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

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8. S. JONES, PUBLISHER AND PROPRIETOR.

# CHICAGO, FEBRUARY 5, 1870.

# VOL. VII.-NO. 20.

# Literary Department.

### SPIRITUALISM As taught by the Angels,

### From the Baltimore Telegram.

"On earth peace, good Will towards men." was the greeting of the Angel hosts when hovering o'er the shepherds on the plains of Judea, and-as in the olden time-the Aogels come to us to day, bringing "good tidings of grest joy,

which shall be unto all people." The dull materialism of the age has been openly proclaimed by the most prominent and earnest among the authorized teachers of the christian faith. In the words of a distinguished theologian, "The World has overrun the Church " and has not only overrur, but has sub-jugated her, almost completely, to its will. That simple, pure and natural religion that outflowed from the life, as well as from the lips

of the beautiful child of Nazareth, if not entirely lost to sight, has been so obscured by the encroachments of the world, that when we look around us for christians, we find only zealous sectarians. That beautiful Gospel so clear in its enunciations that he who runs may read has grown indistinct amid the glare and glitter of worldly ambitions. Instead of one harmorious family of christian brethren, we see hundreds of antagonistic sects; each proclaiming its superiority, each laboring to establish its own predominance and each as it grows in wealth and power, apparently forgetting the

primitive condition from which it sprung. It must be understood that we are not speaking disrespectfully of the church, nor of those who are its recognized rulers. We are only who are its recognized rulers. stating facts which are apparent to all intelligent people-facts which are openly and earnestly deplored by the purest and best of those who minister at the altar of Christ.

PHYSICAL MANIFESTATIONS.

This class of manifestations were first known to modern Spiritualists. In the house of Mr. Fox, of Hydeville, New York, sounds produc-ed by some invisible cause were heard, much to the surprise and somewhat to the annoyance of the members of his family. After becoming ac-customed to them, one of the little children, in gleeful mood, slapped her hands some four or five times, and said, "do as I do." Immediate-ly the sounds were produced in exact accordance with the number of those made by the child. This was repeated again and again, and thus, it was discovered that an intelligent as well as an invisible agent was engaged in producing them. A code of signals were then arranged between the family and their invisible friend, and soon communications became easy. This simple commenceent has been followed ed by many startling phenomena-the movements of ponderable bodies, the raising media in the air, contrary to the known laws of gravitation, and in our own city the placing a solid iron ring around the neck of a young man whose head measured seven inches more than the inner circle of the ring.

#### TEST MANIFESTAIONS.

as they are called, are those which demonstrate not only the presence of some intelligent, invisible agent, but identify the individual spirit As when a stranger goes into the presence of the medium Chas. Forster, and sees the name of some departed friend appear, in raised letters, upon the medium's arm, or receives communications written in reply to unspoken questions, giving the dates of birth, sickness, accidents or incidents in the life of some friend who has passed to the Spirit World.

#### PERSONAL COMMUNICATIONS.

There is a class of media often found in private circles who become unconscious, and then pass into an entranced state, and while in that condition spirits take control of the brain, use alk with their leved the organs of speech. and ones of earth as freely, and almost as accurately as if they were still controlling their own physical organizations.

after "The Raven," gave a thrilling delineation of conditions through which he had passed. Could any ordinarily intelligent mind suppose that Mrs. Hyzer is capable of talking Byron, Burns, Pope and Poe by the hour? Such a supposition is preposterous.

Then by what nower were these noems produced?

Thus we have briefly referred to a few of the various phenomena of Spiritualism. In future articles, we purpose to relate some personal experiences which we trust will interest our read-

The next number of the SUNDAY TELEGRAM will contain our reply to an article of Dr. Phos. E. Bond, in a late number of the Now Edectic.

### CINCINNATI, OHIO.

### The Reporter with Miss Lizzie Reyser. The Spiritual Sensation-A Talk with Mins

### Lizzie Keyser.

#### From the Cincinnati Commercial .

The sensation and newspaper controversy occasioned by the spiritual scances of Miss Lizzie Keyser, which have received rather free ventilation through the columns of the Commercial induced one of our reporters to call upon Miss Keyser for the purpose of eliciting some infor-mation. He found Miss Keyser at the residence of United States Whisky Inspector Henry Beck, in Covington, on Garrard Screet, between Seventh and Eighth.

The subject of Spiritualism being broached, Mrs. Beck and Miss Keyser entered into it with considerable warmth, and the former, espicially, considerable warman, and the former, especially, led in the conversation, and seemed to draw out more fully Miss Keyser's notions. Miss Keyser is tall, with broad, masculine fea-tures, hair and eyes dark. By birth she is Ger-

man, having come into the world in 1845, in the kingdom of Bavaria, and consequently is twen ty-five years of age. She has been in this country since her sixth year, residing for the mist part at Pomeroy, Onlo, with her parents, who still eling to that place. For the last five years Miss Keyser has been a resident of Concinnati and Covington, all the while a member of the Bock family, although not related to them.

as d found she was a Soiristalist. I then put my whole soul into the matter, and now, at times, can see marvelous things. When I was young, I used to think that ghosts were after me, and it worked in my mind terribly. Mrs. Beek — When Lizzie first came to live

with me, she was rather a sceptic; but during her manifestations, she had things revcaled through the spirits, that have caused her to become true and devoted to the doctrine.

Reporter.—Well, can she converse with the spirits whenever she desires, that is, put herself under their influence at any moment?

Mrs. Beck.-Oh, no; she has to be in a negaive state, for the spirits to control her. She is perfectly unconscious to all that is passing round her, like one mesmerized or entranced. Reporter.-Well, then, you can place yourself in a negative condition when you desire, can't

Miss Keyser .- No sur. It's just as the splrits feel. I must have my mind off of all workly matters, and then through their influence I can see and hear many things. My audiences blame me for being too personal. Oh, sir, should I give all that is said to me, it would be very unpleasant to some. I cannot tell all that is mer-siged to me in a public hall. The spirits advise them for their own good, and they should not upbraid the medium, nor laugh and muck the words of the departed. Reporter.-Miss Keyser, did you, in any of

four spiritual manifestations, see the spirit of the Rev. Mr. Parks that Rev. Hummond speaks of-the one who was palsied ?

Miss Keyser.- No sir, I never did. By the way, sir, Mr. Hummond draws large audiences and he is very illitterate, and a poor or ator, but do you know that he is like myself in one DOINTY

R-porter.-Well, let's hear it, please. Mass Keyser.-He is visited by a spiritual soul. He is of a spiritual sature, but is not a medium, nº r is he a Spiritualist; yet he is bless ed with a gift, that of " pays do Jama" his coni t ch. stendom, in every way, and when dam-nations cease to be burled from the pulpit, the people will stop their profanity, and will not condemn each other for their religious belief more than for their astronomical opinions.

When the fabled hell and heaven of the bible gives place to the facts regarding spirit life among the people, pulpit oratory will not he wanted, but in its place scientific lectures, to illustrate religious truth, the same as other sciences; people will not pay to be persunded to believe, but will insist upon being tought to know, the truth of the things spoken of. The learned professors in our newest universities, see this change approaching, and are preparing their pupils for it, and the old institutions have professors who warn their students to beware f being led away by the knowledge of the day. Our duties are plain in this transition period. Our pirit mediums are to Spiritualism, what estronomers are to astronomy; the persons who make observations and note the facts, and give them to the world of manhind. These at once begin to rid the people of the fear of ghosts, the same as astronomy does of cellipses. They learn that it is not an angry God that ordered this, more than an angry demon appears in that. But all is in charge of a God of truth ; all are under the beautiful laws of goodness and order; and all are edeulated to do us good, if we learn the laws that control them, and lister to the teachings.

We do not have many lectures on the sciences we do not have many lectures on the sciences out of the institution of learning, because people are not willing to pay for actual knowl-edge. Spiritualism soon begins to lessen the amount they pay, after getting absolute know-gedge of the facts of spirit life. This appears so plain now that the lecturers are constantly becoming favor in humbers and have less us becoming fewer in himbers, and have less reward for their labors. The same report comes from all sections of the country; here in Milwankes we have had conferences, and have tand speakers but little, for more than two years past,ai.d cannot, be cause Sphitualists will not give their money to pay them. But we do not think it bust to leave the people in the clutches of the pricemond, is be likeled of their money by fraud c meached in the theological schools and called out in the church, which is a greater disgrace to their actions, than any frauds mediums and speakers have ever been able to perpetrate upon their vicinis We are educating the prople to know that the one speaker plan is no better calculated to establish truth, than the one man power is to establish a just form of g /Verhillent.

We appeal to the clergy of Baltimore to say if our statement is not correct. We know they will sustain us.

Now, if the love of the pomps and vanities of the world is steadily encroaching upon the Church, must not the Church, eventually, be engulohed?

Unless some power, stronger and wiser than any at present embodied in the popular theology, comes to the rescue, must not the sacrifice of Him who hid down His life on Calvary become fruitless?

We do not present this, our argument, in condemnation of those to whom we refer.

We state the case briefly to show the necesity-the pressing, immediate necessity-for a new influx of spirituality where all had become so materialized. There was an imperative demand for an other visit of the Angels-to our cities, if not to our plains-and they came. -Humbly, modestly, this new dispensation, if not born in a manger, was cradled in a hovel, and grew in stature amid the scofis and sncers of those who thought themselves wise. But its growth has been steady. The advent and development of Modern spiritualism is the most remarkable event of this nineteeth century. Twenty years ago it was denounced as the folly or iraud of a few ignorant or designing people. Now it numbers among its millions of adherents many of the wisest and best of all classes throughout the civilized world.

That daring intellect whose genius enabled him to grasp imperial power and make his will the law, not only for France, but for the nations of Europe, is a spiritualist.

That devoted wife and mother who fills the British Throne, and by her womanly virtues irradiates her exalted position, is a Spiritualist. Many who are eminent in the social, scientific and literary circles of Europe, are avowed Spir-

itualists. The idea of spirit intercourse pervades a large

portion of the recent literature of both France and England. They have several periodicals devoted to the subject.

The German mind is decidedly Spiritualistic in its tendencies.

In America we have organized bodies of Spiritualists all through the North, East and West, and many individuals scattered throughout the South are firm believers in Spirit intercourse.

A subject of such magnitude cannot longer be ignored by a press that claims to keep pace with

the progress of thought by the age. The proprietor of the Sunday Telegram, there-fore, has placed this column of his paper under our editorial supervision. We alone will be responsible for what appears therein.

After filteen years of careful investigation, under most favorable circumstances, we feel that we are somewhat familliar with the various phases of Spiritualism, and do not hesitate to asume the position which has been accorded 119.

We do not intend, however, to devote this column to a one-sided advocacy of the claims of Spiritualism or Spiritualists. We desire free discussion of the subject, and give notice to our opponents that all communications from them shall receive prompt and respectful attention.

We invite candid, intelligent criticism, and will answer to the best of our ability such questions in relation to this matter as may be presented by honest inquirers.

We have no other purpose than to diesemi-nate knowledge of that which we believe to be important truth, and we invite those who are skeptics, and those who are believers, alike, to aid us in our work,

WASH. A. DANSEIN. Sunday Jan, 16th, 1870.

In this, our first article, we refer to some of the various manifestations and phases of mediumship, known to Spiritualists.

CLAIRVOYANCE AND CLAIRAUDIENCE.

Combined with trance mediumship, we sometimes find the spiritual sight and hearing quickened, giving the medium power not only to see spirits, but to converse with them.

This class of media can describe the friend who is drawn to your presence, and also give word for word the communication as it falls upon the spiritual sense of hearing.

#### HEALING MEDIUMSHIP.

This is two-fold. Some strong physical organ izations possess a magnetism that can be beneficially applied to various forms of chronic disease. By manipulation, or laying on of hands, pain is removed, and health is temporarily, sometimes permanently restored.

Another class of healing media become the instruments through whom spirits-such as Dr. Rush, of Philadelphia, who was not only a master of his profession, but a most benevolent and philanthropic gentleman-examine by clairvoy ant power the interior condition of the patient and prescribe scientifically and successfully Through this class of media, many wonderful cures have been performed.

#### THE ARTISTIC MEDIUM

is one who, having no knowledge of art, is controlled by some spirit-artist, and with inconceivable rapidity produces paintings or sketches of exquisite beauty. In some instances, persons totally ignorant of the science of music will be controlled to play with skill and power upon some musical instrument.

THE INSPIRATIONAL TEACHER

is one whose brain has been magnetized, every faculty quickened and intensified in its action : whose mind has been educated by spirits unfold ed by wi-dom, and who is thus prepared to receive and transmit philosophical teachings from the angel world to mortals.

Mrs. F. O. Hyzer, who has been speaking for the last five years before the First Spiritualist Congregation, which meets at the Calvert Assembly Rooms, is a medium of this class,

No one of intellectual culture who has listened to her can fail to perceive that if the claim to inspiration is denied, she must be ranked as the intellectual phenomenon of the age.

Her discourses are always impromptu, upon subjects selected by the audience-analytical, scientific, philosophical. Her arguments are well defined, her logic unanswerable, and her deductions irresistible. Some of the most popular of our clergy have visited the Hall with the avov-ed intention of refuting what they term the sophistry of Spiritualism, but after listening to a lecture, have always kept silence. Invitation upon invitation has been tendered them, but silence has been the only response.

A peculiarity of her lectures is the yeln of poetry that runs through them all. Frequently a large portion of the discourse will be given in poetry of a high order. On one occasion last winter, the subject selected by the audience was, "If poetry is the soul of the Universe—as has been said by the speaker-why do the lines of Byron, Burns, Pope and Poe exhibit such antagonism to virtue?"

The reply to this question occupied an hour and twenty minutes; and more than half of that time was filled by the poets named, who, each one in turn, spoke in his own peculiar rhythm.

No one familiar with the style of Lord Byron could mistake his presence. A poem, occupying diffeen minutes in rapid delivery, was devoted to an explanation of the causes that led to the excesses of his earth-life, and illustrating the principles that underlie such creatic manifestations of character. Then came Burns with his pecul

Reporter .- Miss Keyser, I have called for information, to get your views upon some topics of interest.

Miss Keyser.-Ha! ha! This interviewing business is quite general now. I was expecting some reporter here before this, and realiy, sir, I am glad to see you. Whatever information you can get from me, you are certainly welcome to.

Reporter.-Your last scance has created some sensation What do you think of the communications that have appeared in the Commer cial?

Miss Keyser.-Oh, they don't bother me. I can stand it if the authors can. Let them go on, it do n't hurt me, but is a big card for my next scance: just think of it, all this advertising free, hat hat

Mrs Bick,-Lizzle is glad the matter is receiving such a thorough ventilation. For her sake and for our sakes, (considerable stress was laid upon the word "our, ') and by that word I mean the Spiritualists, I am glad that this controversy exists. Spiritualism, like all other things, takes a long and steady devotion before progress can be made, and now I think our time has come. Ministers of all creeds preach according to the word of God as laid down in the Bible. Now, have they any proof that they are correct in what they preach? The people. Christians, infidels, hypocrites and all, want facts; they must have the proof, and Spiritualism is the only doctrine that shows manifest proof.

Miss Keyser.-Some people who attend the scances and say it is a humbug; she has everything studied and made up before she appears. Now this is all sham, simply absurd. I no more know what I am going to say than you or any person does. The spirit moves me, and through me as a medium it develops facts, that have not been disputed, but are recognized as tacts by as sound people as can be found anywhere.

Reporter .- Can you explain the cause of this eff-ci?

Mrs Brck .- Lizzie, tell him just how it affects you. You see, sir, that it is a natural gift. You have probably noticed how it affects her in her seances.

Miss Keyser .-- I cannot explain. It has always been a mystery to me. Ever since I was a lit le child I have had this teeling, and for some years thought it was imagination. Sceptic friends endeavored to persuade me out of the notion, and I tried to forget it, but it so weighed upon my mind, and such strange things were revealed to me, that I finally thought there was something in it, and am now confident that Spiritualism is no humbug, but a truth, a visitation of God through His spirits.

Reporter .--- When did you first evince signs of being a medium, and under what circumstan-Ces?

Miss Keyser.-When I was two or three years old I was playing on the street with several little children, when I heard a rustling, as of some one in a silk dress, passing above me. On look ing up, I saw a beautiful woman, and the sight so impressed me that I called to the children. They did not appear to see it and I ran to my mother, who was busy and would not come out, until I, tugging at her dress, forced her. She could not see it, and thought it some foolish notion of mine. But I followed the apparition, and could distinctly witness it floating off and finally disappear. The face of the woman was so beautiful that I can see it now as well as if it were but yesterday. Reporter.-While you resided at Pomeroy did

you notice similar things?

Miss Keyser .- Oh, yes, I might say continual-

regular, or mean right in all of your health

ans ? Mass Keyser -- Considerably, sir. At times I am extremely feeble; and am unconscious for some time.

Heporter.-Can you give a seance when you desire?

Miss Keyser .- No sir, I am governed entirely by the spirit of Colonel Baker, late of Califorma, and once a member of the United States Senate. A gray-haired, tall gentleman, killed in a ba the at Ball's Bluff. His spirit tells me when to hold a seance, and throughout the sealice his spirit controls me--bas free use of my constitution, and reveals bimself through me, and thus carries on the scance. Reporter .-- When do you give another se

ance?

Miss Keyser,-On Sunday evening, at Greenword Hall. I will be pleased to see the reporters there, but hope if they report the seance, they will give it in its true light, without exagerating.

Our reporter then bid Miss Keyser and Mrs. Beck good day. During the conversation Mis. Beck informed him that Miss Keyser "had received letters from all par soit the c unity, soliciting her presence. Her has the is too had to travel, and she will remain it is the. At firm ilton, Ohio, she gave two statues, before fifteen hundred people, and she a sid uger to all in the house. Some fifty descriptions and messages were given, and all recognized. This subject is one that our ministerial friends should look in-

### MILWAUKEE

to.

### Letter From M. S. Brown, M. S.

DEAR JOURNAL-I wish you to publish the following notice of our election of officers, of the first Society of Spiritual's's of Milwankee, on Sunday, Jan 2nd., 1870: H. S. Brown, M. D. President; N. M. Graham. Vice President: Enos Gay, Secretary : N. M. Graham, Treasurer; H. S. Brown, M. D., Colim M. Cambell, T. J. Freeman, I. B. Smith, Wm. Swyer, Trustees. Society meetings are held every Sunday at Bowman's Hall at 2. P. M. A chapter in the bible is read and its teachings compared with the teachings of the material and spiritual sciences. And at 71% P. M., the conference is opened with an essay, which becomes the sub-ject to be considered that evening. At all meetings, the freest criticism and speech are requested, that is consistent with order.

President White of the Cornell University, in a recent lecture before the American Institute of New York City, said, "There never has been a scientife theory framed on scriptural texts, which has been made to stand. If this is historical truth which the learned President a:serts, then may it not finally be proved that any religious theory based upon scripture tex's, will be unable to stand the refiners fire of this age of reason and criticism, which burns up error and dross and leaves only pure truth for the people to worship. We have considered numeteen chapters of Mathews gespel at our meetings; next Sunday the twentieth is to be considered Christiani are espicially invited to assist us in arriving at the truth.

All the above was published in the Daily Sentinel of this city, as a notice of our electrical and meetings. Physical notices of Spiritual manifestations are almost daily made by our enty papers; mole fr quently in the "Wisconsin" than the others. This shows that the public centiment is gradually being educated to receive spiritual ideas in a reasonable way, and that boisterous denunciations of papers that published them, are gradually passing away, and that an age of reason on rengious subjects, is being iar style. Then followed the philosophic Pope, | ly; but then I kept it more to myself, and did | cetablished among the people. The denouncia- | trance speaker, p and in closing, Poe, whose verse was fashioned not reveal much, until I came to Mrs. Beck's, tions from the pulpit are less than ever before Mass., Jan. 14th.

Beff" ' Mother, when I go to riezven will you have my head shaved ?' asked Charlie. "No, my son; why do you ask such a question?" Cau-e all the fit le bathes that come from Ilcaves are baid, and all the old people who die and go there are ball, too."

### Fersonal and Focal.

Samuel Underhill, M. D., an indefatigable worker in our cause, has been laboring for some time in Michigan, holding circles and lecturing. Whereytr he goes his efforts are crowned with complete success. He is an excellent developing medium and the author of a work on Mermerism, which, should be in every family.

Mrs. Addie L. Ballou lectured at St. Joseph, Mo. Monday evening, Jan. 24 h, explaining the philosophy of the Divenport manifestations. She has engagements in various parts of the state. Those desiring her services can address her in care of this office.

D: D P. Kaynor is successfully healing the sick at Federal Hill, Pa., and places in the vicinity. He has received a thorough medical education, which aided by his clairydyant powers, makes him very successful in the treatment of all diseases.

Dr. Wm. . R. Joscelyn has been lecturing with good success at Ronsellaer, Ind. W. J. La Rue writes that his lectures were well received.

Mrs. Livermore's Agitator has emigrated Eastward, and now, under the comely name of Woman's Journal, it is going forth doing a good work in the cause of equal rights.

Mrs. Orrh Abboit, developing medium, is still at room 16, No. 129 South Clark street, where she would be glad to see those who desire to have their spiritual gifts unfolded.

Thomas Gales Forster delivered his second locture before a Boston audience, Jan. 30th.

In this week's issue we conclude the story of "Media." It was read with interest by our numerous readers.

Issue Farley, writing from Foote post office, Iowa, says that Spiritualism is increasing rapidly. in numbers in his vicinity.

Mrs. M. J Lausten has been delivering a course of lectures at Weston, Mo.

A. P. Bowman is now laboring for our cause in Michigan, north of the Manistee river. He is an earnest laborer in the Missionary work.

F. S. Wellington writes to us that he has received great benefit from using Spence's Positive and Negative Powders.

J. Wm. Van Namee is in quite feeble health, and has been compelled to abandon giving elttings.

Mrs. Mary Macomber Wood, the well known trance speaker, passed to Spirit Life at Worcester.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Pacific Department.

Bible Religion.

In the JOURNAL of Nov. 6th, we notice a brief quotation from the Christian Times, with some editorial comments, which are good, but do not reach the root of the matter. The quotation is as follows : "Bible religion never palliates sin, oven in its professed followers. It commands repentance and reform, or the excission of the diseased members." This is where it differs from Spiritualism.

Let us take a few instances from the Bible, and see whether this religious authority of the Christian Times, has stated the truth, or in his ignorance, stated a falsehood. In the twelfth chapter of Genesis, we have an

account of a man, and he, none other than the father of the faithful (Abram), causing his own wife to lie for his protection, because he was an unmitigated coward. Read the following :

"And there was a famine in the land ; and Abram went down into Egypt to sojourn there. And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now I know that thou art a fair woman to look upon.

Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, tuis is his wife; and they will kill me, bat they will save thee alive.

Say, I pray thee, that thou art my sister that it may be well with me for thy sake ; and my soul shall live because of thee.

Nowhere in the Bible do we find this false-hood of Abram's condemned, or he commanded to repent of the same. There is one little cir-cumstance connected with this affair, that is somewhat a mystery-viz: That just before this, the history says that God had promised Abram to make a great nation of him and his seed, and this long prior to Isaac's birth. It shows plainly that Abram had no confidence in the yarn that Ged had told him. How such a faithless rascal as that, could have his faith accounted unto him for rightcousness, as Paul said, is more than I can tell.

Again, in the nineteenth chapter of Genesis. we have an account where the rightcous Lot so-called, offered his two virgin daughters to an infuriated mob of Lotomites, and a short time after, got drunk, and committed the most loathsome of all crimes-viz: Incest with those same daughters, and they bare sons by him. And yet, it is nowhere condemned in the Bible, nor is Lot commanded anywhere to repent.

Again, when the Israelites were about to leave the Lind of Egypt, never to return, Moses told them all to borrow, every woman of her neigh-bor, jewels of silver and jewels of gold, and changes of raiment, and put them upon their sons and daughters, and they did so, and spoiled the Egyptians. Nowhere in the Bible do we find this wholesale swindling condemnel, or the perpetrators commanded to repeat. When men at this day, borrow in like manner jewels of silver, jewels of gold, and changes of raiment, our good Christians put them in the peniten tiary. If Moses was right then, Orthodoxy is WRONG NOW.

Again, Moses communded the Israelitish warriors to slay a whole nation of men and male bildren, and all the women that had ever known man by lying with him, and save the virgins for prostitution; and it is nowhere condemned in the Bible; nor were they perpetrators of this wholesale slaughter, and these debauchers of virgins commanded to repent. Say, Mr. Editor of the Christian Times, did Spiritualism, as you are pleased to call it, ever do worse than this? And when you say that, " Bible religion never palliates sin," but "commands repentance," do you not show yourself to be egregiously ignorant of Bible history, or else to be a wilfull har? We have mentioned but a few cases, and might multiply them ad infinitum if we pleased; but we are not fond of paddling in a muddy pool, although we are sometimes obliged to do s), in order to show these religionists their folly.

The clergy of Oregon are a set of the most unmitigated, religious and moral cowards, we ever met. The moment that our back is turned upon a place, they are snapping and barking at our heels, like a pack of little curs; but it we turn upon them, like little curs, they forget their bravery, and run sneakinly away. We chal-lenged one of them publicly through the press, who had been loud mouthed against Spiritualism, but not a word in reply. Then we came out and challenged all the clergy in the State, stating that we were willing to meet any one whom their church would endorse as capable of defending their faith-still no response. It suits their natures far better to get behind their cowardly defenses, called pulpits, and throw smut at us.

Cowards.

Again, I never was in a State, in my life before, where so large a share of the clergymen were adulterers, and gross libertines.

When Brother Wilson a short time ago, called through the JOURNAL for well authenticated cases of delinquint preachers morally, we thought we would furnish him a few. But on looking, we found that in order to do anything like justice to the subject, we should be under the necessity to write the biography of the largest share of the preachers in the State,-that, we thought too heavy a task.

# Original Essays. For the Religio-Philosophical Journal.

COME TO JESUS.

The Absurdity of Christian Teachings.

These words attracted our attention, and turning in the direction from whence the sound proceeded, we saw a man with head uncovered, and hair flying in the cool breeze of a December evening, while around him were gathered a

motly crowd, listening to his exhortations, "Come to Jesus, come to Jesus while itis an acceptable time, and close in with the overtures of mercy, so willing, and freely offered through

a crucified and risen Jesus. To a by-stander we said," Is the man crazy, that in this enlightened day, he will stard at the corner of the street and exhort professedly in the name of the gentle, quiet Nazarene, at the same time disobeying the laws of health? "Madam,"said the by stander," how dare you

utter such sentiments against the man of God I He is teaching sinners the way of life. "But," said we, "such teachings are directly contrary to those of the man Jesus; for he said when ye pray, enter within your closet and shut the door and pray in secret, and, sir, excuse us but we believe such men are doing an incalcu-

lable amount of injury." "Madan, you shock me. I see you have not the love of God in your heart, and I pity your awful condition."

"Please do not give yourself any trouble on our account," we said; " we do not need your pity, and as for the love of God, we love Him too well to listen to such mockery. But if you "You may be, madam, one of the deluded

women called Spiritualists; if so, I do not wish to hold any conversation upon the subject for fear"-Then without finishing the sentence, he

turned upon his heel and left. In the quiet of our sanctum, we wondered what there was to fear in Spiritualism ? We remembered that its ephobling; and through gs are pure an its influence we could draw near unto God with a perfect love that knows no fear. We could commune with our elder brother Jesus, and read from the sacred Bible of Nature. We could commune with our loved ones who had gained the shining summit through the death valley. We remember that an ascended husband who left his weak and emaciated body on the battle field, had spoken words of cheer and comfort to us soon after his resurrection, and a darling daughter who often comes to cheer us with her sweet words of love, to cheer us while we walk the dusty highway of life; and we say how fast the iron chains of ignorance binds the minds of the people, and when will they be loosed? When will they learn that God's revealed word is not contained within the lids of the elegart bound books of the well fed, well dressed clergymen, who from Sunday to Sunday retail the divine revelation, calling themselves the 'agents of God," to preach the everlasting gospel to a guilty world. Away with such revealments! Man's assumption is short sighted and vain. Let him learn by the stars as they walk in their silent beautiful course; and of the moon as she repeats the story of her brib, and of the glorious sun as he displays the work of the mighty hand who marshalls worlds and holds them. To us, the divine word of God is the Universe we behold, which no convened council can vote uncanonical, or human invention counterfeit; it needs no salaried priest to interpret, or commentary to explain, for through every form and page is the plain spoken word, so plain that all who will, may read and understand. Talk of the anger of God! Methinks were He the God represented, he would get angry with the pampered priests, who, at the expense of the poor hard working, and often hard fed of their congregation, feast and fatten themselves. Ah! ye divines, your day of reckoning will surely come. You may declare to your people that Spiritualism is of the devil, and its fruits dangerous, and add to your coffers by so doing , but you will find that the God of justice so dean and sacred to Spiritualists, will condemn you at last, and from that God, you cannot escape; you'll find no Jesus to wash away your sins and present you blameless before the Father. No, indeed 1 Bare and defenseless you'll stand with yourselves, your enemy or your friend to work out for yourselves your own atonement and fully realize that, ever the right must prevail, and truth and justce be fully established. Sacramento.Cal.

atonement of Christ reached as wide as Adam's sin, and Christ satisfied the law of justice which must be paid to the utmost farthing by either man or his substitute, how is it that Christ did not suffer all that man would have had to suffer-viz : physical spiritual and eter-nal death, inasmuch as Christ came forward and took all the stripes which man would have received, had he not taken man s place.

Again, this same Rev. Gentleman tells his people that Christ came as a mediator to settle a difficulty between two contending parties,-God and man; and that if God had dealt justly and in accordance with his divine laws with man, man would have been consigned to eternal perdition long ago; but Christ plead with the offended party-God, in man's behalf, and is now standing in person before God exhibiting to the still offended party, his nail-pierced hands, and wounded side, pleading with tears and groans in man's bel-alf.

What manner of argument is this?

First. We are told that Christ has paid the debt; has effected a reconciliation; has restored to the race all it lost in Adam's fall.

Next. That God is not yet reconciled, but requires an advocate to plead our cause in person before his throne through all eternity; and finally, that Christ is God and beside him there is no other; that he was "slain as a lamb" before man(the offending party) had an existence: that he is a spirit without form or limit; and yet again, That he is now flesh and blood, exhibiting to himself his hands and side, pleading with himself to deal justly with man.

Verily, " consistency thou art a jewel."

#### For the Religio-Philosophical Journal. Well-timed Critical Remarks.

TV VERITAS.

DEAR JOURNAL: We recently saw in one of the Spiritual papers, a report and constitution adopted by a certain so called "Spiritual Society in the East, which has made itself conspicuous on several accasions by blowing its trumpet until the practical ear could hear nothing in its uncertain sound but, "affinity," "affinity," affinity."

Now, to any one who knows exactly how things have gone in that same society, this is all "bosh." They are no more virtuous as a body than other people-are made up of different grades of morality, the same as every community, and if separations, and divorces, and new marriages are wrong, they have turned out their average proportion of them, and that to our certain knowledge. And questionable intimacies are just as common or pregnant there as anywhere,

This society has made itself notable by proclaining its immaculate virtue, and giving its priestly kicks to almost every speaker in the land. It has traduced the innocent, and even laid its foul tongue upon the brightest stars in our lecturer's table. "We will not fellowship with" A, B, C, D, and so on-naming innocent, devoted apostles in our ranks—has been the pompous cry of its immaculate (?) moral standard; and still it has hatched right out of its official ranks as many stray chickens, and given the trade as many rotten eggs that could n't hatch, as any other roost. And following the wake of the ecclesiastical wave, whenever a sheep has been caught going over the fence, Mr. High Court has put on his robes of imperial dignity, and solemnly assured these United States of America, "I don't fellowship with them;" as much as to say, in a trembling tone, "The child is n't mine—it really has too many fathers, and I cannot own the whole child." After beating his "man of straw," to show the world how courageous he is. he covers his nakedness with a column of professions, and faces the sunshine with a lofty bearing, 'till another chicken hatches, and we have evidence that once the first peep came out of the official nest. But, then, to save the Ark of the Covenant, it was transferred to some other Aaron. When the new Aaron gets a little shaky, the big trump et again proclaims from the Mount, "I don't fellowship with Aaron!" Then the thundercloud rolls back and all is right again.

#### The Magical Isle.

There's a magical fale in the river of time.

When June with its roses is swaying.

'Tis where Memory dwells with hor pure golden hue, And music forever is flowing; While the low murmured tones that come trembling

through, Sadly trouble the heart, yet sweeten it, too, As the south wind o'er water when blowing.

There are shadowy halls in that fairy like isle,

Where pictures of beauty are gleaming, Yet the light of their eyes, and their sweet sunny smile Only flash round the heart with a wildering wile, And leave us to know 'tis but dreaming.

And the name of the fale is the Beautiful Past, And we bury our treasures all there; There are beings of beauty, too lovely to last; There are blessoms of snow, with the dust o'er them

There are tresses and ringlets of hair.

There are fragments of song only memory singe; And the words of a dear mother's prayer, There's a harp long unsought, and a lute without strings, Hallowel tokens that love used to wear.

E'en the dead, the bright, beautiful dead, there arise With their soft flowing ringlets of gold; Though their voices are hushed, and co'r their swett

eyca Tho unbroken signet of silence now lies; They are with us again as of old.

In the stillness of night, I ands are beckening us there, An the stdinets of hight, and are beekening u And with joy, that is almost a pwin, We delight to turn back, and in wandering there Through the shadowy halls of the l land so fair, We behold our lost treasures sgain.

Oh! this beautiful isle, with its phantom like show, Is a vista unfudingly bright; And the river of Time in its turbulent flow, Is oft soothed by the voices we heard long ago, When the years were a dream of delight.

For the Religio-Philosophical Journal.

#### CHURCH GAMBLING. Serving God and Mammon.

### BY JJEL MOODY.

I have a word to say about "Church Gambling." The office of the Christian minister is not one in these times, of pure and exalted employment. Perhaps it never was; and from all the signs of the times never will be. It was the glory of the apostolic father Hermes, to affirm he never spoke a word of truth in all his life, which, itself, must have proven him a liar, for this declaration surely was a lie. But after the lie was out, it became the business of the church leaders to defend it, upon the policy which Paul declared, "That the truth of God might now abound through lying." This age, however, is one of gambling, which is the financial expression of the lie. And since the church must have money, or die, it is compelled to hold jubilee with devils, and walk in the paths of hell.

The reason is obvious,-the church is grossly material; it has no spirituality; it is vain at heart, and shallow in the head. It lacks brains and its religion has degenerated into a sort of beastly cunning, with no heart felt worship, Its saving grace has become a trick, to make money out of the foolish, so that young ministers may build meeting houses, whose founda-tions stand on fraud and corruption. To this end the minister courts popularity with whiskey saloons and dens of vice; denounces no evil which has money in it, secretly pats the villain on the back, and whispers praises of good sense

will produce from 1,000 to 2,000 pounds of cotton per acre, or from 50 to 60 bushels of corn. can be bought at from \$10 to \$30 per acre.

Those large tracts would be well adapted for a colony. Not to make this communication too lengthy, I will state that all who may feel interested can get a personal answer and more full instructions concerning said land, by writing me on the subject. I am a Spiritualist, and would much like for this state to be leavened therewith. If numbers should desire to form a colony, the names and address of each could be obtained by all, and such means adopted to carout the plan as the collective body might agree upon.

All those writing for information should send a small amount in stamps or currency, to pay return postage, labor of writing, etc. Address D. F. Blackburn, Hampshire, Tennessee,

### Correspondence in Brief.

Baltimore, M. D. .- W. A. Danskin writes: -- I see in your last issue an enquiry "Who is F. H. Smith?" and "Are not the communications from 'Frank's Journal' pure figments of his brain?" In reply, I would inform your correspondent that Francis Smith is a gentleman of Baltimore, well known in business and social circles, during the past forty years. He is a man of much inventive genius, hav-iny patented an excellent brick machine, and seyeral valuable instruments. He is a man of superi-or education and attainments. Mr. Smith is an-doubtedly an honest sincere man, working in Spir-Itualism against social and domestic influences. His notions are good, and he has exhibited much true courage in advocating what he believes to be truth, regardless of personal consequences. No man can vouch for the genuineness of spirit com-munications, coming through the mediumship of another, unless they contain internal evidences of a personal character; therefore I will not under-take to pronounce judgment upon those published in the JOURNAL, over Mr. Smith's signature, but I will say without hesitation, that his integrity is unimpeachable.

J. Peffley writes :--I paid a visit to the live little city of Crawfordsville, Ind., during the holidays. While there, I was introduced to Fisher Dougher-ty, a whole souled being, and a zealous worker in our glorious Philosophy. We went to Mr. Willi's gallery, to secure, if possible, a spirit picture. Mr. Willis has recently been taking spirit likenesses. He is not yet fully developed. He belongs to the Ohristlan Church, and would not have anything to do with this business if it were not for the earn-est solicitations of F. Dougherty. Mr Willis is en-tirely ignorant of our philosophy. If he would give the matter his earnest attention he certainly would become a famous spirit artist. The first ap-pearance of the phenomens occurred a few months ago in the appearance of a blur about his pictures, ago in the appearance of a blur about his pictures, which spoiled the neat appearance of them. He was very much perplexed at the occssional occur-Finally, it developed into the dim outline rence. of the human face; then still more plain, and now his spirit pictures compare favorably with those of Mumler

Minneapolls, Minn.-E. F. Boyd writes :--We have had "roaring times" here this winter, in the way of progressive lectures, and stormy times it has created amongst the old church fossils. After Nellie Brigham, with her b autiful and seductive infidelity (extner (Inristianity), so bewitching, so alluring, so sweet and charming as to persuade the very soul out of the simple church folk, came Professor Denton, with his geologic 1 battering

ram, pounding and smashing up old Theology Able reform speakers are fully appreciated here now, and are favored with the very best and largnow, and are lavored with the very best and larg-est audiences. Such lecturers can speak night after night and week after week to crowded hous-es that will pay liberally, but fourth-rate speakers are not appreciated here. The motto of this com-munity is, "The best or none at all." I have just noticed your new advertigement of the wonderful book by Paul and Judas. I am reading a borrowed copy of the book, and it is truly wonderful,

### FEBRUARY 5, 1870

Travels in Oregon.-No. 2.

From Butterville, we went to Waconda, a small town on the Stage road, from Portland to Salem. Quite a portion of the inhabitants were bound up in their religious creeds, and dared not come out to hear, lest they should be led astray and he lost. We wonder where they would go, that a God was not provided ; that He is an Omnipresent Being as they teach. Perhaps, they think that God considers them of so little consequence, that if they were not right under foot, He would not trouble Himself to hunt them up. Herein God and we would agree, that is, if He entertains that opinion.

There is one kind of spirits in the place, that is altogether in too flourishing a condition for the welfare of the inhabitants-that is spirits from the vast deeps of the hogshead.

We gave two lectures here, with a fair audience. There are two or three good Spiritualists in the place-whether they can save the Sodom or not, is more than we would be willing to bet on just now.

From here we went ten miles to Silverton. All hail for Silverton ! a fine, growing town. where the inhabitants are happy and don't care to die, thinking that they would not better their condition. They have no jealousies, nor neighborhood quarrels there; and instead of trying to tear each other down, they help to build each other up. They have a fine large school house, but not a single gospel shop, or church of any kind. Neither have they a preacher, or lawyer, and but one doctor, and he will starve unless he finds some other field in which to peddle his powders and pills. Can any one wonder that they are a happy people?

The inhabitants come out en mass to hearnot only from the village, but from the country round about, and among them two preachers from a neighboring place. On going out of the house, one of the preachers remarked that he would have been glad to ask me a few questions. and that he could have floored me very quick in so doing. A friend replied : "Why did you not ask your questions, Todd gave you an op-portunity?" The preacher made no reply. The next evening, learning that the same preacher was present, I stated his remark of the evening previous and very politely invited him to floor me then and there. The audience laughed and the preacher hung his head.

Silverton has a large number of noble, liberal and progressive people among its inhabitants, who are indeed, reformers. They think it far better to cat, drink, and dress to live, than live to cat and drink, and dress for show. The ladies are not airaid nor ashamed to put on the bloomer costume and wcar it wherever they go.

They have read spiritual literature too much to care any more for the doctors of divinity; and they have also read Trall and Jackson too much to care any more for the doctors of physic, They are learning fast how to keep both, their bodies and their souls without being sick, and hence do not need doctors of any kind ; would that there were more in the world that were imitating their example.

### For the Roligio-Philosophical Journal. A NUT CRACKED.

#### A Brief Review of an Arthodox Sermon. BY E. M. G.

A few days ago the writer of this article, heard the following assertion proclaimed by an orthodox minister from his pulpit,-"The effect of Adam's transgression upon the human race was physical, spiritual, and eternal death : that had not christ come into the world, man would have died physically, spiritually and eternally.' He argued that the cause of man's transgressions. God's divine law of justice demanded man's three-fold death, and that that law must be executed-must be met. In the same sermon be remarked that "Christ stepped in as mediator, and took upon himself the responsibility of paying the penalty, and that instead of the penalty falling upon man, it fell upon Christ; that Christ's atonement reached as broad, as deep, and as universal in its effects as did the transgression of Adam."

Now, if the first proposition is true, that Adam's transgressions brought physical, spiritual and eternal death" upon the race, and its effect must be met either by man or a mediator (or substitute), did not Christ who suffered in man's stead, die a physical spiritual and eternal death? In other words, if the consequences of Adam's sin was this three-fold death and the ' that beautiful country-Heaven.

Candidly, we have always found that questiona-ble moralities almost invariably hide themselves behind a great show of sunctivy. The individual who is sausfied with his own purity of character. will not be evernally applogizing for, and white washing it to hold before the public eye. We have had a curiosity and an object in watch

ing the course of certain persons making this great cry of purity every six months, and our observation comp lis us to say, if you are lifting covers you will find fl sh in that pot. It is an invariable rule The old pharisaic cry-"Stand aside, I am holier than theu," is the language of hypocrites and dissemblers ; and quite as often attered against a Je sus as any other name.

Spiritualism, the religion of purity, charing and pity, has no part with such a Mosaie tribunal. Do we not all know, too, that for its priceless coin there is a vast amount of counterfeit scrip afloat And when we examine the merits of the case, we shall find plenty of alloy on our spiritual Wall st. It is bumiliating, truly, that our Jesus should be crucified by heartless egotists in our ranks-a case without parallel in the advent of the earlier Messiah, for in this they were fortunate, they had out one Judas, but one Peter, if the history be true. When "they all forsook him and fied," it was the swoop of the Roman cagle, which, as the weapon of the Jews, frightened the timid and fearful. Well may we say to those accusing officials and censo rious individuals in our ranks, "Physician, hea thyself," and "Who art thou that judgest another. for in that thou judgest another, thou condemnest thyself. For thou, thyself doest the same things."

Self-reform, not pharisaic cant-self-consecra tion and purilication, not loud-monthed, bombast ic profession, is the leaven whereby to overcome the evils of our carnal state! It is not by kicking the erring and unfortunate that you hide the cloven foot! It is not by stabbing or villifying noble workers in our ranks, that you hide your own social rottenness! It is not even by putting your self-righteous grasp upon the offender, that you can escape the judgment-"Let him that is without sin cast the first stone." No, it is seldom the self elected executioner who is the least guilty. There is a sort of hang-dog expression about this whole display, which is a revelation in itself, and it is truly to be deplored that even poor ink i not devoted to a higher interpretation of our duties. But if "Pot must cill kettle black," we suppose "Pot" must be heard. Some day, however, we hope to see constitutions and articles of faith devoted to a redeeming principle, the only true sal-vation from crime and social disorder.

beyond pointing out more distinctly those vain and unscrupulous judges who are not " without 6în."

"O wad some power the giftle gie us To see oursels as ithers see us."

### Brief Extracts from Lotters.

Quincy, Ill .- Reuben D. Potter writes :-- I fought against it (Spiritualism) to the bitter end, and the more I employed "reason" as my weapon egainst it, the more "reason" became unmanagable and pierced me.

Lisle, N. Y.-R. J. Ketchum writes :-- I like your paper generally, and mean to try to keep it living. "The Devil still ahead" I did not like. I suppose it is because I have been trained so strictly ortho-

Pitaluma, Cal.-Joun Powell writes :-- I have inclosed to you three dollars for the JOURNAL next year, I am much pleased with it.

Urbana, Ill .- Thomas Rea writes :-- I am well pleased with the JOURNAL and could not well do without it. It is pointing me on the true way to

into the car of the ford. And we find the minister to-day, as a sort of "spiritual head" to these two classes of persons.

I have been led into these remarks from the many instances of church gambling, fraud, and low eunning, which have come under my observation for the last four or five years. I will give you one sample among the many.

In the town of Olathe, where I now write, the Methodist Church recently held a festival. The Rev. ----- is pastor of this Church. At the festival a b quet of flowers with a gold ring in it worth about f ur dollars, was put up to try the purse, and gambling proclivities of these who would try their money on the prettiest girl present. This was done by purchasing tickets at ten cents a piece. After a few side bets upon scattering objects of worth, the game was soon brought to a contest between Miss ---- and ---, with their male supporters, in the Misa -tom dollar when once s arted, and about three sheets in the wind. It seems he was in this soft condition, when the cunning eye of the Rev. pastor struck for his prize, and was accomplished as follows:

This ministerial fox goes to S ------ and tells him to "buck" against G.----, and for every dollar he bets of his own, the Church will refund to him; and when his own funds gave out, the whole of the Church funds were at his disposal. - thereupon bet seventy-two dollars of his own funds; but in the contest, G .who had the most "bottom" won. S.thereupon went to the Rev. pastor, and asked him to refund the seventy-two dollars per agreement, which he refused to do. S .-- sought his lawyer, and proposes to bring suit against the gambling institution to recover lost money. This is where the matter now rests.

It is hard for one to decide which ought to have the most praise-the pastor for his gambling skill, or G----, for his bottom and pluck. or which to dispise the most,-the lack of good sense in the young ladies, who are bet upon for beauty, or the extreme softness of S--' brains, for allowing himself to be made a catspaw by the Rev. gambler.

Olathe, Johnson Co., Kansas.

### Letter from D. F. Blackburn.

Dear Sir : As in all probability many of your readers may wish to em Igrate to another part of our domain, I have concluded to give some facts in relation to certain sections of country round about here. I know of thousands of acres of land near here, many hundreds of which I have surveyed, and which I know to be well adapted to the rearing of all kinds of domestic animals. Horses and mules, cattle, hogs and sheep, could be raised in almost any numbers, requiring very little attention, even in the winter senson. Hogs are generally fat enough at Christmas to make good pork, without the aid of any tood save the mast," which seldom fails to be abundant Those who wish to cultivate the grape, could not, I think, do better elsewhere. No land is more suited to the cultivation of the peanat, 300 bushels being often raised on one acre, the market price of which is, in this section, \$1.40 per bushel. Hundreds of acres of this land would also grow excellent tobacco and all kinds of grain and grasses.' It is also well adapted to the raising of all kinds of fruits suited to this latitude. The greater portion is well watered, and very healthful. This land is owned both in large and small tracts, and can be bought at from 25 ets to \$1 per acre. It is distant from rail-r, ad, from 15 to 30 miles. The greater portion is stocked with good timber, and sufficiently level to prevent "washing." I have recently learned that silver mines are being worked on portions of this land, the ore of which yields 32 per cent of pure silver. Besides the above named quality of land, many good farms that | on my brother, God and angels guide you.

Goldsboro', N. Y .-- Hope Bain writes :-- I read, in your invaluable Journan of the 15.h inst., some strictures of a Mr. Amos Banton, in reference to "Frank's Journal" Allow me to say that I have known Mr. Francis Smith for upward of forty years and a more honorable apright man I do not believe lives. 1, grieves me to read of his being stigmatized, for indeed L-consider him incapable of sttempting to palm, or designing to impose in any manner, upon the public. His communications are read by many in this community, and so far as I can hear, those who read them or even hear of them, are astonished and delighted. Please do me the special favor of giving this statement a place in the paper.

San Francisco, Cal -R. R. Roberts, M. D., writes. -It is with infinite plea ure that I gaze once more upon the friendly welcome face of the JOURMAL. Since my severe illness at Marysville, Cal., I have determined to open my permanent office in San Francisco, at no. 223 Kearney st. During my sickness (with congestive chills), I had the great satisfaction of seeing and conversing with many friends and other spirits on the "other side" and I was thus enabled to see what a very thin vail separates the material from the Spiritual world.

Joliet, 111 -- Wm. Hoag says :-- As I am a reader of your valuable paper, I shall claim the privilege of insking certain inquiries-viz: Will you or some of your contributors to the JOURNAL, give to the world through its columns, why the present sys-tem of marriage, or the matrimonial relations are not as perfect as they can be, or in other words. can there be a better system adopted, with better effects than the present one ?

Bedford, Iud .- Y. D. Thomason writes .- In order to encourage mediums and lecturers who may pass this way, I will just say that my house may be their home for a short time. We have many Spiritualists in our vicinity, and any good medium can do well here, combining lecturing and manifestations together, and the friends here are anxious that some should call soon. Large congregations can be had at any time, as we have a reading community that will go and hear all sides.

Columbus, Ga.-C. H. Jones writes.-I am better and better pleased with your philosophy. The "Frank's Journal" is worth the subscription price to me and mine, aside from its other valuable matter. I preach woman's rights and labor reformatorily in my tailor shop and carry it out in paying my hands. We work eight or nine hours, and are satisfied. May your paper long live and carry its wholesome truths to the great body of the people.

Bridgeport, Conn.-A. M. Driscoll says .- The JOURNAL is worth all you ask for it, and any one with any reason or common sense would not dislike to read it. When people tell me that Spiritualism is a humbug, I tell them that it is a "num" that is heard throughout the hills, and a "bug" the world can't kill.

Hallersville, Texas:-James Ballard writes :- Tho perusal of works upon the Harmonial Philosophy has wrought an entire change in my religious views, and as a consequence of such change, I have been expelled the fold, to take my chance with God's unreclaimed, a baptized infidel.

Kalamazoo, Mich.-Isaac Cox writes:--We can not well do without the JOURNAL. We consider it one of the best advocates of the Spiritual philospphy. I commenced with it when in its infancy, and have followed it through all its different de-velopments up to the present time.

Greensburg, Ind .-- J. C. Humphreys writes :-- In. closed you will find fifty cents, for which please send me your invaluable JOURNAL on trial. I believe it is the very thing that I have been looking for, for some time, but never had the pleasure of secing one until a few days ago.

Estherville, Iowa.-H. G. Day writes :- I consid-er your paper equal to any of its class in the United States, and that it is doing a good work for the beautiful harmonious light which is being now shed over the world, under the title of Spiritualism.

MAQUOKETA, IOWA.-S. A. Rogers writes .- You are doing a blessed work. Your paper is one of the great mediums in the progressive world. It gives us thought; it gives good advice; it also gives hope and comfort to many weary souls. Go

This braying of trumpets has accomplished little

### FEBRUARY 5, 1870.

### MEDIA: OR THE CHARMED LIFE: Story of Fact Phenomena and Mystery

BY GEORGE SOMMERVILLE.

### CHAPTER XXIV.

BANKRUPTCY-RANDOLPH'S RETURN-THE WED DING BANQUET.

Concluded this week.

During the brief period, in which Randolph prospered and flourished like a tree planted on the life loved banks of an ever-flowing river,realizing all he had fondly anticipated, his parent had unfortunately suffered a number of severe reverses in his commercial transactions. What with important 'endorsing' for heavy sums and disasters at sea, in which several of his most valuable ships, lay stranded on a for-

eign shore; the shipping bouse of Malcom Haines, tottered at last, and failed amid the crushing monetary depression, which ruined many older and wealthier firms. The honest old man used every hoperable expedient to avert the dreadful crash, but at last it came shrouding him and his family in the deepest gloom. A painful shock, an anguishing pang to feel, the exertions of a life in the hazirdous calling of a mercantile pursuit; the accumulations of an entire life of asiduous care and toil, are all sweept from his grasp away, in one fell stroke. The terrible blow proved to him in-decd well nigh fatal; and shrouded his companion in the sad sere garb of painful melancho-

But now the sweet angel of the gentle Annie's nature shone out brighter indeed, than ever, Daily was she with them in their otherwise, dreary and lonely homestead, and administered comfort to their wounded spirits, imparting in words of tenderest sympathy, consolations healing and sweetest balm.

On a fair bright morning, the Unknown, with light hopeful heart and cheerfull feelings, was hurrying along the crowded thoroughfare, but made to pause suddenly as a passenger approaching from an opposite direction in great haste, ran against him. In the jostling collision, each staggered off, and offered a hasty apol-

"A thousand pardons, friends, I was in a great hurry," said the Unknown, looking up, and with yet more astonishment, continued : "Can I believe my eycs. Randolph, my boy,

is this indeed you ?' "Humph! why my old friend—as you live, it is. I just arrived." Randolph smiled, and ex-

tended his hand.

"Well! well! this is opportune—only think a four, may hap five fold wedding in the one scene, and at once-does'nt happen every day, and you just in time to be there. I expect Aunie is there already." "Where?"

"Where she has been happily passing much of her time, at the home of Mrs. Ray. Though we will not forget her angel visits and attendance on your troubled parents, Randolph."

"It is true, then, sir, that father has indeed failed?"

"Yes, and right sorry I am. But how have you prospered in the gold regions?" "Well, thank you, and I must hurry on, to gladden our home with the good news of my ability to lighten their hearth, and save them from utter run. Oh! that I could have come carlier, perhaps it would not have been-

"I am really happy, Randolph, to hear you can do this. Perform this good act for your parents, and the richest blessings of the angel world, shall crown all your after years. I must away. Do not forget the banquet to night, you must be

assented to with a pathos of purity and charm of cordiality, blissful to see. And now the viva-cious Amelia Stephens, blushing on the bosom of the gay 'count,' Charles Orsay, stepped out. They, too, joined hearts and hands in the pres They, 100, joined hearts and hands in the pres-ence of many witnesses, beside the angel world. Then came the quiet, unobtrusive, but beloved Josephine Kennedy, led by the gallant Fred Weldon; and anon, smiling like an April sun through her tears of joy, appeared our sprightly File Bussel the fair Geograph trutingly repos Ella Russel, the fair Georgian, trustingly reposing on the worthy bosom of faithful Clarence Clarenden.

Among the delighted guests, Randolph and Annie stood near; and while her eyes moistened

Annie stood hear; and while her eyes moistened with grateful joy, Annie nestled closer to her companion, and murmured: "Oh! Randolph, is not this heavenly. How well we are repaid in this happy vision, for all the trials through which we have passed. Oh! the soul-heartifying law of natural compensa-tion. Triumph, safe in the hand of one all disposing power, must succeed trial." Near by stood old Malcom Haines, beside his

amiable companion, also forgetting in the great joy of the hour, all their late firy ordeal and troubles.

A sudden rustling of silks and gay attire. They had just reseated themselves, as they were struck with consternation, by the terrible cries of one dashing into the room in the wildest disorder. Casting himselt at Clarenden's feet. he cried :

"Save me! For the sake of life, let her not kill me, she is mad, and seeks to slay me. Oh sir, save me!"

All eyes turned instantly toward the door now, and there on the threshold, stood the tall spirited form of Media, her mantle thrown in confusion, by her strange flight, her hair discheyled, her face livid with an inner influence, though her eyes delated largely with a firy spirit light. In her hand she clutched a richly wrought dagger that glistened like burnished silver. She was most certainly, strongly and strangely swaved by the bateful influence of the restless spirit of some prominent assassin of the

past. At the sight, our guests of the marriage feast were transfixed, and as Media, her full form swelling with uncontrollable emotions, glared round on the statue-like group, a living pic-ture was formed, truely thrilling,-almost classic

A movement from Clarenden, seemed to disturb the spell, and exclaiming: "God of the whirlwind! God of the storm! where am I?" Then casting around her one more look of bewildered scorn, would have darted again from the place, but as she swept proudly round, en-countered the noble Ringgold just entering the doorway. As he extended his arms, just in season, to prevent her faling to the floor, she tell on his neck, and weept like a child. The trembling Stettler, having arisen from his

knees at Clarenden's leet, was conducted gently to the door, directed to depart in peace.

The unhappy Media was at leagth fully relieved of the destructive and sad influence having her in possession, and anon, realizing the happy purport of the scene into which she had been so unceremoniously ushered, a succession of smiles, the most genial and blissful rippled o'er and wreathed her intellectual face, in a holy halo of purest light. And Media and Ringgold formed a fitting signet to the list of genial wed-dings concluded on this occasion. They, too, joined hands, heart and soul, in the union of sacred marriage.

The gay company row tendered their compliments and congratulations to the newly wedded; and as the refreshments of the festival reached the second course, the appartment was once more vocal, and 'merry as a marriage bell.' And now

Love framed with mirth, a gay fantastic round-Locse were her tresses seen, how sore unbound; And he amid his frolle play,

der magazine, fell on their cars with a terrific

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crash' "What in the world is that?" Dudly eiaculated.

"Mercy," shrieked Media, trenbling like a fawn.

"The walls have fallen," Clawson replied after a pause.

"Yes, that is it," joine1 Clarence starting

up. The walls of the burning house had fallen with a crash, smothering the fire quite out, and filling the street and neighborhood with dense clouds of dust, leaving darkness resting upon every thing, like a pail; yet amid all, what is that confuse and stirring muraur?

'A man under the ruins!'

While the scene is filled with confusion by the ringing of bells, and the hurrying to and fro of spectators, many fall to work, digging out the unfortunate ones from beneath the burning ruins.

Bricks and debris fly in every direction, before the active humane fireman, impelled by the prompt impulses of this, their better nature.

A half hour of toil brings them to the spot where lies the buried man. Reached, but dead, and dreadfully charred by the hot bricks which covered him. As they conveyed him into the light, the dead one is recognized as Donolon Rafferty. Fatal retribution ! Beat on a cowards revenge, he fired the Clarenden mansion, to which he had tracked Ringgold on the night of his wedding.

The vicious are offtimes ensnared thus, in their own net.

Milford Stettler was also taken from the ruins; though not quite dead, he expired 'ere they reached the nearest drug store.

Dennis Mc Flyn is now in the penitentiary for stealing, and Patrick Magmus was us-charged lately from the police force, for an assault on a man whom he undertook to ar rest.

Dudly Clarenden was partially of English and partially of Spanish origin; his loved Adelaude was born in Sunny and Poetic Italy. Her decease only a few years sub-equent to their happy marriage, was a severe blow to Dudy, though she left him a sweet source of divine consolution and promise in the birth of Clarence and Media. But while on his way to the United States, he became strangely enungled in the disposal of a cargo of slaves. And by the vigilence of the American government, against the curse and traffic, he was partially detected and pursued, as shown in our second chapter ; hence his flight for p o ection to the Jew.

How true it is that natures, even the most exalted and refined, are not always exempt entire y from a tendency to mischievous error. But vice always carnes its own punishment along, and by a life of bitter experience, gradually leads the wronged o'er into the more pleasant path of integrity, virtue and peace. In Claren-den's long separation from his loved children, has he not fully attoned for at least the one vile stain upon his otherwise pure lite.

Clarence, the mechanic author yet finds oc-casion, amid the claims of business, to employ his brain and pen in the cause of progressive reform.

Clarenden still pursues the 'noiseless tenor of his way', as the 'Uaknown,' doing good as he finds opportunity.

And Media, happy in the genial companionship of the noble Ringgold, though appearing for the popular plaudius no more on the Scenic stage, she is olt heard from with happiest eflect in the lecturing field of liberal and harmon-ial reform. By the clearer, expinding con-ception of the spirit basis of intellectual demand and supply; obedience to the soul-refining laws of pure mediumship; the voluntary reception of angel ministrations-she is in the constant enjoy ment of a 'charmed life.' A life, indeed, of around the room wildly, then look at me and ask me 'If my name was George ?--but my name is Thomas. And, sir, the very expression of the medium's eyes made me think of my wife. Now here was a man who got a test, which was unknown to any one but himself; for he

was a stranger comparatively to all. Now I feel constrained to say to every Spiritualist,-sustain and encourage your mediums wherever found, as you would your child, in any n ble und riaking, and in so doing, you will not only aid in their development, but you will also aid the Spirat World, in their efforts to bless mankind. In conclusion, Brother Jones, I will say,

stand by and sustain the mediums. And public opinion in this and higher spheres, will sustain you. And I take this occasion to pledge you my support and best efforts to induce others "to go and do 1 kewise," so long as you continue in this noblest work of the true Spiritualist.

ALEX ROGERS. Spring Creek, Sangamon C ., Ill.

# Spenkers Zegister.

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THE FAITH OF HASUPHA.

THE BACHELOR'S DEFEAT.

With a warm cordial clasp of hands, each passed on-Randolph, though somewhat sad at thought of his aged purents bankruptcy, still as he hastened toward his father's house, a happy smile of hope relit again his manly brow. And the reader will save us the description of the great joy, with which his return to the old homestead was hailed.

Linda and Annie, to extend an invitation to the old people, to attend the wedding in the evening, were there. Randolph on his return was therefore received fondly within the arms of his delighted wife once more, and clasped at the same time affectionately in the warm hands of his overjoyed parents. And as he still printed kiss after kiss on the lips of his smiling babe, Linda also pressed him cordially by the hand.

In the meanwhile, the lavish preparations for the marriage festival, under the supervision of the Unknown and Mrs. Ray, are progressing admirably. Evening having arrived, the bright clouds of heaven hung their 'silver linings out,' and lay in luxuriant negligence, decked with stary gens over the city. On one of our avenues, evidencing by its numerous, stately mas-sive structures, that it is the abode of opulence and wealth, there is one newly fitted up, and decorated within with a profuse and liberal hand. It is a large and commodious building, and is lighted from the first floor to the uppermost room. Throughout the parlors, new and richly figured carpets cover the floors; new sofas and chairs, ottomans and divans abound ; gilt framed mirrors, pictures of paintings, line the freshly painted walls. By nine o'clock, the invited guests began to arrive rapidly, and passed in gay company into the ready parlors. Precisely at nine and a halt o'clock, the mistress--rather the queen of the ceremonies, shall we say in the person of a prominent worker in the field of reform, whom we must not now name-was annonnced, and being conducted into the front parlor, was seated immediately opposite the large folding doors opening into the room, in which the brides with their attendants, were in waiting. As the doors were throw open, the minister arose, followed by all present.

The scene was a lovely one, harmonious in all. its parts. A serene smile lit up the happy face of the mistress of ceremonies, and all seemed to partake alike of exquisite pleasure, afforded by the sacred occasion.

Four especial couples now stood up-the Unknown, rather as at last it should be, Dudly Clarenden, bearing the once more lovely Elmyra, radiant now with the bloom of happy prom-ise. A significant silence now ensued, and anon, as the presiding medium spread her hands in blessing over the holy scene, she fervently invoked the benign and protecting influences of the great congress of spirits now hovering above them, to permeate shield and guide those present, their kindred spirits into the pleasent paths of benevolence, charity and peace. And peace sacred and serene, did breathe o'er all the scene.

Elmira and Dudly, in this public manner, took on them the soul obligations of a real and con un mated marriage-first in spirit, now in language, which we need not here transcribe. And 'is'nt she brautilul, so perfectly plain and neat,' was thought, if not whispered by many of Elmira's admirers present.

Bhe was dressed in plain white satin, with a richly wrought veil thrown loosely, but elegantly, over her head, comrasting finely with her jet black hair and lovely eyes. Clarenden was attired in black, with an elegant white satin vest, bearing neither fob, chain, nor rings. Plain indecd, but neat and becoming to a degree.

But Linds, the beautitul, now approached, leaning on the arm of Sylvan Shermer. She too was lovely, even surpassing in tenderness, her mother. The questions and responses in their union, were similiar to those of the other, and I tremendous report like the bursting of a pow-

As if he would, the charming air rep y. Shook thousand odours from his dowy wings'

### CHAPTER XXV.

INCENDIARIAN-THE RESCUE-RETRIBU-TICN-COMPENSATION-CONCLUSION.

Having continued our serial of spirit phenomena and life's strange vieissitudes, to a tedious extent, we are inclined now to sum up briefly Without following ail of our characters turther into the new sphere, that of wedded life, we note that Ella, now the happy wife of Clarence Clarenden, having been left an orphan in early life, found a genial home with the noble fireman, Job Clawson, who not having been blest by offspring, loved her as a tender father. and though her union with Clarence was sudden to him, he entrusted her freely into the care of his friend, because he knew he would prove to his once adopted, all that a husband should.

That night, Clarence and his bride reposed serenely within the peaceful enclosure of Clawson's home who declared he yet desired the sun-shine of Ella's nature near him a short time.

Media and Ringgold repaired to her father's house on B-Street. But their slumbers were fated to be far less secure than those of their young friends.

Far past the hour of midnight, and when all within the quiet precincts of the Clarenden mansion were locked in sleep, the torch of the stealthy incendiary was applied beneath them, and 'ere, they were aroused, the subtle element was circling them within his firy folds, with frightful threatening glare.

The heavy atmosphere of the dark cloud-rifted midnight seemed all a blaze, and soon from the faithful old sentinel, a general alarm was loudly rung. Thousands of hardy sons of flame, hurrled with their apparatus to the scene of disaster.

The company of which Ringgold and Clawson were still members, being near, were soon on the spot, and great indeed was their surprise, to find the well known Clarenden mansion sheeted in flames; for they had been engaged that same evening in the pleasent tasks of giving their fellow member and his bride a serenade.

Loudly the cry went up:

"A ladder boys-a ladder, we must save those inside that house."

A stout ladder was presently reared up against the second story window. Just as it struck the window sill, a window of an upper room of the burning house was thrown up, and Dudly Clarenden, clasping Elmira in his' arms, stood ready to leap out upon the ladder. Both descended rapidly—alarm and solicitude depict-ed vividly on their faces, as they cast anxious glances towards the rooms occupied by Ringgold and Media.

Two fireman were on the ladder again-with blow he dashed in the window, and leaped into the room. They were Clarence and Clawson. Another moment elapsed, and then in the midst of a dense volume of smoke, Clarence appeared at the window, and descending the escape, bore in his arms the torm of Media. almost inanimate. Job now appeared, and sprang out on the ladder with Ringgold clinging to him. A shout greeted their descent to the street in safety. Suffocated with the smoke, they were conveyed, to a secure place, and as they were recovering their strength and scattered senses again, they were startled by the ground, rocking beneath their feet. The next instant, a

spirit charm, impervious to all the ills that so irequently affici the less tavored and relind.

### COMMENDATORY.

#### From One Who Has Read Alexander Smith's Great Work.

I wish to say a few words concerning the book I purchased from you, given through Alexander Smyth, medium. I have never read a more interesting and enticing work, nor one that has given me so much satisfaction as that one; and I have bought, and real many spiritual bloks. I can not say as your correspondent Thomas McClintock said, "That it had spread a pull of dirkness over the sereni v of my spirit." I have read the book, introduction and all, and think the history a very plausible one. McClintock rashes to the rescale by citing in Paul's defense his beautiful gems of inspiration; but it is more than probable the same might be brought in favor of the Rev. rascal that got his wife's life insured, and then drovned her in Dupage county, in this State. H:, to, may have uttered some beautiful geins,-borrowel, of course, from Paul, or some other, said-to beholy-man. McClintock may ask, "Where did Paul borrow his from?" And my answer would be,-"From Plato, Socrates, and the then modera Jesus, and many others, for they all taught the same doctrine in substance, long before Paul or Jesus were born." He says " 'lis too contradictory of all legitimate rules of judging human character, to be rationally believed." Now the same rule of censure might apply to him for his judgment concerning both the book and medium. I judge he has not read the book, from what he says. He winds up by saying, "No matter who the medium, or who the spirit communicating."

I regret that any person having liberality enough to read a spiritual paper or book, should say anything that would tend to discourage any medium; for every man and woman in our land that has had anything to do with Spiritualism, knows they are the most sensitive people we have amongst us. To them we are indebted for our evidences of immortality. They are in the hands of the higher powers, through which we receive our messages of love and wisdom. Yet there are many people who profess to be Spiritualists, that will turn the cold shoulder to many worthy messengers, b cause forsooth,-they are not first-class mediums, and thus compell them to beg almost, as they go forth on errands of love and mercy.

That angels may be entertained unawares, seldom occura to such.

I charced to be at a circle in Galveston, Texas. where the medium was not considered "firstclass," when the following test was given :

There was a stranger who came in from Pontiac. Mich. All were sitting quietly, when the medium went under an influence, and looking upito this man said.

Is your name George ?" There was no reply from any one,

After many gestures, and much s'ruggling, the influence left. I thought nothing of the cocurrence at the time; shortly after, I met the gentleman from Muchigao, who said to me, "Did you hear that medium ask me if my name was George?"

" Yes."

"Well, sir, there could not have been a better test given me than that.

"Before my wife died, she would often look

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### SPIRITUALISM OF THE BIBLE.

Who are the Lord and God of the Bible 3 Was God the Infinite Ever Seen?

The human mind is ever on the alert for new truths, and when one is gained which unfolds the character of some grand law of Nature, its vision only becomes clearer, the area of its observation larger, its knowledge of things more comprehensive and clear-never for a moment relinquishing its efforts to grasp the most intricate problems that relate to the government of the Universe. When we once unveil a law, explain its nature or the phenomena of its section, we simply say we have discovered a grand truth,in such language the truth and the law ara synonymous in meaning, or convey the same idea. Thus step by step, men advance on Progression's Ludder, ever regaling themselves on the lovely scenes behind, ever wishing and striving to draw aside the curtain that hides the broad fields spread out in the regions of space. Within the lids of the Bible, our inner soul hears the bubbling noise of loving emotions and brilliant truths, and we feel intensely the heart throbs and the pulse thrills of the Angel World in the past, as it was brought en rapport with the children of earth, imparting to them lessons of wisdom, and impressing them with the greatness and grandenr of God's vast Universe. The Bible, then, with all its defects, and they are many, should not be trampled under fost as worthless trash. It would be better to select its tratus and garner them up in the human mind, and leave the rest as worthles trash, thin to deneutree the whole as worthless. In a pree ding article, we demonstrated conclusively, that the term Lord simply meant a ministering spirit, and, that in not a single instance did God the Infinite over communicate with mortals. In Genesis, 21: 1, we find the following, "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken." The idea intended to be conveyed in the passage is this, that the Lord was absent, and that he came from a distance to visit Sarah. If absent from Sarah, he could not be omnipresent; therefore, the term Lord simply means ministering spirit or angel, or the head of a circle of spirits, then interested in the affairs of carth. In Genesis, 22: 11, we find, "The angel of the Lord called unto him out of heaven and said, 'Abraham, Abraham,' "--which simply means that an angel or spirit belonging to that circle, at the head of which stood the Lord,had visited Abraham. In the Summer-land, at the head of each circle or group, there s'ands in n.ajestic grandeur a controlling spirit, who acts as the central power or guiding star, and whose wisdom is of that character which all respect. It makes no difference in regard to the character of the circle, whether devoted to the arts and scionces, the alleviation of suffering humanity, the propagation of new truths to mortals, or the institution of a divine government, there is always a central power or controlling influence connected therewith that all the other spirits respect. The Lord, so often spoken of in the Bible, was the leader of a band of spirits who were deeply interested in the affairs of earth, and who wished to assist the residents thereof by the diffusion of a healthy sentiment among them. Gol was the leader of a higher band, to whose guidance the aflairs of earth were submitted. God the Infinite never spoke to mortals in the manner designated in the Bible, and never will. It is true that the Bible in a number of places, cays that God ins been seen and heard. In reference to this matter, it says :

Abilm, and seventy of the elders of Israel. They saw God and did eat and drink .-- Ex. 24: 9, 10 and 11. We have no doubt but they saw an angel or

ministering spirit, and were so dazz'ed with his majes'y, the dignity and intelligence that distinguished him, that they in their enthusiasm, thought that they were in the presence of God the Infinite. In other possages of Scripture, we have, however, the true nature of Deity unveiled. John had a correct idea in regard to that Supernal Intelligence whose presence is felt in every vein of the Universe, -- not a pulse heating, not a heart throbbing, not a leaf stirring, not a movement anywhere that is not a part of the Infinite Whole, possessing certain characteristics of God Himself. He says :

No man hath seen God at any time."-John 18.

Again it is said : And he said, Thou canst not see my face .-Ex. 33: 20.

Whom no man hath seen, nor can see.-Tim. 33: 20.

It is presumed that John and Timothy entertained a correct idea in regard to Deity, the Ruler of the Universe, for they knew that he had never been seen, and never could be seen. The infinity of God is an evidence of his impersonality, and shows conclusively that Hedoes not hold communication with man only through his manifold works.

We have no disposition to criticise too closely the narration of events in the Bible, or reject any portion thereof that conforms to reason. We particularly desire to harmonize as much as possible those conflicting statements which have so long bewildered the theologians of the present day, and, if possible, lift them from the labyrinth of difficulties in which they are floundering, and place them where they can behold the harmonious vibration of God's work, and understand those manifestations of Supernal Intelligence, contained in the Bible, in their true light.

Lord and God are only ministering spirits the leaders of angelic circ.es, the supervisors of the affairs of men, to a certain degree, and who never desire mortals to ascribe those miraculous powers to them, which are so often held forth in the Bible.

At the present time, we call the Ruler of the material and spiritual Universe God, thereby applying a name of a part to the whole,-the name of a ministering spirit to Deity Himself This, however, is well enough, providing we can distinguish between those personages, to whom has been applied the same name. We have no desire to change the name that is applied by the "Christian Religion "-viz: God, if understood to mean that all-powerful, omnipresent principle that pervades the Universeevery living thing-the name suits us well enough, and we have no disposition to find fault therewith ; but if applied to ministering spiritsthe one that talked with Abraham, that called Adam, that showed his back parts to Moses, we feel inclined to criticise the same knowing the true character of those communicating. The world is full of speculation ; but bear this in mind, that all truth is reached by speculation. It is the intellectual telescope that the mind is constantly using to gaze at the workings of the Latural world around, its reflectors, concive and convex surfaces so arranged, that it is self-adjusting, enlarging or diminishing the radii of its observation in preportion to the truths discerned, the facts unfolded. Bear this in mind, then, reader, that speculation is the grand highway to truth, the royal road to knowledge-without its existence, the wonderful inventions that now dot the fields of science like a cluster of stais on the broad firmament, would never have had an existence, and man to-day would have been groveling in the filth of his own ignorance. To Father God and Mother Nature, we would ever turn our attention, and as they are dressed to the ripe fruitage of golden truths, we would ever gaze thereon, and drinking in the inspiration thereof, we would express the truths of the same to a hungry world. Be patient, then, in your pilgrimage here. Bright angels are hover. ing around you, beekoning you upward in the scale of existence. By and by, you will become a creator,--will have something to say in the creations of worlds, and in the managements of those twinkling orbs that deck the fair firmament. It may be millions of years-eons of ages-before you reach that point on Progression's Ladder designated above, but that you will sometime, we feel certain. It is not our aim to investigate the Spiritualism of the Bible in the order that its chapters are arranged, but shall wander hither and thither between its lids, as our Spirit, Guides may dictate. Next week, we shall commence a series of articles on the Early History and Development of Jesus, revcaling many startling truths not hitherto known, imparting a lesson thereip to mothers that will be well worth the price of the JOURNAL for one year. Induce your Orthodox neighbor, or friend to subscribe for it, for each number that will visit you. will be laden with fresh inspiration.

### "DOES GOD KEEP A CAT?"

#### The Wonderful Antagonism that Seems to Prevail.

A little three-year old was considerably excitd the other day, by seeing the eat kill a mouse. he next day she asked her mother suddenly: "Who made the birdies?

"God made them, my child." "Who feeds the birdies, mamma?"

"God feeds them."

The little one was thoughtful a moment, and then asked ene getically: "Does God keep a cat?"

The mother told her she would tell her all bout it when she got older but for the present she had better go and play with her india-rubber doll.-Exchange

In the query of the little girl, there was a great deal of meaning. She would naturally come to to the conclusion that if God made the mice, he must necessarily keep a cat. In the wonderful (seeming)antagonism that exists in nature, there is a large field for thought. This antagonism is a query that in ages past has attracted the attention of the thinking mind. We find antagonism everywhere. Even in the garden of Eden, the cat and mice not only became deadly enemies, but God and the devil had a quarrel, a serious difficulty, resulting in turning Mother Eve and Father Adam away from their beautiful home. Considering all this antagonism that seems to prevail everywhere, the inquiry of the little girl was really well timed and practical. and eminently well calculated to excite thought within the investigating mind. As to God keeping a cut, her Orthodox mother had but little to say, but seemed inclined to brush off the interogatory of her little child as she would a troublesome fly that had lighted on her face, not stopping for a moment to consider that if she attempted to explain the matter to her little girl. she would be led off into the interminable labyrinths of metaphysical speculation, where she was illy prepared to go, and where if she ventured, she would be compelled to burst the shackles of Orthodoxy, that were binding her down and cramping her heaven-born energies.

There is really a sceming antagonism here. The mouse fears the cat, the cat delights in eating the mouse. Now wherein the wrong? The the cat eats the mouse, for the instinct of its nature commands it to do so. The mouse fears the cat, and would, no doubt, live on peaceable terms if pos sible. The cat, then, is the aggressor, and the chief cause of disaster to the mice. But then the cat often has an enemy in man; he kills them whenever convenience on his part renders it desirable, and feels no pangs of conscience in so doing. The innocent dove, whose cooing speaks nothing but tender love, and whose glistening plumage is indeed beautiful, is shot by him, an'l no pangs of conscience follow. We have seen the big round tears roll down the face of the noble ox as he is led to the scaffold. to be offered as a sacrifice to the appetite of man. We have seen the man with a sharp edged knife, cut the throat of this poor animal, and seen the blood in rich crimson currents flow therefrom. We have seen the innocent bird, whose home is amongst the shrubs and trees, and who sings sweet songs to gludden the heart of weary man, shot down. We have seen the humming-bird, sipping nectar from the buds and flowers, its dress of feathers in continual motion as it darts from place to place, seeking for the sweetest parts of nature, killed in an instant by some malicious boy. We have seen the deer on our Western plains, as it lay stretched out on the green carpeted earth, the blood oozing from an ugly wound, and heard its innocent moans, as tender, as full of sudness as the cry of a babe on its mother's bosom. We have pressed to our cheek the dying fawn, and as its tender cries went forth, our coul moved in sympathy for it, and we wondered who could have been so cruck as to send the fatal shot. We have seen man-noble man on the scaffold, seen his trembling limbs, and heard the emotions of his soul as they bubbled up heaven-ward, asking forgiveness for a crime committed in an unguarded moment. We have seen the rope adjusted by his brother man around his neck, and with it have seen him hauged. Did we look at the distorted features, at the pale haggard countenance, at that ghastly expression that overshadowed him? Yes. The astronomer gazes at the stars and sees beauties therein. The naturalist watches the unfolding of the bud, and as each leaf expands, he observes new beauties, new objects of interest. The chemist watches the changes of his chemicals, thinking that he may perhaps discover the secrets of the ancient alchemists. So did we watch the dying man, for in that ghastly visage, we discerned ; rare beauties-observed the gradual unfolding of a new life, of new energies, new aspirations. On the scaffold, where humanity is distorted, and a relict of barbarism has its fall sway, there is a subject worthy of interest. We find the same antagonism there that is found throughout the animal kingdom. Man does not only hang his brother man, but in cold blood frequently murders him. We have seen the guerrilla take a little boy ten years of age, shoot him, tie him up by the heels with a rope, and pin "Abolishionist" on his back. Antagonism everywhere ! In all nature we find it. The elements are never at rest. The negative cloud contends with the positive cloud, and terrific is the battle. See the lurid spark as it passes through the sky-scemingly the very gates of hell are "ajar"-to a remote cloud in the horizon. And then hear the rumbling thunders, jarring the whole Universe of God1 · War in heaven! Contention among the murky clouds! Theartillery of God called out, and the forces of the elements marshalled in one grand array to contest for the mastery ! From cloud to cloud, the artillery flashes the progress of the conflict, and the rolling thunder speaks of heaven's collumbiads and mortars, whilst the pattering rain shows the sweat of contending hosts. War in keaven! Contention between the positive and negative forces of God 1 Where is peace? Where is love? Where is Larmony? The earth trembles. What is the matter? War there, too? Yes,

fire and smoke, and from its summit flows rivers of lava, destroying in their onward course the fairest works of man. Cities are swallowed Ly the war-like mouths of earth, and the works of centuries demolished in a single day. The river becomes mad; it starts like an enraged panther, and in its boisterous course, it ruins all the fair prospects of man. Peace, where art thou? Harmony, thou Divine Angel, hast thou forsaken the elements? Look on yon mountain wave! See that proud steamer contending with wind and waves,-no savior there to say," Peace. be still;" no Divine Poet there to lull to quiet sleep the disturbed forces of nature. The fight is terrible between the massive timbers riveted together by huge iron bolts, and the mountain waves that dance in high carnival, as if proud of their strength, and yearning for the blood ot man. The ship looks grand and noble ! Beautiful, is n't it, there on that spray capped wave. proudly defying its sweeping strength. But Blucher comes ! A terrible whirlwind is heardit comes, and striking the side of the ship. she totters and reels like a drunken man; but still she withstands all until heaven's artillery is opened upon her, then how terrible the spectacle! O Gid, why didst Thou not withhold the electric flash? Why level Thine artillery at poor humanity in midocean and give him a watery grave? Cruel, seemingly, O God, are all Thy works.

All is neace within a fine mansion. Nestling in bed are those little flowers of the family circle, whose pattering feet and cheery voices send sunshine into the soul, gladden the heart, and make joyous the days of our existence. Over their couch is a guardian angel, with a countenance serene, and pure, reflecting the ensignia of a noble spirit. The stove door swings "ajar," a spark of fire drops on the carpet, and then what a scene! The carpet and wood and straw as if rejoicing over a guest from a foreign clime, receive it with a proud hurrah! and soon their joyous countenances shine forth in volumes of lurid light. Terrible fire ! Children with their parents are consumed by it!

Then, again, there is that woman, a fragile flower, lying on a bed of sickness. Disease has fastened its fangs in her bosom, and she is gradually wasting away. The doctors contend with the enemy, but are vanquished. There is sorrow in that household; tears are shed, sighs and moans are heard for her that is now dead. She is carried off and consigned to the grave. The cold clods of the earth are thrown over her. Is peace there? Nay. See the scenes-terrible to behold I What a ghastly spectacle ! Worms without number crowd into her last resting place. How sickening the sight! Where shall we go, O God, for a little peace; to witness just a little of the harmony that we have read so much about? We will ascend the high mountain, above the murky clouds, "where the footsteps of man never ventured," to see if we can not find that grand organ that breathes one volume of harmonious sound. We reach its summit, FEBRUARY 5, 1870.

tone and character. Adam was a failure, and Eve naughtily disabeyed God. Christ was not a success, for though a God, he allowed himself to be crucified. The Holy Ghost overshadows the Virgin Mary, who finally gives birth to a ebild, equal in all respects to God. Mystery everywhere. Wild confusion in all departments of God's vast Universe. Look at that starving mother in you garret. A ltttle rosebud, a darling child is sipping sweet nectar from her bosom. Poetry in the scene; grandeur even in that miserable apartment. Christ fed the multitude with five loaves and three fishes: will ne not send a morsel to that starving mother? She is on her knces; she prays. Her words are uttered in trembling accents. Weak and emaciated she swoons-she dies. The little flower on her bosom withers and perishes. A stench arises ; the police visit the room. Next day the papers contain, "Wonderful visitation of Providence. A. mother and child found dead in the garret !"-Where was Christ with his loaves and fishes? Where was the manna, the quails, the milk and honey. Where was benevolent man with his hoarded wealth? Where was God, the all-powerful, all merciful, the Infinitely loving God? He who don't let a "sparrow fall to the ground without notice," and who "numbers the very hairs of your head,"-where was He? Hundreds are to-day starving by nches. Festering disease is in the system. "Thy faith hath made thee whole," said Christ. "Faith removes mountains." Bosh! Faith can't make a loaf of bread to save one from starving. It never did so, it never can do so. The Orthodox say God don't work direct, He sends His aid through his children. A war widow calls on the President and tells him her family are suffering. He refers her to the Secretary of War. Tremblingly she approaches him. He refers her to the Pension Bureau. With weak limbs and body she seeks the proper officer, and is there referred. to a Claim Agent to prepare her papers. Before seeing him, two of her children actually die of starvation. The President didn't assist her directly, and this was the result. God don't work directly to aid suffering humanity, but has numerous officials through whom to work-He has too much to do in .watching the sparrows and numbering the hairs on your head. Is this nonsense? We will write no more of this; our heart sickens at the thought.

Dear reader, underlying the discord, as stated in the above, there is a beautiful undercurrent of Divine Wisdom, the true nature of which the world illy understands, but which speaks nothing but harmony and love. By and by, we will rive this subject a careful and critical examination, showing the action of Divine Wisdom in all the manifestations of life. The above was written to excite your thoughts, to act as a home-shell, startling your whole nature, as the John the Baptist, heralding something yet to come. There is a God, though the highest angel never has seen him. He is in all conditions of life, and that time will come in the history of each one, when they will recognize the grandeur of God's Universe, and witness his workings in all phases of life.

"And I will take away my hand, and thou shalt see my back parts.-Ex. 33: 23.

And the Lord spake to Moses face to face, as a man speaketh to his friend.—Ex. 33: 11. And the Lord called unto Adam and said unto

him, whence art thou.—Gen. 3: 9, 10. For I have seen God face to face, and my

life is preserved.-Gen. 32 : 30. In the year that King Uzziah dud, I saw also the Lord sitting upon a throne, high and lifted

up.-Isa. 6: 1. Then went up Moses and Aaron, Nadab, and friends. Your labor is duly appreciated.

#### I. A. BOGGS.

Writes us from Swede's Port, Ill. We replied to him and directed the letter to that place. The post master at Chicago informs us that there is "No such office known."

When will people learn to be explicit in giving their post office address ? Names, towns and states chould always be written out plainly. This is about the fiftieth time we have given a similar notice, and at our elbow stands one of our clerks with a letter from a brother, asking how much Mary Pitcher is indebted for the JOURNAL. He does not give her post office address, so, of course, we can't answer him. But we will say that the time for which her peper is paid, is explicitly stated on the margia of the paper, or on the envelop each week, and she can't go amiss in de termining the time.

GREAT SUCCESS OF THE JOURNAL. We are indebted to our old subscribers for 193 new subscribers during last week. Thank you and a little jur of our foot happens to loosen a huge boulder that nestles there, and off it starts. The majestic oak and pine are crushed beneath its mighty power. The deer and fawn run as if frightened at some impending danger. Onward it goes, destroying everything in its pathway, finally tearing to fragments a cluster of houses in the valley below!

Harmony, oh, where art thou? Look at those contending armies. Human blood flows free as water. The cries of the wounded cause no sympathy to bubble up in the souls of those engaged in the conflict. Terrible, is it not? Way, O God, didst Thou make that man. There he hes-poor Austin Kent !-- and as in our mind's eye we see him, our soul moves in sympathy for one so pure and good and true. A massive brain, a mind that thinks closely, an imagination that never soars above the realities of earth, are his. Pains in every bone; sorrow and core depicted in every feature; an expression of countenance from which hope, seemingly, has banished its angelic influence. There he lies, as if born to suffer. Terrible is the conflict; awful is the struggle. Angels watch over him; tender guardians care for him. God recognizes him as his child. It is beautiful to talk of an over-ruling Providence, when mind, intellect, purity and manliness are prostrated as in him. Did manua come from heaven ? Did quails nonrish the hungry ? Did water spout from the rock ? Did Canaan flow with milk and honey? If God is all-powerful, why does He not relieve Austin Kent? World of contention ! World of inharmony! World of discord! World of war! World of licentiousness! World of famine! Deluge to day and humanity destroyed! That massive ship when it sunk was the destruction of a miniature world. Egyptians swallowed up in the Red sea! The Son of God caucified! God "played out" in his first efforts with man! The devil victorious in his struggle for the masterv! A family broken up in the Garden of Eden! Judas a liar 1 A jail broken into by the angels. and Peter liberated ! . Lot's wife, poor soul, turned into a pillar of salt! Tongues twisted so as to speak Irish, High and Low Dutch, Indian Italian, Portugese! The Tower of Babel a failure! The first man did n't know he was naked ! The first woman believed a snake ! God and the devil contend for the mastery, and the latter wins! Luther throws an inkstand at the devil ! War in heaven! The Angel Michael thrust downward! The devil becomes a real estate agent, and endeavors to sell the whole world to Jesus. Isaac is badly sold, and blesses the wrong child! Abraham tells a lie, and then entertains three angels ! Noah gets beastly drunk, and does many improper things. What a world this is! Tattling and lying; war and famine; hurricanes and postilences. The cat eats the mouse, the man kills the cat, and God kills the man, Forced into the world, forced through the world, forced out of the world. Terrible to contemplate. Corruption provails on all sides. \$500 will buy a good position under the government. Paul declared that "the truth of God night abound through lying." Solomon was a a terrible conflict. The mountain sends forth | Polygamist, and his songs were licentious in 1 at Indianapolls, Ind.

#### STATISTICS OF SPIRITUALISM.-- A RE-QUEST.

For the purpose of getting at a tolerably correct understanding of the number of Spiritualists in the United States, we desire our friends in the various towns and cities by a committee or individually, to report to us,

1st. How many avowed Spiritualists are there in your town and what are their names ?

2nd. How many lectures have you had during the last year, if any?

3rd. How many mediums, what are their names, and phases of mediumship ?

4th. How many churches and of what denominations, which are the most prosperous in numbers and ability of preachers ?

5th. What is the apparent status of the old theological charches, and the more liberal, in the estimation of the mass of minds in your town ?

If our friends will go to work in earnest, and get up a report for all the towns they have a tolerably correct knowledge of, it will afford an amount of information greatly needed by the people. We expect our friends to report not only for the towns they reside in, but neighboring towns. If we should get more than one report for the same town, it will do no harm.

We really hope a few friends, or even one, in each town, will make this a matter of business, and send us a very brief report, in the order given above. Head the report with the town, county and state, and direct it to S. S. Jones, No. 189 South Clark st ,Chicago, Ill.

Please make the report upon paper separate from all other business matters.

### AN ENQUIRY BY TILLIE HULL.

"Will you please state through the JOURNAL, a brief outime of what Spiritualists believe concern-ing the Bible, its origin and authenticity and their views relative to the existence of a God ?"

#### REPLY.

We believe (and be it understood that Spiritualiste, so called, have no creeds, systems of faith or views, as a class, other than such as meet their highest convictions of truth) that the various books of the O.d Testament which are now compiled and called the Bible, were written by men as other books are written-for instance, as the Book of Mormon was written-as a novel is written, found. ed in some instances upon supposed or traditional facts. But in most instances, destitute of a shadow of truth.

To give anything like an exposition of this subject would require much more space than would be profitable. There are already published volumes clearly exposing the fallacy of any supernatural origin of the Bible. A terse and correctex. position of its fallacies is found in the book entitled. "Three Voices," for sale at this office.

We also as an individual believe in a God Infinito in His attributes. More can be known of our views upon that subject by a careful perusal of the JOURNAL.

#### THE LADIE'S OWN MAGAZINE.

The Feb. number of the above named and well conducted magazine is before us, replete with readable matter. Terms \$1 per year. Published

### FEBRUARY 5, 1870.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# Zhiladelphia Department. EY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtain ad at wholessie or retail, at 634 Race street, Philadelphia.

#### Spiritual Intercourse-Influence-Control-Obsession.

One of the greatest advantages resulting from the free and candid investigation of all things. which modern Spiritualism invites and urges us to, is the fact that we are coming to have more clear and distinct expressions, as well as ideas in regard to the phenomena of life here and here. after.

Mankind, and especially the religious teachers, are apt to move along in a groove, and have a very imperfect appreciation of that which lies outside of those narrow lines within which they have chosen to walk. Spiritual intercourse has existed in all ages of the world, and among all peoples, under the three forms to which we have alluded. Influence is universal, and has been felt by all mankind. It is a natural and indefeasible right of the soul, inherent in it under all circumstances, and can never be abrogated.

We are influencing others, and being influenced by them. We ever have been, and ever shall continue to be, doing this. Spirits have always influenced mortals, and although many of the latter may be entirely unconscious of the fact, it is none the less true.

One of the most beautiful triumphs of knowledge which modern Spiritualism has brought to the world, is the fact that we may not only realize these influences flowing down from angel hosts on the serene hights above us,-from our own loved ones, in the most beautiful and cheering feelings that fill and thrill our souls with hope and love, but that we may know the individual spirits from whom these sweet and endearing messages and tokens come.

Influence is inspiration, and we know that the world is growing more and more susceptible to this, and also more appreciative, both of the character and sources of inspiration.

We believe the very highest conditions of humanity, are to be found in this knowledge and the resulting power of receiving inspiration. The soul, standing erect in the dignity of its own nature, and the consciousness of its powers, looks out and up to other souls whom it recognizes, for the light of their wisdom and the warmth of their love, to cheer it on its way through life.

By control, we understand the taking posses-sion of the hodily and mental faculties, by intelligent spirits with positive minds, for wise and good purposes.

Modern Spiritualism has presented numerous instances of this kind, though it is by no means a new phenomena,-still it has furnished vast opportunities for presenting the most important and practical knowledge. Men and women,some frail and delicate, others with strong and vigorous organizations,--have been taken hold of, and entranced by his class of spirits.

During the last twenty-one years, thousands upon thousands of the most sublune and beautiful attenances have been poured forth through these uncanscious instruments,--utterances which often far transcend the capacity of the mediums in their normal condition. In this manner, we received that great work through er A. J. Davis-Nature's Divine Revour Rea

that our lives are such as to attract only such influences as will be beneficial, and give out only such to others around us. The thing itself is not a matter of will, but it can and should be regulated, and every human being should as-pire after those conditions in which inspiration flows naturally and spontaneously into the soul, and gives us a consciousness, not only of the presence of the loved ones, but of each one, so that we may know them as they come to us, and may call upon those who are best adapted to meet our peculiar conditions and needs from time to time.

In these beautiful and harmonious conditions, we shall find that Spiritualism is, indeed, the grandest reality that has ever been revealed to man, not only in the evidences which it brings to us of the existence of our spirit friends around us, but in the more important and practical knowledge which it gives us of our own conditions, and the powers with which we have been endowed. and thus life comes to be a blessing, not alone to ourselves, but to all around us. and heaven, instead of being a far off locality in the distant future, comes upon us naturally, and as we live under its influences, we call upon others to come, taste and see the good things that are in store for all the Children of "Our Father, who art ever in heaven."

#### History of Spiritualism, and the Progress of Spiritual Ideas-Number Three.

CHAPTER FIRST :- SECTION THIRD.

We have said these first human beings, though spiritually endowed, were in many respects below the animals around them, because that which was to be the developing principle within them, the spiritual nature, was germinal and embryotic, and had not yet acquired the power of controlling the animal propensities; hence, for ages, these barbarous beings lived in the most revolting manner, cruel and vindictive, and yet, at times, having faint glimpses of spiritual light. In these early conditions, they were surrounded by spiritual beings from other planets,-men and women whose experiences had been a little higher; for there is a great and universal law, which ever compells gradations, and those who occupy one step higher, are invariably classified as the instructors and saviors of those just below them.

There is also a spiritual influence coming to humanity from these germs of spirits, to which we have referred, who have not yet passed through the human form. These things were working, and in all the crudeness of these terribly barbarous periods, there were evidences cropping out here and there of a consciousness of something higher than themselves. The first forms of worship have always been based upon the low passion of fear, and every thing that caused pain or seemed to be beyond their own powers, received a certain amount of veneration. Hence, the most hideous and fearful objects were worshiped. The idea of sacrifices was introduced into the earliest forms of worship, and in all their wild and predatory conflicts, all those who were taken prisoners, were sacrificed, that the glory of the victor might be increased, and the God who had given them the victory appeased and gratified.

There were no evidences of Spiritualism at this time, nor would there have been to the dwellers of earth as they now exist; but from our stand point, we know it existed. First; by the logical sequences which follow from the premises already laid down. Secondly; by re-ports transmitted to us in this life, and thirdly; by our observations upon other worlds that are in precisely similar conditions at this time. There was Spiritualism there, and it was the savior of the world, that was leading humanity upwards, the guiding star that was lighting mankind out of the depths of gloom and darkness in which they were groping. It was the divine fire of God, ever burning upon the abar of the human soul, warming it up and litting it out of the degradation in which its crude and undeveloped conditions and surroundings had placed it. There were gleams of spiritual light that fell upon these, and there never was a period when some of the dwelters of carih did not realize something of this, however faint and imperfect it may have been; yet it ever pointed to a higher condition, and awakened aspirations alter this. Very few, even of these ciude and imperfeely developed human beings, passed out of this lile, without some faint conception of a hereafter. It may have been only a hope, but how many in the present day, even among the highest professions of religion have any thing more than this. The conditions of the spirits who passed from the form at this time, was such as enabled them to do something for those whom they left in the form, and for whom they felt some interest. One of the most interesting occupations of spirits who are now continually passing from earth, is to trace out those hitherto upperceived operations of spirits, which have taken place in their own experiences on earth, and then to go back to primitive conditions, and see how this power has been operating everywhere and in ail forms of life. The superficial observer, alone fancies that he sees and comprehends all the causes that are combining in the operations of any of the phenomena around him. Such an one is entirely incompetent to do justice to causes which he can not realize, and one of the first lessons required by the true philosopher, is to place his mind in such a receptive condition, that he may not close the avenues from light and knowledge. Individually, and as masses, we see how much the progress of the world has been retarded by a want of this. Freedom to investigate all truth, and a willingness to receive it, forms the highest condition attainable, marks our times, and in no age of the world has there been such rapid strides of advancement as in the present day,-mainly owing to this fact. The fact that so large a number are ready and willing thus to investigate all things, and hold fast only to that which is true, has opened the way for spirits to present many statements, which, under other circum-stances, we could not; and in this history, as in other communications that we present to you, we do not usk you to accept any thing, unless it accords with your highest reasons and your best intuitions.

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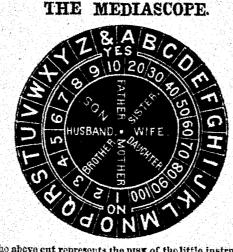
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MRS, ABBY M. LAFLIN FERREE

"Here's a swoll, boys! my oye., what a well-paid Ohristian! there's a corporation for you!" "Who's he, Jack !" "Dunno; I'll lay it's a blahop; 'tis too. Fine coach that!

dares y ho's got the DBS. I'd darn sight rather have his purse than his prayers. Ay, that's Bishop of Winchester; he's a big 'un, and will stick to the bible as long as it brings him from ten to twenty thousand a year, the blasted state cornorant!" "See, Bill, here's another on 'em. Gool heavens! what

"See, but, here's another on cm. Good heavens' what I'd give to ba a bisho ;; another fine coach, lets of flunkics and plenty of hears. That's fitpen. My Lord Blahop of Ripon, ha, ha! Dann me, but I worth like to be him; some thousands a year, plenty to eat, nothing to do, plenty of beer, lors of fun. Good for, what a life!"

"Jack, this next fellow an't a bishop; the mope is afoot, "Jack, this next fellow an't a bishop; the mope is afoot, and looks as if he had just lost his mother." "That's one of them 'ere preach rs, a Methody, reg'ler blue-face. Jesthear him once, when he's set a'going. All holl, hell ! He knows more about it than the best on 'en... What this superior more. "Who's this grinning ape, Tom! This cove with the umbreller ?"

brelier?" "And the big teeth! don't row know, Bill?" "No, but blast it, I think I ought! Blow me but it's Spurgeon! so it is. He's got jaw-breakers, and uses them too. He'll make 'em linger the dibs to-day, and send anoth-er batch of Bibles to the forriners."

"Say, Bill, didn't you get a Bible once from one of them hired shaps! One of them-what do you call 'cms? What

did you do with the Bible, Bill?" 'Sold it for beer and bacca-same as you and Tom Brown diđ

"But you never read yours. y a blossed heathen !" "Didn't, 'cause I couldn't—wouldn't if I could." "O Bill ! Then you never knew any thing about the ass that talked for a full half-nour to Jonah before the cock

rew at him." compare me to that chap, would you? Who is he? Just see him hand the ladi.s. O Lord!

"Who is he, Bill? "Why, that's Buster, Dr. Buster, as they calls him—one of the most certain, immortal saints in town, great among "Wouldn't bleeve it if I did; that's all gammon-bish-

op's gammon " op's gammon" "Them chaps going in bleeves it, Bill-ebt Pays well." "So they says, but I knows better than that-they may though, cause they're paid-'tis their trade, and they'd bleeve any sich rubbish for money." "Stand seide here's another one of the shoutes small."

bleeve sny sich rubbish for monoy." "Stand acide, here's another one of the sponters swell-ish like. Them's a nice pair of grays. I Gon't mean the reverend old back, nor the lady, nor of course the young uns in front, but the horses—stap aps, an't they? 'Fie a-most as gired as a bishop's. Lord, how this praying busi-ness does pay! See him, how he blinks and bows—that'a your style, old bay. "Juck, if that telvow has the face of a converted saint, there's hope for you and bill "What the devil do you know about it? You wouldn't the female angels!

the female ancels!

"Bust-r-Buster, i've heerd of him some place afore; ho is big and ugly enough to bust into hell without a pass-

"Well, if HE's a saint, there's hope for mel

Another scene in which Dr. Buster gets in a rage with his servant Bessey, because Mrs. Pinkley, on his return home, is out.

Dr. Buster, in a gruff, impatient voice, asked for Mrs.

Pinkley. 'She be out, sir,' said Bessy, almost trembling. Out? the doril! How long has she been out? When will she be back?

More than an hour or two, sir; she is a coming back

500n—seon. sir. • When issoon, you jado you damned hump? Where are the children?

The Doctor extechisos his children, saying : "Were they not to be cursed by the Lord? What were

the maledictions?

the maledictions? Again she answored, reciting several verses from the 23th chapter of Denteronormy. 'Halt that's it; no stilly tempering of mercy here, no weak releating, no robbery of divine justice I Now, what is to be the doom of unbolayers and wicked? And horub-bed his hands in anticipation of the a saver. 'The wicked shall be turned it to holl, and all the nations that forget G d. Pealm 9: 17. 'Upon the wicked he shall rain snares, fire, and turnstone, and a horuble tempest; this shall be the period of their oup. Pealm 11: 6. 'I will be note them as a horit as alcopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will read the caul of fact reart, and there will I d-voir them like a lion. Hosea 13:7, S. 'Prove that God's wrath will not be finally appeased. 'Mine eye chait notegate, neither will f have pity. Ezek. 7:9. 'I also will hugh at your causity; I will mech when your far e meth. Pro. 1: 29. 'Give me a few texts from the New Testament in proof of eternal punchment.

sternal punishment. Bas answered, 'The Lord Jesus shall be revealed from heaven with his mighty angels, in fixing fire taking ven-gences on them that know hot God, and that obey not the despel of our Lord Jesus Catist. Who shall be punished with everys ting destruction from the presence of the Lerd, and from the giory of his power. 2 Thes. 2:7, 8, 9. The smoke of their torment accedeath up forever and over.

### THE GREAT BOOK OF THE AGE!

5

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elations.

Doubtless, in the wise councils of spirit life, these things have been arranged, and we mortals can not calculate the vast amount of good that has resulted therefrom.

Many persons pass from this condition into the inspirational, in which they receive similar truths while in a conscious condition, and while subject to the trance condition, their mental posiers are beautifully unfolded.

Obscession is a term which the opponents of Spiritualism, with a strange infatuation and stupid ignorance of all the conditions, would apply to all forms of spiritual intercourse. It really means the possession, more or less complete, of she mental and physical powers of a human being, by an ignorant, undeveloped, and it may be, a wicked spirit.

We know that a great amount of ignorance. exists among markind as to the nature and charneter of spiritual influence or control, and the laws which govern it, and there can be no doubt that much ignorance prevails on this subject in the interval life, and from these causes, evils may inequently result without any bad intentions on either side.

Uatalepsy, once a fearful disease in the category, is now generally understood to be trance or spirit control, and mostly harmless. Many forms of insanity belong in the same class, and no person should attempt to treat any mental disease without a knowledge of Spiritualism, and the revelations which it brings in regard to the laws of the mind on mind.

Obsession need not be feared when we understand the laws which govern it. A positive and well balanced mind in the form can so influence those who are thus possessed, as to remove the difficulty, and instruct the medium, to resist these influences.

One of the greatest blessings which Modern Spiritualism has conferred upon the world, is that knowledge which enables it to treat all these conditions with a better understanding and happier results than ever before.

Thirty years of active practice as a physician, have enabled us to see many revolutions in the treatment of diseases, especially in having a better understanding of the mental and psycological influences which are so potent, and play such important parts in producing and removing diseases.

Every step in this direction is a blessing to humanity. Intercourse is a mutual relation,--each party must participate in it; but obsession by ignorant or undeveloped spirits is all on their part,--the instrument is unconscious,--has been properly denounced in all ages, and is objected to by sutelligent spirits out of the form as well as in it. But the world is not aware, and can not realize the great efforts which are continual'y being made by spirits to prevent this.

In 1863, we spent some time in the field hos-pital at Gettysburg. Pa., where a terrible battle had been fought. We were surrounded with the dead and the dying, but amid all these dreadful scenes, we had very little consciousness of spirit influence. Soon after our return, worn out and sick, we had visions. The first was an instructive one. We seemed to be in a large erena, around which a rope was stretched. On the outside of this, we perceived throngs of spirits, many of whom we know to be fresh from the battle fields of earth. One of our guardian spirits said: "This has been thy condition, While in the midst of these terrible scenes, we knew it was necessary to use-all the power at our command, to guaid and protect thee from the influences that were around thee."

Obsession can, and should be, avoided by all. Control, may be beneficial both to the instrument and to humanity, but should be carefully gnarded. Influence we all must have -it is folly and absurdity to attempt to escape it. Those who ridicule and denounce it, are its recipients, as well as those who appreciate and accept it. We may, and should, regulate, and see to it I be on their guard.

An Imposter.

George White, Vice President of the Progressive Spiritualists, of Washington, D. C. writes. It becomes my duty to warn the public and Spiritualists in particular, against the pretensions of a man calling himself Wood, who claims to be from New Jersey, and on the way to Fredericksburg, and who has wronged various Spiritualists of this city out of money, by asserting that he has been robbed, and that he and his wife are mediums, on their way to friends in Virginia, and that he will immediate ly upon his arrival among them, remit the monev loaned. This course has been to ascertain who takes the BANNER or JOUBNAL, and tell to them his hypocritical tale, thus imposing upon the charitable dispositions of our people. There is no doubt now of his unprincipled character, and against such swindlers, our people should

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Which is a very large building situated near the Strand one of the principal streets of London It has accommodation for over four thousand persons, and it is the great Protest-sut forum and centre of attraction for all those who anx-ionsly desire the spread of the Gospel, the dissemination of Christianity, and the evangelization of the world. It is a the the head evanture and a cand rallying noint of these set Christianity, and the exangelization of the world. It is also the head quarters and grand rallying point of these ar-mics of prelates, prochers, processors, missionaries, and other devoted men who, from time to time, Assgar a renun-clation of the world, its pomps and vanities. The mind will readily conceive that the author has before him, on visiting "Exeter Hall," abandance of material to elicit thought and ar-use the necessary inspiration, to pro-duce a work that shall easier and and are not devoted in the states of the sta

duce a work that shall awaken new and novel ideas in the minds of readers, scarcely less bewitching than the "Mga-teries of Paris" and the "Wa dering Jew," by Eugene Sie, Whills the writings of that asther were intended to show the failacy and iniquity practic d by the Jesuits, this work, with equal clearness, exposes the blicks and artifices of the Protestants. The following its specimen score :

### "EXEFER HALLI

GREAT MEETING OF THE BRIVISH AND FOREIGN BIBLE SOCIETY. THIS DAT 1"

Those who chose to f. flow the stream of life toward the Hall could notice the great number of loungers and idlers in front of its entrance; that is, if men with are within, to labor bot can not find employment may be called such, and comeo jokes and rough comments, made by the pauper crowd, could be heard as a sately carriage drove up, or up-or the amaging of some chirthed sate. Its on the appearance of some cloubl celebrity, against whom th se comments were more particularly directed. "They's a run cove, Bull; that era fellow's a Sandwicher, I'll bet."

"No, he beaut, Tom: if it's that lantern jaw with the gold awag, just goin; in, its Parson Rockett, with bis five hundred a year. Dare ray he's taken in more sandwiches in a week than we over did in our blasted lives, and yet he's slim about the helt."

Rev. 14: 11. "Will not those judgments be approved of by the right-

cous? the that sitteth in the heavens shall laugh; the Lord The that before in derivers shall see, and heap's the total shall have them in derivers, Paalma 2:4. The righteons one it, and are gial, and the innocent laugh them to scorn, J.b.22:19. The righteons shall see, and, fear, and shall laugh at hin. P-alm 52:6. The fount Zon rejorce; let the darghters of Julah be give, because of tay jud ments. Psalm 48, 11. The righteons shall rejorce when he are the

the year ance; he shall wash his toot in the bland of the wicked Psala 55; 10 "iloro is sulliziant ovilours! Nothing about morey or forgiveness, no yielding to plea lings for pity ; and you are to doubt these doministions, said he, turning savagely to

the toy. • O pat' again interce le I Alice, ' he does not understand

'to par span introduct into, in addition in the second sec

ry parent. 'Does H! pray, I ask? Have you prayed to duy? said

he, scowing down up in Frank. The boy could not utter a word; he held his sister firmly by the hand, bent his head, and remained silent. "Pray, you int and imple uons of your mother's doings hers-quick or I will make you pray.

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#### LEUTURE NO. XI. By Mrs. Emma Hardinge, at Harmonial

Hall, Philad ciphia

Delivered before the First Association of Spiritualists, Sunday, Oct. 24th, 1869.

HYPATIA AND THE PLATONIC PHILOSOPHY-CONTINUED.

INVOCATION.

Father of Spirits, hallowed be Thy name. The shades of night have fallen around us. This Western World is steeped in the deep gloom and mystery of night. The song of the bird is hushed; the voices of field and forest have sunk to rest; the wild beast has sought his den; and the hum of the city grows faint. O Father of Spirits, we shall soon commend ourselves to Thee, when there is none but Thee to save-Thee, when there is none but Thee to save-none but Thee to keep watch; none but Thee to care for us. We shall sleep and sink into the night of deep forgetfulness, but we know that Thou slumberest not; that Thine omniscient care will fail us not, that to Thee there is no darkness, no night, no rest. O teach us the les-son of the midnight hour. Teach us to trust to Thee; to lean on Thee. Teach us to number the decds of the day, and count therein the sonds of time that we have most and has the sands of time that we have spent and lay them upon the altar of sacrifice before Thee. Teach us to fear alone the darkness of our own hearts, -the midnight hue of the decds that we have done. Teach us to thank Thee for the light of day, and to trust Thee in the night of our dark. ness, not for Thy sake, but for ours. O Great Spirit, inspire us with the most solemn lessons that night can teach, that as, we rise with the morning's light we may press on nearer and nearer to the goal of eternity, where there shall be no more night; that we may each feel that with every day's experience we have learned to approach nearer,—nearer our God to Thee. Hal-lowed be Thy name forever and forever.

### Becinre.

Again we review another page of the philosophy of Hypatia. Once more we recall the question which the fair Platonist of old put to humanity, and compelled the hand of wisdom and nature's revealments to answer. Again we shall cite the evidences of philosophy as demonstrated in nature, of religion as observed in the experiences of mankind and the testimony of spiritual ve ities to prove the truths of the answers which nature gives to the question, WHO AM 1? This morning we paused upon the question, WHAT AM I? To behold which, we turned the grandest page that the Almighty has written in nature,—the page of human life.

Matter, motion, mind. Body, life, spirit,—a microcosm of all that we can concieve; of all that we can ever know. Did we find it out in that book wherein we read the answer to the question WHAT AM I? I paused at a point where the *I* whom we examined was confronted with other beings like ourselves,—where we went forth from the chamber of investigation and the secret places of council, and inaugurated the living masses of humanity that pass before us and compell us to pause and question, Who Am I? What is my relation to the mass of life that is floating onward in the same shoreless see with myself, is the pause which we make tonight in our voyage.

This is a question upon which we summon forth life's experiences to answer. When we perceive the mass of life with which we are everywhere surrounded. When we perceive that we are required to be soldiers in the mighty warfare with countless millions, in this great and wonderful array of living humanity, we become filled with stern and solemn feelings. I now invite you to answer the question alone with the great mystery of our own being. Let us retire and ask, Who AM 1? Now I stand alone in the deep shade of the forest's cethedral arches, or on the mighty tow ers that God has erected in mountains; now, alone on the desert plane; and there is none to witness for mo. I ask myself-WH ) AM I? Gazing over the wonder of my being, I can discover something of what I am. The child of other beings like unto myself, I never originated this being. The mystery of my life was bestowed upon me by others. There are unseen links that may have passed from mortal view; father and mother may be no more, but they have been, and from them I derive the inheritance of my life. But they, too, were a part of this humanity of which I am. Through them, I shall trace back tribes of men to that distant day when the first primeval man made his first record on the page of history. I can trace my ancestry back until I find the first fragmentary forms of immortality that ever spread over the earth, are portions of MR That I have a part in every living creature that ever has been; that I cannot flee from them, nor seperate mywhosoever they were, these ancient ones who have passed over life's long journey before me. They are my fathers, and I as much belong to them as to the grey haired sire and precious mother at whose knee I played. I cannot separate myself from the eternity from which I have come. I cannot divest myself from the chains of sympathy that bind me to all the race that have floated through space, though they have faded away. Though their names are forgotten, their memory passed from the face of the earth, yet the very form that composes my being is a part of them, is linking me in deep sympathy with them. But I am not alone to day. There are children of mine who call me father, mother; and to them I shall bequeath the inheritance that I have received from the past, and down the ages of the untrodden future they must bear my influence, and whatever I am, they shall continue. They are roots which I have planted in the earth; the seed and the blossom and whatever they shall give off again, I myself have distributed to my child. Shall I be forgotten? Can I sever myself from the race? Can I break asunder the chains that bind me to the future? Never, unless I be the abnormal being that stands alone, childless and friendless. I must continue my existence forever. So long as man shall be, I shall still be a part of the chain of the undying inture. I may go away in solitude in my proud individuality, but soon I must hie me back to my fellow men. In the miast of the busy throng I will find my place, for it is in vain that I strive to break one of the links of that chain on which are strung the pearls of humanity, held by the hands of the Unknown, whom I worship; pearls that are bound around His brow; humanity itself. an integral part of the worlds which sparkle and burn in that yast, eternal infinitude that we worship as God; I cannot sever myself from Him or them. Back to my fellow men with the question; WHO AM I? An inevitable link between the future and the past. I will find my place throughout all portions of that ladder whereon the footprints of man are rising from the lowest earth to the highest heavens. Let me take my place on the lowest round. Let me try how far I can dissever mysulf from the great family of man. Let me fail into adversity, degradution and crime. Lat me see how humble and insignificant, how woman like I may become. I will be a beggar on the door-step, and place myself where the lowest forms of humanity do congregate,

There, on the very lowest round I stand. Who cares for me? What am I in the midst of the rich and beautiful of the city, whilst the forms of luxury and plenty pass me by unheeded, whilst I have no place, am houseless and a wanderer, like the Man of Sorrows, of whom they said, he "had not where to lay his head?" Who am I, in the midst of this rich and vast multitude? I am some one when I come to the doors of the philanthropist to beg for bread,and they give it to me, and the sympathies of their warm hearts go forth with the poor morsel of I am somewhat when I appeal to the bread. hands of kindness, and they put their faded garments on my worn and wearied form, and as they shed the dropping tear and kindly look that writes "angel" on the brows of these be-ings. I am somewhat when I am struck down, faint, hungry and weary, with sickness, and there is none to save me, for there are stranger hands caring for me now, kindly giving me the shelter that some one has prepared for me. Oh, there have been saints here, there have been angels to rear up this dwelling. There have been hearts filled with kindness for such wanderers, such lonely and forsaken ones as I am. They have come with good and kind deeds, they have cared for me in my wretched state and I am not alone. If I can call up those kindly links of sympathy, I help to create these saints. I write forever a philanthropy in their hearts. I plant the seeds of kindness in those bosoms that might else be stony and cold, until the forces of love and charity are kindled up in those pure natures. Beggar as I am, I have my mission. The icy heart that rejects me is tried in the furnace of my adversity : he is weighed in the bal-ance of my misery. Does he turn his back up-on me? Dors he refuse to do his father's bidding-to help His poor? Does he withold his bread entrusted by the Great Steward of the earth to dispense to me? Then I am his judge, his witness. I judge him as he passes me by with scorn. I judge him as he passes me by on the other side. I shall witness against him whether I will or no. I am some one to him. I am some one when I stand in my place among my wretched tellows, there is some one who loves me-who cares for me; a child that smiles in my face and looks to me for protection; a creature more wretched than myself, whom I can help. I shall sit on the door step to-night and some one shall crouch by my side and find comfort. I shall beguile the hours of wretchedness and the dark night shall speed faster; the cold, bleak winds shall be less sharp and pinching, as I pour out miserable words of comfort, such as it is. There are others as poor and as sorrow ful as myself, and my place amongst them is to interchange thought and kiudness. I am not worse than they. They, like me, are the under-crust of society, all laying the very foundations of good and evil. When they put me in the prison,-for I am the child of the gallows, the fruit of crime,-when they put me in prison, I am some one.

The careful physiologist who studies my nature, searches back into the mystery of crime. I am something to him who comments on the dread law that "The sins of the fathers shall be visited on the dhildren."

I point to that great reform, that while it gazes on my dark brow, and speculates upon the mystery of inherited crime, determines to strike at the root of the evil by creating better conditions for future generations. I am something as I stand with my fettered hands before the judge. something to him who speculates upon the best method of administering justice.

I am a speciacle of shame, a lesson of teach ing to some around me. I am a warning to some, a loathing to others, and an incentive to all to read the annals of criminal life. I am the author of those jails and penitentiaries and asylums for punishment or reform which are all around you. I am one of the preachers that call upon humanity to turn their eyes inward and speculate upon the nature of crime. I have my place there; I have a part to perform in the midst of the fallen like myself among the convicts, and in the darkest conditions of crime. The places of good and evil are marked out for meand my influence amongst these most wretched beings can be felt. I am something there. But I leave these scenes of woe and darkness. I will take my place among the working classes of humanity. I find myself with a hod of mortar on my back,or hammer in my hand, and sinewy arms striking at the forge in perpetual toil, with breaking back and aching heart spelling out the best methods of buying with my strength, my flesh and my blood, the bit of bread that I shall carry home to night. But I am some one there. I am building palaces for the rich-temples of worship-cities. And as I pass through the streets, hastening to my work, I perceive that all the grandeur and nomp and pride of the city has been wrought by such as I am. These tall steeples that point the way to heaven, those industrial palaces, the manufactories, those homes of the rich. those galleries of art, those sweet cottages where humble peace can find a shelter-all these have been erected by such as I. Those wonderful bridges that cross vast rivers and unite nation to nation; those mighty ships that go down to the sea-all built by such as I. Those grand works that, like arteries, connect man to man and one section to another, -these iron roads are all constructed by such as I. I have my place here,-WHO AM I? I am one of the thews and sinews of the grand man. I am that portion of the mighty form of humanity that recreates God's works in the city, and opens the silent plain and the weary desert to the busy throng of the sons of the earth, that we call the nation. I have my place, too, in my humble dwelling when I return at night-when I carry home the fruits of my labor. There are kindly voices to greet me, tender faces to welcome me, little teet to run after me on my approach, tiny hands to clasp mine and call me father, and thank me for life, and give me promise of a long, long inheritance, and show how I shall connect myself with eternity. I sit at my humble board, and my eyes fall upon the rude rags that cover me. They are rags, but somebody has spun them for me; coarse and tattered as they are, they cost labor even as the finest robes that adorn the form of beauty. The silks that cluster around princes, have only required more labor for their construction, only taxed the ingenuity of man more closely than the fabric that covers my humble form.

Let me look upon one of them. I see him pass me by in a careless and reckless manner. His hands perform no labor, his brain invents nothing. his mind is not stored with various plans for the elevation or benefit of ble kind. He is only a poor player. I will place myself where he stands. He is only a block of humanity, only a dancing butter. fly. I will stand where he does for one hour. I am there already, in the mimic crowd of which I am a part. Some have come to while away an hour of care by listening to the recapitulation of mimic scenes of life; some are gay and thought-less, as they listen to the favorite stories that I will pour out. They recall the tragic scenes of life; they recall the grand and wonderful deeds that heroes have done; what martyrs have suffer-ed; what pangs have torn the backs of men. We may mimic passion, and they go hence instructed. Seeds are planted in the gardens of their minds, and I am something to the crowd of laborers who assist me in the mimic show and crown me with tinsel, sceptre and rebes of princely pride. Poor men have been busy, poor women have toiled to make My showy garments, and my poor vesture, such as it is, has been manufactured by the hands of industry, and in return, has brought bread to many hungry toilers. There is beauty around me; there are representations of scenes in gorgeous palaces and splendid halls. I, then, am a preacher of the beautiful. There are songs and music, too, stealing on the cars of the multitude. Thus music and poetry, comedy and tragedy, all have been employed to produce recreation for the one single hour doled out by the poor players. I seem still the monarch whose name I take. I realize the deed which once more I repeat. The grace that I present, the thoughts that I recall, the tale that I tell, do not spend their lessons in my mind. The exercise of the various functions of ingenuity, n-e and beauty that I call forth, connect me with as many multitudes as the king whom I mimic, as the princess whom I initate. I am something still, I shall fret my little hour on the stage, not alone of mimic boards, but the stage of life. I am not as useless or inconsequential as I thought. I will ascend still one step higher. I am a mer-

chant, and here I percieve I have taken unto me without sinning, a strong temptation. Here, in-deed, I am an isolated man, for I have accumulated wealth all for myself. I have built these splendid dwellings for myself, I have gathered up treasures of art, my saloons are adorned with beau-tiful mirrors. Children and friends feast at my board. Still it is for me. The merchant shall an-swer the question, who am I? I live alone for my self and no other. Stand awhile, and behold me in the midst of the sons of trade and commerce. I In the minst of the sons of trade and commerce. I am surrounded with the busy legions of my fel-lows. These are my ships that go down to the sea, these are my artizans, my workmen; they are following this hard, daring life; they are employed by my capital. These are my bridges, that my means have built; these are my works of industry, the houses that I have constructed. These dwel-lings of mine have employed many hands. These lings of mine have employed many hands. These rich treasures of art, gathered from many parts of the world, have connected man with map, nation with nation. To obtain them, 1 have ransacked the world. The merchants, who, in ages past, up to my own time, have sent out their fleets, have been links that have connected stranger with stranger, uniting every nation of earth into one grand neighborhood. To procure these treasures, I have almost annihilated time and space. My agents could not travel fast enough. I have captured the various motive powers of the elements. To do this, I have explored my Father's kingdom. He has given me the key, even through these very energies which you think, so wasted, because be-stowed upon self, even through these very beau-ties which you denounce as feeding self. All these have forced me from point to point, until I have pressed into my service, winds and waves, fire and lightning, and all things in creation are doing my bidding. These, and the various men in all nations whom I employ, directly or indirectly, are all bound up with me in one vast system of use and labor. I stand in their midst, entrusted with the wealth that enables them to go forth. I stand in their midst as a sleward of my Muster, the Great Hu-bandman, who has given me power to plant His vineyard and pay His workmen. Oh, blame me not, respond not to the question, who am 1? that I am but a man that lives for self. I am connected with every living creature. All mankind are bound up in my existence, and I in theirs. I, as a merchant, answer the question, who am 1? I am an instrument of my Father in heaven to call forth your energies, to demand of you use and beauty. b, poet, painter, artist and sculptor, mechanic and laborer, I demand of all of you labor, toll, contributions to the great altar of humanity, upon hich, each and all must lay their sacrifices to the Father that gave us these several talents. I now answer the question, who am I? Only one of thy brethren, only part of the vast brotherhood of hnmanity. 1 thank thee, O my God, that thou hast entrusted me with power thus to dispense to my b ethren. I thank thee, oh, my brother man, that thoa hast given me so freely of thy power, thy falent, that the world may be blessed by our united labors I have but one more round of the ladder. I stand in the place of the ruler. I am, I know, only the central figure, crected there by the people, around which their interests are anchored. I am nothing of myself. There I stand but an image of the authority which the people have delegated to me But what does that authority represent ? All the legends of my nation are bound up in one vast system of 14 w. My hand holds the threads. It is thus that I keep in place the various grades that cluster around the central power. Whatever my name may be, as the ruler of my nation, I know that I am the loundation of power. Back of me are men of various grades of power. I know that there is the poet, the artist, the sculptor, whom I shall dignify and render immortal with my patronage. I know that there are the writers, the historians, who shall bend before me and only ask for the lustre of my name. I know that the powerthe national power of various countries around me, all designed to benefit the people, must pass through such hands as mine. I am the bread dis-penser, I am the power that gives forth fresh life to the people, fresh interest and majesty to the nation. I am the central power, but after all, I am but as ne who sat on the door step, for to mo.row he and I alike are laid side by side, cold and lifeless, mere clods of the dust. Thus it is the office alone that is the power. When youask who am I, I answer, only a man. Whatsoever my place is, the trust that is conlided to me,—that grows larger and larger, only entails upon me higher and greater responsibilities. But the hour must come when the beggar and monarch, the player and the mechanic, the musician and the merchant, the poet and the princers, must all stand side by side, beyond the shadowy realms of this life, and lay down side by side in the clay cold forms of death, and what, then, are the various distinctions which l have traced, all merging themselves into the one grand title of man, all proving that whatsoever grades of humanity or varieties of station we eccupy, we resolve ourselves back again into the one great caldron where all stations are fused togethr, and where each one comes out only man. What lessons does this question bring me, wheth er I am a prince on the throne, or the beggar on the door step, I cannot separate myself from the general question of humanity. And this sgain brings up the solemn responsibilty, not only to me, but to my fellow man. Now purest man that ever trod the earth-"Do unto others as ye would be done to." To measure all your acts and deeds by this one standard, to bring them all to its juggment, and insamuch as we fall short of doing this to the least of these, we fall short of that standard. We should never question the application of this rule until we have searched with keen power into all the various conditions that man is placed, and find that there are none great, none small, that all and each are evolved in the scheme, and necessary for its completion, as perfected parts of one stapendous whole. I have pointed to the ultimate condition of all here on earth. 1 shall not follow them beyond the shore of the beautiful river, to night. I know that the mind with inquisitive view would strive to pierce the golden gates as from time to time they are left sjar, when some loved one enters, and with longing eyes we gaze after them, inquiring whicher they have gone, and whither ourselves are go-ing I shall follow them there yet. I shall sek now what is lefs of me? What do I leave behind when my place is vacant, my house is empty, and I am no more ? The very memory of my face dies out and becomes an image growing fainter and fainter, until man has a rgotten me. What do I leave be hind me ? Is not my connection zevered then? Not so. I may return an hundred years hence, and hear my songs sung by the children in the streets.

My paintings shall be on the walls. My poems shall sound out loving lessons through the lips of admiring throngs. They have let me starve and die for the want of bread, but the works my hands created will remain.

created will remain. Those grand old pyramids, the silent ruins that speak of the labors of two, three, tour, five thousands of years ago, every one of which is written over with the gospel of man's labor-all these have been teachers, instructing men how to improve upon the models; how to erect finer, fairer, and more useful buildings. Every one of them has been a corner stone in the science of architecture. Every song that has been sung over these, has had its effect on earth. The influence of man is never lost; their work is nev 7 done. How much more those that have blessed them with their teaching, have striven to open the blind eyes, to heal the bruised hearts, and set the captive free. Heroes, that have fought for humanity; martyrs, that have suffered for truth; wise teachers, that have walked the thorny road of right; pioneers, that have gone before us, showing that use and heauty is never lost out of the world.

I shall die, and they will pat my body away beneath the green sod; the monument that they place over it will crumble and waste, and my place will know me no more, but my words will live, they will follow me. If I have planted a tree, its shade shall give shelter to some faint traveler. Its strength shall build ships and perform uses throughout all eternity. My influence is never lost for good or for evil. If I lead some compution down the steep and thorny road of erime; if I give some weak brother an impulse to wrong; if I hold out the intoxicating cup to him who could not resist it; if I speak the words of shame and anger and temptation to another, I leave my mark in folly and shame and wrong, and that, too; will go down the ages. I can not live to myself. I can not even think to myself. My thoughts, if burdened with crime or sin, are leaving evil and wrong. If my actions fall powerless, my thought is mannfacturing character, and my character is impressing itself upon every living creature. Have I not shown that these ancient men long ago passed away forever, whose forms, whose history, whose tribes, whose nation, though unknown, I am part of them. Have I not shown you that the unborn millions of the future, who shall tread the earth when it is so changed I may not know it. Have I not shown you that whether prince or beggar, I make my mark upon every other human being.

Let us ask of one another, who am I? and not alone in the answer showing the connection that binds you up with every other living creature, not alone in thus rendering the answer, but rendering it on the recognition of the responsibility that you owe every other living creature in the recognition of the deeds and thoughts that are all influential upon every other living creature. I tremble when I think that to-morrow I shall

I tremble when I think that to-morrow I shall go forth to write my deeds, and my thoughts, and who I am, upon the destiny of every human being upon the face of the earth.

God grant us strength and light and wisdom to choose the better way,—to elevate hum mity, whether it is through the hand of the begar or the prince. For, as I sit hungry and wretened in my rags, I may read lessons of kindness and pity, may stimulate the one to kindness, and the other to the recognition of some poor helpless being more miserable than myself, who may be saved from crime by my patience, and some hard and cruel one may be pierced by my mercy and thus be saved. My influence, I repeat, is for eternity. Teach your children day by day to question, who am I? Make them give back the answer, and show their intimate connection with every other living creature; show them the mighty responsibility they owe to every living creature; teach them that in dary done to man, they render worship unto God, and let every one repeat to me the numble lines:

"I live for those who love me, Whose hearts are kind and true, For the heaven that smiles above me, And awaits my spirit too; For all human ties that bind me; For the task that God assigned me; For the bright hopes left behind me, And the good that I can do.

I live to learn their story, Who've suffered for my sake; To emulate their glory, And follow in their wake; Bards, parnots, martyrs, sages, Whose deeds crowd hist'ry's pages, And Time's great volume make. same sgencies. Great and marvelous are thy works, oh, lords and gods almighty—in wisdom do you: make them all.

# SPIRITUALISM.

# A New Feature of the Political Press.

From the Baltimore Telegram.

For a number of years past, thoughtful men of both hemispheres have been startled and confounded by, or have contemptuously ridiculed what appeared to be either a most wonderful benomenon or a bold imposture-"Spirit manfestations." That innate longing of the human soul to peer into the future or solve the mysteries of existence after death, not to mention the many other causes and impulses, have led the thoughtful, the scientific and the curious to investigate and pursue the subject in all its phases, and in many instances this research has resulted in making them converts to spiritualistic doctrines. How, or by what reasons or demonstrations these men have been converted to what Orthodoxy professes to condemn and despise, we are unable, from any personal observation or experience, to say. But certain it is, that the subject of Spiritualism has gone on, inviting investigation and awakening interest and inquiry, until from a mere handful of what at first were denominated impostors, and afterwards fanatics, they have become a multitude in the Despite the ridicule, the ostracism, the land. contempt and abuse that has been hurled at their creed, and their claims to supernatural communications and connections, they have increased their numbers and set half the world to thinking, conjecturing and declai ming.

In Baltimure, as elsewhere, this sect, denomination, or religion-whatever you may be pleased to term it—has grown to be a very respecta-ble body or organization. The religious conservatism of cur people for a long time refused to countenance what was looked upon as a dangerous innovation, and denounced it as either a humbug or "the work of the devil." Instead of properly meeting this new heresy and exposing its falacy, implety and deceit, the churches have contented themselves with forbidding their members to look at the subject at all, have denounced in such unstinted terms as to increase its importance in the layman's eyes, or have ridiculed it as so farcical and ridiculous as to excite his curiosity, and strengthen his confidence in his power to investigate without becoming unsettled in his life-long convictions.

Believing that such dealing has resulted in harm rather than good; convinced that church prohibitions have only stimulated the perversity of man's nature to pry into what was forbidden him, and that this new dectrine, if it be not. of God, should have been overthrown by exposure, and men prevented from following it by apneals rather to their reason and judgment than to their lear and weakness, we have consented to supply facilities for the more rational handling of the subject, believing that the cause of religion will be most effectually aided thereby; and if Spiritualism is an imposture or delusion, its inroads will be checked and its doctrines and professions controverted and dispelled. We have, therefore, consented to give one column of our paper weekly to the discussion of both sides of this subject, as will appear by reading Mr. Danskin's communication on our fourth The invitation is general, to ministers and laymen of every denomination, to enter into this joint discussion, and we trust that it will be conducted in a fair, candid and Christian spirit, with an earnest desire to arrive at and establish the truth.

For ourselves, we may say that we are emphatically what the exponents of Spiricualism would denominate as "skeptics." We have never investigated the claims, pretentions or the manifestations of this new disnensation, nor been tavored with an exibition of any of those unacequatable, mysterious, or miraculous interventions of which we have heard so much, and which have excited so much carlosity and ridicule. What we do is simply in behalf of religion and good morals, and while it will bring the most serious claims of Spiritualism to the eyes of the reader, it will bring also their refutation, and cause many who seldom or never take interest in religious subjects, to read and consider great truths which they have heretofore failed to find because they have neglected to seek. We therefore wish it distinctly understood, that we are responsible for nothing that appears in the column devoted to this important controversy, reserving to outselves the right which we accord to all, to comment upon and criticize the arguments of either side, whenever we deem it advantageous to the cause of truth, or whenever we discover a flagrant error or vulnerable assertion. Convinced that much good can be attained, many errors corrected, and that this column will prove of deep interest to the thoughttul, the intelligent and the curious, we commend it to the attention of the public.

Somewhere in the vast forest, have grown the planks beneath my leet—the humble table—the rude benches.

I behold upon my board the same bountiful supply that the Creator has given to the richest and most favored creature. The same corn is made into bread for me; the same merciful Nature has planted fruits and flowers for me. Her bounty is everywhere. How many have labored for me; unknown hands have built my cottage; unknown minds have contrived all the wonderful machinery that aids me in life. Mil lions of toilers have labored for me. I recall the phantoms of the long ago to unroll that phantasmagorical scroll upon which all the labors of humanity are inscribed, and I see millions of beings, busy at work to adorn my humble cottage, and I thank thee, oh, dear, great-hearted humanity ! I thank The, oh, my God, that I am s part of it. I thank Thee that in answer to the question, WHO AM I, I feel the grasp of millions or hands stretched out to take my rough, coarse laboring ones.

I will ascend yet another step. There are some that are mere uscless drones, some who have no place, some who have no-sort of sympathy with this great work of life. I live to hold communion With all that is divine; To feel there is a union 'Twixt Nature's heart and mine; To profit by affliction, Reap truths from fields of fiction, Grow wiser by conviction And fulfill each grand design.

I live to hall that season By gifted minds foretoid; When men shall live by reason, An1 not alone by gold; When man to man united And every wrong thing righted, The whole world shall be lighted As Eden was of old.

I live for those who love me, For those who know me true; For the heaven that smiles above me And awaits my split too; For the cause that lacks assistance, For the wrong that needs resistance, For the Future in the distance And the good that I can do.

#### BENEDICTION.

May the blessing of the Great Spirit be about us. He give th His beloved sleep. On, may He give us the bright and holy, strong and noble waking to go forth day by day to labor. May we sleep beneath His sheltering wing, until we all meet on the bright shores of the land whose sun shall know no setting.

COMPLIMENTARY.

Spiritualism of the Bible—who are Creators.

#### LETTER FROM JOHN SYPHERS.

MR. EDITOR:-Do you know that I strongly suspect you of having the very best article of good common sense, and lots of it, too? I do think that your articles in your matchless paper are perfectly splendid. 'They gleam with bright and new thoughts which sparkle like diamonds. In your article on "Spiritualism of the Bible," you put forth a beautiful new thought, that high and lofty spirits do gain such control over matter in its prim itive state, that enables them to bring it together and thereby form the nucleus of worlds and systems of worlds. That idea looks like progress-indeed, it looks like bu-iness. Instead of there being one Great Spirit or God, there are innumerable millions of them. I have long been convinced that the highest conceptions of God possessed by any being on earth, are more than tilled by the lofty spirits who once dwelt in this and other worlds. who in their god-like development, progress and actainment in wisdom and power have far out stripped our highest ideas of God. There is no room in our minds, then, for any other beings but them, for they far surpass our highest ideals of what God is or of what He ought to be.

Spirits, then, are the only true gods. The universe was formet by their will power acting on original matter, and they also have built up the spheres of the Spirit World, to make for themselves a beantiful home-a house of many manions, not made by the hands of human srchitects. and to it they invite their triends and relatives,dwellers on the earth below. Into these bright mansions a hearty reception awaits us. Spirits. then, are the only living Gods that exist, and they too, are the only Greators. God is a spirit, says the Bible, and the only thing wrong about this declaration is that it is in the singular number, when it ought to be in the plural. Instead, then, of there beil g but one living God or Spiris, there are millions of them, and it takes the combined mental effort of a mighty circle of them to commences new world and set it in motion, but they do it, and we first behold th ir efforts at world making in the shape of comets in the heav as. This world on which we live, move and have our being, was created, and beat its first notes to sound

the march of time in the same way and by the

REMARKS.—This is as it should be, and is an example worthy of imitation by other journals which have as yet held aloof from any discussion of the subject of Spiritualism, but which have rather been too prone to ridicale a subject which they had not sufficiently investigated to form an intelligent opinion of. We shall copy, from time to time, anything of peculiar interest that may appear in the columns of the *Telegram*.

#### Spiritual Photography. From the Review

MR FISHER DOUHERTY:—Dear Sir: In reply to your request that I should furnish you a statement of the result of my investigation of spirit photography in the rooms of Mr. Willis of Grawfordsville, I have to say that having business in M ontgomery county, Ind, and hearing while there that Mr. Willis was4aking spirit pictures, I visited his rooms for the purpose of investigating. Introducing myself to Mr. Willis as an artist, he invited me to examine his room, camera, plates, &c., which I did carefully, satisfying myself that there was nothing more than ordinarily used in the process of photography.

While in the room a man by the name of Pafley, from Tappecanoe county, Ind, came in and ask d to have a spirit picture. Willis seated him and asked me to focus the instrument, which I did. Mr. Willis then took a new ferree type plate from the box and flowed it with colloden. We together entered the dark room and put the plate in the bath, from the bath to the hox, and from there to tho camera room.

I again examined the camers and found it all right. I placed the cap on the tube. Mr. Willis removed the cap—my position was directly behind the instrument, so that I could observe the operator, the subject and instrument at the same moment, the operator's back was turned to the subject, one hand rested lightly on the instrument. Went with him to the dark room, saw the plate taken from the box, and never lost sight of it during the developing process. Then appeared on the plate a preture of the setter, and in the distance that of a hulle girl, apparently about five years old, and well defined. Mr. Pefley pronounced it to be that of a little daughter deceased about five years.

A brother of Mr. Pefly also pronounced it to be a daugater of the latter. There was no one beside or near Mr Pefl-y while sitting.

Taronghout there was nothing deficient in the manif station from that usually praciced in photography. Nothing of traud or deception that I could discern. Cannot account for the spirit picture.

J. W. B.

FEBRUARY 5, 1870.

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Notice to Correspondents and Others.

All letters, papers and matter for us or the Frontier Department, must be addressed to E. V. Will son, Lombard, Dupage county, Illinois.

THE REPLY.

#### Spiritualism in advace of Universalism.

E. V. WILSON-DEAR SIR :- I see in the JOURNAL of the 25th inst., an answer to my enquiry as to the authority by which very many Spiritualists lay claim to the above caption, as the representative of their theory, and as your answer is not satisfactory to me, I accept the privilege of making a re-Diy.

It is proper to state that my enquiry does not question the equality of Spiritualism with Universellem, but simply its superiority. This is the only question at lesne, and I have no disposition, at present, to discuss the other, only so far as your reply has made it necessary.

lct. You are right, that our religion is a belief as stated in our Confession, which you published. Yours, you say, is knowledge, but you did not inform me what it is you know, so that I may be able to pass judgment between them. Our belief is fairly stated in our confession of faith, but your knowledge is not mentioned at all in your reply. What reason have I for judging that your knowlcage is any better than our belief? Did you intend to accert that the sentiments embraced in our articles of faith you know to be true, whilst we simply believe them so ? and that therefore, as knowledge is better than faith, Spiritualism is in advance of Universalism? Then why did you labor to show any imperfections in Universalism? If this was not your intention, then I am left entirely in the durk still, in relation to the question.

2nd. You mistake, if you assert that our "faith is founded" wholly "on hearsay of the past." We admit that it is in part so, but we claim that "The heavens declare the" same truth also,-"the firmament, the day and night" (Iss. 19) and all nature and nature's works, so far as they are visible to our understanding. Reason also, present reason, and us materially, we think, in our belief. (Iss. 1: 18).

Non say that your knowledge is "Founded on the testimony of unimpeached living witnesses of the present time." But how do you acquire knowledge, I ask, from the testimony of unimpeached testimony of the present time, any more readily than we do from the same kind, of earlier times? And why is our religion a belief only in this case, whilst yours is knowledge? and if your religion is no more knowledge than ours, in what sense is it in advance of Universalism? You have three things at least, to prove, dear brother, in order to substantiate your claim :

1st. That Spiritualism is knowledge.

2nd. That Universalism is not, and

Lostly. That Spiritualism is better than Universalism.

If you will do this, I will admit the justness of your claim, and I hope you will if you can. Re-member that Spiritualism is not to be confined to the unimpeachable witnesses themselves, nor is Universalism to the same kind.

3rd. Your effort to answer my enquiry by reference to the conversion of Messis. Eamonds, Owen and Hare to a belief in immortality through the in-Auence of Spiritualism, whilst Universalism had failed to accomplish this work, in their case, is thing, if not to "know" something, and it is the individual opinion of many of us that whoever does individual opinion of many of us that whoever does ot believe the Universalist doctrine—and espec-ially one like "J. O. Barrett, of Sycamore, Ill."— who openly condemns and ridicules the religion of Jesus Christ, or any other portion of our faith, has no moral or legal right to belong to our church, and should be expelled, it they have not the moral respect for themselves to withdraw voluntarily. But this is simply our opinion of church government, for it is not mentioned in our Confession of Faith. And it was from this cause alone, if I am not greatly mistaken, that your brother, J. O. Bar-rett was expelled, and not that he simply averred a belief in Spiritualism, and affirmed it as you

said. We claim that the principles of our faith embrace all there is of good, whether found in Spiritualism, Mahomitanism, Paganism, Partialism, or any other ism, as also science and philosophy, and that in-stead of "Trammeling the mind, taking away the liberty of speech and the right of conscience," we simply expel from our ranks the person who open-ly disavows our faith, and who has not the honor or manliness to leave without being expelled. Do you assert that Spiritualism is in advance of Uni-versalism, because it has no "Confession of Faith or "knowledge," whilst the latter has? Then you claim its superiority on the ground that it has no knowledge at all, or else that it embraces the knowledge of everything—and I am not sure but the latter assumption would be about as unreason-able to make as the former. Surely you do not pretend to be as wise as God, do you? But you seemed to intimate this bellet, when you said : "Our selvation depends upon conselves and not "Our salvation depends upon ourselves, and not

on another." But if you know something, why not state emphatically what it is, as we do our belief, so that all the world may be led to believe, at least, in your "present unimpeachable testimony ?"

A word or two more in relation to our "uncertain" and your "certain testimony." You say that your "Evidence is from the inhabitants of eterni-But is not so much of ours, also, as is "Received by hearsay?" Did not the prophets, Jesus Christ and his apostles, receive the instruction which we believe in, from the inhabitants of eternity?

You say that our witnesses are contradictory, But did not Jesus Christ and the other witnesses mentioned, prove themselves to be as good in character and truthful in their assertions, and therefore as worthy of our confidence, as the Spir-itualist Divines of the present day? But I think they were equally barmonious in their instruction. To illustrate. Isa. 25: \* He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Compare Mat. 22: 29, 52, 1st

from off all faces." Compare Mat. 22: 29, 52, 1st Cor. 15: Rom. S: 20, 21. Upon the other hand, I am' personally acquaint-ed with two individuals, both of whom declare emphatically that they see and converse with "the inhabitants of etaparty." But they disagree in relation to what they see and hear. One says he sees myriads of devis, black and fiendish in their appearance, and that he has to drive them away, or they will hang around him all the time. The other individual says he never saw anything of the kind, and does not heater there are any such in kind, and does not believe there are any such in the spirit World. I can give their names and ad-

dress, it necessary. Bat which shall I believe, for they disagree in their testimony? It may be possible, as you have given the world no contession of your "knowl-edge," that Spiritualism grants the privilege of beneving everything we hear, so that it is from the privilege of beneving everything we hear, so that it is from "present unimpeachable witnesses, now living," and no others who see into eternity, but if so, am still unable to see the superiority of spirirualism, for 1 do not discover anything in our Contession of belief forbiding us to receive all unimpeachable testimony, both of the past and present also. The reference you make to Judas and Jeff Davis in the close of your article, looks to me as only intended for buriesque, for you surely are not ignorant of the fact-knowing as much as you pretend to-that Jesus Christ was a better man than either of them; that he accomplished a great deal more good for the world than they did, and therefore should be accepted as our guide in preference to them.

But I have already infringed upon the columns of your paper, far more than 1 wished to, and will only say that sull another reason why you have not satisfied my inquiry is, that you devoted so

### State-Society Meetings, Conventions &c.

Second Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress.

The Second Annual M ceting of this Society will be held n Camden, at Central Hall, corner of Fourth and Plum Streets, on Wednesday 1], 6 16th day of Feb., at 2 and 7 o'clock P. H.

E. S. Wheeler and Dr. H. T. Child will be present. Jackion and Mary Davis and others are expected.

All friends of the cause throughout the State and else where, are earnestly invited to come to this meeting. JOHN GA GE Pres't.

Vincland, N. J., Jan. 25, 1870.

### Convention of Mediums and Speakers.

A Quarterly Convention of Mediums and Speakers will be held at Batavia, N. Y., Saturday and Sunday, Feb. 19th and 20th next, comp encing at 10 oclock a. M., and holding three sessiors each day.

A cordial invitation to attend, is extended to all workers in, and sympathizers with this pew angelic dispensation. Nearly two years have elapsed since, in accordance with a request of angel guardians, the first Convention of this series was called at Batavia. That was a season never to be forgotten by these in attendance, among whom were eighty mediums, whose names, residence and plane of mediumship were recorded. Since that time, similar Con. ventions have been beld at Johnsons Creek, Gowanda, Rochester, Buffalo, Avon and Le Roy, all of which have

been seasons of deep interest and permanent good. These quarterly gatherings have become so embalmed in the affections of participants, that their arrival is anxiously awaited-some making long journeys to be present. Again, brothers and sisters, we invite you to this spiritual feast. Our Batavia friends also invite us, and will, as far as possible, extend the hospitalities of their homesand our dear angel guardians, who, with tireless eyes and ceaselees interest embrace their human brotherbood in arms of love, engage to be with us In force on the occasion to bless by their presence-to instruct by their wisdom, and to fraternize and harmonize by their sympathy and affection.

> J. W. SEAVER. ] P. I. CLUM. FRANCIS RICE. Committee,

Byron, Jan. 19, 1870.

Clemens Jones writes, and sends three dollars, for subscription to the JOURNAL, from Iron-ton, but does not give his State. There are several in different States of that name. Please give your State.

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### Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded, and failacious; and at the same time gives a rational theory for phenomena manifested. Dr. FAUNESTOCK is a thorough believer in spirit com-munion, and teaches in this work the modus operandi, to a demonstration.

a demonstration. The following is the table of contents of this valuable work.

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ther's remarks. CHAP. II.—Of the causes which have retarded the pro-gress of the science. CHAP. III.—Of the conditions necessary for the produc-tion of the somnambalic state, with instructions how to enter it, etc.: I..—Of the instructor or "operator." II.— Of the patient. III.—Instructions. IV.—Of the sensa-tions experienced by these who enter this state. V.—Of their awaking. CHAP. V.—Of the somnambalic proper sleep. I.—Of a partial state of Artificial Somnambalism. CHAP. V.—Phrene-Somnambalism.

CHAP. VI.-Phrene-Somnambulism. CHAP. VII.-Of the senses: 1.-Motion; or, the power to

move.

FEBRUARY 5, 1870

### FATHER AND DAUGHTER

### STRUCK BY LIGHTNING.

ON the 15th of July last, Mr. J. A. B. Blakeslee and his daughter, of Spartausburg, Grawford Co., Penn., were both struck by lightning. They both blosted very much, and were perfectly benumbed, and lay in a stupid, insensible condition. There happened to be in the house, at the tine, but one-half a bo of Mrs. Spence's Negative Powders, which Mrs. Blakeslee administered to them, and which roused ant revived them very speedily, so that Mr. Blakesles was enabled to write to Prof. Spence for more Negative Fowdere. While waiting for them they fell back into their first state of a up or; but they were soon cured by the Pewders when they received them. Nothing else was done forthem besides giving them the Powders.

# KING OF. THE ASTHMA.

52

"I have cured with Mrs. Spence's Positive Powders a case of Asthma which the doctors had tried in vain for twelve years. They have also cured every case of Neuralgia in which they have been taken."-(N. CHURCH, Oskalcosa, Iowa.)

"I have cured six cases of Asthma with Mirs. Spence's Positive Powders; and Miss Harriet Lathrop, of North Adams, Mass., permits me to report than the Positive Powders have cured her Palpitas tion of the Heart."-- (MRS. MARY E. JENKS, South Williamstown, Mass.)

"I called at the house of an acquaintance of mine on business, and found his wife down with the Asthma. Having the hox of Positive Powders with me, I gave her a Powder and left two more for her to take as ordered. Next morning I called sgain, and sho was paring and cutting apples preparatory to making pies. She said she could scarcely tell how much better she felt. My own case o Neuralgia, or Tic-Douloureux in the ead, has been a pretty good test of their efficacy and virtue in this neighborhood,"- (BENJAMIN MOORE, St elby, Mich.)

"I am so troubled for breath that I can't write. I have been troubled for breath for a week, and last night with a s vere pain in my side."- (John Bonestern's first letter.) "I have taken Mrs. fpence's Positive Powders according to directions, and through the mercy of God and the Powders, I can breathe again quite easy. But oh I what distress I was in before I took the Powders. I think it was the Asthma ; but I would not call in the Drng-Doctors, because they came so near killing mes number of times."-(Second letter of John Bonxerert, of Cattaraugus Station, N. Y.)

### A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mas. A.B. L SEVERANCE, of Milwaukee, Wis., volunteers the following: "I have taken a Psychometrical view of Mrs. Spence Positive and Negative Fowders, and it seems clear to my mind that they will produce a wenderfully equalizing effect on the human system, when properly administered."

### ALMOST A MIRACLE IN

189 So. Clark Street, Chicago, Ill. Vol. 7 No. 6-tf.

comewhat amusing, to say the least. You certainly are a sufficient judge of human nature to know that people are differently constituted and circumstanced, and that what is convincing to one, may not be to another, and that this being the case, the only way for you to make this mode of argument avail you anything, is by showing that a greater number of persons had been converted to a belief in immortality by Spiritualism than Uni-versalism. This I think you can not do, for I am inclined to believe that the religion of Jesus Christ has converted several more to this belief, than the "unimpeachable testimony" of Judge Edmonds, Mr. Livermore, Prof. Varley, Edmund Kirk, (Mr. Gilmore) and all the "present living witnesses". combined, that you refer to, has done. And, if I am not much mistaken, those by Jesus Christ have been converted to as perfect knowledge in immortality as the lew by these respected gentlemen. I may be mistaken, however.

4th. You argue that as Universalists of the present day do not perform certain works, that Jesus said believers in him should do, whilst some Spiritualists are doing them, therefore Spiritualism is in advance of-what? Of the religion of Jesus Christ, do you mean? But is not this Universal-ism? So we claim at least in the first and second articles of our taith. And you "know," do you not, that equally as many believers in Christ, as in Spiritualism, have performed these very works? But your statement goes to show that you are believers in Jesus Christ yourselves, and if so, you are no more nor less than Universalists, and therefore not in advance of them. You do not pretend. I presume, that all Spiritualists have performed the works you mention, neither do I that all Universalists have, but possibly about an equal num-ber of each have, as all, for what I know, are Uni-versalists. But Christ also says, in John 14: 12, which you quoted, that \* Greater things than these shall he (the believer) do," and assuredly every true and earnest Universalist is frequently accomplishing still greater works than the simple healing of physical disorders, in that they are administering the moral and spiritual balm to the mfirmities of sonis. At least, they are accomplishing as much in this way, I think, as the Spiritualists. Hence it is not so necessary to continue the lesser works, as physical imperfection must necessarily yield to moral improvement.

5th. Your assertion that we "Accept the char-acter of God as defined by Moses, in the Old Test-sment," is only calculated to deceive, for our Confession reads :

"we or neve that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God," and it is this only that you have to deal with at present. No Universalist, to my knowledge, believes that every word and syl-lable between the lids of the B ble is Holy Scripture, and hence, if you should be so successful as to prove that some one passage contradicts anothit would be sufficient evidence to us that one of them at least is not Holy Scripture, and hence, too, you would not invalidate our Confession in the least by so doing. But surely you know, or oright to know, that Universilism does not em-brace the idea of a chaugeable God, --as you undertook to show by quoting Gen. 1:31; 6:6, and one or two other passages. If you do not know this, you ought to be more careful how you write, and if you do, you are liable to censure for the as-sertion you made. We would not think strange that a Partialist should make a false assertion in relation to ue, but that a person who claims "To see in o eternity," should do such a thing, is inexcusable. All that you said upon this topic, therefore, is of no avail; for the God of Universalism is a "God of love," as stated in our Confession, and hence is believed to be perfect and unchangeable, by us.

din. All that you said also, in reference to our expelling "Uaruly members from our church," has nothing to do with the question before us, for it relates simply to the method of church government, and not to the Contession of Faith. I sim-ply asked you to show "In what respect Spiritualism is in advance of the sentiment embraced in our Confession, and I see nothing in it forbiding us to keep all our "black sheep" and "evil doers among ourselves," if we had any, and thought best to retain them.

Hit is the opinion of Spiritualists that they have a better influence, as a body, and can accomplish a greater good by reclaiming their spotted characters among themselves, than by keeping their ranks pure and holy, why, I have not a word to say; but it is my opinion that we had better adopt our own plan in this particular. We claim to believe som

much of your reply to irrelevant matter, and did not refer at all to the last article of our faith. Remember that it is only in reference to the superioil y of Spiritualism over Universalism, as embodied in our Comession, that we are contending. Yoars respectivily, W---

### FRESH EGGS AND YELLOW BUTTER.

Fresh eggs and yellow butter are luxuries which manking are not usually blessed with during the winter season, consequently they are obliged to use state eggs, many of them doubly so. In the line of butter, we have it white, streaked, speckled, frowy, rancid and strong enough to walk alone. But as change is common to all things, we now predict the inauguration of a new era. We allude to the appearance of a new work, advertised in another column entitled " Fresh Eggs and Yellow Butter." which contains new and improved methods for keeping eggs in a fresh condition, and for restoring sour and rancid butter to a sweet state, also showing how to impart a uniform yellow color to white, and streaked butter, and how to keep it sweet by the Orange county N. Y. metheds, by the use of materials not in the least deleterious. This book also shows the chemical effect on the egg of all the principal agents ever used separate and in combination. It scientifically, yet plainly discloses why the albu. men of the egg becomes watery, and the yolk hard, when certain materials are used, and points out the remedies by giving a perfect and effectual method for keeping eggs in an entire state of freshness, which may justly be considered the greatest chemical triumph of the a ge.

This work is an exhaustive treatise on eggs and butter, and approved by some of the most eminent foreign and American chem ists. In fact, this is the only complete work ever published on these subjects, being the result of years of experiments and research; also contains other new and valuable information for the public. This work should certainly be in the hands of every person interested in the eggs and butter trade, and we trust, if the directions are followed we shall at all seasons of the year, have a roll of sweet yellow butter and nice tresh eggs for breakfast.

### MRS. HARDINGE'S NEW BOOK.

We are under the necessity of apologizing to our patrons for not being able to fill their orders for 'Modern American Spiritualism,"

We are assured by Sister Hardinge that she has been unable to supply the work as demanded for the trade, but that she will do so as speedily as possible. As soon as a new supply comes to hand we shall fill all orders received promptly.

### MRS. WAITE, THE HEALING MEDIUM.

It is with pleasure that we call the attention of the sick to the ad tertisement of Mrs. Waite, in this number of the JOURNAL, entitled "Healing Medium."

This is a lady of great experience, and truly celebrated as a healer-excelled by few or none. From our own observation we believe that her

powers as a healing medium are not excelled by any one we ever met.

### ORTON'S PREPARATION. ESTABLISHED 1866.

### PATENTED JUNE 15TH 1869.

One hox of Orton's preparation is warranted to destroy the appetite for Tobacco in any person, no matter how strong the habit may be. If it fails in any case, the money will be refunded. It is perfectly safe and harmlers in all cases. It is almost impossible to break off the use of Tobacco by the mere exercise of the will. Something is needed to as-sist nature in overcoming a babit so firmly rooted With the help of the Preparation, there is not the least trouble. Hundreds have used it who are willing to bear witness to the fact that Orton's Proparation completely destroys the appetite for tobacco, and leaves the person as free from any desire for i as before he commenced its use. The Prepara-tion acts directly upon the same glands and secretions af-fected by tobacco, and through these upon the blood, thor-oughly cleaning the poison of tobacco from the system and thus allaying the unnatural crayings for tobacco. No more hankering for tobacco after using Orton's Preparation. Recollect it is warranted. One hox of Orton's preparation is warranted to destroy

Recollect it is warranted. The time taken to alley all desire for the use of tobacco by the Preparation, varies slightly in different persons, the average time being about five days. Some have no desire for tobacco whatever after using the Preparation two days. The health and purse of every tobacco user in the country oalis loudy, abandon the use of t bacco.

### RECOMMENDATIONS.

The following are a few selected from the multitude of

The information in our possession: We, the undersigned hereby certify that we have used Orton's Preparation for the purpose of destroying the ap-positic for tobacco, and can assure those who are suffering from this habit that Orton's Preparation will certainly de-tropy for the preparation will correspondent from this most that or other represent with certainly de-stroy the app-tite for tobacco quickly and permanently, and without any bad effect upon the health, and without creating an appetite either for the Preparation or any sub-

W. P. Heald. Bangor. Me.; J. Moody, Southport, Indiana; E. D. Adkins, Knozville, Tenn.; John Merrill, Bangor, Me.; J. Bunch, Springfield, Tenn.

From Lamuel Cussiday, Editor Journal & Argus, PETALUMA, Cal., Dec. 14, 1868.

PETALUMA, Cal., Dec. 14, 1868. For about i wenty years I had used tobacco in various forms, and for the past eight years bad been an inveterate smoker. Becoming satisfied that the excessive use of this narcotic was seriously impairing my health. I determined, if porsi-ble, to break myself of the habit. Hearing of Orton's Preparation for destroying the appetite for tobacco, I sent to Portland, Maine, for a box of the medicine, which I re-ceived through the mail on the 17th of November. A month has not elapsed, and yet the medicine has effectually re-lieved me of every craving or desire to use tobacco in any form. The Preparation is not mere difficult or unpleasant to take than common chewing gun. I conscientiously be-lieve the preparation will have the promised and desired ef-fect in every instance where it is given a fair triat. Upon that belief, and from an honest desire to assist others who may wish to break away from the slavish appetite for tomay wish to break away from the slavish appetite for tobacco, I offer this testimonial.

SANUEL CASSIDAY.

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