\$3:00 PER YEAR IN ADVANCE

Bruth wears no mash, bows at no human shrine, seeks neither place nor applause; she only ages a hearing.

(SINGLE COPIES EIGHT C N S.

S. S. JONES, PURLISHER AND PROPRIETOR.

CHICAGO, JANUARY 29, 1870.

VOL. VII.-NO. 19

Biterary Department.

For the Belle We Say of E. V. Wilson.

ST E. INGALLS

He camé, he went, we saw,—we heard The mighty champion of truth and pow and time with busy fingers ne'er Oan blot from memory's page the hour.

From voice that woke the thunder's tone To measures soft as evening winds, The conquering hero passed his way To dreamy hearts, and towering minds

Mirth witchingly would take her stand, And gaze from eyes of merry cast, Then yield her sway to daring truth— And eloquence that bound one fast.

Upon his broad and massive brow, Reasen, her vestal star has placed; And genius, with her magic pen, Her brightest, richest lines have tr

od bless him, is the ferrent prayer, That follows him where'er he goes, day angels build his pathway up, Until he stands above life's woes.

nd 0 we pray, that earth may hold Him long upon her throbbing breest; and when the sweet voice calls him holds, We would not have his great heart rest.

We thank him for the noble side Of lite-he held before our view; For truins that flashed and gleamed like geme Made bright by inspiration sidew.

And when in time 'tip ours to bid.

The dauntiess hero back once more
Joy, with her beaming face will pause
And weave a garland o'er each door
Mich., Oct., 1169.

ENGLAND.

From Human Nature

From Humas Nature.

DEAR SIR.—Before reporting a most interesting seance, allow ine to express a few, thoughts upon some of Mr. Holyonke's syntences as uttered before the Dialectical Society. I have known tim for thirty years, and the ways thought him a neat and expert thinker. Never deep nor in the state of the sta

s by tuly developed minds.

will say nothing of other; but if the "capacto see what I do see " depends upon the usuverifying powers, and the mode of using them,
m at a loss to know why I cannot see just as
arly as Mr. Holyoake; and that my passion
proof "may not be quite as strong as his, alugh I allow myself to be led by the evidence
those truth-testing powers which I, along
the other rational beings, have only to guide
to the rational beings, have only to guide

whole by me has over approxy, are, and, and it only feitures one glance from ar, peacerating brain to let light in upon lusion of hismanity! "And," says be, "this new builtjon that Is to lregenerate the." Spiritualism is precisely the age of hy; therefore is not new, and cannot be a tilifon. There can be but one religion. There can be but one religion, by whatever name we plante: , rel I think time it has already got "is above very has already solutions and throw light and the state of th

them out of the gulf into which they are now staggering—from the intense fire of scepticism on the one-hand, and the weakness of dissolv-ing creeds on the other. But to my report. On the 19th of November, Mr. Home, Mr. Jones, the Rev. B., one lady and myself, ast down

they found one adjusted to the defective in they found one adjusted to the defective had been under his dependent of the defective had ment. After three pieces or much had been more hand and piled upon the floor. The y asked if it would play Old Hundred, when, hout any visible hand toueding it, after try-three different keys, it played the whole of first line of that tune. We saw it moved, keys being touched, after which it was lifted unseen hands, which I felt distinctly, and lood upon my knee. I was at the opposite of a large table to Mr. Hune. want Mr. Holyoake to observe that three ness were at work—the eye, the ear, and the loch. After the above, we all heard, as it were out a yard from Mr. Home, a number of in-iduals trying to speak, but they did not ar-ulate words. The sounds were no imagina-n; they were strong human voices, but not swere untered. This lasted for about half

specialists, saying to me—"I thought thou would'st have been pleased to see an old friend John." I was so, and saked his name. He said —"John' I was so, and saked his name. He said —"John' I would like thee to recognize me Hitoub'ny name; that thou not k now me." Here he made peculiar facial expressions, and seemed to take saveets from his pocket and give to the lady, saying, "Dost thou not remember how I called to see thy pictures and talk about animals." when the lady exclaimed, "It is dear old Jamen 'Fobb, a good old man who passed roll Jamen 'Fobb, a good old man who passed roll Jamen 'Fobb, a good old man who passed roll Jamen 'Fobb, a good old man who passed roll Jamen 'Fobb, a good old man who passed roll Jamen 'Fobb, a good old man who passed roll and roll results." To your son? "No, my sisters." Trapiled, "To your son?" "No, my sisters." About a month before, I met them in a carriage and had a conversation with them. "I was by and heard all that thou saidst to them." Here he mentioned incidents which took place on the mentioned incidents which took place on the consistent. Here he mentioned incidents which took place on the occasion. He then turned to the Rev. B., and said, "Thou art a teacher, young man, and if thou wilt, take advice from one much older than thysel!" Advice was given him upon the best way of teaching and reading the Scriptures. Mr Home-then rose and went towards the fire, knelt down and stirred 'the dre well up. After it was burning very freely, he pulled his abirt-collar well down from his neck; then putture his right hand quietly litte the fre, as it were to fill it with heat, he poured it down in front of his throat, he complained of a sore throat before the safer, and deng in form as if fitting water. He afterwards deliberately took in his hand a piece of burning coal shout the size of a heat's egg. He took the Rev. B. by the Bodd, but the coalid not beatt, "Next he put it. He beased to the lady," You have faith, and the safe in the lady, "You have faith," and the mention of the s

ing the playing of the accordion, Dr. T. pas his hand round it without detecting anythi On the 21st we had a long seance, with

For the Religio-Philosophical Journal. BIBLE AND NATURE.

of Nature, ve. the Bible of Men.

BY JOHN SYPHERS,

BY JOHN STPHERS.

Those two great books, the one made by God, the other written compiled and published by men, have each collected around them a party of friends and admirers. Those two parties are from the very nature of the case, antagonistic to each other. A perpetual war has been waged for centuries by those two parties. The party of the man-made book, have always been the aggressive party. They open the battle by always making the first attack. The party admiring and ever studying the Book of Nature, are all noted for possessing good mental powers, with a cultivated reason, and a recruiting turn of mind. Without these qualifications, none can miring and ever studying the Book of Nature, are all noted for possessing good mental powers, with a cultivated reason, and a re-culife turn of mind. Without these qualifications, none can belong to that party,—they being indispensible. They are liberal in their views on all religious subjects, and generally very quiet, peaceable and inoff:nsive men. They wish no quarrel with the Bible party, but push along their investigations of Nature quietly, and bully follow wherever those investications and the laws of Nature lead them,—no matter if it be directly across the path of many of the teachings of that other book. They are a very independent class of investigators, and in them the world, society, and civilization have much hepe and a great deal at stake. In following out established laws to their legitimaje results, they never stop to inquire whether tit will bring them in collision with that other pany, and with that other Bible or not; neither do-they care. They strike down into the bowels of old Mother Earth, and behold they find the fost-prints of the Almighty and the trail of the true history of creation, in the geological strairs regularly laid down and full of the fost-prints of the Almighty and the trail of the true history of creation, in the geological strairs regularly laid down and full of the fost-prints of the Almighty and the rail of the true history of creation, for material among the periods of fossilitorous remains to establish and build up a fixed science, as history of the creation, or affect science, as history of the creation, or

ook also

and Heathenish-for us. There must be some mistake, gentlemen, about those two books. Ours must certainly be the folly true book; and coir God, the only true G d of Natur.

Gentlemen,—lay aside your book; the money and the learning which you are wearing auton it, and the brains which you see wearing out upon it, should be devoted to the study of tur Bible, which is the only true B ble, and has no original to be lest, as you say the original copy of yours is. Ours neds no cuncils to sit upon it,—to pass upon it and vote parts of it in and out of the seer, deanen, according to the caprice of their own will. It needs no new translations, or revisions to curred; its thousands of interpretations, mistrans ations and errors. Ours is easily unless ond, as its language is not theological, but pure and natural. All exist zerons and sho that it chase each. Ours teaches the tissound, and has no foundations nor ends. Your book teaches that the earlie has foundations are that it is soound, and has no foundations nor ends. Your teaches you that a Mr Joshua once stopped the sun and the moon in their course, for a cer ain purpose; while ours teach us that thoe orbs of light always—were-stul; while we with our world are continually in motion.

Then, there is Astronomy, another beautiful and an all allies and which was discussed.

while we with our world are continually in motion.

Then, there is Astronomy, another beastiful and astonishing natural se ence which was discovered alone by the study of our Bibble, which is the parent as dinocher of all the sciences. Our book is full of the most stardling revelations. One of its revelations which outstrips all imagination is, that those little twinkling, shoing stars are mighty orbs, and ponderous worls,—many hundred times greater in their magnitude, latitude, and longitude than the one on which we dwell.

Your book, I believe, regards them as but so many shiny little points in the firma used, which God created in a very few minutes, on the fourth day of creation, as the author informs us, that, on that day He made the stars also.

Our Bible tells us that 6 od is not half done making them yet, as new ones are appearing in the heavens continually. Look at the case, of poor Galilleo, who was a faithful student of our book, and made many astonishing discoveries were allogether different from the tencing of your book, your party went for the past old philosopher like so many fiscals, and caused him to spend fourteen years of his useful life in the dreaty solitudes of al ratheome prison. Yes, gentlemen, it was your party who went forth against him, with your Bible in your hand, in every step that it has taken, and presented the thieds of science and reason, even unto death. Science and the arts, discovery and invention, has brought eithigation to the world;—but they had to do it in spite of you and your book. You always have been, and are to-day, the strongest themics that exist, to progress and civilization. Your party brought down that poor old man to his knees, and made him sath is own words, and stutify his own soul. If he had not done so, you would have caused his head to roll from the bleck and the royal blood which flowed through his pure and noble heart to have spuried out upon the ground, All this, and a thousand times more, you have done with your Bibble have raised up the world to its p

My DEAR SIE:
readers I have no response to ,
ent, F. B. Dowd. I dealer simple
misrepresentation of bis. He see
ed to contains it. I have no time
misconceptions; a volume woul
misconceptions; a volume who is
mind that indees of an
electrical size of an
electrical s to your corre

has called forth, I send you the following which if you see proper, you may insert, from a mind that has kenned the difficities of the question. I hope to be able, at some future time to add some ribections on the whole subject, such as Mr. Austic Kent's article will suggest. Please let him be heard; for alke in the mystery of suf-fering, whose crowned feel he deserves, as job distinct and discriminate thought, he merits a hearing from all canness and shares me.

REMARKS: The article referred to by Brother F. has been returned to Mr. Kent, at his request. We hope to have it soon for publication.—ED.

REMARKS :- With pleasure

of irrestigators, and the m editous are denounced as impostors.

That there is a necessity of so confining a medium as to bar all presumptions of fraud, is clear; that such confinement should be so done as to leave the medium at perfect case, is also necessary. Mediums have feelings, are even more sensitive than ordinary people, and unless they been in a comfortable position and pleasant frame of mind, the negative condition which enables spirits to approach them, can not be expected. To this end managers should try and please the people by confining the medium in a manner to place the quastion of frant beyond controversy. A ball of tape, needle and thread, a few tacks and a stick of sealing wax, will be all sufficient. Commence with the middle of the tape, tieing the hands first, and then early the knots and seal thom with scaling wax and then carry the tape down along the clothing, and sew each garment to it, leaving no slack in the tape, scaling the same at each part and wherever the tape is tied to the clear or seat on which the medium sits. Seal the knots, and carry the ends off on either side out of the reach of the medium, and sait the ends to the north and it the ends of the nails to the floor. If all this is done with care, under the observation of an intelligent committee, there will be no deception practiced, and the honest investigator will have no fears o deception. Those who desire to complain of ticks will be disarmed,

While we are ever ready to defend mediums, we are equally ready to ferret out and expose impostors. No Spiritualist should for one moment as courage impostion, even in one who is known to

While we are ever ready to defend mediums, we are equally ready to ferret out and expose impositors. No Spiritualist should for one moment en courage imposition, even in one who is known to possess mediumistic powers. That there are some mediums for physical manifestations who have been caught cheating, we are well satisfied. Ho encouragement to chest should be countenanced as any case, by shy one, and shore, all other things, let mediums be honest, and we will defend them to the chest.

itten.
We promptly discontinue papers
to do, provided all arrearages a
ces for the same should be made ce. It is folly poin it for a di

Bacific Department.

ACCROSTIC.

Round all the world both near and fer, Ever may thy glad tidings fly, Led on by truth thy guiding star. In Joy be halled by every eye. Go, thou herald of liberty. In haste thy mission to futilit; On earth teach true Divinity; On earth teach true Divinity;
Preach our Heavenly Father's will.
High over all the sect-bound creed,
Immorreed in darkness and in crime,
Let shine thy light of noble deeds.
On all the sons of earth and time.
Bome may seek thy life to destroy—
On thy head pour their currees down.
Peerless and tall, without alloy.
How shalt thou fear their angry frown?
Le-cain they belish arts device.
Conceived in alm and burning shame.
All their jeadousy and lies.
Laze no dark shade on thy fair fame.
Justice ever, as thy true name Loave no dark shade on thy fair famo. Josalice over, as thy true name On thy standard thou hast written Unto all, high or low the same. Repeat from week to week, the truth Now daily flowing from above. All glowing with immortal youth, Love, love, no other word but love.

Poriland, Oregon.

There are some real live Spiritualists in Portland whose ardor no adverse circumstances can dampen, and no obstacles seem too great for them to overcome. Hitherto when lecturing there, the speaker has had the expense of the hall to account for, the price varying from twelve to twenty dollars per night, after paying which, but a small pittance remained: But N. Williams, D. H. Hendee, Mr. Golden and some eight others, formed themselves into an association, leased a new near hall for a term of months, and are known by the name of Harmony Hall Association. This hall they have fitted up by putting in new seats of the capacity of three hundred or more, erected a near restrum and carpeted it; also carpeted the sisles, curtained the windows in an approved manner, placed mottoes on the walls bordered with evergreens which adds largely to its beauty. The mottoes are as follows:

"Eternal Progress the Destiny of the Human "Eternal Progress the Destiny of the Human "Eternal Progress and the state of the state of the Human "Eternal Progress the Destiny of the Human "Eternal Progress the Destiny of the Human "Eternal Progress when the state of the state of the Human "Eternal Progress the Destiny of the Human "Eternal Progress the state of the state of the Human "Eternal Progress the Destiny of the Human "Eternal Progress the Destiny of the Human "Eternal Progress the state of the st

are as follows:
"Eternal Progress the Destiny of the Human "Spiritualism Demonstrates Man's Immor-

"There is no D.ath."
"We Change but do not Die"
"Spiritualism gives back our Loved and Gone

"Spiritualism gives back our Loved and Gone Before."
When it was finished, they invited us to come and dedicate it, which we did, taking great pleasure therein. We did not give it to any God as our religious friends do their places of worships. We did not dedicate it to any sect or party, but to free thought and free-investigation. Our subject for that coexistor was,"The claims of Spiritualism was superior to every other religion that the world had received, in that 1st. It was a religion of reason, while all other religions were opposed to science—all other religions were opposed to science—all other religions were opposed to spinosophy.

4th. *It was a religion of liberty, whereas all-others made their votaries naught but the veries cringing fawning slaves.

40.-1 twas a religion of norty, whereas aiothers made their votaries mught but the veriest
cringing fawning slaves.
5th. It was a religion of around morality,
theoretically teaching that all mankind were
responsible for their own acis, and there was
no escape from the consequences. Practically, that our spirit friends were around us, and
conscious of all that we did, which took away
the closk of secrecy under which people were
wont to commit crime.
6th. It satisfied our intellect, and gave it
room to grow.

It satisfies our affections and purifies our

Finally, it establishes the beaven-born fact at religion is natural, hence adapted to the ants of all mankind in languages, tongues and

wants of all mankind in languages, tongues and nations of the earth.

It needs no priest to compile it, to translate it or to interpret it...
It is heaven-horn and angel-crowned, and flows like a nover-failing fountain, bearing on fis bosom the healing of the nations. Hence the claims of Spiritualism are just and well founded, based upon its intrinsic merits. And what is more, it is bound to prevail to the utter destruction of bigotry and error, in whatever form they may appear. So may it be.

Los Angles, California,

Les Angles, California.

We learn by private correspondence that Spiritualism in Loe Angles is in a flourishing condition. They have a hall of their own, and hold their meetings twice every Sunday. Mediums are being developed, and skeptical minds are being convinced of the grand fact that the loved and gone before are not dead, as they have hitherto been taught.

But on the contrary, the physical and spiritual worlds are bound together by an indissoluble tie, over which death has no power.

We visited Los Angles for the first time, and also as the first spiritual speaker ever in the place, two years ago this Winter, and gave them eight lectures.

place, two years ago this Winter, and gave memeight lectures.

The following Spring—a paid them a second visit, and gave them seven lectures. It is peculiarly gratifying to us, to know that our labors there have not been in vain, and that to-day, they are reaping the result thereof. When working in the field of reform, our handa offilmes grow heavy, and our feet become weary, and our shoulders groan with the burden they carry; but, although we frequently saw is toll and water the ground with our tear,—the angets gather in the harvest, and on the other side of the river it a waits our coming.

LETTER FROM D. EDDY

Original Essays.

MIND.

The Different Faculties and their Fauc

BY WM. R. FARNESTOCK.

At Human beings possess a material body, a soul or spiritual body and a spirit, we may defines anish to be an attribute of spirit, that is governed in all its operations by organs, circumstances and spirit impressions, consequently it will partake of the predominating influence exercised, the character of its faculties or the circumstances which may surround it. But as it is possible for man to assume two widely different conditions, in which the powers of the mind areas different as the statistic powers of the mind areas different as the statistic powers of the mind areas different as the statistic powers of the mind areas different as the statistic powers of the mind areas different in the powers of the mind areas different in the powers of the mind areas different in the powers of the mind areas and senses become ciences, while in the second or sounambuilic condition, the organs, faculties and senses become cienca minded, and see, hear, taste, smell and feet, independent of the natural senses, and as it is impossible for spiritus to control or impress presons when they are in a natural condition, all that is elabisated from a spiritus to control or impress presons when they are in a natural condition, and that is consistent of the individual, while in that condition, can use them at a distance, as well as if the object to be seen, heard, tasted or felt, el., were within that ready control or how the mind of other persons, it is impossible to set a limit to their powers, and as they can read or know the mind of other persons, it is impossible to set a limit to their powers, and as they can read or know the mind of other persons, it is impossible to set a limit to their powers, and as they can read or know the mind of other persons, it is impossible to set a limit to their powers, and as they can read or know the mind of other persons, it is impossible to set a limit to their powers, and as they can read or know the mind of other persons, it is impossible to set a limit to their powers, BY WM. B. PAHNESTOCK. iar impressioned can be received by bot configuration

gans of the brain into the animal, the proceptive and the raftedive. The first, or animal, into propensities or sentiments. The propensities consist of the desire to five-alimentaliveness, desired the desire to five-alimentaliveness, and estimates, including the same and the sa

rose, an event, a battle or a beautiful scene—the respective organs of color, individuality, eventuality, combastiveness, destructiveness and ideality, much have sacted in combination with comparison needed with them, and it is impossible to arrive at true reasoning if any of them be inactive. All must act together, and the result will be correct or not, as the activity of the respective functions in the organs are perfect or not. If the judgment in the various organs so engaged be sound, we may look for a just account; if not, the reverse will be the case.

I have remarked that I diagree with Dr. Spursheim in regard to the inferiority of the affective, and on by believe that they are more of the others. It assess to me that what are denominated the seperior faculties—vis: The perceptive and reflective—when acting signly or sione, act withas little understanding as the affective them, is the effect! He says that "2sch perceptive decity leafs impressions and relations of one lited only, consequently have

ience. If the affective faculties are blind and act without understanding, how are they to become calightened, or what organs are to judge for them? I have already shown that the perceptive faculities can not, and that the-reflective are qually at fault. Therefore, the affective faculities must also be able to judge between those things which relate to their capacities, and if we trace the operations of mind from the commencement of thought, through all the different stages, from sensation to idear, and from ideas to the bighost grades of judgial reasoning, we shall find that all the faculities when active, experience emotions peculiar to themselves, and although inferior powers may be ascribed to some organe, I contend that all the same that the same of the same organe. I contend that all the same organic contends the same organic contends that all the same organic contends the same organic contends that all the same organic contends the same organic

wise.

Section of either that renders them otheralmorotence, with all its soul-inspiring and elestem tendencies, may if improsery directed, bethe cause of rapine, murder, villainy and death,
at the same time that combasiveness and destructiveness, aithough death dealing in their natures,
may turn aside impending thrildom, and is our
utmost need, be the hirsed instruments of yielding us life, liberty and the reforms boom of execising unfettered the light of our own conscience.

WISCONSIN.

The above named meeting was-held in Jome's IIal, in the village of Burlington, Racine Co., on Jug first and second days of January, 1870. "Fhe friends gathered at 110 obock, and My. 1870." Father frends gathered at 110 obock, and My. 1870. "For frends gathered at 110 obock, and My. 1870. The second of the same place, Sister, Bo. 1870. E. Winchester, J. Lawren, of January, J. 1870. "An experience of the same place, Sister A. E. Haya, of Waterloo, J. Efferson Co., Bro. O. B. Hazelline, of Mazamanie, and Goo. Jones, of Burlington.

The objects of the meeting were stated by the president to be, that through these quarterly gatherings to disseminate the Harmonial Philosophy to a large number who would not otherwise learn of it, and that through its sublime teachings the soul will expand into harmony with God and all His works; and that it called the friends together from a distance, thus causing a union of effort towards the development of all numanity into the knowledge of the truth as it comes to us from the Summer Land; and the enjyment of a soul union with those united in a noble cause.

The secretary read the report of the Executive Committee, which was accepted and adopted.

The susual committees were appointed, and the session adjourned to two o'clock P. Mg. or reassembling, Bro. J. M. Trowbridge read a poem given through Bro. E. S. Wheeler—"Thee-Significance of the Spiritual Movement." This was followed by an address by Bro. E. W. Stevens, of Janeaville, on the Evidences of Immortality. Among the many good things said, was the following:

"Death is but a bursting bud; the form coming up through the channels of sature, it expands into the spheres beyond, with a beauty of true outgrowth, developed from a going forth of maturity." Bro. Stevens concluded site half an hour of very interesting argument.

Conference opened by Bro. Trowbridge in some well timed remarks:

"Deducing from the outgrowth of idea, all the way along the great high way of progress, humanity has walked step by step, until the soul has expand

ovil (50 canca) - consider the month of the

EVENING SESSION.

EVENING SESSION.

On opening the evening session the President made some appropriate remarks on the fraternal feeling manifest, said said that it was an earnest of a glorious meeting.

Bro. Bundy and O. B. Hazeltine related their experiences and outgrowth into the knowledge of soul freedom and spiritual strength and life.

Bro. Stevens followed by comparing the popular religious of the day and the Spiritual movement—demonstrating that, while old forms of extended the strength of the service of the bour.

SUNDAY MORNING.

The Committee on attenues as Spiritualists and relowing:
RESOLVED: That we, as Spiritualists and reformers, will neither est, drink or wear apything to
late, in our judgement, will have a tendency to
lujuriously affect the physical or mental powers.
RESOLVED: That, as light-bearers, we hope to
harmonize and prepare the way for the rising
generation.

RESOLVED: That we work unceasingly until error and crime shall cease; and continue to be steadfast and immorable in the work of Spiritu-

steadfast and immovable in the work of Spanish all progress.
RESOLVED: That we recognize exact equality in the excet, in regard to all human strinbutes and faculties; and that we will labor to attain an exact equality in the right to use and develop those strinbutes and faculties.

RESOLVED: That, as Spiritualists, we roognize the right of all persons, without regard to read or condition, to entertain and express their

change of views.

The 1st, 2d, and 2d were adopted without debate. The still clicked a very warm discussion. The still clicked a very discussion and the still clicked a very discussion. The still clicked a very discussion and the still clicked and the very discussio

thoughts.

Adjourned to ball-past one o'clock, P. M.

SUNDAY AFTERNOON.

The weather being cold, quite a number stayed at the Hall. About one o'clock a public circle was formed, which extended its session over the time of the Conference. Many tests of remarkable power were given through Sister Hays, Sister Miles, Bro. Stevens, Bro. Trowbridge, and many others. Many looked on with atmishment at the power displayed.

The circle being broken up, Bro. Stevens read, a poem from Wm. Denton, entitled, "Thoughts," which was followed by a song from Mrs. Hays. Bro. C. W. Hazeltine then addressed the penple on the magnetic powers of the human soul, proving that the soul had mighty powers, and that those powers would never die.

After the address, the fib resolution was again taken up and advocated with signal ability by Bros. Stevens, Hazeltine, Trowbridge, and Sisters Roberts, Hays, and Miles. The riveted attention of the hearers, and the energy and ability of the speakers, showed conclusively that this is the question of the day. The resolution was adopted without a dissenting vote.

Adjourned to 6: 30 P. M.

Sunday Evening.

The evening session was opened promptly on time, and the following resolution was adopted:

was acopted who to discending vote.

Adjourned to 6: 30 P. M.

SUDNAY EVENING.

The evening session was opened promptly on time, and the following resolution was adopted: Resolvery. That we sincerely thank the First Spiritualist Society of Janesville for their expressed fraternal sentiments, in sending delegates to this First Quarterly Meeting of this Association; and that we recognize in them bretheren, united with us in a common cause, for the outgrowth of a true humanity; and that we extend to them the right hand of fellowship of this Association.

Sister Hays sang a song, "Boatman Over the River;" then, becoming entranced, she spoke eloquently upon a question given her by one of the audience: "How are is the present civilization indebted to the principles of Christianity; "—taking the position that Christianity, like all other questions, has been a steppoing-stone in the great high-way of progress. But as forms of social intercourse must, like forms of life itself, be continually developed into higher forms, so Christianity must give way before the advancing light, and make way for the higher intelligence of the age, in accordance with the great-law of human progress.

Bro. Trowbridge read a poem from Gerald Massey, entitled, "This World is Pell of Beaulty," followed by Bro. Stevens in a few earnest words. The Convention was closed in a few well-chosen and affecting words from the President

Still the people lingered, drawn together with true soul-power—the time of parting came too soon. Yet the best of meetings on earth must end; and after an exchange of congratulations, the friends parted, feeling that the meeting had been propitious to all.

For the Religio-Philosophical Journal. one on Scripture Texts.

WARREN CHASE.

No. 8.

"Hast Thou not made a hedge about him and about his house, and about all that he bath on every side? Thou hast biessed the work of his hands, and his substance is increased in the land." (Job 1: x.)

This and several other passages in this Word of God, was delivered to man by the mouth of one called a liar and the father of lies, but we are required nevertheless to receive it here as the Word of God, which tells us what the Lard had previously done for Job, His best and most faithful servant on earth, and also tells us what He did for him and his sons after this conversation, and why He did it. The story shows plainly that Mr. Satan was a very important personage at that time, and his opinion of great value, and especially his good opinion of Job, in comparison with which the life of Job's sons and servants and stock, his intense suffering, were of little value. But who can doubt the truth of the story, however strange, since it is the Word of God, and sacred.

It is of no consequence that Job is not a Jewishbut a Persian name, and the Land of Uz, where he lived (it at all) where the fire worshipers had a Devil or God of Fire, personliying darkness and cold, or physical evils. There are so many good sayings in the Book of Job that we must take it all in to save the good passages, for we have no right to use our judgement and sort the Word of God. This story, like many others, is "past finding out," although Mr. Satan is said to be a very buy body among mortial, especially at times of revisal of religin, when he goes and cold, or the province with the province of the control of the province with the story of the province of the control of the province with mean and children, all of which, we are led to suppose, God gave him, begie planting out the bedges, etc. He had eridently done more for him than He had previously done for Adsmand although Job had not disoleyed, but had been a taithful servant, yet he was more sevely afflicted than Adam, or even Danielor Saul, who tried God's patience s

The Washington Chronicle mys: emaie captain of a canal bust was among aerchants of Georgetown yesterny solic

For the Religio-Philosophical Jour Dr. Nonh, Gilbert the Colored Man.

piritualists Enumerated—the Ship—Low orde of Spirits—Efforts in their behalf. LETTER FROM A. B. BR

of Spirita—Efforts in their behalf,

LETTER FROM A. B. BRIEFOL.

Having formerly been a resident of this place, I am requested by a few of the faithful to appeal to you, or through your payer, to the majuma and lecturers, for some of the bountles they are dispensing so liberally through the land.

Mrs. F. P. Kingsbury, and Mrs. S. M. Thompson, are the only once win have dared brave the storm of Orthodox denunciation and Slander here for many years, and they commenced a noble work. Who date come next.

Gircles are held here, and many come "just to see what will happen," who are particular to say "I'm no Spiritualist," but still they have great curiosity to investigate.

We number about 6,000 inhabitants here, and many are liberal in their views.

One of the best men, and the best Doctor of the place, is Da. Noah Elliot, (colored) who is clairvoyant and a medium. He does many really wonderful cures.

On the 28th of Nov., at a circle, the spirits said through bim, that they were commerciating the Spiritualists of America: One week later, they reported 10,510,000.

The Doctor sees a ship come from the East at each circle, with an old Methodist preacher named Mahan, formarily from here, who, he say, preaches to a myriad of dark spirits, and at the money of the circle, returns freighted with converge on the circle, returns freighted with converge on the circle, at this.

The world may cry "absurt," but what more material than that the occupants of the Indians apriri hunting ground, should still linger by this glorious old Ohio River.

Gallipolis, Ohio.

Correspondence in Brief.

Richmond, Ind.—D. R. Heaton writes:—I must any your paper is interesting, and it speaks of airange, things. Is there not a little himburgery before I give up my mini fully to this belief.

REMARKS:—You are right, my brother. Try all things, and hold fast to the truth. If the philosophy of glyritualism will not stand the touchstone of truth, it is a fallacy, and should be exposed by that touchstone-truth.

We continue the paper to subscribers with the full expectation that every person who continues to read it will appreciate the fact that justice requires is to be paid for at regular rates—three doilars per year. At fifty conts for three months, I loss absolutely all over the expense of the blank paper and the money we pay for having the same tose associately all over the expense of the blank paper and the money we pay for having the same folded in wrappers and directed to the subscriber, beace we can not conlines the paper for longer than the three months for trial, at less than regu-lar rates.

lar rates.

Alexandria, Ind.—Warren Smith writes:—Having recovered from a long continued illness, I am
again proposing to take the field against the powsers of asperatitions darkness, and in favor of time
glorious truths of Spiritualism. We are in favor
of no compromise with the man degrading dogmas
of the Christian church. It seems to us that the
first work of the ref ormer is to distause the mind
easy work of the ref ormer is to distause the mind
of the state of the reference of the reference
possible of the reference of the state of the church has been some possible.

The possible of the reference of the reference
of truth from eatering the windows of the soni. I sent you fold greetings, and will soon advocate
the claims of our glorious cause and its true representauve, the JOURNAL. Long may it fourish,
a terror to supersition and a feariese exponent of

Ashley,—Mrs. A. M. Wicks writes:—I have been a reader of your paper for the last eight months of feel that I can not do without it. I have tried to circulate it here, but have not found any one that was willing to read it. I am slone in reading it, even in my own family. You will excuse me an old lady of skirty, for not being more punctual

It, even in my own family. You will excuse me, an old lady of sixty, for not being more punctual. REMARKS:—Thank you, dear sister. Your remittance is timely: We are gist to know that our beloved Journal, is on highly appreciated by you Never mind—have no Baxiety about other people's lack of relish for spiritual food. If they are happy in the faith of hell torments for a large portion of God's children, let them eajoy it until the fallacy of such a faith is more apparent to them.

Linden, Ind.—Wm. C. Thomas writes:—I am the only believer in Spiritualism (so-called) and the propagation of the truth under the new dispensation, and I am very antious to have a sircle formed leve, and a missionary from the Spirit World to commune with us and help us in forwarding the truth in these parts. We have lately had an interesting debate here on Spiritualism, which has awkened as interest in Spiritual matters hitherto unknown here. All we want now is some manifestations and good tests, to forward the glorious work. Do for us what you can.

New Jefferson, Iowa-Quy Matteson writes:

What shall I say to you? I am ashamed to say
mything; but it becomes me to say something.
The time for which I yaid for the JOURNAL expired September the 2nd last past, and for your
sindees and condidence in extending it past the
time paid for, I thank you. Enclosed please find
\$1,50 for six months.

West Ls Fayette, Ohlo.—Jas. S. Burr writes:— Ton would accommodate me by a line m your pa-per, saying bast my latch-string always hangs out to all reformers, especially appritual medi-num who, can give tests. I live as a seation on P. U. & St. Louis-E. R., and presume many such pass bere, but know nothing of me.

Baltimore: Md.—F. H. Smith writes: —We have had four lectures from E. V. Whoon, all a decided success and I have no doubt will be productive of good. I have conferred with him about the prophecy—he confirms my view of it. I hope my letter will appear in the next.

MEDIA; OR THE CHARMED LIFE: of Fact Phenomena and Mystery BY GEORGE SOMMERVILLE.

CHAPTER XXIII.

CHAPTER XXIII.

REMARKABLE REVELATION—RINGGOLD'S STORY.

"Again all were seated at Media's home, and Jack Ringgold commenced his story."

"Some years since, I lived in the district of Kensington, Philadelphia, and near the line of Port Richmond. I was in the babit of visiting a small tavero, kept by a Jew named Seigle."

"You knew him, then——"

"Yea, Media, long before the loved star of your destiny crossed and lighted up my path. One evening as usual, I was sitting in the saloon, when a respectable looking man, caveloped in a large closk, entered suddenly, and approaching Seigle hastily, whispered something to him, when he was immediately conducted to a private room. So mafter, feeting strangely suspicious, I left the saloon and hurried up a side alby, and reached the window of a small back room. I then saw the gentleman remove from beneath his closk, a bundle, and unfolding it, was astonished to see before them a preity babe, apparently science jwo years of age. Where I stood, I, of course, could not hear distinctly all that was spoken between them. But I understood that after the bar was closed, he would cail again that same evening. Leaving the spot, I entered the saloon again, and when Seigle and the stranger returned, I sat in my seat as before."

At midnight, I saw Seigle close the establishment, and while he was thus busily engaged, I hastily entered the room, and finding the door leading into the basement open, I glided quitely down, and secreted myself among some barrels and casks there.

Soon after, I heard a singular rap at the door, consisting, indeed, of three distinct "raps," some two or three seconds intervening between each. I listened attentively, and Seigle immediately opened the door. Soon after the person he admitted, and himself-gentered the appartment just over my head, I atole carefully up the stiars, and stationed myself sear the door, and learned that the stranger had brought another child—that he had been recommended to Seigle took the his protection, the promised to remunerate him ha

tions—that he was then pursued by the omeers of the government for an imputed crime against the laws. For whatever trouble Seigle took in his protection, he promised to remunerate him haidsomely, when he should be able to keave. After this conversation, he requested to be shown to rest. Seigle conducted him to his sleeping appartment, and soon after returned alone. I heard him mutter, 'Ah, I scarcely expected he had his wealth with him. I must have it.' Half an hour more, and he left the room. I listened, and thought I heard a suppressed groan. I shuddered, for I feared a suppressed groan I shuddered, for I feared a suppressed murdered the stranger. Soon siter I heard Seigle in conversation with his wife. A few minutes more, and I heard them coming down stairs, and their slow heavy foot-steps indicated they were carrying something heavy. Reaching the first floor, I heard Selige say, 'open the door.' Shopposing he alluded the one leading to my him proposed to be a suppressed dragging with them the mullisted body of the stranger. He bore a wound in the left breast, from which the blood was occing slowly. Horror froze me rigid—I could not site nor speak, my tongue chung to the roof of my mouth. Never, never, can I fofgive myself for acting accowardly a part. is past now, noble Ringgold, and the future

"Tis past now, none sunggiou, no.
is bright,"
"Aye, father, you remind me of the noble Melnott, not to the past, but to the future looks true
nobility, and finds its blazon in posterity."
"A happy sentiment, Media—and of the
brightness of the auspictous juture, I feel fully
assured," spoke Rungold cordially, and contin-

each:

"They laid him on the ground, and Seigle dig-ing a narrow grave, probably three feet deep, colled the body over into it. Covering it with he loose earth, only partially, he then left the older.

ging a marrow grave, protably three toes deep, rolled, the body extrained, it. Covering it with the loose earth, only partially, he then left the collection as the sound of the fetreating foot-steps died away, and all was silient again, I stole from my hiding place; and fastilly removed the earth from the body, raised it from the rule grave, when my next impulse was to inform the authorities of 'the foul marrier at once, but as I turned to do so, I thought I heard a slight groan, and not a little startled, I listened, and found it proceeded from the corpse. Hending down, I placed my band upon his breast near the heart, left a weak pulsation. My soul now thrilling with hope, though not entirely devoid of lear, I glanced, and self hastily round the celar, yet scarcely knew what for. Oft since have I thought that surely on that ofccasion I was not myself, else I would nave obeyed my first impulse, and left the place. But instinctively, as it were, I'drew from a cask near 'me some whisky in my hand, and applied it to the sufferest wounds, which now I was rejoiced had ceased to bleed. Then I moistened his fover parched lips with it, and bashed his temples and lace. Hope, at times fainting, quickened with fresh impulse, and I soon realized the glad satisfaction of feeling him move.

The basement was very dark, so that I capil not distinguish features at all. I searched, and as the directing once would have, it, found on the side of the staircase, several cundles and soon comprehended the state of the case. True, the wounded m. n. wore a buckskin under garment; yet there must have been an unseen power that preserved his life so strangely beneath the murderous plunge of the assessis hinfe,—a peculiar spirit-charm, that for the moment "mailed" his soul, even his mortal life impervious to the point of the deadly danger. The kinfe had entered just below the heart, and in the final better, hastened home, and stouding a britter just returned from sea, heatily informed him of the transaction, and then, procuring a chair, soo

we approached, he gasped. We are will you take me.

Assuring him he was now with friends, we hastily and quietly carried him out unseen, and placing him gestly in the vehicle, conveyed him to our home. Within two weeks he had quite recovered, and in confidence requested us not to proceed the feelige, as he was pursued by the officers of the offended government, and it hight probably leady to his capture. He informed us also, that an immense sum of his treasure must now be in Seigle's sociestion, besides two of his loved children. Said we might watch the Jew, and that for so, doing, we should be amply revarded. Them filling up a check; requested me as a favor to draw the money for him. Returning from the bank. I placed the money in his lead.

ng in my hand a roll of bills, continued: small amount for saving my life. Seigle fortune for us all; watch him well, but the not suspect you, and believe he will yet be y, and glad to return my wealth with in-

him not suspend happy, and glad to return my weatth mappy, and glad to return my weatth fitterest.

The stranger took his leave of us next day, but on the eard he presented me with, I read the name of 'Dully Charonden',"

"My dear, dear father," cried Media, grate fully twining her arms lovingly round his neck.

"My dear, dear father," critical and his fully winning her arms lovingly round his neck. "Seigle," continued Ringgold, "soon after burying his wife, changed his business, and assumed the name of Abel Orimps. Of his strange and unexpected repentance, you, sir, are aware." Yes, and it appears as remarkable, for in his will which I have, he has restored to me all my property, with a large accumulation. On his sincere confession and repentance, and the full restoration which he has made, I must heartily torgive him, and thank the good angels, that it has proven no worse."

lorgive him, and thank the good angels, that it has preven no worge.

"Such charity, Dudly Clarenden, is truely ennobling" chimed Ringgold defferentially.
"Itark!" he continued, starting to his heq, "the old State House bell rings a general alarm of fire! aye, and see what a light it gives. Beg pardon Mr. Clarenden, "outy 'you know. When duty calls "tis ours to obey, but I'll see you again. Medis, Clarence, excess me please—goon night. And shaking, bands with them, hastily he field from the house impulsively, and down the street, jostling and forcing his way through the fast increasing crowd, liying to the firy scene.

"The faithful old sentinel, the State House bell was indeed sending forth in stirring tones of slarm, in quick and rapid peals, tollowed by a hundred other bells throughout the several city wards. The fire in the southern portion of the city was the result of the following plot.

"Well, boys, what say you to rolleving old Grimps again of some of his plunder, elt?" We once presessed a good share of it, but between the wears of the surginging for it—is it any more than right that we possesses it again?

"No! It is ours, and we'll have it again," a dozen voices sectioned in compliance of the proposed exploit, "unanimorae" said the leader of a gang of cut throats, known once upon a time, as the "floyamensing Riffers." He continued, "Have of him to surge a strength of the proposed taploit, "unanimorae" said the leader of a gang of cut throats, known once upon a time, as the "floyamensing Riffers." He continued, "Have of him to make a strength of the proposed taploit, "oun nimorae" said the leader of a gang of cut throats, known once upon a time, as the "floyamensing Riffers." He on the out of the proposed taploit, "oun nimorae" said the leader of a gang of cut throats, known once upon a time, and the result of you remain on the outside, all the windows and doors about the premises, save one in the rear. Then two or three enter quietly, and the rest of you remain on the outside, all the windows and doo

trampled on. This in the orderly invasions peaceable city of Penn, a sickening scene to see.

The police, guardians of the public peace, were there, of course, but their star-badges only, in the reflection of the fire, distinguished them. And the battle raged on, hotter and hotter, until the water was thrown on the burning building by a few, flowed back and down the street-gutters purpled with buman blood. Still the "Killers" and "Rangers" waged their diagraceful and alternately doubtful war, yelling and hooting like so many Indians on a war scout. Reinforced until the entire force of each club became engaged, they ceased only from sheer exhaustion. Among the reckless rotter, was our early trio, Donolon Reflictly, Patrick Maginsis, and Thinns for the start of th

itilly mysterious, and many more betteve that te was crucilly burned to death in his own home the night it was reduced to salte.

Let that same night, while refurring honeward with the increased number of his company, the accentric Ritagold suddenly rankel, to the surprise of alt, into the social circle he had so audicely left, of Clarence, Media, and Clarenden laughing. "Well Media, Mr. Clarenden—has hat back again, though judging from my appearance you may reasonably conclude I have made quite a narrow escape."

"Yes, Indeed, my dear kellow, what in the world has happened? There has been a legular pitched battle, and though I was not exactly in it, yet several times some how or other, they manged to get me in, as we sometimes say a very tight place, so that I was compelled to team syed; away. Look at my coal, fresh from the tailors, now all ribbons and threads. And apringing round on his heel, the eccentric Jack exhibited the remnants of a flig black coat; a tremedods rent up the back, from the skirt to the callar, and minus a skirt and sleeve; bis hat awaluly caved, and once of the legs of his pantlelous torn off near the knee; altogether, he looked, even though he may not have been really in the fight, as if he certainly had received some very hard knocks. But why should he, in such a plight, rush into the presence of the girl he loved?

Well, the unpulsive noble-bearted Jack Ringgold was a freman, an active volunteer fireman, and segmed never happier than, when serving the copacity of the Palladelphia dreman, he was not shasaned of the scars and ragged marke he might chance to receive at the hands of his toes while in the discharge of his duty. And sometimes course, rough florkness cheet he presented the scars and ragged marke he might chance to receive at the hands of his toes while in the discharge of his duty. And sometimes course, rough florkness he were here a secured the scars and ragged marke he might chance to receive at the hands of his toes while in the discharge of his duty. And sometimes course

might chance to receive as use in the while in the discharge of his duty. And sometimes coarse, rough in specch, yet he passessed beneath an ungainly exterior, a beart affection ste, tender and true. Giving his lateners a hurried-explanation of the locality and character of the disastrous confingation, he, with a degree of mischief, at which are could not be provided, gave Media a hasty kis, and rushed from the house leaving them still in surprise, quite as great as when he entered, though of a different nature. It was of the destruction of the late

SPIRITUALISTIC SEANCE.

Inexplicable Performance—The spirit of a Deceased Col. Speaks.

A Spiritualistic scanco was held last night at No. 61 Bleecker street. The management of the manifestations was undertaken by a lady, Mrs. Stoddart, by name, and the medium througa whom they were made was the lady's son, Dewitt Hough, a youth of about eighteen years of age. To: scance took place in a parior in the house above named, and was, carried through without any apparatus or mechanical appliances. They youth was seated at one end of the room with the table at his left, upon which was placed a guitar, two or three bells and some and of the room with the table at his left, upon which was placed a guitar, two or three feet, and the manifestations were, as usual, condected entirely in the drift, and the medime was supposed to be acting under the induces of a deceased cotonel of the Union any, who was adreased by Mrs. Stoddart as "Ansirew," when celled upon to do something at the request of the speciators, or according to her own wishes. At the commencement of the scance the youth was tied across the wrist, as alleged, by the spirit, and the speciators were called upon to inspect the rope and the knots that bound his hands together. The gas was turned down, and when light was given, it was found that young flough's coat, and yest had been re-moved without the knots having so far as could be seen in the least altered. The next manifest allow was placing upon the youths arms two irior rings, which was succeeded by the reglacing of the coat and vest, the writis still remaining securely bound. These manifestations over, Mrs. Stoddart asked the spirit of the deceased colonel if he would unter the rope, when "Andrew" shawered through a tin speaking trumpet that he would comply with the requestion of the coat and vest, the writis still remaining securely bound. These manifestations were called to te the youth a tin in she chair of one of the skeptics, and was wrended from his grapp in a manner quate incepticable to the holde. Thig was followed by bell r

A Wonderful Medium-New Developments Hand with Three Fingers - Water Turned into Wine or Vinegar -- Phosphorus Adde.

BY-THOMAS COOK.

Wine or Vinepar—Piosphorus Jide,

It was our good fortune for neet with Miss Flora Postodexier, a young lady of sixteen summers, at Kofosmo, Indiana, who has been developing in her mediumship only since last July. Six bas forcarely been a resident of Ferre Haute, Indiana, with her walowed mother, who accompanied her to Kofosmo, where we met with them at a private scance, at the house of Brother Newconds, on Friday evening, the 7th inst. Newconds, on Friday evening, the 7th inst. Newconds, on Friday evening, the 7th inst. Section on Issai, they were given without; Mr. Borgs, who is acting as her agent, being engaged to Borgs, who is acting as her agent, being engaged to with the section of the first presence have made in the grant for instances of the trung and untyling manifestations with a pace of clothes line, for issued by Mr. Newcondo on the occasion, by which we were well convinced of the genumeness of her mediumship. From her mother we learned that in the cabinet many mast worderful manifestations occur in the presence of this young lady medium. Musical instruments are played, bells rung, hands and feet sown at the orifice in the cabinet, and with owner or worderful and remarkable manifestations, all of which cocur while the medium is securely tied in the cabinet, and which were attested to by others who had witnessed them, and of which we had no doubt. We are expecting such and even greater manifestations that haves, and cannot say that we are surprised. We believe it is their intention to travel when their new cabinet is completed, but in what direction we were not advised.

Mrs. J. M. Wilcoxson in Texa

Mrs. J. M. Wilcoxon in Texas.

Last evening the hall over Garrett & Presister's store, was filled with an intelligent and sience to liston to the inspirational speaker Mrs. Wilcoxxon. The lady is presented to produce the store of the present of t

Gail Hamilton has made transgements with the Harpers to court base to their various periodicals, and starts in the Busar with a Biotting Paper," in which she gives her opinion of Prof. Blot's art, and of experative house-keeping, and so forth.

WRITINGS OF OMAHA

Spirit Body Sody Dise-ual Things-Eaps, Mores mosphere ar Birds—Spiritistons Conv

Speakers Begister.

[To be useful, this should fir reliable. If therefore be hower Lecturers to promptly notify us of changes when were timy occur. This column is intended for Lecturers only, and lit is repully increasing in numbers that we are compelled to restrict it for the inplicablement when particulars to be incrued by special currengements with the individuals.

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TABLE OF CONTENTS.

Author.

Henry J. Hawmond,
Margare Fuller,
Margare Fuller,
Nathundet Hawthorne
Washington Irring.
Washington Irring.
Washington Irring.
Archibetop Hogden,
Edgar A. Pro,
Jean Paul Richter,
Jean Paul Richter,
Linzaheth H. Riervalin,
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Frederita Bromer,
Falsand Everatt,
Frederita Bromer,
Falsand Everatt,
Frederita Bromer,
Junios Brutes Booth,
Junios Brutes Booth,
Junios Brutes Booth,
Junios Brutes Booth,
Junios Real Booth,
Juni Comedian's P Lady Hester Professor Mi Dr. J. W. Fra Aponymous.

To the New York Public Literature in Spirit-Life. To his Accusers. To his Accusers.
Apparitions.
Apparitions.
Visit to Henry Clay.
His Post Mortem Exp
Two natural Religion
The Lost Scul.
Invisible Influences.
Agnes Reef. A Tale.
To Her Husband.
In and out of Pargato
Distinguished Women To life Hashand. In and east of Purgato Distinguished Women Local ty of the Spirit-Hold Me Not Off Hand Sketches. In Spirit-Life. Conversations on Art. Conversations on Art. Conversation. Flight to My Starry 15. The Sabbath—Its Uses. Alone. Earthquakes. Naturainess of Spirit-Life. Mormons, Prama in Spirit-Life, Painting in Spirit-Life, Rollicking Sone,

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SPIRITUALISM OF THE BIBLE

ABRAHAM, HIGHR AND THE LORD

ARRAMAM, HAGSE AND THE LORD.

In our previous article, we alluded to the character of Abraham, the jealousy of Sarah, the tribulations of Hagar, and the suffering she endured in consequence of the duplicity and meanness of her mester, and finally, to add to the pangs of her already wounded naturathe angel said to her in his communication from the Spirit World, "Thou art with child, and shall hear a son, and shall call his name. Inhamel, because the Lord hath heard thy affliction."

We have no disposition to criticise the action of the Lord in reference to this unfortunate woman, who, because he had heard her affliction, raid that the child should be called Ishmael. The consolation derived from that simple fact could not have been very inviting, for the angel raid in obvication. "He will be a wild man; his hand will be against every man's hand against his." At the presenting, an objection is eften raised against Spiritualism, on account of the trivial nature of the communications received. The message of the angel to Hager in regard to the birth of Ishmael, and the peculiar traits of character which would distinguish him, when he should arrive at maturity, might be fegarded by the fastidious as illy becoming one of God's messengerac. We see nothing connected therewith, however, that should shock the modesty of any one; a simple truth is told; no truth is trivial ifs nature. Whenever a communication is received from the Spirit World in reference to anything on this mundans sphere, of whatever nature it may be, if truthful, it should be cordially embraced by all. In regard to the communicating pririt, we have a word to say. We do not believe that God the Infinite ever communicated with Abraham, and we draw our conclusions from the Bible alone. When Abraham was ninety years old, he had a vision, and "The Lord appeared unto him and said unto him, 'I am the Almighty God; walk before me and be thou perfect.'" There is a question, however, as to whether it was really a vision or not, yet the facts of the case seem to warrant us in coming to that conclusion, for he "fell on his face, and God talked with him." After predicting the birth of Isaac, it seems that He changed His mind in regard to Ishmael citi mand will be a will man and will make him fruitful, and will method to Ishmael, for He said in reference to him, "I have blessed him, and will make him a great nation," His predictions here in regard to Ishmael cit man and the held of the said of the cash, who can be spire to the day."

After his

ing communication with him. In all this con-

reasonation with him. In all this conternation, the Lord talks like one who possesses
the ordinary capacity of mortals; never for a
moment hinting that He is all-powerful. He
says in Genesis, xvii; 21, "it will go down now,
and see whether they have done altogether according to the cry of it which is come unto me,
and if not, I will know.

The idea of God talking in the manner indicated above, is absure. It would sound well for
mortals to talk of going down or going up, but
for a G.-d, who is omnipresent, to talk in such
a manner, it looks exceedingly ridiculous. If
any one ever communicated with Abraham from
the Sylrit World, it certainly was a spirit, endowed with capacities, perhaps, far superior to
mortals.

mortals.

Notwithstanding the bid character of Abraham, there was a vein of sympathy running through his nature, that induced him to plead for Sodom and Gomorrah, and strive to avert the destruction which seemed impending over them. The following conversation occurred be

tween him and the controlling spirit:
Lonn.—Because the cry of Sodom and Gom-Lonn.—Because the ery of S John and Gom-morrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it which has come unto me; and if not, I will

of it which has come unto me; and it not, I will know.

Additional — Will Thou also destroy the righteous with the wicked? Peradvonture there be fifty righteous in the city, will Thou also destroy and not spare the city for the fifty righteous that are therein?

Lord — If I find in Sodom fifty righteous within the city, then will I spare all the place for their sakes.

Additional — I have taken upon me to speak unto the Lord, which am but dust and sakes. Peradventure there shall lack five of the fifty righteous, will Thou destroy all the city for lack of five?

Lord — If I find there forty-five, I will not

.-If I find there forty-five, I will not destroy it.

ABRAHAM. -Peradventure there shall be for-

found there?

Lond.—I will not do it for forty's sake.

ly found there?

Lond.—I will not do it for forty's sake.

Adramam.—Oh, let not the Lord be angry, and I will speak. Peradventure there shall be thirty found there?

Lond.—I will not do it if I find thirty there.

Adramam.—Peradventure there shall be twenty found there?

Lond.—I will not destroy it for twenty's sake.

Adramam.—Peradventure ten shall be found there?

Lond.—I will not destroy it for twenty's sake.

In this talk that occurs between Adraham and the communicating spirit, we have a curious-illustration of the character of the former. Like John Howard the philanthropist, who, while he desired to better the condition of the world generally, was a tyrant in his own family—Abraham could plead for Sodom and Gomorrah, and at the same time abuse in the most shameful manner his servant Hagar.

While tracing the Egiptitualism of the Bible, we propose to unearth some agrand truths connected therewith, showing the means adopted by the Spirit World to advance the human family in the scale of existence: and do not be dispressed the servant that Carlon that Carlon that Carlon that Carlon that Carlon is the sum of the s

we propose to unearth some grand truths connected therewith, showing the means adopted by the Spirit World to advance the human family in the scale of existence: and do not be disappointed if we finally convince you that God never spoke to Adam, Abraham, or any one clee. The inhabitants of this mundane sphere little appreciate their close connection with the Spirit World—little understand the working of those unseen forces that not only control the destiny of nations, but so mould the embryo mind that it is fitted for some particular work. Remember, dear reader, that each step we take in the fields before us, only increases our vision, quickens our perceptions, enlarges our understanding, and prepares us to unfold to you still grander truths.

There is a beautiful current of supernal intelligence within the lids of the Bibbe, bearing upon it the ripe fruitage dropped thereon by angel hands, and as we are brought en rapport with those who lived in the past, we feel their emotions, our mind tingles with their ideas, and there moves within it, their sympathies, helr likes and dielikes,—and we feel truly that we are in their hands. "But think not," It is whispered to us, "that you, as you stand on the eleft of the Mountain of Progress, and survey the world,—behold its gems of knowledge, its glittering truths, its moral maxims, its emetions expressed in verse, bubbling up in the soul of the poet, who carols on a bed of roses, and who opens his mind to the sweet chimes of the Infinite Mind,—think not that there are not higher fields before you than are within the radius of thy vision." Well, may the "whisper" prove true. And as time moves along, may we be instrumental in sowing seeds that will produce an hundred field in love, benevolence, virtue, morality; and may they all be crowned with "Love for all, with malice towards none."

By and by when we have exhausted the subjects within the radius of our vision as we stand on the cleft of the Mountain of Progress, we will change our position, and by so doing will contin

Dr. H. S. Brown furnishes us the following names of officers, recently elected, of the First Society of Spiritualists, of Milwankee: H. S. Brown, M. D., President; R. N. Graham, Vice President; Eaos Gay, Secretary; N. M. Graham, Tressurer; H. S. Brown, M. D., Opllia M. Campbell, T. J. Freeman, J. B. Smith, Wm. Siryer, Trustees. Society Meetings are held every Sunday, at Bowman's Hall, at 2 P. M.

Brother White, of Olney, Ill, writes that a good "Test Lecturer," would do well in his

ANOTHER MINISTERIAL SCANDAL.

No small excitement has been caused in this

Olsan, R. T., (Jan. 19) Ocrasposadasis of the New York

No small excitement has beed caused in this town and in Alleghany, Pa., by developments researding the conduct of a clergyman, which have broken up a wedding that has been publicly announced to come off in the latter town, on the evening of the 13th, at the Richoldist Episcopal church, and seems to implicate the Property of the Property of the 13th, at the Richoldist Episcopal church, and more promises than any lover can faithfully fulfil.

The facts are as follows: The Rev. George Washburn, of the Methodist Episcopal church, has been performing the duties of preacher on the Limestone and Bradford circuit for two years past, and lately has been assigned to Port Alleghany and Eldred circuit. His acquirements were rather limited and his ability was not great, but his apparent devotion and centre to improve had led to his ordination and continuance as a preacher of the gospel. For about two years has been paying attention to a worthy, young lady of Alleghany, who, not aware ot his false-heartedness, had reposed such confilence in his assurances as to assent to marriage with him, and, after various postponements the ceremony was to have been consummated on the evening named. But on his arrival in town that afternoon, searcely had he time to give directions for lating care of his horse at Ward's hotel, before he was taken in charge by Officer Smith, of Olean, and taken on the train to Limestone, to answer a complaint made before Justices Vibbard and Fullar, relating to an unexpected responsibility and other promises supposed to have been made to another jady, to whom, it is alleged, he had been paying particular attention. If conrue three was no wedding, and some disappointment, and more indig and other promises disappointed the halpes of alless two young ladies and their friends?

The testimony of the young woman is clear and explicit, that more than a year ago this woli in sheep's-clothing seduced her under solemn promise of marriage, and more fineds to woll

his success as yet is problematical.

We regret to be called upon to chronicle another act of licentiousness on the part of the Methodist Church. Ministers of the Gospel-are human, and many of them "fall from grace," not being able to resist their passions, knowing that their doctrine teaches, that however helmous the crime, all they are required to do is to kneel down at an angle of ninety degrees, close their eyes, make their countenance look as soil-cenn as a thunder-cloud, and cause their voice to sound as tremulous as the wheels of a carriage over a pawement, clasp their hands tightly together, let a tear glisten on the eye winkers, and confess all, concluding with: "We sak this through the merits of a Crucified Redeemer." It don't make make any difference how many of your parishioners you have seduced, how much you may have defrauded your neighbor, "The Blood of the Lamb," will cause you to sparkle with the innocence of a new-born babe, and you are prepared to enter the "straight and narrow nathway" that leads to life eternal. We do not wonder that the Divines of the Methodist Church "fall from grace" occasionally, for the "Blood of the Lamb," is a febringe cathartic, emetic, cluxer absorbent, expectorant; in fact, however much the body is tinctured with sin, two or three doses of the "Blood of the Lamb" will touch the seat of the disease much quicker than Rooback's pills, or Jayne's Alterative, finally placing you where you can speak direct with God Almighty, and shout your hymns of praise forever and forever.

The late crimes on the part of many Methodist Divinosi, fuduce us to believe that the "Crazy Woman's" vision was expressive of a grand truth. She died, as she thought, and went to heaven. She proceeded direct to the throne of God, took a seat by His side, adjusted a telescope lying near, and commenced viewing His kingdom. Near the throne she saw Methodist, and such shouting and psalm singing, such a thrumming of golden harps, banjos, guitars and the like, she never heard before. A little further o But he who sins against 'My Höly Ghoet, an old venerable creature who was one of the party who worked with the shoved and the hee, in getting the dust together when I said, 'Let us make man,'—he who sins against him," he said earnestly, "can never he forgiven. Bloed and prayer will have no many affice."

Jayne's Sanitive pills would upon a case of consumption." The old lady was very much surprised on seeing the Holy Ghost. He was pale and haggard in appearance, but God thought a good deal of him, as he rendered Him signal service, in not only collecting the "dust of the earth" together to make man, but he was the one that caused a "deep sleep to fall upon Adam." If it had not been for him, there would have been no women on earth to day, for he was the one that possessed the knowledge requisite to dissect Adam sufficiently to procure a rib to make a woman.

The old lady came away from the throne of God, after taking fourteen drops of thes' Blood of the Lamb,"—just enough to wash away hef sin in stealing a neighbor's underclothing, one garment of which she had on when talking with God. He said that seven drops would only be required if she returned it, that if she kept it, fourteen drops would be necessary. She took the fourteen drops.

He said it was all a mistake about there being infants in hell—looking toward the Methodista, as if they had taught that absurd doctrine. They were so troublesome that the dovil wouldn't have them. He didn't like the devil, for He said that he was "still alsead." He stated that he and the Holy Ghost fought in the garden of Eden, but the devil tangled Holy's foot with his tall, and he fell to the earth, and had looked pale ever since. Holy was standing near the throne, and she heard him remark, "I have had the rheumatism ever since that fail." Before that fail, he was called the Hely Black, but immediately after the fracas with the devil, on account of his exceeding paleness, his name was changed to Holy Ghost.

Within these few remarks, dear readers, a beautiful lesson fi imparted. A large portion of the world to-day commit sins, expecting him to become responsible for all their sins, and assume the penalties there of himself. Deluded people! May the angels pily you, and come to your relief. The world will never become better until the people understand that for all their acts, th

CONCLUSION OF A LETTER PROMS. R DARHOW, OF BLOOMFIELD, WISCON-MIN, AND OUR REMARKS THEREON

SIN, ANS OUS REMARKS THERREN.
"I wish to say that I have been reading the articles in back numbers of the Journal, entitled "The Apostle Faul" Medium." In which he purports to say, through A. Smith, that he was the individual that was at the bottom of, and concocted the crucification of Christ; that his conversion, as recorded, was a farce, and his writings, although written by him, are lies paimed off on the peopic. of that oay and handed down to us as inspiration. Now if Faul was, as he says, such a liar and decriver in that day, and he passed on, the same inlies that one one of the control of the control of the control of the communicates. And there, again, what of Spiritualists who take the Bible to prove Spiritualism true, when the persons who wrote it come to say that it is a fabrication.

I will say in conclusion, that if you deem these suggestions worthy of notice, please answer through the Journal."

suggestions worthy of soilics, please answer through the JOHNAL."

Remarks:—The philosophy of Spiritualism accords with Nature's laws of Progression; and Paul as well as every other being in the spiritual, or material state of existence, must come under that law; and however wicked Paul might have been, our brother will concede, we think; that eighteen bundred years of suffering for a short career of sin, is quite sufficient to produce a marked change in the character of the vilest wretch that we can concleve of. According to Paul's statement, he has suffered in blank soilitude for seventeen centuries, his only associate being his cruelly wronged boodsman, Judas. ...

It seems saif it would require no very great stretch of the imagination to suppose that a man of Paul's intelligence and sasgetty, would have been deeply sefected by the result of such prefarious schemes as he confesses himself to have planned and carried out; and that the constant-lashing of his guilty consciences for seventeen centuries should have rendered him pre-eminently truthful and hosest-hearted by this time, unless we accept the Swedenborgian's theory, and deep the possibility of a change for the better after death, which is contrary to all the teachings of mature and common senses.

By the immutable law of Progression, Paul has

contrary to all the teachings of majure and common sense. By the immutable law of Progression, Paul has now become what the Christian world have deemed that be serve has been since his repute conversion while on his way to Damascus, and is entitled to the confidence of the people to whom his message may, come; not so much because he says it, as because the truth of his statement is self-vident. Every sentence he utiers bears the impress of truth; and had you read the book through, instead of our meagre extracts from it, you would have found satisfactory answers to your queries. Paul has done a great group to humanity, and must, of necessity, come to earth to repair that wrong before he can be entirely satisfied and happy. Repferation for wrong is heaven's awelest solice; and but for the nonsecusical doctrine of the vice/nous atonement, it would be much more extensively practiced upon earth, and it thus be made

boblossom as the rose, and bear abundant fruits of charity, good will, and love for one another as brothers and staters of ode common family destined to review all their size of omission and commission, and make atenement for the same. The law by which Paul is compelled to come to earth at this time, is that simple law of Nature which is implanted in every sentient being; and which must be obeyed by all, sooner or later; and the sooner mankind learn that for every sin committed an atonement must be made, and by seah for him or herself, the better it will be for them. Clergymen,—the "Blind guides" of those, who, but for them, would eater the vestibule of the temple of reason and common sense, will have much to answer for, by and by, and that, too, when a plea of Ricorance of the facts related in the remarkable book in question, will be of no avail. Their own mistakes will have to be corrected by themselves. They are building Babel-tower's which they will have to take down with their own hands, one stone at a time, and then they will realize that "It is a fearint thing to fall into the hands of the living God." When the vicarious atonement doctrise ceases to be regarded as a Divine trust, we shall have a generation of people fearing not God, but rather fearing to offend, or to commit any wrong deed or thing, because that wrong set will inevitably revert back upon those who commit any wrong deed or thing, because that wrong set will inevitably revert back upon those who commit any wrong deed or thing, because that wrong set will inevitably revert back upon those who commit any wrong deed or thing, because that wrong set will inevitably revert back upon those who commit any wrong deed or thing, because that wrong set will inevitably revert back upon those who commit any wrong the strength of the living in the commit and thus the debt will be pald in full, with interest.

Our brother closed by asking, "What of Spiritualist rube lake the Bible to prove Spiritualism rue; but on the contrary, they prove the Bible tree,

A splendid illustration of this will be seen in the beautiful heading of our paper, where all the osciptures which have been held accred for the ands of centurys, are gathered together and place in the lap, or folds of our tablets to be weighed the light which is seen to be streaming down up them.

scriptures which have been held sacred for those-sands of centurys, are gathered together and placed in the lap, or folds of our tablets to be weighed by the light which is seen to be streaming down upon them.

Spiritualism removes the veil which has rendered obscure certain portions of them. The "Mysteries of godilioess" become remarkably transparent when reflected by our mirror, and hence our sympathies are much wrought upon as we behold our brothers who are looking at God's truths as "Through a glass darkly."

Spiritual manifestations of ancient days are regarded as miracles by the so-called Christian world and welove to quote those spiritual manifestations in the hearing of the bigoted creakers who have become so enlightened of late on the ed-force, destrictly and toe-loing sheories, in explanation of phenomena which explains itself, not only, but explains the like phenomena of the Apostle's time.

We would urge our good brother to obtain a copy of the book in question, which will estike all his doubts as to Paul's verzeity in regard to those extraordinary statements which he finds it so hard to give credence to, simply because from childhood he has been taught to believe that Paul was a pattern saint while upon earth, and has ever since reigned as such in heaven. Human nature was the same eighteen hundred years ago that it is to day. Paul was but a man at most—subject to the same weaknesses and finallies as other men of his time and our time. He was a very smithtion, man, and naturally of keen discernment—too keen to be hoodwinked by the Jewish rabble by whom he was 'toucated. He could not ace why, or in what they were one with superior in incliect or honesty to binnesif; and when he saw John the Bapitat and heard his preaching, and the heralding of the Coming Man, he naturally become interest, because he saw a good opening by which to become a leader; and the very same disposition which he manifested then, the piesthood have manifested ever since; by this remark the ciergy may feel complimented until they

Bersonni and Bocal.

J. Madison Allen is lecturing in Mass.

Mrs. Addie L. Ballou lectured on Sauday last, at St. Joseph, Mo.

J. L. Mansfield, Inspirational Speaker, has entered the lecturing field. Air address is Clyde Ohlo.

Ohio.

Dr. H. T. Child has been lecturing again at Bordentown, N. J. He created a good deal of interest among the people.

E. V. Wilson will hold forth at Harmonial Hall, Philadelphia, on Monday Evening, Jan.

Hall, Philadennam, 31st.

Jos. 9. Burn writes to us, speaking in high terms of Emany Hardinge's Lectures, and Faben-stock's articles. He reads them with inter-est.

Grawfordsville, Ind., held

est.

Fisher Doberty, of Crawfordsville, Ind,
a Debate with a Cambellite Minister at Lit
a short time ago. In Feb., he has a discus
with a Soul Sleeper at Crawfordsville.

Brother, E. C., Legnard sends notice that E. Y. Wilson will hold forth to the Spiritualists in his ricinity, on the 8th, 9th, 10th and 11th of Feb.

Mr. and Mrz Burnham left Omaha, Nel the 2od inst., for California, in search of little girl, who was afterwards tound in Louis.

John W. Mc Donald, of Houston, Texas-writes that Mrs. Wilcoxein is succeeding ad-mirably in that state. He wants a good lest medium. Thinks one would mast with a warm reception, and be well said.

Philadelphia Department.

BY..... H. T. CHILD, M. D

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

ory of Spiritualism, and the Proposition of Spiritual Ideas—Number Two

CHAPTER FIRST :- SECTION SECOND

We have assorted, and science admits it, that atter and lorce are eternal both ways—bave ways-existed, and can never be annihilated, wever they may be changed in their form or

thression.
It would be absurd to suppose that any thing as elernal, that had a beginning, or that spirit any less eternal that matter or force. We, therefore, state as a fact which we believe is en-tirely logical, that the elemental forces which basis of the human spirit, have always are the basis of the numan spirit, have a sways existed as such, and that they are in conditions apable of being focalized and attracted to such objected elements and conditions, as are capable of developing the peculiar consciousness of this life, in a human physical organization, when, over, and wherever such organization can be connected.

ormed.

The fact that this consciousness is mainly limed to the narrow circle of earth-life, is only egative evidence against prior existence, and ence proves nothing. We know that these abryotic, ante-humanic forms existed, and one criet in myriads around your earth and all sanets. They were there prior to the period hen the spiritual and material forces and elements could combine to form a physical organistic, capable of receiving a human spirk he evidence we ofter you, is in the fact that herever, under any conditions such a physical ody is formed, the spirit is always there ready take up its abode.

wherever, under any constant of the past to our body is tormed, the spirit is always there ready to take up its abode.

When in the far off ages of the past to our sarth, such a body was evolved, and a human spirit entered therein, thea the first human being stood upon this planet. It was in such a rude form, that you might not have been able to distinguish it from some of the higher formstof the animal creation, that had lived before his time, and might even suppose it to be lower. He did not spring from these, but was distinguished by a vast and impassable gulf. A new era had dawned; a day had opened upon the earth, the gliumering light was a prophecy of that which could not have been understood by

thas which could not have been understood by any.

From the mineral to the vegetable, had been a grand series of steps, each one of which was accessary for that which followed. From the vegetable to the animal were still to ther steps, each resulting from conditions prepared by the former. But the introduction of man, was the highest and most important step of all.

Here nature laid the foundations of her crowing work, and man the epitome of the universe, though very crude and imperfect, was started on a career, the results of which are around pa to-day, vasily different from its original, but which without that starting point, could never have been.

When conditions were prepared for producing one of these, it was not long before various others soyang up in different sections, where similar influences prevailed. They were male and female, but very imperfectly formed, living in the rudest caves and grottoes, in the most repulsive manner, for the animal instincts were not seen to likely developed in these, as in the lower an legal to the lower an legal to the lower and lower the lower and lower

nuner, for the animal instincts were not so, also bly developed in these, as in the fower anals. Hence, in these rusinental conditions, they cupled a printled apprently below these animals. Alter a time, the sexes began to be attested to each other, a higher feeling them had fore been realized, went forth from the one to other; turning into, the interior of their fing, they read the idea which myrisks of ages er was recorded as a revelation, that it is as good for man to dwell slone. Among many traditions that sprung from this ling, was one that you have recorded, that dook a rib dut of man, and made a woman ta. The truth was, that the environal feeling slich was always attributed to the region of the art, drew man and woman together. From a union, many centuries after man had liked the earth, came officing through a ther method than that of evolution, as it doccurred in nature, and it is a law that enever the forces in nature find a better ans for the soc umplishment of any cupropee, old one is abandoned. Just as the stream of two, which has been much obstructed and tuous, leaves this when it can find a more diver, which has been much obstructed and tuous, leaves this when it can find a more diver, which has been much obstructed and tuous, leaves this when it can find a more diversed to the control of th and clear channel. Hence in all the ordery if, whenever reproduction by species can be oduced, evolution ceases. Herein is unfold-another law, which was written in every ag creature, long, long before any tradition record was made of it, but is new handed in from generation to generation in these ds, "increase and multiply, and replenish earth." This law existed, and was promed in each family of creation, just as soon be law of evolution had esseed and could be lanted by the higher law of reproduc-

we have now traced man to his position on the earth, and in the next section shall enquire has were his spiritual conditions and relations this period. Certainly from the standpoint of this, there could be no conception of any of see, but we shall endeavor to trace them along, till they are capable of being realized by

American Spiritualisms.

This work, which has been so anxiously lookd for, is before the world, a large Octavo Volime, containing nearly 600 pages, printed upon
inted paper, and very handsomely got up, by
the American News Company, for the Author.
t is finely illustrated, with engrathe roomings Spiritualism.

the American News Company, for the Author. It is finely illustrated, with engratings of many of the prominent Spiritualists.

In this age of books, one dreads to see so large a volume, in which, with all the effort that could be made at condensation and the use of small type, we still have a ponderous tome. Yet, we believe few persons will enter upon this book and find any stopping pileo, until they like the author, reach the happy conclusion, "he gathers up the beautiful forever."

Byiritualism,—the grandest theme of this or any age, whose history penetrates every department of life—every condition of society; has received from the hands of the fair authoress, and the standard of the fair authores, and the standard of the desire the second of the standards, he has arranged in order, the beautiful gradutions, by which the spirits have introduced to the world of humanity, this grand system of religion and philosophy.

Tallowing a brief introduction, we have a concise marrative of A. 3. Davis, the John the Baptist of this imodern anontaining. Reference, is made to the manifestations among the shakers, who and constraints had some intelligent community.

tions in their private meetings, prior to those at Hydseville, New York. But the seeds of a broad and philanthrophic

at Hydseville, New York.

But the seeds et a broad and philanthrophic system, such as this, world-wide in its influence and humanitarian in its purposes, could not flourish and grow in the cold and shallow soil of any sect or party. Humanity, not sect, was the soil in which God planted, and the spirits have watered this great truth, which is to redeem the world—this lever of Archimides needed a broader and higher fulcrum, than any sect could furnish, before it could really move the world.

world.

The manifestations of former times had come before mankind had progressed far enough to appreciate them properly, generally at the origin of religious sects, in which they soon become crystalized.

appreciate them property, generally as an extended religious sects, in which they soon become cryatalized.

It is a pleasant thought that we have a definite point of record when the first continuous and intelligent forms of communications were received, namely the 31st day of March, 1848. From this central point, minute details of which are given by the author, we find Spiritualika radiation in all directions. In 1850, they reached New York city—a very succluck history of the manifestations in this city and state, where the most severe contests were fought, is given. In 1857, they appeared in Philadelphia. The author gives a part of the history prepared by us, and a very interesting account of our distinguished fellow-townsman, Dr. Hare, with a portraited the fold Roman, as he was sometimes called-from his resemblance to some of the ancient philogoobers. A very extended and important account of Spiritualism, in New England follows. Then our friends in the West and South, come in for a fair share of notice. While Canada, Central and South Americs, are each referred to. It is truly wooderful to notice that in all this wast extent of territory with its variety of inhabitants of which we have local accounts from many sections, there is characteristics, there is a construction, and must attract every one who would know what Spiritualism is, and what it has done?

We rise from a hasty review of this great.

charm of Interest, which overcomes all regettion, and must attract every one who would know what Spiritualism is, and what it has done?

We rise from a hasty review of this great work, more fully conscious of the new ers which has dawned upon the world in our times. Spiritualists hereafter must stand before the world, as a people who wield a potent influence, when we realize, that in every section of this wast country, and indeed, of the world there have sprung up within the last twenty one years, mitilious of believers, who not only accept these teachings, but who have received through them that knowledge, which has changed the entire phase of the present, as well as the tuture life, for Spiritualism has not, as many superficial observers would teach, reference only to the future. Its history, as set forth in this book, shows clearly that it not only refere to the conditions of the future and the present, but that it is the grand key, which alone car unlock the mysteries of the past, and reveal to man the sublime secrets of life. We commend this work to every Spiritualist, as an excellent history of our cause, and one which will strengthen us for our future labors, in this great vineyard.

The Spiritualists of America owe it to our sister, who, if not a pativo of this land, had her spiritually birth here—this is the scene of her early struggles and faithful labors. Everywhere throughout the length and breadth of our land, she has been recognized as one of the noblest workers. We believe no one can rise from the perusal of this great yook, without prolound admiration and respect for the author, as well as love for the case she has no only michene over the work and almost fulficied the prophecy, that "there shall be no more death."

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EXETER HALL

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a above entitled book is not likely to alifact so much tilton from the casual observer, as it would if it had a that was more indicative of its contents. It is really if the floss ROMANCES ever published, founded upon ing facts. No one can read the work without brieg y interested, and its moral is excellent.

EXETER HALL

be beaut, from; if it's that lantere jaw with the sea, join going in, is Parenn Roussett, with his free day year. Dereya Roussett, with his free day year. Dereya have taken in more andwicken at them we were do in our blasted liver, and ye have year as well, board me year, what a well-paid, Chrishers's a corporation for you;

"Who's tate griming ape, 2000 sink printing ape, 2000 sink printing aperation of the country of

and "Rut you never read yours, you blessed heathen!"
"Didn't, 'cause I coul in't—wenden't if I could."
"Didn't, 'cause I coul in't—wenden't if I could."
"O Bill! Then you never knew any thing about to the laked for a tell half-hour to Joash before the

wat him."
Wouldn't bleeve it if I did; that's all gam

"Them chaps geling in bleaves it, Bill—ch? Pays well." "Fo they any, but I know netter than that—they may though, cause they're paid—the their trants, and they'd "Standard, they have been a support of the paid to the trants, and they'd "Standard, here's another one of the apouters, swellish like. Them's a nice pair of grays. I cont mean the resected old both, mer the laddy, nor of connect time young noot as god as a hishop's. Lord, how the praying business deep ay? Bes him, how he bilinks and bowe—that's your style, old by, "I see him, how he bilinks and bowe—that's your style, old by," he had been a been a standard to be the praying business deep at the pays of the property of the pays of the

ter, in a graff, impatient voice, seked

Finkley.

'She be oct, sir,' said Beesy, almost trembling.

'Out' the devil! How long has she been out! Whet
will she be back!

'More than an hour or two, sir; she is a coming back
soon—soon sir.

'When is soon, you jade you damned hump! Where are
the children!

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irem S. S. JONES

FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

O'N the lith of July last, Mr. J. A. B. Blakesies and his daughter, of Spartansburg, Grawford Co., Fenn., were both struck by lightsing. They both blooted very much and were perfectly beaumbed, and lay in a resipid, insend-bie condition. There happened to be in the bones, at the time, but one-half a bot of Mrs. Spacer's Regulter Forders, which Mrs. Blakesies administered to them, and which remed and revived them very speedily, so that Mr. Blakesies was enabled to write to Frot. Spence for more Negative Powders, value, "I will waiting for them they fall back into hake first state of s.apor; but they were soch cared by the Powders when they received them. Hothing else was done Section by sides giving them the Pewders.

KING.

OF THE ASTHMA.

"I have cured with Mrs. Spemee's Positive Pow-dors a case of Asthma. which the doctors had tried in vain for twelve years. They have also cured every case of Neurraligia in which they have been taken."—(N. Cuusan, Dekelous, Loren.

Okalous, Jozes)
"I have court six cases of Asikuma with Erra.
Sponce's Positive Poweders; and Mis-Harris
Letting, of North Adams, Mass, pergitt me to report that
the Positive Poweders have Carel her Pailptiantion of the Steart,"—(Mas. Mass E. Jaste, Posit
Williamstone, Mass.)

williamston, Maw.)

"I called at the hoise of an acquaintance of mine on bestpose, and found his wife down with the Anthuma, liaving the box of Positive Powwders with me, I gabeler a Powise and just two more for her to lake as ordered. Next mercing I called agule, and she was paring and cutting apples proparatory to making pies. She said she could exarcity tell how much better she fell. My own case o Neurangian, or The-Boulevareux in the sed, has been a presty good test of their efficacy and virtage in him neighborhood"—(SERMER MOORS, Shelly, Mich.)

"I am to irrothled for Frenth that I san't write. I have been a presty good test of their efficacy and virtage in him neighborhood "GENTAUM MOORS, Shelly, Mich.)

"I have taken Bur. Spenced Positive Powdders according to direction, and through the mercy of Ged and the Powder, I can breath-gading quirtnessy. But shi what distrest I was in before I took the Prowders. I than the Powder, I can breath-gading quirtnessy. But shi what distrest I was in before I took the Prowders. I than it was the Astalman; but I would not call in the Drug-Doctor, because they came so near Alling me a number of the wasterney to the present the case of the present the same of the present the case of the present the same on sear Alling me a number of the present the same of the present the case of the present the presen

A PSYCHOMETRICAL VIEW.

THE distinguished Pyrifometrical reader, Mas. A. B.

ESTRAING, Of Mileauliee, Wis, volunteers the following: "I have taken a Pyrifometrical view of Mrs. Spaces
Fositive and Negative Fowders, and it seems clear to my
midd that they will produce a wonderfully equalizing effect
on the human system, when properly administerated."

ALMOST A MIRACLE

DOVER, N. H.

A YEAR ago last June, I was on a visit to a share in Orer, N. II. While there she inform has thore had been almost a miracle wrought with terrible case of Secralize by Mrs. Specces Posturers, and she included me to try them myself. I doke more almost a compared to the constraint of the Michael of the Mich

THREE DOCTORS

EAND

A WIZZARD.

A PERR trying three M. D. 2 and one hottleef A sard Oil, and one other prescription, my thennatism kept growing worse all the time, natil she Mrs. Spence's Footitive Powders, which her calarged joints, and now she is well and hearty, also gave the Poulitive Powders to our little grand-fifth at the age of two weeks old, for Fits, and it has been smartest little thing that you over eav, up to year when it was taken with the Scarlet Force, for which gare it the Poulitive Fowders, and, this morategi, it is well."—(Mozse Harrwatt, Pean Yas, H. T.)

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S POSITIVE & NECATIVE

POWDERS. ptrol of the **Positive** as a disease of all kinds, is wor they do no violence to the senamenting, no vomiting, and Children find them a si precedent, They purging, so name n, Women and Co

s and fover, with them. Agents and I find ready sale for them. Printed torm onto proceed to the sale for them. Printed torm onto Proggists and First year and open tiller Lists or Measure and Director measurements and also sent fros to any address Send a brief de of your diames, if you profer Special Written I

Marie 180 for

Communications from The Inner File.

For the Religio-Philosophical ...
INTERIOR UNFOLDINGS.

rough the Medius

Ht. H. Smith.

O man arise and claim thine inheritance, and back in the sunshine of divinity. Drink from that eternal fount of knowledge. Let the balmy dews of heaven fall on thy gennianting soul, and expand the divinity within. Let that be thy standard, thy model. Throw off the shackles of man-worship, and let thy freed spirit revel in the boundless region of thought, and aspire to the wisdom of a God. Roam in the clysian fields of paradise, and drink in the sweet aroma of an endices Eden.

O man, what a glorious inheritance hast thou.

the boundless region of thought, and aspire to the wisdom of a God. Roam in the clysian fields of paradise, and drink in the sweet aroma of an endices Eden.

O man, what a glorious inheritance hast thou. It is illimitable and eternal. Thou and thy Father are one. Hand in hand shalt thou go with Him in sweet companioushly through the endless rounds of an eternal progression, ever being the recipient of his boundless love and wisdom. O line, thou hast it not in thy power to mar immeriality. Thy pigny efforts at the destruction of the clavey tenement, but hasten on the glorious unfoldings of the inner man. Its laurel wreaths aline ever brighter as the divinity of the Maker' expands. Thou shall look through the window of God's habitations and see passing before thee the great passwam of life, exhibited by the Great Eternal Rogemost in the drama at the gates of Progression, the winding and lorticate mazes of which, will carry us to the end of time. Behold, O man, thyself. Look at the first development of thy mental faculties. Away down in the scale of being commences the unfolding of thy high destiny. Thy purelie mind can not as yet grasp the mighty truths, the broad principles which les alumepring calmiy on the bosom of Na'ure, ready to' clasp the in their arms, and entwine themselves around thy very existence, shielding thee from the rude blasts of time honored prijudices, and lyng-eyed supersition. Thou drawest from physical objects only thy knowledge. Thy spiritual nature is not yet unfolded to recognize the impressions made upon it by its spiritual surroundings. Thy reasoning faculties are as yet veiled in darkness; the light of inspiration has not yet been opened, the fountain of intuitive knowledge has not yet been useded. Its refreshing drampts have not yet regaled thy aspiring soul with that pure light and heavenly wisdom it contines; but let us pass on to another scene in the drama. Behold, O man, thyself. On thy brow sits

ain of intuitive knowledge has not yet been unescaled. Its refreshing dranghis have not yet regaled thy aspiring soul with that pure light and heavenly wisdom it contains; but let us pass on to another scene in the drams.

Behold, O man, thyself. On thy brow sits reason, entroned and taking copporance of passing events. Reason, that mighty power which in the last scene was veiled in darkness, begins to shine forth as a bright light. As yet thou reasonest only of physical objects. Thy spiritual has not yet attained to a degree of development, to recognize with the spiritual sight. As yet thou hast no conception of spirituality. The sympathetic cord which binds all Nature with a common tie and holds it in perfect harmonly with itself, has not yet been presented before thy vision. As yet, thine ear ostohes not the sweet music that thrills through Nature; this ney perceives not the enapturing

od.

But let us pause. Draw saide the curtain, and hehold skain thyself at another stage of thy ladder. man benote again to seit at another stage of the development; at another round of the ladder. Trace with thine own cyes the light of inspiration reflected from God. Rehold the child reveling amid the bengties of nature, all unconscious of the treasures contained therein. Behold threaft in all the form entraparaments be soul entraparaments of successful to the faithful t

ty, and by the light of in-

EXPLANATORY.

Interesting Communication from F. H. Smith, of #altimore.

Something will be expected from me by your readers in reply to the doubts expressed by Mr. Benton.

readers in reply to Benton.

These communications coming from those who lived centuries ago, mark my development as something peculiar. In have heard of nothing like it, and to no one is it a greater winder than myself. But the manner in which they come is like that of any other impressional medium; my development having so far progressed that the dial is now but little used. Two or three words only are given in advance of the pen; with the third finger of my lett hand kept all the while in treinulous motion, which stops instantly if a wrong word is written, but goes on again when corrected. This it is that assures me my mind has nothing to do with it. I hold the pen—nothing more. Here where I have been known for forty years, my honesty needs

the pen—nothing more. Here where I have been known for forty years, my honesty needs no endorsement

And now let me explain what seems an enigma to many—the horrors encountered by some of those sprits. But let it be understood, these pertain only to those who lived corrupt inves while on earth. The pure and good are welcomed by their bright friends, conducted to a bow er prepared for their reception, and happiness alone is theirs. Few, very few, however, enter at one of the second of the

their astonished good receive from my friends.

Some time ago, being completely overwhelmed by a picture of horrors, such as you have recently published. Iturned to my grandfather for explanation, and asked him to describe sinner's condition on entering the pirit World. He re-

explanation, and asked him to describe sinner's condition on entering the Spirit World. He replied:

"When a dark spirit comes here, he is thrown into a deep sleep, in which he sees all the most horrid sight that can harrow the soul. He sees beasts of the most disgusting kind, lizards, anakes, huge serpents, and creeping things; and all because he corrupted his mind with vices that correspond with such animals. All these visions are realittes to him. He continues in this sleep for some time, according in length to the degree of his corruption.

After he awaker, he finds himselt on an extended plane, all did with dark beings—all as dark as himself. They soon discover him to be a new comer, and real upon him, draggling himself and the server of the s

moment's peace.

It length he comes to his senses, and begins to feel some pangs of remoree; brosmes penitent, and cries to God for mercy. Directly an angel causes his garments to become less dark, and hope finds a lodgment in his breast. After the has been for some time earneally seeking God, more light is given him, and gradually he progresses into happiness.

sore light is given as a species of the place is a sphere; in every resting place is a sphere; in every conditions—many different states elopment and degrees of progression. Evirit is developing to a higher grade, and position places him beyond his former He is ever developing higher, and never

to advance."
to time atter this, a poor wretch, after de-ga series of horrors, enough to curdle the while hearing it, seems to have been in-did in this matter, for he added: hat I have just given, you are to suppose ty to me, and imagine yourself witnessing

me, and imagine yourself witnessing e described. It caused me to suffer e as if those events actually occurred, the condition of every had man and that comes here, and all tell of it as really took place. It is precisely inflers in delirium tremens. The suiteness, but you know the imagined we no reality. All that I have despendent of the condition of the condit

of it without a sagony is our constant concursors agony is our constant concursor.

To are increasing all of physical torture can be conceived.

You are sincere in what you teach about progression, but however confident you may be of its truth, I cannot apply it, to myself; that if truth, I cannot apply it, to myself; that if the sent the sent that it is despair.

the case with all. I have seen many who were as dark as myself pass on to higher realms, and then come back to teach us how to progress.

You may say this sition: that God h triat God has no peculiar people, and if mercy be extended to one, it is offered to all, it admit the force of the argument, but what can I do? I have listened to you with the deepest attention, have drank in every word, and would, gledly believe in and profit by what you teach, but I cannot 1-c cannot. Bright sprints, too, have exhausted all their arguments and teachings upon me in vain. God help me!—I almost fear He has forgotten me."

but I cannot —I camot. Bright spirits, too, have exhausted all their arguments and teachings upon me in vain. God help me!—I almost fear He has forgotten me."

Having received a long and deeply interesting-communication from one who after the lapse of sixty years was still suffering intensely from remore, I expressed my astonishment at this, for judging by others who had given me their histories, I should have supposed he had reached a happy state. My grandfather replied:

"You do not know how difficult it is for one to change his corrupt nature. This man, will probably remain as he is for very many years. He listened to all you had to say, and endeavore to profit by it will not be supposed to the control of the control of the control of the listened to all you had to say, and endeavor to profit by it will need to have been deeped and the length of time, let me tell you there are those here who have been dark spirits for centuries, and may be for centuries to come."

I here remarked that the sufferings of these dark spirits seems to be much alike—differing only in their order. All encounter this mass of dark beings and are surrounded by them; they are the serpent, the verting, etc., as shough or dered by some intelligence. Can you give any explemation of this?"

"You have asked a question which none here can answer. We know that each one opens his eyes upon a wasted plane; finds himself surrounded py a crowd of infuriated beings; is crushed in the colls of a huge serpent; is torn in pieces by wild beaste; stiffed in a filty pool, choked by, masses of vermin, or stung by insects; strangled in a morass, and many other things, differing in detail, but alike in horror—realities to hun, but not soria face. How and by what power or intelligence all this is governed, we know not. Then commences his real life, with all such horrors of remorae as many have described."

For the Relies-Philosophical Jos

For the Religo-Philosophical Journal.

From Mrs. J. L. Philbrick to Her Musband—
211:st tevens of Montpeller, V., Medium.

Thank God for his great goodness to me and
to all his children, in making that blessed and
immutable law by which spirits,—dwellers of
another sphere, can return and commune with
their friends and loved onics who yet linger in
the sphere of morists. Dear hysband, on words
that I can pen or speak can express the joy and
gratitude I feel, to think that one so unworthy
as I, can have that blessed privilege of returning
to earth once more, and uttering the language
of my heart. Morial language is too imperfect,
I cannot find words in its whole vocabulary to
express one half the deepicys and gladness of my
soul for this blessed, though not unexpected
privilege, of being able to control the brain of
one in the form, and writing to you, through the
instrumentaily of another, all that my heart
prompts me to say.

Last night I could not find utterance to tell

one in the months of another, all that my near prompts me to say.

Last night I could not find utterance to tell you, or say what I wished. I could only tell you by my actions, and but imperfectly by them, of my great love for you, and the nearness of myself to you. Oh! truly I sm with you every day of your weary life, striving to coatter pearls and roses in thy nathway; and thank God that after trying so long, I have been able to bring you to the biessed fount of life's eternal form, where your thirsty soul may drink its fill, and your hungering spirt may eat of the manna of life, the sathsided.

hungering spirit may eat of the manna on me, and he satisfied.

And now, my own precious darling, I wish to speak of a form taings that are on your mind, and of which, on account of my imperfect control of the medium, and of my own agitation at being allowed-to come, I could not tell you what I wished. It was in regard to marrying again. You sak, if you should inarry another, if I could still think and feel that you were all to me that you are now, and I answer—Yes; for I know that your leart is large, and by taking another to awell in some nook of it, would not crowd me from my queensiin there; for I know that your south, responds unto mine, and mine to yours, as the leving soul ever responds unto that to dweil in some nook of it, would not crowd me from ray queensity there; for I know that your south, responds unto mine, and mine to yours, as the laving soul eer responds unto that soul's true shittle inste. And I know that how man hearts need human sympathy, and human love and material or bodily magnetism calls for corresponding magnetism of the opposite sex. But, my husband, pause awhile and look around you; for though the lady you have in your mind's eye, now, if any, as the one to take her place in your heart, was and it as friend, and a dear friend, too, you may find some one, far better fitted to fill that piece than she. Looking around, my husband, with my spiritual perceptions quickened, and uncluded of their mortal obstructions and darkness, I can see, my husband, what is for your good better than you, and is better adapted to your needs, than you, you being yet obliged lose through your mortal organism; and O, darling! Yust in me—I will help you; and it, when I see the time has come for you to take another into that unfurnished chamber in your heart, I am unable to draw you together by the magnetism of my presence, with bod I will, by either written or verbal communication, tell you my wishes. I thought I would express my thoughts to you in poetry, but I had so much to say to you, and I saw it would meet your need better to be written in prose, so I've so given it. Oh! my own darling, my heart ackes with its wealth of love for you, and my selfishness cries out passionately sometimes for your presence, dree, but a gentle monitour touches my shoulder, an earnest, loving look into mine, mutely saking—Is it.

sul, and he knows that the spark of div and goodness, which is inherent in every only wants the weeds which hinder its dev mens and growth torn away, that it may as into great beauty and happeness; and with the flagers he touches the harp strings of the man heart, and sends its sweet notes vibrate and trembling through every chamber of soul, until his inner or heart of the services.

superior to his sensuous instincts and the world, and stands on the pedestal that God designed him to occupy in the beginning. And all this is done, my husband, by the a-cans of spirit in-fluence, mental telegraphy and spirit intercourse; fluence, mental the and I am granted the and communicating indeed semething sw and me; and though resence here, yet that I and our babe are with you every day, with my heart full of love that has been intensified and purified by my transition from a nortal to an immortal sphere, and throw down my influence upon you to make you a better and nobler man. Now, my time is almost up, and I must wait until another time to tell you more. Now I must express my thanks to this young lady, who kindly haid by her own feeling of delicacy, and permitted me to give some token of my love for you through her organism last night. God bless her. She is a true sister gind friend.

Now, my husband, my plessant duty is ended. And this is but the beginning of many communications I hope to give you through her and others. I will leave you the influence of a spirit kits from me and our "baby Johnny." The angels will keep you, darling, and I will watch over you and for you. Meet often with these dear friends for my sake.

INTERESTING PARTICULARS

terful Manifestations Through a Lit tle Girl-Low Order of Spirits.

BY II A. EASTLAND,

Some of the most singular occurrences have transpired in this vicinity ever witnessed by me. About three months ago, a young gri, the daughter of DLoss Lyou, formerly a resident of Richland. County Wie, now living west of the Rickapoor inver in the county of Crawford, was seized upon by a strange influence, which controlled her thoughts and directed her movements to such an extent that her perents called her crazy. She would go for six or seven days in succession without food or sleen. At times her eyes would roll back in her head and become fixed; her muscles right and inflexible; sgain she would have no pulse, would goes to breathe, become cold and apparently lifeless and remain in this condition from one to three hours. She would be thrown into convulsions, seize her hair, pulling h with violence and when restrained would but her lone and do where injuries to hered as a she could. The whole country became to her visible; she saw, heard and knew all that was passing; read the thoughts and in tentions of those around, and cothing was hidden from her search, so we was profane in her language, using the most horrid daths with the appears of a sailor.

Upon one occarianher cathe, she cupsed him to her signife, him, of the control term of the her control with him, d—d—n him, we'll kill him."

him."

She conversed at will with a young man (in-visible to others), whom she described as one of great beauty, who, dictated to her and whose dictation she was forced to obey. If she made any resistance, she was fearfully handled by the intelligence; thrown into convulsions, and not unfrequently reduced to a state of insensibilnot unfrequently reduced to a state of insensibility. The ablest physicians were consulted and
medicines administered, but to no purpose. Her
parents thought her possessed of devils and began to despair of hier recovery, when her father,
while searching for help, was by some cause directed to Richland Center. He called at my,
house and stated to me the condition of his
daughter, expressing helief that she could live
but a few days. I counseled him at once to
procure the services of Mr. B. H. Thomas, a resident of Richland Center, who is mediumistic
and highly ciairvoyant, and is rapidly being developed as a healing medium. He was sent for.
Upon coming into the pre-sence of Mr. Lyon, he
went under spirit influences, and in a state of
unconsciousness, explained to Mr. Lyon, the
cause of his daughters liness, the manner in
which she was exercised, the peculiar modifestations and alarming symptoms, with a fullness
and particularity that convinced Mr. Lyon,
though an unbeliever in Spiritualism, that his
daughter's case was clearly seen and well understood; that she was not possessed of devils, but

and particularity unat Carlos and particularity unat choogs an unbeliever in Spiritualism, that his daughter's case was clearly seen and well understood; that she was not possessed of devils, but by a spirit of the lower order.

Mr. Lyon returned home full of hope and expectation; sent his daughter in company with her sister to Richland Center and placed her under the care of Mr. Thomas. The conflict that took place as I passed with Mr. Thomas into the presence of the girt, shall never forget. She was immediately seized by the spirit or intelligence controlling her; her eyes well and the fixed in her head; her hands clence trible, it can be a shade spice of the properties of the properties of the properties. Mr. Thomas was at once taken possible of the properties of the prope the spirit—perhaps as of our, "It have can be out suffer us to go into the herd of swine." A long conversation followed in which the lips of both Thomas and the girl were seen to move, but no voice was heard from her. Thomas could occasionally be heard to say, back, back, as he shook his head and beckoned away, as though driving some one from his presence.

At length Thomas gained foll control; the countenance of the girl assumed its natural cheerfulness, and she saw and conversed with other spirits. She is still controlled by Thomas, clothed in her right mind, cats, sleeps and exercise as in former times of health.

BY DAVID ALLEN.

Fatalism lies at the base or for bysical and spiritual existence, on on and progress. Fatalism is a at was, late; and what it is, as it is, fate; and thecoming future, will ate. What there has recome parent of what recome grandparent of ope. And what there were child of what the ecome parent of what

future, will become, from what the present is and past has been. There is potency or significance in all things. There is importency and insignificance in, any thing only relatively and comparatively. Fatalism is a synonym, or representative of law, causation, condition and circumstance.

THE PACIFIC COAST.

THE PACIFIC COAST.

Interesting Letter From O. S. Abbott.
EDITOR JOUANAL:—Santa Barbara, on the Pacific Coast in latitude thirty-four degrees and 30 minutes, is entirely protected from the Northern winds of Winter by the Santa Yues range of mountains, three miles back from the town. The county of the same name is one hundred and twenty miles long, sixty wide, and its surface is covered with mountains and lovely valleys, the bottom lands of which are more fertile than those of the Wabash or the Missastopi. They are nivate properly, held under fertile than those of the Wabash or the Missistippi. They are private properly, held under Mexican grants, called Ranches, centaining from one to eleven square leagues, formerly sold at nominal prices, and are now in the market at from two to ten dollars per acre. When owned by Americans, subdivided sold and settled by enterprising people, these same acres will sell at from twenty five to one hundred dollars; covered with fruit trees and vines, from that to one thousand, and will pay good interest on a larger sum:

ed with fruit trees and vines, from that to one thousand, and will pay good interest on a larger sum:

Those who need these-beautiful lands, and have the patience to collivate and improve them, can only make such vast purchases by combining their capital, and purchasing together, after which subdivide, form a colony,—each take, his portion, settle the valley and form a community of their own. A crupany is now being organized with a view of making such a purchase, in which each invests whatever he chooses and receives land in proportion.

So far as we know, the climate of these valleys is the most even and lovely in the world. Here the mercury is seldom above ninety, not often above eighty-five, and generally ranges at all from sixty to eighty. Fost is rarely seen, and snow never, except on the tops of the high mountains. Winter is the most charming portion of the year.

We have eternal Summer, and the only change, is the alternation of the wet and the dry seasons. Our flower gardens are a laways in bloom; and our last Christinas dinner table was supplied with new sweet, and frish potatoes, ripe water-mellons, mush mellons, green ourn, green beans, ripe tomatoek green apple sauce, fresh figs, new beets, raddshes, lettuce, principarantes and lemons, fresh from the garden. A beautiful loquet containing roses, apple, lemon and many other blossoms, blessed the occasion with their

ning-rods and never ocity. The perate

Senta Berbers, Califo

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Notice to Correspondents and Others.

All letters, papers and matter for us or the Fronar Department, must be addressed to E. V. Will
39, Lombard, Dipage County, Illinois.

Our Tour Through Michigan, Illinois as

Nov. 1st, 1869.—"Westward ho!" At 9 o'clock this morning, we found ourself in the depot of the Michigan Central R. B. Being too late to take the morning train for Lombard, our home, we gravitated toward the office of the Ralloto-Pail-BOPHICAL JOURNAL, the standard bearer of Spirit-ROPHICAL JOURNAL, the standard bearer of Spiritualism in the West; but when we reached room 8, number 192 South Clark atreet, instead of finding the usual company of editors and compositors, we found a well farnished room, occupied by ladies. Being bashful, and always afraid of the women, we blushed, stammered, atmodel into our apploxy banked out and left the angels in their bower. At backed out and left the angels in their bower. At the foot of the stairs, halting in meditative mood, we reflected thanly: Straage rumors are sbroad, the Rostrum has gone into the Universe, the Uni-verse is going to New York; as a New Year's gift. The Present Age is coming to Chicago, and the Journal has left room 8, 192 South Clark street. Then for the first time, we learned that the Jour-Mal had been born again, gone up higher, into a new sphere and new quarters, has crossed the "shining street," and could be found in an upper sphere, 189 South Clark Street. Away we went, and soon found ourself in the editorial department, neat, tidy, clean and pleasant. We like it, It is appirtual and all is well.

neat, tidy, ctean and pleasant. We like it. It is appiritual and all is well.
At 4 o'clock, P. M., we are on the cars, bound for home. Arrive at 5½ P. M. Found all well.
Had a romp with Susia and Willie.
Nov. 2ad, 5rd, 4th and 5th, we lectured in Mc-Henry, till. Gave some tests, but do not think we did as well as usual. Among the tests given, one was of so marked a character that we refer to it. To a sranger we said:
"Like with you has been a failure—always a failure. Whatever you have undertaken has proved a failure.

"Lie with you has been a failure—always a failure. Whatever you have undertaken has proved a failure. Whatever you have undertaken has proved a failure. Whatever you have undertaken has proved the failure. The second of the pair, all of which proved true. Priday, Nov. 5th —We left for home, remaining for four-and-twenty hours with Mary and the little ones. Found all well.

Baturday, Nov. 6th —Left for Conneil Blufs, lows, on the 10: 15 fast train, over the N. W. R. R. Arriyed Sunday moraleg, Nov. 7th, and found ourselved, home in the quiet house of 1. L. Childs and lady, true and good Spiritualists. Long shall we remember the wery pleasant time passed in their quiet home. We were greated in the morning with a good house of attentive listeners, and in their quiet home. We were greated in the morning with a good house of attentive listeners, and in their excelling.

No. 1.—To fair. Smith we asid, "At ten years of age you are nearly killed by a runaway team,"

in the evening the hall was crowded full. We, gave three reachings.

No. 1—To Mr. Smith was said, "At ten years of the season of d roth its effects." We saw old lady by his thes: Smith arose, turning to an old lady by his

de, saying;

"le he right,"

"Ye." said the wife, then turning to the audice, he said:

reading."
Laughter, who fied long ago.
iy, on challenge. We gave a diagyaleal condition, which proved cor-

o. 3.—Dr. W. We gave a careful reading of this a. saw the destruction of his home by a Rebel cor—the death of his children. The Doctor appeal is that was said.

o. 4.—By A. A. Smith there stood a spirit who the name as Joseph Smith, the Mormon, and

other South, why do I find you here? Why you left our cause?"

Now a before we heard the name of A. A.

We were asked to describe Joseph, and correctly that everal in the audience identities who had known him. Mr. Smith said:

I would be the south of t

ille.

y, Nov. 13th—Returned to Council Binfs.
Hamburgh, on the St. Joseph and Council Binfs.
Hamburgh, on the St. Joseph and Council Binfs.
R. R. Had cold meat, cold vegetable,
dly coffee, dirty table cloth, slow dirty
cold room—padd a dollar for it. West
tiefied with the fact that it was a cold,
ce. The railroad is a good one, and the
rand servants of the road well behaved
d look to this dining establishment at
the control of the road well behaved.

as main ane used in child-birth, giving her age, when she died.

6. 3.—A murdened man came and told of his fix, which proved true, the providence of the conday, Nov. 13.—A murdened of the stance at high tand deed and filly mee and whene out. A chalge was given to read the character of such ince womens as might. He chosen by a committee, was accepted, and resulted in a triumph, given any first test, among which we eaked, to one he mee chosen by the committee:

There is a papilly with, you—an old a segro, med.

in any other city of the State. Here the U. P. be-gins, and the C. N. W. Iows Division ends. The C. R. I. and P., the C. B. G. via the B. and M., and H. and St. Joseph, the Mo. and C. B. all terminate, besides accreta proposed routes. The Illinois Con-tral will nitimately terminate here.

Our Appointment

Our appointments for February, 1870, are as fol

The friends of our cause will govern themselves accordance with the above notice.

Home and his Wonderful Manifestation SPIRITUAL PHENOMENA" The New York Times, in a letter from its London correspondent, gives the outlines and leading statements of a book entitled "Experience in Spiritualism with D. D. Rome," by the series of private the property of the propert

names are given in full, but I omit those of persons unknown to me, and who might object to publicity), became nervous, fearing that he would request her to take it. He, however, went to Miss D, and said, 'now, if you have sufficient faith let me place this coal in your hand.' She renlied.' I have faith her. Lione then placed it on the in his hand, and become blee the mand in his hand, and become blee the control of t

of his lunge, aoria, stomach and intestines, so as to satisfy themselves by ocular demonstration that he secret of these marvelous powers did not lie in the apontaneous evolution of those phenomena under the reciprocal agency of the nebular hypobasis and the development theory. In a word, we read of Mr. Hanes achievenest, and we respectfully desist from any attempt to account for them.except through the agency of spirits—pure spirits—taken in theral potations by all parties before the performance began. If this count for them, except through the sagency of spi-its—pure spirits—taken in liberal potations by all parties before the performance began. If this deem's account for it, what does?

A Quarterly Courention of Mediums and Speakers' will be bild at Statria, N. Y., Saterday and Steeday, Phb. 18th and 20th next, commencing at 10 ocjock a. M., and helding lifece sensions each day.

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Meanly two years have singsed since, in accordance with request of range glandlans, the first Courenium of this series was called at Salaria. That was a season never to be forgotten by those in attendance, an may when were nighty mediums, whose names, residence and phase of medium high year exceeded. His och that the confirmability was reaccorded. glay meetines, word of since that time, similar Considerantly were recorded. Since that time, similar Considerantly were recorded at Johnsons Creek, Sowmade conclusion, Sinding Area and Le Roy, all of which have not seasons of deep jutered and permanent good. These quarterly gatherings have become so embelmed the affections of participants, that their servical is now.

control, extend the hespitalities or sure of dear angel guardiens, who, with tireless eyes and is interest embrace their human brötherhood in flore, engage to be with us in force on the occasion instead by their window,

J. W. SEAVER. P. I. CLUM. PRANCIS BIOR.

Byron, Jan. 19, 1870.

Dr. H. P. Fairfield lectures in Willimantic Cone, in Feb; in Vineland, N. J. in March He will make engagements for the Byring of Summer Months, Essi or West. He has been holding forth in Lynn, Mass. to large and sp-preciative audiences. His Address is Ancora,

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