his hand, but Stettler not wishing to stop called out, pays we return, and flit by like the hightning. The toll gatherer walked out into the road, looked after them an lustant, then grumbled "that fellow trayels fast. I should have shut the gate. He was through almost before I see him. Well if he comes back this way, sits all right, but if he don't, he won't pass this gate so easy a second time that's all-Saying which he lazily walked in the house.

Why doctor, do you intend returning this way? Media enquired, I think ho my dear, would'nt spoll the even gait of any matchess bays, for all the toils on the road, they are, a nuisance, at best, besides, when I seek pleasure, I love variety. To return by the same dail monotonous road, would deprive us of the thanging variety of scenery which another may afford. "You on are quite correct, doctor but I think you told the old man you would return." "True, but if I recollect correctly, I laiked to give him the precise period of our return." "I'lat well, I did not think, doctor, you were so ready a diplomatist. I feel strongly templetallor suiteraturate you upon your adront-prodicinely." You capetule, he rough a history on the hole of many own was a new and a suiter of the remaining link and the seed of the seed of the seed of the paysed till gaining the base of a large hill, where the high pays and as fleet as

CHAPTER NVI.

THE UNKNOWN'S STORY CONTINUED.

"I know thou art gone to the house of thy rest!
There why should my sout be so are!
I hove thou art gone where the weary are blest,
And the mouraer looks up and is glad.—
Where love has put off in the land of its birth,
The stains it half gathered in this,
And hope, the sweet sloper that gladjened the ear
May sleep on the bosom of biles.

May steep on the conom of terms.

I know thou art gone where thy fire-head is six.
With the beauty that dwell is the soul,
Where the light of thy löveliness can not be mar.
Nor thy heart be flum beak from its goal.
I know thou hast sloped of the little that flows.
Through the land where they do not forget,
That sheds over memory's only repose,
And takes from it only regret.

And takes rom a tony regres.

"His eye must be dark that so long has been dimmer fixe again it may gaze upon thine: lint my heart haar-revailings of three and thy hones, -lin many a chose and sign.

I never look up with a wish to the sky,
But a light like thy beauty is thore.
And I hear a low unermor like tithes in reply,
Whea I pour out my spirit in prayer.

When I pour out my spirit in peayer.

"Is thy beautiful dwelling, wherever it be,
I believe thou hast visions of mine,
And thy love that made all things as musle to me
I have not yet learned to resign:
In the hush of the slight, on the waste of the sea,
Or alone with the brezze on the bill,
I have ever a presence that whapers of thee,
And my tyliti like down and hastill.

And though like a monroer, that sits by the tomb, I am wrapped in a manife of care,
Yet the grief of my spirit, oh! call it not gloom—
Is not the black grief of despair.
By sorrow revealed as the stars are by night,
Ever mear a bright wision appears;
And hope, like the rainbow - in tears."
Is born, like the rainbow - in tears."

As bore, like the rainbow in tears."

As 1; it is a long time, Aunie, since I heard that plaintive strain, so sweetly sang, and accompanied with the piano's full rich melody, its sympathy and beauty sweeps my being with the thrilling recollection of incidents in my life, which though not without their silver hining, are yet sad in some respects, and pathetic. Florence, lovely, Florence!

Round breather an atmosphere of life;

The very air seems brighter from her eyes.

So ects, so beautiful, so rife,

With all we can imagine of the skies.

So est, se beautiful; se ris,
With all we cast imagine of the skies.

I have already given you briefly, Randolph, a
sketch of the vicissitudes of my career as an
artist in Italy down to the decease of my parents in Rome, hinting at the severe privations,
and firy ordeal of patience and trial, which I
had to pass, occasioned by the ignoble jealousy
on the part of an elder cousin, a master artist
of Florence, and long my tutor in the divine
art, until the spirit of rivalry betwitz us ran so
high, that to brook his severity and ill will no
longer, and eccape, perhaps, his deadly hate. I
left his sudito, and set up for myself at Rome.
How, that, from the putchase at a large price of
my first picture to the country of the revaried intrivictors of even love, or you
brought about by the success of my first picture, introducing the artists as it did into the famlies of the wealthlest, and the noblest of the
land, of my many art-inspiring sails onthe beau
tiful Arno, with the noble accomplished and
lovely Adelaide Devere, by my aide, who
though so noble and wealthy, gave more of the
spice and pathos of romance to our courtable

and wooing, and not to wound my prile, assumed so efficiently the gaise and air of the humble, though beautiful peasant, girl, that in womaing the aweet And how of the humble, though beautiful peasant, girl, that in the wood has been also also and the seed of the seed o

grew psinfully yield, and by baccoant fishes, liincrined the some rescens with an atmost incessant
glare.

Adelaide had ceased playing, and was about rislog from the instrument of song, when we were
paralyzed with airm to it song, when we were
paralyzed with airm to it song, when we were
paralyzed with airm to the song when he upfrome was dreached with the heavy rain. He
three his large bosons and about him
with mad force, while his large glowing eyes dilated and roiled, about and shot both flery gleans
almost as increased me techtical spaces of the rearing the street of the street of the rearline should be about and shot both flery gleans
almost as increase the elected sparks of the rearline should be about and shot both flery gleans
almost as increased the checked sparks of the rearline should be about a street of the rearline of the street of the rearline of the street of the rearline of the street of the rearas the apple of understee, But, O tigd | cre | could
prevent ham, the unadman had classfel ner victous
ly in his arms, and by the force with which he

I was on him and with a vigorous (fort furfed
him to the other side of the rearr I, too, was
mad now. Maddened at the sight of my loved
Adelaide's discress, as she by there prostrate,
fainting and hart. He recovered in a moment
from the force with which he fell to the floor, and
with will eye, like help of the floor, and
with a trille eye, like help of the floor, and
with a trille eye, like help of the floor of the

"Hat I ha." The pumy Dadley rival to the great

how he cried:
"Hal ha: The puny Dudley rival to the great

proposed at once to meet him. With a terrilic how he cried:

"Ha I ha! The puny Dudley rival to the great Francisco."

With a nerce fleer-like sprine, he darted at me, fleurishing his long arms with terrible velocity. I kept may see the deadly on his flery orba, and administration of the seed of the seed

every willing to lead cheerfully a life of labor and of poversy.

While I yet set there, almost desponding, a voice whispered, almost audiby, "Arise, sell all thou may and give to the poor, and thou shalt find alphanes, please the poor, and thou shalt find the poor of the

To be continued.

SPEAKER'S REGISTER.

[To be neeful, this should be reliable. It the were Lecturers to promptly notify me of changes who were Lecturers to promptly notify me of changes who were they occur. This column is intended for Lecture also, and it is so rapidly increasing in numbers that we ampled to restrict it to the stands address whoing particularly the learned by special correspondence with the in-

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HEAVEN.

is Heaven and how shall we Gain an Entrance?

BY MRS. M. L. SHERMAN.

Esthrined within every form, is the heaven of the individual, and all the heaven that the capacity can receive or comprehend; it is adorned and made beautiful according to the taste and desires of each; it is local or portable according to circumstances; it is ample and apacious, or narrow and circumstrated, according to the growth and unfoldment of the individual

ing to the growth and unfoldment of the individual.

Heaven has many porials, each possessing peculiar beauties; but who shall open them and
gaze therein? Let each man and woman be
their over jamitor, silowing no portal to remain
closed through ignorance of the laws governing. Who hath comprehended the mysteries
of the spirit of Man or the Heaven inseparably connected with him?

Talk of communion with God! with infinity;
when the faits is beyond conception. Talk of
the Heaven, beyond the, fixed stars, and not
able to discern and comprehend the heaven
within.

We remember, when in Lywell, Mass. of hear.

within.

We remember, when in Lowell, Mass, of hearing Elder Miles Grant describe Heaven as a sort of seven-by-nine affair, coming down from God upon this earth, and the chosen few were to dwell in it, taking with God face to face. Pity that in this enlightened day a man could be found with nature so cramped as to believe and preach such an absurd dogma from a public estrum.

that in this enligh ened day a man could befound with nature-so cramped as to believe and
preach such an absurd dogma from: a public
ostrum
Again, A. J. Davis has in his "S'clar Key"
described his heaven in the milky way, and Dr.
Rendolph beyond the "fixed stars. Does distance lend enchantment? and do they intend
to possess by right of disovery? Ferchance
these localities may belong to others who have
carried them—then what? Why not inhabit
this earth? Surely none can be loveller, and as
we are a microcosm of the universe, all is with
in us finite, yet possessing infinity. Need we,
then go from ourselves to find God or Heaven?
How shall we gain Heaven? By slow degrees; learning by experience the ground
upon which we stand by living our own
thoughts that we have dug from our soutquarry, and polished by constant friction until
they shine with gem-like brilliancy—then can
we adorn our heaven with the pertals leading
from manion to manston, shall be of the order
we hoat desire.
It is impossible for another to think or work
for us, for the price of labur must be paid by
ourselves, both mental and physical. To be
sure we may accept the hard earned thoughts
and physical labur of another for a season,
but somewhere, and at some time we must retrace cur steps and earn our right to possess.

"In state of the price of labur must be paid by
ourselves, both mental and physical. To be
sure we may accept the hard earned thoughts
and physical labur of another for a season,
but somewhere, and at some time we must retrace cur steps and earn our right to possess.

"In state of the process of the process of the county
to keep the head to forces balanced bethe system. Calling upon be prother or sister, beding there. Calling upon be prother or sister, beding there.

"In a mills of God are grieding slew.

"The mills of God are grieding slew.

"It is impossible to the sound through
sorrow, and so far as they, by justice, for
esibances, will they be bound.

"The mills of God are grieding slew.

"It is mills of God are

Shall we whose souls are lighted, easy in have passed into the gress fields of Liberty, fluse to invite our friends who are yet grows, in theological bondage to enter and enjoy the she inspiring beguties with us? Let us see "law," and hat we see "law," a pum fife's highway, and hat we see "law," a pum fife's highway, and hat we see "law," a pum fife's highway, and hat we see "law," a beguties with us? Let us see "law," a beguties with us? Let us see "law," a beguties with us? Let us see "law," a beguties when high way off lies melodies. What though the way off lies melodies. What though walk, over crosses and through brambles, the crown of reward will be through brambles, the crown of reward will be carned in the contest of life.

through bramoles, six can be to it. because fairly carraed in the context of life.

Heaven fa rest says my weary church sister! Will your rest consist in monotonous psalm singing and playing upon golden harris? Will you loss your identity, that you may engage an eternity in such an unatural rest? Think of tho word eternity! Can you comprehend it? Methicks not if your appirations are so limited. Rest to say will comsist in the constant accession of higher knowledge and grader truths through all the areas the same series of the same series o

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THMORTALITY

IMMORTALITY.

The Wonders of the Unseem-the Grandeus of the Universe-Chemistry in Spirit-life. Why are we immortal? Is it true that man has a conscous existence hereafter, that there is within his physical organization a spiritual structure that is a counterpart of the same, that will live throughout the endless ages of eternity? Well may the question be asked, are we immortal? We are all integrated in that grand problem which, to us, the manifestations of the nine. lem, which, to us, the manifestations of the nine teenth century have solved. In all ages of the world this question has been asked by the wiss asse and profound scholar, as well as by the ill littrate, and still in the product frame it. sage and profound scholar, as well as by the in literate, and still, in the minds of some, it re-mains unanswered. This is not a privilege of choice. "To be or not to be, is not the question" here. The mariner in mid ocean, with compass and chart, defies the moaning thunder, the flash-ing lightning, the spray-capped waves, the vio-lent winds, for he knows quite well that though ing lightning, the spray-capped waves, the violent winds, for he knows quite well that though
his compass varies, there are rules in mathematics by which he may allow for these variations
and finally reach the destined port! We are
here on the tumultuous ocean of life, ride on its
mountain waves, contend with tornadoes, battle
with its strifes, and with the darkness which the
clouds of passion and ignorance throw around
us; yet we have no compass, no chart to guide
us to immortality, and we need none. Within
the little germ, the first starting point of our existence, is no spark of conscious life, no reason,
no intelligence—all is dark as one eternal night!
We are forced into the world through the action
of automatic law, forced through it, and finally
landed on the elysian spheres of the Spirit
World, requiring no ships, no compass, and other
result.

result. Well, this is pleasing to contemplate. Immortality is not gained, it is bestored! We schieve fame, honor, wealth, but immortality is conferred—is forced upon us. Reason says so; common sense echoes its assent; the whole world wish it true. There are many, however, who do not believe the Modern Spiritual manifestation. To there the fourse is one dark electral tions. To them, the future is one dark eternal night—no sunshine there; no life there, nothing

tions. To them, the future is one dark eternalnight—no sunshine there; no hile there, nothing
that will intuse into them new hopeand energies.
This, really, is a curious universe. The spiritual belongs to the unseen. The grandest features
of existence belong to the invisible. That which
is most potent with us is unobserved. Those
forces which make worlds and systems of worlds
are closed to mortal eyes.
Glarce for a moment around you. Look at
that huge elephant, at that horse, cow, man, dog
rabbit; rat, fly, mesquito—soon your eye fails
to detect animal life. Go and get the microscope. Look'at that pound of raw sugar, count
the animais that are living there as proudly and
you will find there at least 100,000. Glance at
that drop of water which is pendant on yonder
plant, and see those little animalcule that live
and move in it. Examine vinegar, and notice
the nyriads of moving beings there. Look at
the luman system and you find animalcule within it. As far as your powers extend, you can
see animal life. The amoebor has life, though
it has no eyes, no cars, no nervous system, no
blood—it is nothing but a gelatinous substance. it has no eyes, no cars, no nervous system, n blood,—It is nothing but a gelatinous substance it has no eyes, no ears, no nervous system, no blood.—It is nothing but a gelatinous substance. Animal life is manifested everywhere. Life within life; motion within motion. The rainbow-tinted flower is the home of myriads of unseen living creatures. The air is rendered musical to the sensitive ear by the millions of unseen larve that exist therein. Yes, far beyond the reach of the microscope is haimal life. Look at the blood. Each liftle blood-cell is an animal, for it has more of the elements of life than the amoebu. Just think of it, at every beat of the pulse, at every throb of the heart, 20,000,000 of these cells or dies or animals, are destroyed, and at the same time 20,000,000 are brought into existence, Yes, life everywhere. The amoel a moves, yet exhibits no elements of life only in its action. It moves and changes its shape. Well, these are strange conditions, but nevertheless true. Life everywhere! Life in the unseen—it is more grand and beautiful than in the seen. The wonders of all the universe are not observed by us. Commence with the lewest condition, of animal "c, the discs of the blood and the aimoeber. We also of the blood and the aimoeber. We have lorge-asign in interest, until we

Commence with the lewest condition of animal "e, the discs of the blood and the annocher. We care extend our observations step by step, each our "a make increasing in interest until we foundly re. ch man; but will you stop there? Nay, our stop no where! In extending your observations backwan, ', you could not detect the wonders there with the natural eye—nor can you extend your observation beyond man with the natural eye—you must stop there. But, dear reader, as back of him, within the immost receases of nature, you find animals in existence infinitely inferior to him in all those attributes that make up the real man—if you extend your observations beyond, you would find living intelligences as much superior to him as those animalcule are inferior to his heaven-born energies. This we know to be true. Man should not stop reasoning because he cannot extend his observations, further. Columbus knew that there was an America before he discovered it. Eranklin knew there was—electricity in the marky cloud

before he sent his kite up to it to, hold carniva with the forked lightning! Fulton knew his

before he sent his kite up to it to, hold carnivawith the forked lightning! Fulton knew his
ittle craft would move, long before he launched
it on the romantic Hudon! Gallileo knew the
earth revolved on its axis, though he could not
see it! The young English mathematician knew
there was a planet far beyond Jupiter, though he
could not detect it!

There are minds that know things without
seeing them. Beyond man, invisible to the
naked eye, are intelligences far superior to him.
Well, this is grand! We ask no spirits to teach
us that immortality exists: we know it from ourinmost soul. The more man investigates,—
the grander becomes the scenes of the universe
of God. Those little planets, those twinkling
stars and eccentric comets, are wonders to the
natural eye—but just grasp the telescope, atrange its focus, and then witness the sublimity,
the majesty of the heavens. As there is more
grandeur unsten connected with the heavens
than-is now exhibited to the eye, so there is
more real beauty and hanjesty connected with
the existence of intelligent beings, than can be
observed by natural eyes.

We have a material telescope here to unfold to
us the existence of new fields in the realms
above—but in the Spirit World are telescopes
that bring near to the observation spiritual
things. Of the magnificent fields that it unfolds,
the "new heavens" that it brings home to the
ghraptured visions! Desire is the motive power
in the Spirit, World. Those who do not possess
it, and, therefore, do not travel on those etherial
currents that notic different portions of God's

met Leisecope.

in the Spirit World. Those who do not present it, and, therefore, do not travel on those etherial currents that unite different portions of God's vast Universe, use those spiritual telescopes to determine the nature of those things which

they do not care-to visit.

The unseen is grand, transcendentally beautiful. We know we are immortal. We know that this earth is not the last of man. There

ful. We know we are immortal. We know that this earth is not the last of man. There are those in the Spirit World that are far above him. The wiscat sage has his superior until you reach God.

Man is wise even on this earth. By uniting certain elements or gases, he can make the tissues of the human body, nearly perfect in every particular. And it has been told to us that there are chemists in the Spirit World that can make each part of it, and put them together just as easily as the mechanic could put together the steam engine. Is this true? Wby, the chemist can make mills, just as sweet, and resembling in every particular, that taken from the cow. There are are wonders in the Universe. The pyrotechnist can unite the elements in such a manner, that he can form a luminous snike or flower in the air. The chemists here can form certain parts of the human body—the chemists in the Spirit World make all parts of it, if they desire, and fit it for the abode of an immortal soul. But we will pursue this subject no further now—it is leading us too far in the realms of the "unknown," where we are not at this moment prepared to go, as many will cry "abourd," unless we lead them to that point step by step.

But is mus immortal? Reasoning from

mis moment perserted to go, at many win cry "abourd," unless we lead them to that point step by step.

But is min immortal? Reasoning from analogy he is. The Delphic oracles said so. The reply to Croesue was to the point to every particular, when he desired to know what he should do on a certain day:

"I count the saids I minure out the sea: The silect and the dama are heard by me. Even now the odors to my senses rise—A tricke belling with a lamb supplies, Was re-brass about and there writers say, that Enjectocks mixed a woman from the dead We believe it possible. If putrefaction has not commenced, we believe there is power in the Spirit World to give it new life, and make it temporarily the home of the spirit again. But we do live hereafter. The Delphic foracles, the raising of a woman from the dead by Empedocles, the animal life invisible to the naked eye, the innate yearnings of the soul, the raising of Samuel by the witch of Endor, the appearance of Christ to his disciples, common sense, the organic structure, and Modern Spiritual Manifestations—all attest to the fact that man lives horeafter,—and all within themselves, contain evidence of the fact.

His Interpretation of Scripture—The Serpent in the Garden of Eden.

The New York Tribune says: "It gives us the
greatest Joy to Inform the American world that
Ton King, late of the London prize ring, is now
pounding he now preaches, and that he obty wreatless in prayer. Notice is made in one of the Welch
rewapapers of Thoma's exhortations, and as we
should preuppose, his style is stated to be "very
forcible, bold and earnest." He, will eugage here
after only in knocking down sin getting the head
of the devil in chancery, letting als right fly at
injusting and his left at bandenes of heart; thus
alongers generally to grass."

Tom King is certainly a desirable acquisition
to the circical ring, and will be instrumental in

to the circleal ring, and will be instrumental in causing many a singer to feel the benign influ-ences of the Holy Ghost, and become a meck and lowly follower of the "Lamb." Men change in character, and it is well that such is the case. and lowly follower of the "Lamb." Men change in character, and it is well that such is the case. But how would it seem for Henry Ward Beecher, Chapin, Tying and a many other clerical dignitaries to associate with Rev. John Morrisey, Rev. John Heenan and a host of other prizering fighters, supposing they should see fit to doff the rowdy and don the divine. For our part, we think it would appear decidedly rich and racy. We have no disposition to throw cold water on the process of the refermation of the low characters that gather round the festering pools of civil life for enjoyment. If a sconching hell, a Savior, or vicarious atomement can induce them to live a better life, let them have the advantage of our clerical dignitaries would meet with but little favor with the low prize ring characters.—They must be addressed in prizering slang if anything is accomplished. Brill instruments, well rounded periods, systemized logic and eloquent appeals, would not affect in the least such characters. Language that "atrikes straight out from the shoulder," that touches the "bread basket," or stirs up emotion within the "gate-way," (heart) would accompilish

much, waereas beautiful thoughts would be so much, to them, worthless chaft. Address them in their ow'd language, such as the R-v. Tom King has at his command, and we have no doubt the "anxious seat" would been with those striving for a change of heart. Old Mrs. Partington once said that the most profound minister of the Gospel she ever listened to, commenced by serving the Lord, "first as a circus rider, then as a locust preacher, and last as an exhauster." We presume the Rev. Tom King's life has been equally as marked in events, and that he, too, is fully prepared to enter the Orthodox vineyard, and after sticking the stakes, adjusting the ropes, and choosing seconds, would be ready to contest with that cloven-footed gent, whose sagecity has and ceeded in thwarting the actions of God Almighty, and who was instrumental in getting Him angry, when, with a mari on His counterance, something skin to that manifested by a malignant bull dog, whose neck is swollen and ears bitten by an adversary in fight, He drove Father Adam and Mother Eve out of the home He had generously prepared, for them. Under the dreumstances, we rejoice that the Devil has an adversary at last, who, we believe, srik succeed in "knocking him oft his pins" and "sent" shim to the grass" within ten minutes after the fight, commences. We always entertained is dislike for the Devil. His cloven-loot, we always feared it, not knowing the effects it would produce should we come in contact with it. Besides, he set himself up as a real estate agent, and catabilished his office on the top of a high mountain, and endeavored to sell the whole carth, regardiess of Jews or Gettiles, to one Jesus. If he had effected a sale, we can not calculate the result of the change. Fortunately, Jesus asked him for his Power of Attorney, and on his refusing to show it, wisely concluded that he wanted to perpetrate a fraud. Under these circumstance, it is not strange that we should entertain a dislike for his cloven footed majesty, and desire him punished. But the crowning

ceed in selling bim some real estate.

The mission of the Rev. Tom King, then, is an important one, for his principal adversary is the Devil. In his sermons, he, no doubt, abuses him and challenges him to enter the Orthodox vineyard and with or without gloves, try his endurance. One thing, however, is certain, Tom would never steal one of Channing's sermons and palm it off as his own (the same as an Episcopalian minister did in Philadelphus), from the simple fact that he has not yet learned to read.

read.

The practical lessons of life must be taught in a practical way. The Devil cannot be met successfully with choice rhetoric. Muscle, and not brains, is what is wanted. If the Rev. Tom King, the ex-prac fighter, had been in the place of Adam in the Garden of Eden, and with Eve at the time the Devil came, he would have understood the deception. In one of this faite sermons, we can imagine him saying: "Brethren, Eve was badly taken in. She was sent to grass without a blow. Had I been her 'second,' she'd never went to grass—no, never. I understand the secret how she was traduced. I 'stand the effipture. There was no serpent there—it was all a out a blow. Had I been her 'second,' she'd nerver went to grass—no, never. I understand the scripture. There was no serpent there—it was all a mistake. The Devil there, standling behind a rose bush, stuck his long tall through, and being a ventriloquist, sent his voice to the end on it, and talked with mother Eve. Had I been there, my dear brethren, I would have taken hold on that tall, ited a knot in it and prevented him from leaving that rose bush forever. (Great cheering, and cries 'hurrah for the tail.') Yes, Eve, was badly fooled. The Devil couldn't find a sers, jent mean enough to do the dirty work, so he used his tail for one, while he stood behind a bush and sent his voice to the end on it. Brethren, mighty works are for me to do. My mission is to sever that tail that traduced Eve,—it has never been done yet. The frightened Luther threw an inkstand at him. But he has never attacked me, boys, no never. ('No, and be dasn'; says a voice in the corner.) Fellow boys and girls, and dear brethren and sisters, I 'terpret the scripture rightly—it was the tail of the Devil and not the serpent that done the dirty work. I can whip him by degrees. I do things by degrees if I can't no it at a jerk. The Irishman didn't have money enough to pay the divine for getting married—the fee was a dollar, and he had only twenty-five cents on the table, told his reverence to marry him as far as the money went. Like him, I would do things by degrees that I can't do in a jerk."

Readers, there is a lesson in this column, which is worthy of perusal. I gnorance finds a -restring place in the orthodox churches, and is there petted, often assuming the responsibility of becoming teachers. I would as soon endorse, however, the above theofy in regard to the cause of the transgression of Eve, as the ideas et forth by prominent Orthodox Divinest There is, to say the least, something original in the suggestion, and it is, indeed, quite as reasonable as to suppose that a serpent did actually communicate to her the wishes of Satan. The extrem

lousness that is given to many passages of scrip-ture, can be only truly exhibited by a beautiful presentation of the ridiculous. Our aim is to educate, and we occasionally, in spite of ourself, branch off in a yein of humor that is well calcu-lated to illustrate some conditions of society, or impart a lesson that will cause men to think

Mrs. L. S. Hilliker, writing to us, says:

Mr. S. S. Jones – Dran Str.: It thas lately come to my knowledge that some of our Spiritualists believe that the departed spirit of some friend, at the time of a new birth, enters into that form and dwells again in the presence of those who love it.

Now this, to me, seems absurd, and I do wish you would publish something regarding the subject in paper. It would do good.

Yours, with respect;

Mrs. L. L. Hilliker.

Dryden, Mich.

Repit.: Spiritualism, as we understand it, is the philosophy of life. That philosophy has received the sobriguet,—Sparitualism, at the hands of its opposers. Under that name it in cludes millions of intelligent men and women, a large majority of whom are yet subscribera—mominally—to the various religious creeds, and now, as in the past, entertain a great variety of views in regard to the condition of the spirit of man prior and subsequent to its existence upon this material plane of life.

The philosophy of life, now known as Spiritualism, has engage d the attention of the thought foi in all ages of this world. Highly educated men of past ages have taught-the dectrine of transmigration of souls. Doubtless many of them, as spirits, entertain similar view a yet, and if they communicate from the spiritual sphere to this, will teach the same doctrine now, and find believes. It may be supposed by many, who have not given the theory of the Brahmins and others who teach the doctrine of the transmigration of souls, a thorough examination, a careful study, that on entering upon the spiritual plane of life, one would know whether the deterine were true or ng. Not so—sufficient lee way, so to speak, is given by that doctrine for one to remain hundreds of years upyon an intermediate plane or condition, before being born sgain into the material, in human or some other form. Hence we, say a theory put forth by a spirit should be tried by the toucystone of reseon, as sheul all other the ories. Our readers thave learned long ere this, we grotest against all creeds and system; we grotest open on the ories and arguments to support them, nor be bound by anyth

utly:
"All are but parts of one stupendous who
Whose lody nature is, and Ged the soul."

aker's Register and Notice of Meetings.

Speaker's Hegister and Notice of Meetings. We analytic trying to keps a standing Register of Meetings and list of speakers, without a hearty cooperation on the part of those most interested.

19, Linzaurus webail register such meetings and speakers set are forcible to use at our names intrans any other part of the property of the proposition of the proposition of the proposition and we will do our part well.

AT JUST HOOM ENOUGH LEFT TO THANK

Our new subscribers for these continued efforts to procure new ones for the Journal, and to ask all who see this notion to put a hand in the good work now so successfully being prosecuted.

Our last week's receipts went a little above the week before.

Bersonal and Zocal.

Laura de Force Gordon has returned to San

Laura de Force Gordon has returned to San Francisco.

E. S. Wheeler has returned from his Eastern tour to Clerelánd, Ohlo.

Dr. S. K. Coojnley who has been lecturing in Massachusetts, would like to make arrangements to lecture in Councellout the last two weeks in January.

Eider Miles Grant and J. G. Fish have been holding a discussion in Vinciand, N. J., on this question: "That the phenomena of Spiritualism proceeds not from departed human spirits."

The society at Music Hall in this city, for some reason, have no grant lectures. We have no doubt arrangements will soon be made to employ some of our best speakers.

Prof. Denton lectures in Boston the first Sanday.

Prof. Denton lectures in Boston the first Sanday

Mrs. F. A. Logan's address is in care of this office.

omec.
We are informed by Ell P. Brown that the fine
Hall at Richmond, Ind., is to be dedicated to-day,
Prof. Denton and a host of other prominent
speakers will be present. This will be the finest
Hall in the West. Jeb Emythe, Hallsport, N. Y., will answer call

The Spiritualists at Wilmington, Del., meet earliday evening, also on the last Sunday of ea y evening, also on the last Sunday of each
. Stepher N. Fogg President, Jas. A. N.
, Secretary.

7"

Zhiladelphia Department.

BT...... H. T. CHILD, M. D.

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

Gratifude.

Brain and purest attributes of God in man, is gratitude, the twin sister of justice, sweet companion of compensation, the blessed tie that links humanly and strengthens the bonds of fraternal love throughs, out the houndless universe:

We do not believe that gratitude or the feeling of thankfulness is confined alone to man, although its chief expression must be looked for in him. Brother A J. Davis says he thinks the glorious old king of day, must experience great throbe of joy and thankfulness when he beholds the vast amount of Sappiness which results from his beniticent light had warmth. We see evidence in the lower forms of creation of something akin to gratitude. But it is among markind that there are presented in the most beautiful and impressive forms. These, too, are an index to man's development. The little Infant in its mostlers arms, gives thanks most sweetly for the armth and love of her embrace, and for that which nourishes and sustains its life, and in its aweet smile the mother, the true mother sees the expression of pure gratitude, that makes its perpetual thanksgiving to her. A little later in life the child gives thanks for its toys, its candy, its beautiful new clothes, and they the third in the child gives thanks for its toys, its candy, its beautiful new clothes, and that he the rich returns to the fond parent. Manhoud and womanhood give their thanks, too many, of them for mere sellen gratification, for the fulfillment of selfish at the content of the former sellen gratification, for the fulfillment of selfish at the content of the pure of the

There are many, however, who give the pure our gushing thanks for the bressings which is all upon them—and are made happy thereby. The mechanic and tradesman, and the artist, give thanks for success in their various for the success of his part and politican is produced for the success of his part and political for the success of his part with the produced for the success of his part with and philanthropic variances of justice and liberty in the governments of the world. The c'urchman is especially thankful for the success of his peculiar sect, and pours forth the expressions of his gratitude in long prayer, often mingled with a selfish feeling of thanks that he is not as other men. So every where we find a criterion of man's condition in these expressions of gratitude. No class in the community, however, have greater cause for thankfulness than Spiritualists. They led thankful, first, that they live, and especially but they live in this wonderful transition ped in which this thick veil, which has hertole obscured, like a dark and brocoling cloud. The true Spiritualist does not need that the governments should appoint a special day of thankguling—his like is a perpetual thankgulving. He feels continually thankful for the sequence of this great revelation, which is that they love, that they have lost none of the strong affections which bound them to us while they were there; thankful for the sequence of this great revelation, which is that we, loo, who are children of one common Father, shall live also after the dissolution of the material body; thankful for the light which has come from the bright Numeri-Land, not only reveal many of those myseries which baued them to us while they were there; thankful for the success because they were among the strange and unexplained phenomena of life. He is thankful for the such and unexplained phenomena of the surface and unexplained phenomena of life. He is thankful for the such and disciplines of life, because he knows they prepare him for higher conditions; hence under al

The Reason Way.

It is very evident that the churches are failing in their efforts to redeem mankind. Even the most firm adherents bemoan their loss of power, and are so sensible that the vitality has gone out of thegis, that they are secking to find the cause in Various directions. One of the most common assertions is, that God has given over the world to the devil and his angels, and that they have succeeded in enlisting the masses of markind in their army.

So successful are they in this drafting process, that they declare that not more than one in a thousand oan be a ved. We are certain in the churches have tailed, and will continue to do so in all that is essential, if they continue to do so in all that is essential, if they continue to put out the light and deuty the living inspiration of the hour. The idea that man se to be saved by faith, does not satisfy any thinking mind, and its unparralelled spread, is to be found in the fact that, discarding blind faith, it plants it self on the firm and immuntable basis of knowledge. The foundation of the spiritual religiou, is a knowledge that apprise text after they have same faculties and powers, and its unparralelled spread, is to be found in the fact that, the same being permaturalism of all ages and people, it is not be pour that the proper succession of the portion of the spiritual religion. It is the toundation of all absolute on the private religious world off is so-called miracles—put out the claim of its so-called miracles—put out the claim of a so-called miracles—put out the claim of a so-called miracles—put out the claim of the spiritual or material, they find that all thrings are so opinitual or material, they find that all thrings are spirit, henc

spirits live-live ever in the consequences of their former acts, and we know that we shall do

spirits live—live ever in the consequences of their former acts, and we know that we shall do likewise.

This basis of knowledge in contradistinction to blind faith, is the reason why Spiritualism has spread with such unheard of rapidity. It is the key note which has touched the heart strings, and vibrated upon the chords of humanity in this land and all lands. Mankind have been asking for the bread of knowledge and the waters of truth, and when these come to them in the pure, purifing streams of spiritual revelation, they sink deep into the hearts of humanity, and warning their souls, sends them forth to labor in the great fields of reform, with an earnestness that faith alone can never inapire.

Nothwithstanding all the folly and fanat-acism there is among Spiritualists, while we have this basis of knowledge, there is no doubt of the success of that movement. There has been, and will continue to be much suffering in the transition from the old regime of faith to the new foundation of knowledge, but to every honest, earnest inquirer after truth, there comes somer or later a calm reliance that lifts usabore all these trials and places us is conditions which will enable us to understand the grand springs of action in our lives. It is not alone in the revealtion of the future or the present, Important as all these trials and places us is understand the solution of the future or the present, Important as the contradiction of the future or the present, Important as the contradiction of the future or the present, Important as the contradiction of the future or the present, Important as the contradiction of the future or the present, Important as the contradiction of the future or the present, Important as the contradiction of the future or the present, Important as the contradiction of the future or the present, Important as the contradiction of the future or the present, Important as the contradiction of the future of the future of the present in the revenue of the future of the future of the future of the future o

Scudding Under bare Poles

There are times in the experience of all, when the storms without and the clouds within, are so thick and fearful that we feel that it is indeed necessary that we take in all our sails, and stand as still as we possibly can, while the fierce waves roll around us. How blessed it is on occasions like this, when we hear the voices of the angels saying, "Peace, be still." These, are the hours of discipline in which the soul experiences a growth, that is really valuable to it.

Though these experiences seem to be very undesirable, it is will for us to learn to bear them. Sitting with a medium who was under the influence of wise controlling spirits, they said to us through him, "Do not endeavor to remove the feelings which now seem to depress thy brother, for it is a discipline of life that will be of zereat value to him.

We did not tell him what the spirit had said, but waited patiently for the unfolding of events, and in a, few days the revelation was received by him from the spirits, and with it a consciousness that there had been a soul growth.

Again and again, have we experienced these haptisms in which it becomes necessary, that we tread the wine press alone.

But we have realized after a season that these were really good for us, and that it was well for us thus to suller, to go down into the deep baptism will see the form of the deep baptism in the touler, to go down into the deep baptism in the base of the deep baptism in the bours of darkness and sorrow, and en. bles us to trimpin over all these obtacles, and ever mount to higher and holienseeper.

Letter from Mrs. F. A. Logan.

Letter from Mrs. F. A. Logan.

Brottner Jones:—I left Minnesota's beautiful scenery, pleasant homes, genial hearts and its missionary labors, to seek a sunnier clime for the benefit of the physical, and in accordance with the spirit's promptings. I am lecturing on "Equal Rights," in poetry, interspersed with proce, as occasion demands. Churchés and hails are well filled. A lecture was called for on the steambest, on my way from L. Crosse to St. Louis. It is the question of the day, "To be or not to be," and the grosses and agoales of woma as the result of unjust laws and injerious customs, have re verbersted throughout the realm of infinitude, over unto the inner life of sympathetic souls, sutil the great phisating heart of the Universe is throb bing with interest to liberate, to set free, to break all galling chains which have hitherto bound the souls and bodies of mee, and more especially of women. I lectured to an appreciative andience last Sabbath to St. Louis. I found Brother Warren Chase with a well arranged store of liberal books.

We found genial souls in some of our sisters there, who aided us with sympathy and love. The dear lady who improvised and performed beautiful music on the piano at our meeting, has been bind from childhood, yet her music is seldom. If ever excound by the most skillful practitioners. Thus the angels are aiding in her spiritual unifoldment, while her mortal vision is closed to all external surproundings.

Arrangements have been made for two or three lectures here, and then i expect to lecture in the southern part of illinois. I should be pleased to correspond with parties who are favorable to localities on that subject.

Address me in care of the Ratios of Purisoperincal Jouanal, 189 South Clark street, Cuicago, Ill.

GOSD NIGHT.

DT MATHAM UPHAM.

Good night! Good night!
May angelebright,
Watch o'er thy haby slumber;
One more sweet kies,
Then dreams of blies,
Come facking without number.

Bicep, darling sleep, Nor wake to weep; begieven and sadness; Till rosy day shall thase away dreams, with morning gla

Good night! Good night!
Thou elfo sprite;
God keep thee in thy draming,
And sweetly wake,
For Jesus make,
Whose love is over thee beaming.

J. L. Beckley, frenews his subscription.

The readers of this paper will do will to look over our ad-ertised books. Several new books will be found advertise o-all of which are for sale at this office.

Enformation Wanted.

Any person seeing or having of this notes will center a great favor upon the undersigned, by advating them of the whereabouts of Br. C. & Manshester and wife. They have in their custody a little girl, forr years and six mouths old, called da Flora. She is a charming singer for a shill got that age, and is the only child of the under signed, and was left in charge of Br. Manchesters wife, at Washington City, for a tow days only, daring which time they removed to parts suknews. Any one who will commuticate any intelligence to these almost distracted parents in regard to their child, will confer a very great favor.

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QUARTERLY MEETING

The Q interesty Meeting of the Southern Wisconsin Spirit-nalists Association will be held at the Saptist Church in the Histoge of Sartington, Razing County, on Saturday and Sun-lay, Jan. 1st and 2d; 18.0.

MRS. P. J. HOBERTS, Provident J. M. TROW SRIDGE, Secretary

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(8) An educated physician—if position—out without prejudices in heavy present control education system of prac-priedices in heavy posed to trust education system of prac-priedices in heavy posed to trust cheeses of system of prac-tices.

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By the spirit of Mary Moore. J. Curk, M. D., Medica.

From the delightful vally of "Beauty," filled with Angelic intelligences, that I last attempted to describe, we continued our journey, of explorations. Our cumpanions were a gorous band of lovely and congenial spirits, niled with love for each other and overflowing with joy and pure beneyolence. On every side were new scenes presented to our view, landscapes so beautiful that they caused a thrill of delight, that would vibrate through our whole nature, streams of sparkling water that would fast upon our vision like brilliant diamonds, here and these scaled be seengroves of perpetual green,

d range of mountains, d by our lovely guides d Mountains." On we reat distance in every unaccess a gently undulating appearances a gently undulating appearances a gently undulating appearance and a summer Land, rich, grand, The base of the mountains we to be formed of some kind of rec

upon which was written tals loscription: All men are free and equal. While beholding this splendid monume at to the great and moble deeds of our beloved Washington, it eent a thrill of jay to our best's seldom experienced. Still pursuing this beautious awenue for a considerable distance further, we discovered a gentle rise, and upon the summit was seen the statue of our dearly beloved Lincoln. It was a splendid statue, and had the appearance of abaster, but recently erected, it stood erect, with a firm, but pleasant countenance, in the act of breaking a chain that bound an African slave, a number of the links lying broken upon the ground near by. The slave was in the act of rising upright. He was looking up into Lincoln's face, with a joytul smile on, his countenance, it was a most appropriate and beautiful design, and fills the soul with jvy to behold it. Behind the statue of L'neoln was standing a lovely female figure, placing a wreath of lowers upon his head.

Thousands of statues we beheld here and here scattered over this wast country, and each had some symbolic meaning attached to it, showing conclusively that their deeds and works of earth lie do follow them. Dear friends of earth, bear this constantly in remembrance, and left it, stimulate you to deeds of virtue and true

around with their rich fragrance. In those bowers were rustic seats, soit as down, that the visitor can sit or recline upon at pleasure. You can behold at almost every curve or turn of those avenues and walks, fountains spouling high spwards their pure, silvery liquid, sparking like damonds as it falls into the marble basins leneath, and from which you can drink at pleasure. Every fountain is furnished with one or more goblets, of some rare, polished material, for isse. In line, everything it dehight the eye and senses—there appears nothing wanting. Music vocal and instruments, of the most beavenly order; indeed, you find music in everything to the trust in the fill the heart to overflowing with gratitude and adoration to the great Pirst Cause. The light showe soft like the slanting rays of the sun on a rich, mellow mid-aument's eve, that makes the scene delightful beyond description, and such only as can essee even de even and enived in the Summer Lund.

exclaimed: "That plane that you behold, is still more refined and beautid than this one that has delighted you so exceedingly, and that you had supposed culd not be surpassed. This de-lightful Paradae you shall be permitted to be-hold upon your next visit to the "Terraced Monntains."

Monutains."
After taking a long and lingering look at all this loveliness, and those heavenly beings, we left for my spirit home—my lovely mansion of rest—and from thence to earth, to turnish my labors of love there.

FRANK'S JOURNAL

corge, King of Poland.

Dear friend, I am nere to examine this curious thing. My friend, Gustave Adolphus, has excited my curiosity, and I wish to be assured that spirits can commune with mortals. I have been here very many years and no such thing was ever thought of. But here is proof positive was ever thought of. But here is proof positive and you can commit the same to paper.

I am George, King of Poland, and while I

lived Poland knew no other King. For man lived Foland knew no other King. For many years I lived in quiet; not a murner rose against my government. But as time rolled on, a feeling of disquiet was exhibited among the elergy. They lasted for more power. They would take from my hands the appointment of the Bishoys. They began circulating falschoods among the people, and it was not long forer I had on a resistency and the malconducture. This only made people, and it was not long senore a serveral of the malcontents. This only made matters worse. You can have no idea of the ferment this excited. All Poland was in an uproar, and only waited an opportunity to rebel against my authority.

I had an able minister, Count Gebraski, a man of fine education and indominable courage. He connected me to iterate the bishops, but upon thoir solemn pledge to move no more in this matter, I did so and peace was restored.

I had a wire, as beautiful as a woman could be, and a well-grandoutz with my labits.

do to alleviate Rachel's disress. I saw that she wept continually and hid to esseent to her return home. How I mounted her loss—it was the only time I erjoyed such conversation, for education was not then almost universal as it is now, especially among women; Rachel was a

pecany among the ception, but few companions, and lived alm birary. I felt lost away from it. Et and me either there or looking for see in the literary world. If a new bt 1 had plenty of friends to bring or a... I was cotemporary with George a... I was cotemporary with George

There were no political convulsions in my time. I had no trouble with the people. I believed in the divine right of kings, and gave but little thought to any popular movement, knowing-thetty the army was mine and could in a moment put down any rebelious thought. Thus I lived, and at an advanced age passed to a better country.

I topened my astenished eyes upon a wast. I ceemed my astenished eyes upon a vast. I ceemed my astenished eyes the same type of my life. I had lived for myrelf and the restilication of my appetities. What good had I done, what helplees child or widow had I relived. What had I done to extend cound principles among the people. What opportunities my position associated, and how sadly neglected. I knew this while on earth, but the love of reace kept me still. I I netted deeply of all this and felt that my punishment was just.

How long I renalaced, and how sadly neglected. I knew this while on earth, but the love of reace kept me still. I I netted deeply off all this and felt that my punishment was just.

How long I renalaced in this condition I have no means of judging. Gaining strength at last I began my onward carreyr, hoping to find a more cheerful country. On I wondered, but still all was barren. At length, after strolling a long distance, I thought I could perceive a change. For the dismal gloom that had attended me so long, I perceived an opening dawn. For the trugged rocks and wasted plane, I perceived signs of verdure, and then even flowers began to appear. Eresently I found myself in a grove of trees, the branches filled with song sters, I rajoiced too in a blaze of light, and it was not long before I found myself as grove of trees, the branches filled with song sters, I rajoiced too in a blaze of light, and it was not long before I found myself is a grove of trees, the branches filled with song sters, I rajoiced too in a

nere and there and bucch asks entirement by crowds of people strolling along the shore. I could thus go on and still not-axhaust the subject.

And here I am, evjrying as much happiness as my soul is capable of and still grasping at more light, more knowledge. Every book of role that comes out on earth, get immediately, and read flatin as much interest as though living still in the form.

I had heard of pik new dispensation, but gave it little attention, because I could not believe a world of it, and when Gustave Adolphe told of his laxing given as account of binnell through you, I was greatly astonished and determined to seek an early opportunity of trying my hand, and here I find all true.

And now let me way a word about my wretched country. How I have nevaned and lamented over her. How I have tried to give energy to her people and roose them to resist her cruel agents sors, but also, all her noble sons are gone and her name is blotted out. But wengeanes against her ruthless enemy, though stayed, is not dead. In fifty years not a crowned head will be in Europe. The people will govern, and then Polapul will be free.

Reep your country free from all entangling alliances, as your great Washington admonished, and you will stand forement among be nations; all will have to acknowledge your superiorly, and all take counsel from your experience.

Perhaps you do not know that you ago the centre of an immense throng of spirits, all looking on with the deepest interest, for this method of communicating though that drawn around you many who wish to give their bistery. You are also attended by a vast number of undeed-condition.

How greatly you have been annoyed by an und-weleped apart, but you will be troubled no more by him. He has agreed to let you alonce.

Letter from Byron Recd.

DEAR BROTHERS: Having returned from the West, where I start of last August, I am again sough boused in Kok omo, but find one thing needlul for our subjective nourishment, and that is The JOURNAL. I sent, as you, perhaps, remember, my Jounal to S. R. Reed, of Mainer Ind., my father, while I was absent. I don't wish to deprive him of it, as he enjoys reading it hugely. It seems to prepare his mind for an event, that must sooner or ister take place, and, instead of being "a leap in the dark," it will be simply laying off his old, soiled garments for those immaculate.

The Davenports were here recently, and caude a great fultering among the small fry, so we know they were hit. Bro. K. Graves has just paid us a visit. He has improved very much in speaking.

There seems to be a universal desire in this

Ind., on the 26th of this month. The finest Spiritual Hall in the West is to be dedicated. Bro. Wm. Denton, and many other inspired souls will be there. May the gods coperate.

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LETTER PROM A. C. S.

DEAR JOURNAL: I felt in my heart this mo-ing a wish to send you greeting and a word cheer, and as I sought to gather in some ide

units.

Heart, what other record is found in thy oards? There is one of deep and lasting regret; no which all the philosophy of compensation annot quite overcome. It is that of lack of culture in its full, deep sense; that which has higher to been deeped to woman, but which in the furth open deeped to woman, but which in the furth open deeped to woman, but which in the furth of the control of

power

we listened trembing and doubtful, yet, so far, our hopes are more than realized, and of those who scoffed, many come trooping in, ready to jain in the great work of redemption and sing with us the songs of gladeses, until the refrain in caught up by waiting thousands; and thus letus go on our way, working and rejoicing together. A. C. S.

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BT.... E. V. WILSON

Spiritualism in Advance of Universalism. Duan Jounnal.:—As you are one of the principal organs of Spirimilism in this country, will you please explain the authority by which very many. Spiritualist six yelden to the above caption, as the representative of their theory? It is spiritualism in For instance: In what respects Spiritualism in the least of the spiritualism in the spirituali

store the whole family of manking to hollness and happiness."

Art. 3rd. "We believe that hollness, and true happiness are inseparably connected, and that be-lievers ought to maintain order and practice good works, for these things are good and produable un-to men."

Office, nor tures are now a second printing worth the name of Sprittanlism, as I thought that in any away condition with or name of Sprittanlism, as I thought that in any condition with or superceds the acutiment embraced in the above confession, and it would be both interesting and profitable to me and undoubt eddy so to others, to see an effort made to substantiate this frequent claim.

We call the attention of our readers to the story communication from the pen of an able advocate of his peculiar church. In his note to as he says: "I write the within to you for the purpose of en-quiry, but should there be an asswer not satisfac-tory, I will claim the privilege of making a re-nix."

e are glad to meet our Universalist brother, thought, and do affirm, that "Spiritualism is lyance of Universalism," and below we give

our reasons.

1st. Your religion is a belief, Brother W.; ours, positive knowledge. Yours is founded on hearsay from the past; ours on the testimony of unimpeached living witnesses of the present time. Vide the testimony of Judge Edmonds, Mr. Livermore, Prof. Varley, and Edmund Kirk, (Mr. Gilmore), in the late Mumber trial in New York city. Universities failed to effect the conversion of each great alism failed to effect the conversion of such great men as Edmonds, Owen, Hare and others, to a bellef in immortality. Spiritualism accomplished it. Is not this evidence that Spiritualism is in ad-vance of Universalism?

vance of Universalism?
2nd. You accept Jesus Christ as your Savior by
our Holy Split of Grace. Vide article second of the
Winchester confession of faith. This makes you a
believer in Jesus Christ, through whom you are to
be saved, and be has said:
"Verily, verily, I say unto you, he that believe
the on me, thoworks that I do, shall he do also."
John 14th: 12th.

"Yerily, verily, I say anto you, he that believe, who one, the works that I do, shall he do also." John 14th: 12th.

Here, then, by your faith and belief in Jeaus Christ, you are required to do the things that he did. Are you doing them? We trow not. Spiratalism to day heals the sick, causes the blind to see, the lame to walk and the deaf to hear, as did our Lord Jeaus Christ, of old. This is in advance of Universalism, most assuredly. On the teachings of Jeaus, for you fence out the cril, expet the unrange of Jeaus, for you fence out the cril, expet the unrange members of your church—yea, more; you trammel, the mind and fetter the understanding. The freedom of speech is not tolerated, the right of conscience not recognized, and you expel men and women for opinion's aske. Witness the expulsion of Brother J. O. Barrett, of Sycamore, fit—months additively, but because he acknowledged a belief in Spiritualism and silimed it. We do no such thing. There is no power vessed in Spiritualism to expel from its truths and facts a single soul. We need not fetters, trainmels or inackies to make us do right. Our motic, the motion of sus and other good men, "Forgive the intention of the church and two accining the will be the Winchaster tonfession of faith, "Expet the offender," thereby throwing him or her out of virtue into vice; out of truth into error; out of the by Monetalism, Saint, Lucifer, Reclayab, Here again, Spiritualism is in advance of Culversalism, casers abould do unto un-to-wit; To keep a through the sing of Universalism is our cashing our selection of the tarnets of culversalism, bearer abould do unto un-to-wit; To keep a through the sing of Universalism is not catching in our fait, for hear of the wine the wine of the monetalism, the sing of the property of the case of the single of the si

ug God.

ris unchangable, save from evil to good;
mortality to immortality; from finitiem to
item, beginning in evil, (ignorance), entering
good (righteousness), contlauling to increase
oodness and wisdom forever. Infinite laws
change, hence the God of Spiritualism being
it or Law, can not "go best" on good, or reof what has been accomplished under the law.
dulversal is the author of the seasons. What
lifal exhibition of Divine Judices, when
because the rispitable insects and flowers.

allos with immortals; you are not. We have en, heard, felt and conversed with immortals; so believe men heard and asw these things the past. You sceept uncertain resimons; certain said living testimons. Our are certain and living testimons, our are meachers, conceded to be true by an exacting and contradictory and

thiogs are true in and of our own knowledge,—are you?

Certain knowledge is in advance of faith. Faith is good, but knowledge is better.

If through one-Lord Jeans Christ, through one Holy Spirit of Grace you are to be aved, we sak, what of Judas, who was necessary to the plan, for the holy spirit of Jeans was dependent on the evil spirit of Judas for its ultimate success for one Lord Jeans Christ any of one evil Judas hecario.

This purpose your Winchester confession of faith on the merits of the man of murder, as well-as upon the merits of the man of murder, as well-as upon the merits of the man of murder, as well-as upon the merits of the man of murder, as well-as upon the merits of the man of murder, as well-as upon the merits of the man on favor. The people elevate the general who whipped Jeff Davis and not Jeff Davis who was whipped.

Universalists ought to rest their faith on Judas, not Jesus, for Judas is really the principal actor in the tragedy of enivation.

Our Tour in Michigan No. 8.

nday, Oct. 34. The morning discourse created eat feeling and much consternation, resulting large audience let the evening. Our subject, c Contrast. Spiritualism Progressive, Theofo-tarrogressive." At the conclusion we gave the wing tests:

By a strancer, a spirit, which we described, and gave time of death and size. Identified as Col. Better with a spirit of a young lady, which was fully identified.

Monday, Oct. 28th.—We left for Alligan, at 7. 50 a. M., It is a very clear tool winter morning, the ground was as very clear tool winter morning, the ground was as well by on at the rate of 45 miles an hour, we noticed that the trees are in full foliage, and the apple trees full of fruit. We resched Alligan at 47 f. M., and called at Dr. Weeks, and supped with him. We lectured at 7.½ o'clock, to sluty souls in the form an many out of the form. Of the latter came A. L. Eleg, who was fully identified, gave he see of Dr. Calklins, Mr. Pratt and Judge Reynolds. All accepted.

Saw by the side of Dr. Calklins, Mr. Pratt and Judge Reynolds. All accepted.

Saw by the side of Dr. C. the spirit of a woman, who, from the description given, was identified as the doctor's sheer. Went brone with Dr. Hatton. Alligan is situated on the Kaismazoo river, forty-five miles above its mouth, at the head of steam navigation, and in the distribution. It is connected with the wide word by steam on river, and railroad. There is a sockety of Spiritualities here, who have a fine Lyeum, under the management of Brother—was fine Lyeum, under the sine, the sine of state and county cricies in Michigan—than the sine of the sine of the sine of the sine of the sine and unnin-takable that the present organization is not quitarted to advance the cause of Spiritualists in Michigan.

Tuesday, Oct. 26 h.—Cold and cloudy. We left

oner who held the inquest on his body, was precall.

Scd. There came a spirit, which we described.

We gay the name of 4, Briggs. Fally Mentited.

We gay the name of 4, Briggs. Fally Mentited.

From the Hall, we went to the excellent home of \$\si_2\text{ Cook, Eeq. and when we entered the house, we saw standing over a cradle, the form of a beautiful spirit woman, and in the little bank or critical spirit woman, and in the little bank or critically a steeping child. It was a beautiful spirit, and silical our soul with joy, to see the spirit mother lovingly, watchfully guarding her little oue, and we thought any dear, the all!! and simbler,

Holy angels guard thy bed,

Heavenly blessings without number,

Gently allowered around thy head.'

We duried to the family and told them what we

It is the spirit of a black man." We then en-

sharp and pointed tests, all of which were fully identified.
Satorday, 30th—Left. for Detroit, arrived at 8 o'clock, r. M., a long ride by rall, the ground covered with stow and the fruit frozen.
Sanday, Oct. Sist.—Lectured morning and evening—the evening a me and interested andience, and many fine tests given The Spiritualists of Detroit are good and true people, and are seeking like. They need energy and concern of action. We lectured in Detroit fourteen times, in Nunica four, Lyons sive, Almont five, Alligan two, Saugastick, two Ganges, two times, in all thirty-four, lectures and seasoes, abd, one funeral sermion at St. Johns, and traveled seventeen bundred miles in all, and thus concluded our Michigan tour.

PETER WEST

bare to the eye.

CERTIFICATE.

I have read the above statement and unhesitatingly say that the same is africity true.

J. H. KNOWLYON.

N. B. Mr. West is being called upon daily by different persons, and he expects to be pretty generally employed during the coming year is locationally employed during the coming year in locationally in the direction.

His address is 189 South Clark st., Cheage, Ill.

Letter from Mrs. J. B. Cowles.

S. S. Jones-Dear Six:—Circumstances in a past life which 4 can not now enter into, intend my interest in fined tendermess towards, those litt separated from their prents; those sensitive it comes deprived of a uniter's tender care, have at present with me, one little girl whomother, (se medium) in a distant city, is necessited to part with the child to enable her to dew the time to the avocation which is to jeld support in the contract of the second or the

ent reasons, would be glad to find for their little the a pleasant home, where affectionale treatient with such instruction as is suited for their cand capacity, would be received by their pour have thought it might be well to advise, on the sum of their pour would entable me to provide them with good salthy food, and other comforts, I would receive duer my care, and endeavor to do by themas I ould have another do by mine,—a limited num, or of children of either sex, from four to eight are of a general production. They are of a great the sum of the sum of

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THE DOCTORS AND THE SPIRITS. SPIRIT TRIUMPHANT!

The following extract is taken from a letter written by Mas. Mary A. Stoddard, of Koutstation, Forter Co., Indé—
"I have lately been called to take and treat several patients whom the M. D.s had failed to cure. I will here mention one, the case of a young woman who was very sick. Her friends called one of our Doctors first, and then the other. They both called her disease Lung Fever, treated her three weeks, and left her worse than they found her. Her friends then called .me. I examined her case, and found her in the last stage of QUICK CON. SUMPTION: After I had had her under my care for one week, her friends met the M. D. a. who case, and found her in the last stage of QUICK COMSUMPTION. After I had had her under my care
for one week, her friends met the M. D.a who
said they knew that she had the consumption, and
could never be sured. Some two weeks afterward,
the learned Ds. UNDERSHILL, of Chicago, was here
at my house on a visit. He examined her, and
he, too, said that she was in the last stage of
Quick Consumption, could not be cured, and
he would not be surprised if she did not live but
a few days. 'Mrs. Stodard,' said he to me, 'she
can not live; have you any hope of curing her?'
I answered, 'The spirits say that they will cure
her if we obey their orders.' In the 'first three
weeks after I commenced treating her, she had
three large ulcers in her lungs break and discharge
an almost incredible amount. But at the expiration of eight weeks she calls, herselt well. She
will work all day, go to a party at night, dance
until the small hours in the morning, take a short
nap and then get ng and the as gay as a bird all
day. Allowing herself; to be the judge, she is,
well, has rot an unpleasant symptom in her system, and has taken only six hoxes of Mrs. Spenc's
Posilive Powders. I gave her no other medidne.
To the Positive Powders, God and angels we give
the prisse of saving her life and restoring her
health."

WHERE IS THEIR EQUAL?

K. F. HARCH, of Hantlogton, Mass., sends to PROV. SPENCE, the following fromarkable report.

"I feel it my daty to report to you what Mrs. Spence's Feelites and Negative Powders have done for me. I had suffered with a hereditary Headache for 35 years. During no week had I been free from the Headache in all that time. Tw. years ago last August, I san to you and got a febores of your Powders, and commenced takin then according to the directions, and am eccas I have had no Headache since I took the Powder. I had also been trombled with a clease in.my bowds from childhood. There we scarce a day that I did not suffer pain in my bow care a day that I did not suffer pain in my bow care a duty that I did not suffer pain in my bow care to their could be the previous of the Old School, and none of them could tell what alled me, and could do me no good."

MUST ONE RISE FROM THE DEAD ?

FROM THE DEAD 2.

Proor. Sprance—Dear Sir: I feel that I ought to acknowledge some of the benefits of the Positive and Negative Powders in this place. Well, then, two years ago one box cured my child, one year old, after given up to die. Halfa box of the Positive Powders cared In.Q. Kilburn of Erystpelas, from which he had been unable to work for several years. He took up the half box, went to work, and says he is now cured. Again, a young girl, twelve years old, who had become blind from pain in her head, has used up one and one half box of Positive Powders; she is now around at work, can read, write, and sew. I might give more such cases; but after seeding such evidence if people can't believe, they will not believe "though one siftoul rise from the dead." I should have stated above that the girl was pronounced incurable by our skilled doctors of this place.

Yours, &c.

Yours, &c., W. D. KELLY.

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

POSITIVE & NEGATIVE POWDERS. :

The Magic control of the Positive and Negative ownders over disease of all kinds, is wonderful befond il precedent, They do no violence to the system, easing,

man, should be in the form of Money Orders, or Drade, a close in Registered Letter. OFFICES, 175, by, Many Place, New Yong, Address, PROF. PAYTON SPENCES, Mr. D. BOX 5817, New York, City, If your Druggist hand the Powdersy, send your mis-graftons to PROF. SPENCE, as above since of, New sale axis at the Olive of the Range, was deventured. New sale axis at the Olive of the Range Pane Structure, Sugara-