\$3,00 PER YEAR IN ADVANCE.]

man shrine, seeks neither place nor applance; she only asks a hearing.

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S. S. JOHES, PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY, 5, 1870.

VOL. VII.—NO. 20

Ziterary Department.

SPIRITUALISM As taught by the Angele

As saught by the Angele.

From the Saltimere Triegram.

"On earth peace, good Will towards men."
was the greeting of the Angel bosts when howering o'er the shepherds on the plains of Judes, and—as in the olden time—the Angele come to us to day, bringing "good tidings of great 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 cheologian. "The World has overrun the cheologian. "The World has overrun the Church" and has not only overrun, but has solutated in the same and same and

ed?

some power, stronger and wiser than
recent embulted in the popular theolois to the rescue, must not the sacrifice
gan had down His life on Calvary belibes?

ty, comes to the rescue, must and the ascribed M Him who hid down I file life on Calvary be some fruitless?

We do not present this, our argument, in condemnation of these-to whome we refer.

We sta's the case briefly to show the necesty—the pressing, immediate necessity—for a sew indux of apirituality where all had become co-materialized. There was an imperative demand for an other visit of the Angels—to our titles, if not to our plains—and they came.—timbly, modestly, this new dispensation, if not form in a manger, was cradled in a hovel, and grew in stature amid the scode and ancers of hose who thought themselves wise. But its growth has been steady. The advent and development of Modern is piritualism is the most remarkable event of this ninetest century. Fiventy years ago it was denonced as the folly or trand of a few ignorant or designing people. Now it numbers arrong jis millions of schernits many of the wirest and best of all classes throughout the civilized world.

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

Many who are canneed in the scial, scientific and iterate yordes of Europe, are avowed high-tueshiets.

Many who are canneed to the scial, scientific and iteraty overles of Europe, are avowed high-tueshiets.

iterary creases on the state of spirit intercourse pervades a large was the secent literature of both France England. They have several periodicals ted to the subject.

German mind is decidedly Spiritualistic

tendencies.

America we have organized bodies of Spiress all through the North. East and West, many laddridana scattered throughout the are firm believers in Spirit intercourse, subject of sach magnitude cannot longer be od by a press that claims to keep pace with rogress of thought by the age.

proprietor of the Swindsy Telegram, therebase placed this column of his paper used ditorial experience. We misse will be resulted to the proper control of the spirit of the proper control of the spirit of the proper may be for what anopean therebase will be resulted to the proper and the spirit of the proper control o

ar editorial supervision. We stone will be re-onable for what appears therein.

After dittees years of careful investigation, ofer most knowable circumstances, we feel hat we are somewhat familliar with the various naces of Spiritualism, and do not heatists to unner the position which has been accorded

We do not intend, however, to devote this claims as a one-sided advocacy of the claims of Spiritualists. We desire free cossession of the subject, and give socioe to ar opposents that all commandations from sea shall receive prompt and respectful attentions.

WASE. A. DARSEIN.

Senday Jan. 18th, 1870.

Benday Jan. 18th, 1870, we refer to some of invalous manifestations and phases of the manifestations and phases of the manifestations.

PHYSICAL MANIFESTATIONS.

This class of manificiations were first known to moders Spiritualists. In the house of Mr. Fox, of Hyderille, New York, sounds produced by some invisible cause were beard, much to the surprise and somewhat to the anneyange of the members of his family. After becoming recustomed to them, one of the little children, in gleeful mood, slapped her hands some four or fire times, and said, "do as I do." Immediately the sounds were produced in exact accordance with the number of those made by the child. This was repeated, again and artifue, and was discovered that an intelligent as well as an invisible agent was coggard in producing them. A code of signals were then arranged between the family and their invisible friend, and sone communications became easy. This simple commencinent has been followed dby many startling phenomena—the movements of ponderable hotiles, 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 loner circle of the ring.

TERT MANIFERTATIONS.

the inner circle of the ring.

THET MANIFERTATORS,
as abey are bailed, 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 class. 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 unspiken questions,
giving the dates of birth, sickness, accidents or
incidents in the life of some friend who has
passed to the Spirit World.

PRESSORAL COMMUNICATIONS

ap 11 they were suit Orandon and Cale Action a

on the spiritual sense of bealing.

HEALING MEDIUMHIP.

This is two-fold. Some strong physical organizations possess a magnetism that can be beneficially applied to various forms of chimic 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 spirites such as Dr. Rosh, of Philadelphia, who was not only a master of his profession, but a most benevioral and philasthropic grattemas—examine by clairvoyant power the interior condition of the patient, and prescribe scientifically and successfully. Through this class of media, many wonderful cures have been performed.

THE ANTHRIC MEDIUM
Is one who, having no knowledge of art, is controlled by some source that

INC. ANTESTIC MEDIUM
is one who, having no knowledge of art, is controlled by some apertuartist, 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.

Is one whose brain has been magnetized, very faculty quickneed and intensided in us action; whose mind has been educated by spirite, and ided by who does, and who is thus prepared to receive and transmit philosophical teachings from the angel world to mortals.

Mrs. F. O. Hyser, 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 listend to her can fall to preview that if the claim to inspiration is denied, she must be runhed as the intellectual phenomeson of the age.

Her discourses are always impromptin, upon subjects selected by the audience—analytical, scientific, philosophical. Her arguments are well defined, her logic unanswerable, and her deductions irresistible. Bonse of the most popular of our clerery have visited the Hall with he aver-

res is the vein of m all. Prequently se will be given in

e familiar with the style of Lord Byron stake his presence. A poem, obcupying sinutes in rapid delivery, was devoted to mation of the cusses that led to the ex-lair earth-life, and illustrating the prin-ter makerile much exercise considerations.

after "The Raven," gave a thrilling delineal in of conditions through which he had passed. Could any ordinarily intelligent mind suppose that Mrs. If yeer is capable of talking Bybon, Burns, Pope and Poe by the hour? Such a supposition is prepositerous. Then by what power were these poems pro-

Then by was proceed of the defending of the defending of the well as the best by the period to a low of the various phenomens of Spiritualism. In future articles, we purpose to relate some personal experiences which we trust will interest our read-

articles, we purpose that will interest our resisters.

The next number of the Suxpar Transman will contain our reply to an article of 10. I four.

E. Bond, in a late number of the Ken Kelette.

CINCINNATI, OIIIO.

The Reporter with Miss Lizzle Keyner
The Spiritual Sensation—A Talk with Miss
Lizzle Keyner.

From the Cincinnati Com

The sensation and newspaper controversy oc eastened by the spiritual seances of Miss Lozzie

The sensation and newspaper controversy occasioned by the spiritual esances of New Lovice
Reveer, which have received rather free ventilation through the coloums of the Commercial,
induced one of our reporters to gall upon Miss
Keyner for the purpose of eliciting some infornotion. He found Miss Keyner at the residence
of United States Whisky inspector Hearty Beck,
in Covington, on Garrard Street, between Seventh and Eighth.

The subject of Spiritualism being broached,
Mrs. Beck and Miss Keyner enters' innoit with
considerable warnth, and the former, cap cially,
led in the conversation, and seemed to draw out
more fully Miss Keyner's notions.

Miss Keyner is tall, with broad, masculine fortores, hair and eyes dark. By birth she is German, having owne luby the work in 1845, in the
kingdom of Bavaria, and consequently is twen
ty-sine- lar sixth year, resking for the prostall Apparent, Ohio, with her parents, winatil cling to that place. For the last five yearlies Keyner has been a resident of Cinemant
and Covington, all the while a member of the
Brick ismity, although na related to them.

Heporter.—Miss Keyner, I have called for information, to get your vawa upon bome topics
of interest.

Miss Keyner.—Hat hat This Interriewing

cial?
Miss Keyser.—Oh, they don't bother me. I can s'and it if the authors can. Let them go on,

Miss Keyser.—Ob, they don't hother me. I can a and it if this authors can. Let them go on, it don't nort me, but us a big card for my next a ance; just think be'll, all this advertising free, hall not.

Mrs. Beck.—Lizzle is glad the matter is receiving such a thorough ventilation. For her sake and for our sakes, (c-maklerable stress was laid upon the word our.) and by that word I mean the Spiritualist, I am glad that this contriversy exists. Spiritualist, like all other things, takes a long and stealy deviation before moveres can be used, and now! I think our timersy in mr. Spiritualina, like all other pringress can be made, and now I think out time has come. Ministers of all creeds preach the Bible. Now, have they any proof that they are correct in what they preach? The project of the much as they are they are the proof. The project in the ministers of the proof. The project is they much have the proof. In department of the proof. I have been considered in the only doctrine that above Scanifed proof.

fem is use very people. Who attend the scances and say it is a humbug; she has every thing studied and made up before she appears. Now this is all sham, and shabeted. I so much the same than you are any than you are any

if Beck.—L'zzie tell blm just bow it affects
You see, ale, that it as a natural gift. You
i probably noticed how it affects see in her

have probably noticed how it affects for in her meaners.

Miss Espact,—I cannot explaint. It has always been a systery to me. Ever ency I was a lit-le child I have had this tecting, and for some years thought it was imagination. So price 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 fanally thought there was something in it, and an now confident that Spiritualess is no humbug, out a truth, a visitables of God through file spirita.

Reporter.—When did you sire evines signs of being a medium, and under what circumstances?

Miss Keyrer.—When I was two or three years old I was playing on the street with saveral little childrich, when I beard 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 to kapressed me that I called to the I that fran

ided at Pomercy did

in a negative condition when you desire, can't you?

Mos K-yser.—No eet. It's just as the spid-ta-feet. I must have my mind old of all wouldin siters, and then through the le litherest loss we and hear many things. My and search shame for being two personal. On air, should I give all that is said to me, it would be very unpleasant to some. I conside the properties of the lither for the public half. The parts abiration for their own poid, and they should be upleased the medium, nor magh and nack the words of the departer.—Mina K-yser, did you, in any of your spiritual in milestulous, see the spirit of the lev. Mr. Parka that low, I lummond speaks of—the one who was paised?

Mina Ketser.—No sir, I never did. By the way, sir, Mr. I momored draws large audignors, and he is very littlerate, and a poor notter, but do you know that he is like mysulf in one point?

It porter.—Well, let's hear it, please.

point?

Reporter,—Well, let's hear it, please.

Mass Keyser,—He in costed by a spiritual sont.

He is of a spiritual souter, but is not a medium, nor is he a biotisculoit; yet he is bress old with a gift, that of "pope designing" nia congression, or measure; stig W is.

Reporter—Depression of all eyes the latter.

jung tilen, of meane right, C. n.

It is note to be over exact affectly in health and Y.

Mos Keyser—Could leadily, sir. At times I am extremely leadily, and san tocomelous for some time.

Reporter.—Can you give a senice when you devire?

Mus Keyser.—No sir, I am governed entirely by the sports of Colored linker, lend California, and occus a mapler of the Lasted Sates Schole. A gray-toxical, tall genicans, killed in a battle at Bill's librit. The apart tells me when in told a senice, and throughout the so-acce his spirit controls me—bas free use of my constituting, and reveals binness through me, and thus extres on the same.

Reporter.—When do you give another search and Keyser.—On Sunday cronling, at Green-Who of Illin. I will be pleased to see the report

erating.
Our reporter then bid Miss Keyser and Mrs. Regard day. During the conversation Mrs. Beck notineed him that M. Keyser "Lou re Our reporter then bid Mass Keyser and Mrs. Reck good day. During the conversation Mrs. Beck informed him that Mr. Keyser "hour received letters from all part of the cuntry, as liciting her presence. Her bid the latest bid to travel, and she will termatch in the Ar Ham ilton. Only, she gave two revers, before litters hundred people, and she as a ranger to all to the lotter. Some flay dentify thus and incompressing the substitute of the manufacture of the second control of the seco

MILWAUEEE

Letter From 18. S. Brown, A. D.

DEAR JOURNAL-I wish you to publish the slowing notice of our election of officers, of the first Society of Spiritualists of Milwank on Sunday, Jan 2nd., 1870: 11. 8. Brown, M. the first Society of Spatines of Malwanker, on Sudday, Jan 2nd, 1870; H. S. Brown, M. D. President; N. M. Grahom, Von President; Society, J. S. M. Grahom, Von President; M. M. Grahom, Von President; M. S. Shown, M. D., Collin M. Cambell, T. J. Freeman, I. B. Smith, Wen. Seyer. Trustees, feeded were to be sufficiently meeting are to led every Sunday at 1500 mass? Italia at 2,3° M. A chapter in the hible is read and its teachings of compared with the trackings of the teaching compared with the trackings of the standard section of the subject of the sufficient of the subject of the supplemental of the subject of the supplemental of the subject of New York City, and, "The reservative being the subject of New York City, and, "The reservative best of New York City, and, "The reservative best as element of the subject of New York City, and, "The reservative best as estatic theory framed on surregural texts, which has been made to stand. If this is historical truth which the learned President as estatic the may it not foodly be proved that any religious theory based upon scripture texts, will be unable to stand the reducts for of this age of reason and criticism, which burns upper ror and dress and leaves only pure trus how 2nd., 1870: 11. h. Brown, M. D.

to assist us in stricting at the truth.
All the above was published in it.
All the above was published in the content of an antice of one and meetings. For father notices of an anticestations are almost the "W then the others. They showes that it sentiment is gradually pring offersteld it spiritual before its a "recombab way, being though the same and the same and them are randowly means a fewer."

and found she was a Solid dahat. I then put my shake soil into the matter, and now, at times, can see marvelous things. When I was young can see marvelous things. When I was young the solid worked in my mind terribly.

Mr. B.ck.—When L. Evzle first came to live with me, she was rather a secrete; but during her manifestations, she had things revealed through the splitting that have conserted be to become tree and deroted to the destrine.

Reporter—Well, oan sic converse with the splitts whenever she deciders, that is, put herself under their influence at any noment?

Mr. B.ck.—Oh, not she had to be in a overlive state, for the splitts because a vary noment?

Mr. B.ck.—Oh, not she had to be in a overlive state, for the splitts to control her. See a seferices, people will not pay to be persuated to the destrine and the splitts whenever she deciders, that is, packing around her, like one mesnativel of control her. Well, her, your can place varied in a negative condition when you desire, can't you?

jand and deanned, be came Sight tradition will not their money to pay them. But we do not it it but to leave the people in the citathes of little money to the little do it their money frault one, etc. In the the slogged schools carted out in, the church, which is a greater greet to their actions, than any frault medianed speakers have ever been able to perpet upon their vie ins. We are cluesting propole to know that the one speaker play no better calculated to establish truin, than one man power to to establish a just form evertunear.

But "Mother, when I go to steaven will you have my hear shared?" asked Charlie. "No, my sen; why do you ask stell a question?" "Cause all the she lattice that onne from linese are bath, and all the old people who die and go there are ball, too."

Personal and Zoral.

Samuel Underhill, M. D., an indefaligable work-er in trace tree, has been labering for some time in Michigan, holding circles and hetering. Motory-er longues him in mer crowned with complete success. He is an excellent developing medium, and the arther of a work on Memorium, while about he in cerey family.

Mrs. Addite L. Ballos beturned at 8. Joseph Monday evenlag, Jan. 28 n., explaining the prophy of the Devemper's mentionatalogs being good into its various parts of the field. The property of the field of the control of the field of the control of the field of the control of t

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

Dr. Win. R. Joselju has been jecturing with good success at R. nerilaer, ind. W. J. La Ras writes that his icetures were well received. Mrs. Livermore's Agritator has emigrated East-ward, and now, under the council name of Wo-man's Journal, it is going forth doing a good work in the cause of equal rights.

Mrs. Orrin Abbost, 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 Foreter delivered his second is ture before a Boston andience, Jan. 2018. In this work a issue we conclude the story "Madie." 'It was read with interest by our car

"Madie." It was read with interest by our came-cross readers.

lease Farley, writing from Foots post office, love, says that Springellan is increasing rapidly in numbers in his vicinity.

Mrs. M. J. Lausten has been delivering at factures at Weston, Mo.

rer in the Mi

maker, pu

Zucific Department.

By..... BREJAMIN TODD.

Bible Beligion.

In the JOURNAL of Nev. 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 retigion never pallistes also, seen in its professed followers. It commands repentance and reform, or the exclusion 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 Geneals, we have an account of a man, and he, some other than the latter of the faithful (Abram), causing his own wife to lie for his protection, in cause he was an unmitigated coward. Read the following:

"And there was a famine in the land; and Abram went down into Egypt, that he said unto Sarai his wife, Behol now I know that thou art a filtr woman to look upon.

Therefores it shall come to peas, when the the Journal of Nev. 6th, we notice a brief ation from the Christian Times, with some

cater into Egypt, that he said unto Sarai his wife, Behold now I know that thou art a filt woman to look upon.

Therefore it shall come to pass, when the 1-3p pinans shall see thee, that they shall say, that is his wife; and they will kill me, but they will say they then that they will kill me, but they will save theer alive.

Say, I pay 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 wfind this false-hood of Abran's condemned, or he commanded to repent of the same. There is one little circumstance connected with this affair, that is smewhat a mystery—viz: That just before this, the bistory says that God had promised Abram to make a great nation of him and his seed, and this long prior to Issae's birth. It shows plainly that Abram had no confidence in the yarn that God had told him. How such a faithless rascal as that, could have his faith accounted unto him for righteousness, as Paul said, is more/than I can tell.

Agalo, in the nivetcenth chap'er of Genesis.

s that, could nave as hatin accounted unto him or rightcousess, as Paul said, is more; than I an tell. Again, in the nisoteenth chap'er of Genesis, as Jave an account where the rightcous Lot. Again, in the nisoteenth chap'er of Genesis, as a second where the rightcous Lot. I are considered that we wright daughters to a infortated much of Lutomitos, and a short meeter, got druck, and committed the most althouse of all crims — wis: I loces with them as a man daughter, and where the lot most by him, nor is Lot commanded anywhere to repent the contract of the lot of the

ary. If Moses was right then, Orthodoxy is roug now.

"Again, Moses count unded the Inraelitish warrong now.

"Again, Moses count unded the Inraelitish warrong to slays whole sailou of men and make hidden, and all the wobsen that had ever known as by fring with lim, and sard has rights or presidually: and it is footwhee condemned the behind of the same and hose debautchers of rights commanded to repeat. Boy, Mr. Editor the Christian Times, del Spiritualism, as your opleased to call it, ever do worse than this? The when you say has," Bible, religion pover alliates sin," but "commands repentance," do not show yourself to be a writtell liar? Wo men the single process of the same single proc

From Butterville, we went to Waconda, a small town on the Singe road, from Portland to Salem. Quite a portion of the inhabitants were Datin. Quite a portion of the innabiliation were bound up in their religious creede, and dared not come out to bear, lest they should be led astray and be lest. We wonder where they would go, that a G-d was not promitted; that I le is an Omnipresent Being as they teach. Perhaps, they think that God considers them of so little consequence that if they were not right. ps, they think that God considers them of so the consequence, that if they were not right doer foot, He would not trouble Himself to not them up. Hersin God and we would agree, at is, if He entertains that opinion.
There is rise kind of spirits in the place, that altogether is too fourishing a condition for a welfare of the inhabitan—that is spirits may the vast deepe of the hosphead. For gave two fectures here, with a fair sudience, here are two or three good Spiritualists in the see—whether they can save the Sodoms or not, more than we would be willing to bet on just we.

one here we went ten miles to Bilvarion, and for Bilvarion is a fine, growing town, a the inhabitants are happy and don't care, thinking that they would not better their tion. They have no jealnules, nor neight of quarrels there; and included of trying or each other down, they help to build such app. They have a fine large's chool house, of a single gospel shop, or church of any Neither have they a preacher, or lawyer, ut one doctor, and he will starve unless he some other field in which to peddle his ers and pills. Can any one wonder that are a happy people.

a a happy prophes out or meas to heary to happy prophes out or meas to heary from the village, but from the country
about, and among them true present
meighioring placehers remarked that he country
about and among them true present
has be could have floared me very quick
to a he could have floared me very quick
tolag. A friend replied: "Why did you
your cuseiton, Todd fave you an opity?" The preschier made no reply.
Sevening, learning that the amon presch
pressat, I stated his remark of the
gravitous and very policity furtised his
e me them and there. The audience
d and this prescher hung his head.

or the minery favited him there. The audience vang his head, amber of nobie, liberal ong its inhabitants. who say think is

Cowards.

The clergy of Oregon are a set of the most unmitigated, religious and moral cowards, we ever meet. The moment that our back is turned upon a place, they are snapping and barking at our heels, like a pack of little curs, they forgat their bravery, and rus meakinly away. We challenged one of them publicly through the press, who had been I and mouthed against Spiritualism, but not, a word is 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 cupable of defending their faith—still no response. It must belter natures far better to get behind their cowardly defenses, called pulpits, and throw amut at us.

cowardly defenses, called pulpits, and throw smut at us.

Agala, I never was in a State, in my life before, where so large a share of the clergymen were adulterers, and grass libertness.

When Brother Wilson a short time ago, called through the Judhard, for well suthemicated cases of delinquist breachers morally, we thought we would furnish him a few. But on looking, we found that in order to do anything like justicy 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.

COME TO JESUS.

COME TO JESUS.

These words attracted our attention, and turning in the direction from whence the sound proceeded, we saw a man with best-upcovered, and hair dying in the cool brezz of a Broember evening, while around him were gathered a molty crowd, listening to his exhorations.

"Come to Jesus, come to Jesus while it is an acceptable flue, 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 chightened day, he will star d at the corner of the street and exhort professedly in the name of the gentle, quick Instarce, at the same time disobelying the laws of health?

"Madam," said the by stander, thow dare you utter such semiliments against the man of Gd I line is reaching sinners the way of lile."

the same time disobelying the laws of health?

"Madam,"said the by stander," how dare you utter such sentiments against the man of God! He is teaching sine rat the way of life.

"But," said as, "such teachings are directly contrary to those of the man Jesus; for he said when ye pray, enter within your cl-set and shut the door and pray in secret, and, sir, excess us hot we believe such men are duing an incalculable amount of injury."

"Madam, you shock me. I see you have not the inve of God in your beart, and I pity your swill condition.

"Pleave 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 I lim ton well to laste at such mackery. But if you will call at our room No.—, we will contrast our God with yoursour Christ and your blish." You may be madam, one of the detuction of the detuction of the standard of the standard of the form of the of the of Thea.

"You may be madam, one of the deduction of the defuction of the detuction of the standard of the form of the detuction of the detuction

A Brief Boview of an Arhodox Strames.

BY E. M. Q.

A few days ago the writer of this article, heard the following assertion proclaimed by an o'thodox minister from his polist,—'The effect of A dom's transpression upon the human near wan physical, spritual, and serord, dans would had not drively spritually and serond, dans would had not drively many populations of man's transpression of the spritually and stranspression of the spritually and stranspression of the spritually and stranspression of the spritual the spritual spritual to the spritual and second described described spritual spritual and second described spritual sp

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—wir: physical spiritual and sternial death, leasmuch as Christ came forward and took all the stripes which man would have received, had be not takes man s place.

Again, this same leve Gentleman tells his people hat Christ came as a mediator to settle a difficulty between two contending phries,—God and man; and that if God had death flattly and in accordance with his divine laws with man, man would have been consigned to sternal 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 sati-pierced hand, and wounded side, pleading with tears and greans in men's behalf. What manner of argament is this?

First. We are told that Christ has paid the debt; has effected a reconciliation; has restored to the race off it leat in Adam's fail.

Next. That God is not by the reconciled, but restored to the trace off it leat in Adam's fail.

Next. That God is not by the countries his throne through all cternity; and lamb "before man (the off-anding party) had an existence; that he fa spirit without torm or limit; and yet again. That be is ness fieth and blowd, exhibiting to hisself his hands and side, pleading with hisself bis hands and side, p

Verily, "consistency thou art a jewel."

For the Religio-Philosophical Jor
Wooll-timed Critical Homorka.

DEAR JOURNAL: We recently saw in one of DEAR JOURNAL: We recently saw in one of the Spiritual papers, a report and censitiation adopted by a cortain so called "Spiritual Society in the East, which has mide itself conspicuous on several accasions by blowing its trumpet until the practical ear could hear melhing in its uncertain sound but, "affinity," "affinity," "Mow, to any one who knows exactly how things have gone in that same society, this is

"afflitty."

"Now to any one who knows exactly how things have gene in that same society, this is all "both." They are no more virtuous say 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 intimacles are just as common or pregnant there as anywhere.

tear average proprison of ineas, and teat 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 immacrulate virtue, and giving its priestly kicks to almost every speaker is the land. It has trainord the Innocent, and even laid its foot tongou spon the Innocent, and even laid its foot tongou spon the Innocent, and even laid its foot tongou spon the Innocent appears to propose credit its immacrulate. The Innocent appears to propose credit its immacrulate of the moral about the open post of the Innocent almost the open countries. The Innocent is the open to the Innocent almost and the open to the Innocent almost the open to the Innocent I

yealf. For mean, seymen reform, not-phariasic cant-self-somecra-sed paralection, not loud-mouthed, bombast-leasing, is the leaves whereby to overcome lis of our remains and the first set of the series and unfortunate that you hide the series and unfortunate that you hide you footh to the series and unfortunate that you hide you cold rotteness if it mot devem by putting cell ringstness grasp apon the offender, that the series of the

Phore's a magical inic in the press.

There softest of schoon are staying, and the air seconds as a massest obline, Or the expectal breath of a troopinel elizar, When Jane with its room is swaping.

**-many dwells with her pure granding in the second school in

calet, There are trasses and ringists of balt.

here are freguents of any cold memo And the words of a dier mether's pray here's a here long encought, and a lute Hallowel takens that leve peed to we

B'on the dead, the bright, besutiful dead, the With their soft flowing ring ets of gold; Though their voices are, bushed, and ce'r

Oht this beautiful tolo, with its phanton like she
La victa sadefleefly highl;
And the stree of Time in its involved flow.
It and restand by the voice we have I long ago,
When the years were a dram of delight.

CHURCH GAMBLING.

BY JOEL MOODS

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 apoke a word of truth in all his life, which, itself, must have proven him a liar, for this declaration surely was à le. But after the lie was out, it became the business of the church leaders to defend it, youn the polley 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 shoot the church most have money, or die, it is compelled to hold jublies with dowle, and walk injule paths of hell.

The rearn is obvious,—the church is gressly material; it has no spirituality; it is vain at heart, and shallow in the head. It lacks brains as well as purity. It has broome like Falstaff,—with ton much flesh between it and heaven; and its religion has degenerated into a sort of beastly couning, with no heart-fielt worship, its assing grace has become a trick, to make money out of the fool-lish, no that young minister no day, as a sort of expiritual head. It can be not be back, and whispers praises of good sense into the car of the fool. And we find the ringister to-day, as a sort of "spiritual head" to these two classes of persons.

I have liven led into these remarks from the I have a word to say about "Church Gambling." The office of the Christian minister is not on

on the carr of the low. Assume that the carr of the low. Assume the carr of the low. Assume the carry the

condition, when the counting eye of the iter, peater struck for his prize, and was eccomplished as follows:

This ministerial for grees to 8— and tells him to "buch" against G.—, and for every doller he besto of his own, the Church will relund to him; and when his own funde gave out, the whole of the Church funds were at his disposal. 8.— thereupon he terrespon her serventy-two dollars of his own funds; but in the contest, G.—, who had the most "b thom" won 8— thereupon went to the Rev. pastor, and asked him to refault the serventy-two dollars per agreement, which he refused to do. 8.— sought his lawyer, and proposes to bring adit against the gambling institution to recver lost mosey. This is where the natter now rests.

It is hard for one to decide which ought to have the most praise—the pastor for his gambling shill, or G.—, for his bottom and plack, or which to dispuse the most,—the lack of good seens in the young ladies, who are bet upon for beauty, or the astructure softness of 8— "e brains, for allowing hissealf to be made a catapaw by the Rev. gambler.

Olathe, Johnson Co., Kausaa.

Dear Sir: As is all probability many of your readers may wish to emigrate to another part of our domain, I have someladed to give some facts large and send tracks and is owned bots in from 35 sis to \$1 per serve. It is distant from nail-r. ad, from 15 to 30 miles. The greater por-tion is stocked with good timber, and/sefficient by level to privept " washing." I have recently learned that aliver mines are being worked on portions of this land, the

will produce from 1,000 to 3,000 pounds of cotton per acre, or from 50 to 60 bushels of corr, can be bought at from \$10 to \$20 per acre.

Those large tracts would be unfalf-depted for a colony. Not to make this commitmication too lengthy, it 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 therpwith. If numbers should desire to form a colony, the names and address of each could be obtained by all, and such means adopted to carwould much like for this state to ne serveu-therpwith. If numbers should desire to form a colony, the names and address of each could be obtained by all, and such means adopted to car-cet the plan as the collective body might agree upon the collective body might agree upon and the server of the collective should send a small amount in blamps or currency, to pay return pretage, labor of writing, etc. Address D. F. Blackburn, Hampshire, Tennessee.

Correspondence in Briel.

San Francisco, Cal — R. R. Robert, h—it is with induce pie a ure that I g. xu upon the (finally welcome face or in the company of the company

MEDIA; OR THE CHARMED LIFE: Fact Phonomona and BY GEORGE SONMERVILLE.

CHAPTER XXIV.
BANKRUPTCY—RANGOLPH S RETURN
DING HANGUET.
Coolided the week.

During the brief period, in which Randolph prospered and fluurished 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 reverse in his commercial transactions. What with important 'endorsing' for heavy aums and disasters at see, in which several of his most valuable ships, lay stranded on a foreign abore; the stripping house of Malcom Ifaines, tottered at less, and failed amid the crushing mometary depression, which ruined many older and weather firms. The honest old man used every honerable expedient to avert the dreafful crash, but at last it came shrouding him and his family in the decreation of a mercantile pursuit; the accumulations of an entire like of asiduous care and toil, are all sweeps from his grasps way; in one fell stroke. The terrible blow proved to him indeed well nigh fars]; and simuled his companion in the and sere gert of painful melancholy.

ion in the sad sere garb of painful mesacony.

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 teaderest sympathy, consolations healing and sweetest balm.

On a fair bright morning, the Unknowe, with light hopeful heart and cheerfull feelings, was hurrying a long the crowded thoroughtare, but made to pause audd-nly as a passenger approaching from an opposite direction in great laste, ran against him. In the j-salling collision, rand calculations, and officied a heavy spoints.

each staggered off, and officied a many aponons.

"A thousand pardons, friends, I was in a great hurry," said the Unknown, looking up, and with yet more astocishment, continued;

"Can I believe my eyes. Randolph, my boy, is this indeed you?"

"Ilumph! why my old friend—as you live; it is 1 just arrived." Randolph smiled, and extended bis band.

"Well! well! this is opportune—only think a four, maybap five lold wedding in the one scene, and at once—does at happen every day, and you just in time to be there. I expect Aunie is there already."

"Where?"

"Where?"

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

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

"Yes, and right sorry I am

"It is true, then, sir, that isther has indeed falled?"

("Yes, so I right sorry I am. But how have yes prospered in the gold regions?"

"Well, thank you, and I must burry on, to gladden our home with the sood news of my shilly to lighten their, hearth, and save them from titer run. Oh! that I could have come earlier, perhaps it would not have been—"" I am really happy. Randriph, to hear you can do this. Perform tale good set for your parents, and the richest blessings of the ange world, shall cropp all your after years. I must away. In not it west the banquet to night, you must be present."

aball city and your after years. I must away, shall city go all your after years. I must away, shall city got the banuet to night, you must be present and the got the banuet to night, you must be present and the got the control of the seed of the

Emira and Dudly, in this public manner, only distinct the tool obligations of a real and on us mated marriage—first in sprit, now in leasure, which we feet no there imaneribe. And is to she benutiful, so parfectly plain and neat, nat hought, if not whapered by many of Eimira distinct present.

ascented to with a pathos of purity and charm of cordiality, blissful to see. And now the viracious Amelia Stephens, blushing on the hosem of the gay count. Charke Orasy, stepped out. They, too, jined hearts and hands in the presence of many witnesses, beside the angel world. Then came the quiet, unohtrusive, but beloved Jrsephine Kennedy, led by the gallant Fred Weldon; and anon, smiling likeam April son through her tears of jvy, appeared our aprightly Elia Russel, the fair theorem, the sixty gry repeing on the worthy bosom of faithful Clarence Clarenden.

Isla Russel, the lart veorgan, trastingly reposing on the worthy bosom of faithful Clarence
Clarenden.
Among the delighted guests, Randolph and
Annie stood near; and while her eyes mostened
with grateful joy, Annie nestled closer to her
companion, and murmured:
"Oh! Randolph, is not this beavenly. How
well we are repaid in this happy valon, for all
the trials through which we have passed. Oh!
the soul-heartifying law of natural compense
tion. Triumph, asie in the hand of one all disposing power, must succeed trial."
Near by stood old Ma'com Hainer, beside his
amiable companion, also forgetting in the great
loy of the hour, all their late firy ordeal and
troubles.
A andden rustling of alika and gay attire.

irrothes. A sadden rustling of alike and gry attire. They had just reseated themseiver, as they were attack with consternation, by the terrible cries of one dashing lain the ruom in the while at disorder. Casting himself at Clarenden's feet, he cried:

order. Casting himself at Clarenden's feet, he cried:

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

All eyes turned instantly toward the door now, and there op the threshold, stood the tall aptitude form of Media, her mantle thrown in confusion, by her strange flight, her hair distokelyd, lier face livid with an inner influence, though her eyes distand largely with a firy spirit light. In her hand she clutched a right wrought dager that glistened like burushad sliver. She was nost cestally, strongly and strangely awayed by the insteal influence of the resilies spirit of some prominent assessin of the past.

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

round on the-estatue-like group, a living picture was formed, truely thrilling,—almost classic.

A movement from Clarenden, seemed to disturb the spell, and exclaiming: "God of the whirtwisel God of the town the seem of the ground of the whirtwisel God of the town the seem of the ground the place, but as abe swept proudly round, encountered the noise Ringgord just centring the doorway. As he extended his arms, just in exaco, to prevent her faling to the floor, she fell on his neck, ann weept like a child.

The trembling Stettler, having arises from his neck, ann weept like a child.

The trembling Stettler, having arises from his neck, ann weept like a child.

The trembling Stettler, having arises from his neck, ann weept like a child.

The trembling Stettler, having a rises from his hose at Clarendon's leet, was conducted godly to the door, directed to depart to peace.

The unbappy Media was at length fully relieved of the destructive and asd induceon having ber in possession, and anon, realizing the happy purport of the sense into which she had been so uncertennolously unbared, a succession of smiles, the most genial and biseful ripped o'er and wreathed her intellectual face, in a holy halo of purest light. And Media and Ringgold formed a fitting signet to the hat of genial weddings concluded on this occasion. They, too, joined bands, heart and soul, in the union of sacred marrage.

The gay company now tendered their compliments and congratulations in the newly wedded; and as the refreshments of the lettival reached the second course, the appratument was nece more vocal, and "merry as a marrings bell." And now

. CHAPTER XXV.

INCERDIAMIAN-THE RESCUE-BETHING-TION-COMPENSATION-CONCLUSION.

liaving continued our serial of spirit phe-tomena and life's strange vicin-tisdes, to a tell-us extent, we are inclined now to sum up briefly Without following all of our characters further into the new sph that Eila, now th phere, that of wedded life, we not the happy wife of Clarence Clar that Ella, now the happy wife of Clarence Clarenden, having been left an orphan in early life, found a genial home wiffa the noble fireman, Job Clawson, who not having been blest by off-pring, 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 seressly within the peaceful encheare of Clawson's home who declared he yet desired the sun-shine of Ella's nature near him a short time.

smealine of Elias a manual time.

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

stad to be far less secure than those of tearry 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 fary folds, with frightful threatening glare.

The heavy atmosphere of the dark cloud—rifted midnight secured all a bleze, and soon from the faithful old sentinel, a general alarm was loadly rung. Thousands of hardy sons of fasses, hurried with their apparatus to the sense of fasses, hurried with their apparatus to the sense of disease.

company of which Ringgold and Claw-The company of which Ringgold and Claw-son were still members, being near, were soon on the apot, and great indeed was their surprise to find the well known Clarachte measion should be find the pleasant tasks of great that name evening in the pleasant tasks of great ing their follow member and his bride a ser-

ing their follow member and his bride a ser-ceach.

Loudly the cry went up:
"A indder hope—a indder, we must are those inside that home."

A stook lidder was presselly reared up against the second story window. Just as it arrack the window-sill, a wandow of an upper roum of the burning house was thrown up, and Dudly Clarenden, clasping Elmirs in his arms, stood ready to leap out upon the indder. B-th descended rapidly—alarm and soliorized depict of vividiy on their faces, as they cant anxious planess towards the rooms occupied by Ring-mold and Media.

od vividly on their faces, as they cast anxious glanous towards the rooms occupied by Ringgold and Media.

Two fireman were on the indder again—with blow he deshed in the window, and imped into the room. They were Caryane and Chawon. Another moment elepsed, and then in, the midet of a dense volume of smole, Carreno appeared at the window, and desparding the ecomps, bors in his arms the sorm of Media, almost inaxismate. Johnow appeared, and spring out on the ladder with Hinggold clinging to Lim. A shoot greeted their densest to the street in melity. Besidented with the mode, they were conveyed to a pecure place, and es they were conveyed to a pecure place, and es they were conveyed to a pecure place, and espitived seems again, they were scartled by the genand, rothing lesseath them feet. The next besides.

der magazine, fell on their ears with a terrific crash:
"What in the world is that?" Dudly ejec-

"Mercy," shricked Media, trembling like a wn.
"The walls have fallen," Clawson replied

of specialors, many hall to work, digging out the unfortunity once from beneath the burning ruina.

Bricks and debrie fly in every direction, before the active humano fireman, impelled by the prompt implies of this, their better nature.

A half hour of toll brings them to the spot, where lies the burled man. Reached, but dead, and dreadfully charred by the bot bricks which covered him. As they conveyed him into the light, the dead one is recognized as Dondon Kufferty. Falla ricribulion! Bent on a cowards revenge, be fired the Charenden manston, to which he had tracked Ruggiod! on the high total bis weedling.

The victoria are offitines cans are I thus, in their own net.

Sillord Stettler was absoluken from the ruing; shough not quite dead, be expired 'tre they reached the nears at day silve.

Dennie Mc Fly a ta new in the penitenthery for stealing and Partick Magninis was the charged lately from the police inter, for an account of the state of the property of the state of the st

for steaping, and Patrick Magninis was tacharged lately thou the police toric, for an assault on a man whom he undertook to ar rest.

Dudly Clarenden was partially of English and partially of Spailsh and partially of Spailsh and partially of Spailsh origin; this lovest Askeladie was born in Sunny and Poute Italy. Her decrease only a few years subsequent to their bappy marriage, was a severe bloot to Dudly, though she left him a sweep source of divine consolation and promise in tile birth of Clarence and Media. But while on his way to the United States, be became strangely entangled in the dispersal of the cargo of always. And by the vigilience of the American governsfout, against the curse and traffic, he was partially delected and pursued, as shown in our second chapter; beach sit slight for pro-ection to the Jew.

How true it is that institute, even the most exalited and reflord, are not alwaysee-mutentine y from a tendency to interchemol error. Buying a lite of bitter experience, grainally leads the wronged over into the more pleasant path of integrity, virtue and peare. In Clarendench along separation from his lovest children, has be not fully attend for at least the one vile stain upon his otherwise pure lite.

Clarence, the mechanic authory yet flods accasion, and the claims of business, to impley his brain and pen in the cause of programity reform.

Clarenden still pursues the "oviseless tenor of his was," as the 1 Telemon of the search as a contract of the search as a the 1 Telemon of the search as a contract of the search as a telemon of the search as a contract of the search as a few of the search as a contract of the search as a contract of the search as a few of the search as a contract of the sea

cases, and the cause of programity reform.

Clarenden still pursues the 'neiseless tenor of his way, as the 'Uoknown,' doing good as he flude opportunity.

And Media, happy in the genial companionality of the hobble thraggold, though appearing for the popular plaudits no more on the Scene singe, she so it heard from with hippiess effect in the lecturing field of liberal and narmonial reform. By the clearer, capraiding onception of the spirit have of intellectual demand and supply; obedience to the soul-refining laws of pure mediumship; the voluntary recept as of angel inhibit atton—she as in the constant vily ymont of a 'charmed lib.' A life, indeed, of spirit charm, impervious to all the ills that so frequently siller the less tay-ord and relind.

From One Who Has Read Alexander Neath'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 real a more interesting and entiring work, normed that has given me so much withce ion as that

Akanalet Smyth, medium. I have never ray a more interesting and enticing work, nor one that has given-me so much withfac ion as that one; and I have brught, and real many aprival backs. I can not say as our correspondent Thomas McClintock said, "That it had sprant a pill of dekters over the serind y of my spire." I have real tip back, introduction and all, and think the bishifty a very plausitio one. McClintock rushes to the reace to by c that is Paul's defense his besuiting gems of inspiration; but it is more than probable the wane might by brought in favor of the liev, raced that git his wide life insured, and then dro wood her in Dopage county, in this State, Hz, to, may have uttered some beautiful ge an —bernowl, of course, from Paul, or a mo other, sail-to be half-man. McClintock may sak, "Wacre did Paul borrow his from?" And my answer would be, "From Plato, 8 serates, and the then milera Jesus, and many others, for they all taught be same doctrine in substance, long before Paul or Jesus were by my." He says "Ta too contradictory of alth mistimate rules of judging human character, to be rathor-life believed."

Now the same rule of consure might apply to him for his judgment concarding be at the book, and medium. I judge be has not read the book, from what he says. He winds up by saying, "No matter who the medium, or who the spirit consummicating any person having liberality energy to the same rule of consure might apply to him for his judgment concarding be that the book, and medium. I judge be has not read the book, from what he says. He winds up by saying, "No matter who the medium, or who the spirit consummicating any person having liberality energy to the same and women, in our hand that has had anything to co with Spiritualism, thore were a spiritual paper or book, shooth they are the most greater people we have a monaget up. To them we are indebted for our effective our meangers of love and wisdom. Yet there are many pa-ple who profess to be dipuritualist, that will ture the cld shouldre to many wort

After many a the indicator many a term of the indicator is the time; abortly are, cocurrence at the time; abortly are, gestiemen from Meritan, who said \$1 m, "Did you bear that medium sik he if my same was George?"

"Yes,"

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

"Medicato my write died, she would often look

around the room wildly, then look at me and ask me 'If my hame was Ocorge's—but my name is Thomas. And, sir, the very expression of the medium's systemade me think of my wife."

Now here was a man who got a test, which was unknown to any one but himelf; for he was a stranger compared to lay to every Spirituality—saidta and converses, your mediums whether found, as you would your child, in any no big and resting, and in so doing, you will see and the North Veryment, but you will see at the North Veryment, but you will also at the North World, in that fifters to bless mankind.

In conclusion, Brainer Jones, I will say,—

"Yes, that is it," place I Clarence starting to the control of the n this noblest work of the true apritualis, Spring Creek, Sangamon C., 111.

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48"All letters and communications should be addr S. S. Jones, 119 Scotte CLARE FIRENT; CROSSES, ELLIS

SPIRITUALISM OF THE BINLE.

o are the Lord and God of the Bible Was God the Infinite Ever Sees !

Was God the testaite Ever need truths, and when one is gained which unfolds the character of some grand law of Nature, its vision only incomes clearer, the area of its observation larger, its knowledge of bings mora comprohensive and clear—never for a moment relinquishing its eff-ris to graspithe most intricate problems that relate to the government of the Universe. When we once unveils alw, explain its nature or the phenomena of its action, we rimitly say we have discovered a grand truth—

Calverse. When we once unveil a law, explain its nature or the phenomens of its section, we rimply say we have discovered a grand truth,—in such language the truth and the law are aynonymout in messing, or convey the same idea. Thus step by step, men advance on Progression's Ludier, er. r regaing themselves on the lyving receion behind, ever wishing and striving to draw aside the cartain that hides the bread field agreed, out in the regions of space. Within the hide of the Bible our inner soul hears the building noise of loving sentions and herat throbs and the pulse thrills of the Angel World in the peal, as it was brought en exposer with the children of carth, imparting to them lessons of widom, and impressing them with the greatness of d grandony of Grill vast Universe. The Bible then, with all itselectes, and they are many, should not be trampled under foot as worth-less trans. It would be brited to see the retries and graner their up, in the humag mind, and

about not lie trampled under fort as worthlies trash. It word to betteft to steet fear the
end carner there up, in the human mind, and
have the rist as, worthhasatrady, than it defractive the whole as wortheastrady, than it defractive the whole as wortheast.

In a pen dine article, we demonstrated concludy by that the term Lord simply meant a
ministering soirit, and, that in not a ringle
instance did G of the fuffaite ever communicate
with moetals. In Genesia, 21: 1, we find the
following, "And the Lord visited Sarah as he
had said, and the Lord did noto 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 compiresent; therefore, the term Lord simply means
ministering spirit or angel, or the head of a
circle of spirits, then interested in the affeirs of
earth. In Genesia, 22: 11, we find, "The angel
of the Lord called unto his out of heaven and
said, 'Abraham, Abraham,'"—which simply
means that on angel or spirit belonging to that
circle, at the head of which stool the Lord,
had vinited Abraham. In the Summer-land, at 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 a sade in majustic 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 alteriation of suffering humanity, the propagation of age truths to mortals, or the institution of a divine government, there is always a central power or controlling influence cannotized therewith that all the other spirits respects.

respect.

The Lord, so often spoken of in the Bible, was the keder of a band of soirits who were deeply interested in the affairs of earth, and who wished to assist the residents thereof by the wishes to assest the reviewed thereof by the diffusion of a healthy sentiment among them. God was the leader of a higher bind, to whoosgoidance the affairs of earth were submitted. God the Infinite never spoke to mortals in the manner designated in the Bible, and nevie will. It is true that the Bible in a number of says that God has been seen and heard

laces, says that God has been seen and heard, a reference to this matter, it says:

"And I will take away my hand," and thou halt see my luck parts.—Ex. 33; 23.

And the Lord spake to Mones face to fige, as man speaketh to his friend.—Ex. 33; 14

And the Lord called unto Adam and add unto lin, whence art thou.—Gen. 3: 9, 10.

For T have sagn God ince to face, and my fee is preserved.—Gen. 33; 30.

In the year that King Uzshh dred, I saw also be Lord sixting upon a throse, high and hifted p.—Ex. 6; 1.

Then went up Mones and Agron, Nadab, and

Abihu and seven'y of the elders of Israel. They saw (1 st and dist est and drink.--Ez. 24: 9, 10 and 11.

We have no doubt but they saw an angel or

ministering spirit, and were so dazzed with his mej se'y the digalty and intelligence that dis-inguished him, that they in their enthusiasm, thought that they were in the presence of God the Infinite. In other passages of Seripture, we e however, the true nature of Delty unveiled. John Edd a currect idea in regard to that Super-nal Intelligence whose preserce is left in every velu of the Universe,—not a pu's heating, not a heart throbbing, not a leaf stirring, not a move-ment 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 1: 18.

: 18. Again it is said : And he said, Thou caust not see my face. x.33: 20.

Ex. 31: 20.

Whom he man hath seen, nor can see.—
1716: 31: 28.

It is presumed that John and Timothy entertained a cogrect idea in regard to Delty, the Rukr of the Universe, for they know that he had never been seen, and never could be seen.
The Infinity of God is an evidence of his finity and show conclusively that He The infinity of God is an evidence of his fin personality, and shows conclusively that He dices not hold communication with man only through his manifold works.

We have no disposition to criticise too closely the narration of specific to the control of the con

the narration of events in the Bible, or rijec any portion thereof that conforms to reason We particularly desire to harmonize as much as We particularly desire to harmonize as much as possible those conflicting statements which have so long bewildered the theologians of the resent day, and, if possible, lift them from the labyrinth of difficulties in which they are floundering, and place them where they can behold the hardbulous vibration of God's work, and understand those manifestations of Supernal Intelligence, contained in the Bible, in their true Reht.

true light.

Lord and God are only ministering spirits, the isaders 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.

powers to them, which are so often held form in the Bible.

At the present time, we call the Roler of the malevial and apprirual Universe God, thereby applying a name of a part to the whole,—the name of a ministering spirit to Delty Himself This, however,—is well enough, providing we can distinguish between them personages, to whom has been applied the same name. We have no distinct to change the name that is applied by the "Christian Iteligion"—viz: God, if understood to mean that all-powerful, omnipresent principle that pervades the Universecty Hving thing—the name sunts us well enough, and we have no disposition to find fault therewith; but if applied to ministering spirits—the one that talked with Abraham, that called Adam, that showed his back parts to Moses, we feel inclined to criticise the same, knowing the tope character of those communicating.

the one that talked with Abraham, that called Adam, that showed his back parts to Moses, we feel inclined to criticise the same, knowing the tape 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 united is constantly using to gaze at the workings of the Latural world around, its reflectors, concave and convex surfaces see arranged, that it is self-adjusting, enlarging or diminishing the radii of its observation in prepartion to the truths discerred, the facts unfaded. Bear this in mind, then, reader, that expeculation is the grand highway to truth, the royal road to knowledge—without its elistence, the wonderful inventions that now dot the fadds of accesses like a cluster of stars on the broad firmament, would never lave had an expresse, and man tenday would have been an expresse, and man tenday would have been groveling in the fifth of his own ignorance. To Fathor God and Mother Nature, we would ever turn our attention, and as they are dressed to the ripo fruitage of g-liden truths, we would ever turn our attention, and as they are dressed to the ripo fruitage of g-liden truths, we would ever gaze theroon, and drinking in the impiration thereof, we would express the truths of the same to a hungry world. Be patient, then, in your pligrimage betre. Bright angels are hover, ing around you, beckening you upward in the case 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 deek the fair firmament. It may be millions of years—cone of ages—before you reach that point on Progression's Ladder designated above, but that you will sometime, we ted certain.

It is not our aim to investigate the Bpiritualism of the filled in the order that it chapters are arranged, but shall wander hither and thither between its lida, as our Spirit Golden may development of Jesus, revealing may startling truth

truths not hitherto known, imparting a less therein to mothers that will be well worth truths not must be sufficient to such the sum of the forward for one year. Inducyour Orthodox neighbor, or friend to subscrib for it, for each number that will visit you, will be lailen with fresh faspiration.

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

when will people learn to be explicit in giring their post office address? Names, towas and states should always be written out plainly. This is about the fitted in time we have given's a significant too fitter, and not relow suits a letter from a brother, asking how much Mary Fitcher is indebted for the Journals. He does not give her post office address, so, of course, we can answer him. But we will say that the time for high per paper is paid, is explicitly stated on the margin Grain paper, or on the envelop each week, and she cap igo amise in datermining the time.

GREAT SUCCESS OF THE JOURNAL We are indebted to our old subscribers new subscribers during hat week. The friends. Your labor is daly appreciated ves for 193 "DOES GOD KEEP A CAT!

Wonderful Antagoniam that Se Prevail.

Prevail.

A lit is three-year old was considerably excicd the other day, by seeing the ext kill a mouse.
The next day also aske doer mother suddenly:
"Who make the landings?"
"G of made them, my child."
"Won teds the landings, mamma?"
"Gool feeds them."
"Bool feeds them."
"Does Good keep a cast?"
The mother told her she would tell her all
about it when she got older but for the present
aske day there go and play with her india-rulher
doll.—Exchance.

doll.—Exchance.

In the query of the little girl, there was a great deal of meaning. Bhe 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 astigonism 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 deyil had a quarrel, a serious difficulty, resulting in turning Mother Eve rious difficulty, resulting in turning Mother Eve and Father Adam away from their beautifu home. Considering all this antagonism that seems to arevail overywhere, the inquiry of the little girl was really well timed and practical and eminently well calculated to excite though and eminently well calculated so excus mough within the investigating mind. As to God keep ing a cut, her Orthodox mother had but little to say, but accomed inclined to brush off the jater sag, acst, ner Orthodox mother had bit little to say, but seemed inclined to brush off the jater orgatory of her little child as she would a troublesome fly that had lighted on her face, not stepping for a moment to consider that if she attempted to explain the matter to her little gurl, 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 compfiled to burst the shackles of Orthodoxy, that were binding her down and cramping her heaven-born energies.

The mouse fears the cat, the cat delights in eating the mouse. Now wherein the wrong? The tocat eate 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 no

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 possible. The cat, then, is the aggressor, and the chief came of disaster to the mice. But then the cat often has an enemy is mana; he kills them whenever convenience on his part renders it desirable, and feels no pangs of conscience in so doing. The innocent duve, whose cooling speaks nothing but tender love, and whose glistening plumage is indeed beautiful, is shot by him, and no pangs of conscience follow. We him, and no pangs of conscience follow. We have seen the big round tears roll down the face of the noble on as he is led to the seaffold, have seen the big round tears roll down the face of the noble or as he is led to the sexfold, to be offered, as a sacrifice to two apportite of man. We have seen the man with a sharp odged knife, cut the threat of this prior animal, and acen the blond in rich crimson currents flow therefrom. We have seen the innocent bird, whose home is amongst the shrohs and trees, and who sings sweet songs to gluiden the heart of weary man, shot down. We have seef the humming-bird, slipping nee'ar from the bude and flowers, its dress of feathers in continual matrix as it daris from place to place, seeking for the sweetest paris of nature, killed in an instant by some malicious by. We have seen the deer on our Western plants, as it by stretched out on the grees carpoted earth, the blood coving from an budy would, and treat its in-accord means, as tender, as till of sadness as the cry of a bale on its medier's bosom. We have pressed for our check the dying laws, and the cry of a when in the inducer's bolden. We have pressed to our check the dying lawn, and as its lender when went forth, our soul moved in against by it, and we wondered who could have been so crite has to send the latel abot. We as in cinute ques went tortin, our soul moved in ayarpathy life it, and we wondered who could have neen no cruel as to send the latel shot. We have seen man—mobile in on on the scalfold, seen his trembling lumbs, and he ard the motions of his foul as they bubbled up heaven-ward, ask ling forgiveness for a crime committed in an unquarded moment. We have seen the rope adjusted hy his brother man around his neck, and with it have seen him hanged. Did we look at the distorted leatures, 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 jod, and as each leaf expands, he observes new beauties, new objects of integer. The chemist watches the changes of his second, it hinking that he may parhaps discover the secrets of the ancient alchemiats. So did we watch the dying man, for in that ghastly visage, we discorted, and a relict of barbarism has its full sway, here is a subject worthy of interest. We flod the seme antagonism there that is found throughout the animal kingdom. Man does not only hang his brother man, but in cold Bood frequently murders him. We have seen the guerrilla take a little boy ten years of age, shoot him, the him up by the heels with a rope, and pin "Abolish lonist" on his back.

Astagonism everywhere! In all nature we find it. The slements are never at reas. "The

lonist" 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 puses through the sky—seemingly the very gates of bell are "sjar"—to a remote cloud in the horizon. And liken bear the rumbling thunders, jarring the whole Universe of God! War in beaven! Contention among the murky clouds! Theartillery of God called ost, and the forces of the elements maraballed in one "rand array to The artillery of God called ost, and the forces of the elements marshalled in one grand array to contest for the mastery! Prom food to cloud, the artillery fisshes the progress of the condict, and the rolling thunder speaks of beaven's co-lumbiade and martans, whilst the pattering ratio about, the sweat of contending boots. War in heaven! Contention between the positive and negative forces of God! Where is nease? Where regative forces of God ! Where is pease a love? Where is harmony? The e-cies. What is the matter? War there,

fire and smake, and from its summit flows rivers of lava, destroying in their conward course the fairest works of man. Cities are swallowed by the war-like mouths of easth, and the works of centuries demoliabed in a single day. The river becomes mad; it starts like an enray of panther, and in its bosterous o urse, it ruins all the fair prespects of man. Peace, where fart then it liarmony, thou Divine Angel, hast thou forsakes the elements! Look on you mountain wave! See that proud steamer contending with mind and waves.—no eavior there to any," Beace, be still; " on Divine Post there to bill to quiest sleep the disturbed forces of nature. "The dght is terrible between the massive timbers riveted together by huge iron bolts, and the mountain together by huge iron holts, and be mountain waves that dance in high carnival and proad of their strength, and yearning for the blood of man. The ship looks grand and noble! Beat man. The ship looks grand and noble! Beautiful, is n't it, there on that spray capped wave, proudly defying its askeplog strength. But Blucher comes! A terrible whirlwind is heard—it comes, and striking the side of the ship, abe totters and reels like a drunken man; but still she withstanda all until heaven's artillery is opened upon be?, then how terrible the spectacle! O O d, why didst Thou not withhold the electric flash? Why level Thine artillery at poor humanity in midocean and give bim a watery grave? Cruel, seemingly, O God, are all Thy works. Thy works.

All is peace within a fine mansion. Nestling in bed are those little flowers of the family circle, whose pittering feet and cheery voices send sunshine into the swi, gladden the beart, and make, loyous the days of our existence. Over their couch is a guardian angel, with a countenance bettene and pure, reflecting the ensignia of a noble spirit. The stove door swings "sjar," 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 toreign clime, receive it with a proud hursah! and soon their joyous constenances shine forth is volumes of lurid light. Terrible fire! Calidren with their parents are consumed by it! All is neace within a fine mansion

Then, again, these is that woman, a fragile flower, lying on a bed of sickness. Disease has fastened its isage in her bosom, and she is gradually wasting away. The doctors contend with the enemy, but are vanquished. There is sixtown 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 cuid clode of the earth are thrown over her. Is peace there? Nay, hee the scenes—terrible to behold! What a ghastly spectacle! Worms without number crowd into her last resting place. How elekening the sight! Where shall we go, O G.s.l, for a little peace; to witgen just place. How elekening the sight! Where shall we go, O G.sl., for a little peace; to witpens 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 renutred," to see if we can not find that grand organ that breathes one volume of harmonious sound. We reach its summit, and a little jur of our foot happens to looses a buge boulder that nextes there, and off it starts. The majestic oak and jue are cruebed beneath its mighty power. The deer and fawn run as it irightened at some impending danger. Onward it greek, dectroping everything in its pathway, finally tearing to fragments a cluster of hotses in the valley below!

Harmony, oh, where art thou? Look at those

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 to the souls of these engaged in the conflict. Terrible, is it not? Way, O God, didst Thou make that man. There he ince-poor Austin Keut!—and as in our mind's cye we see him, our soul moves in sympathy for one so pure and good and true. Almasave brain, a mind that thinks closely, an imagination that never roars above the resitties of earth, are his. I'ains in every bone; sorrow and core depicted l'ains in every hone; sorrow and cere depicte in every feature; an expression of countenance from which hope, seemingly, has banished its anjetic influence. There he lies, as if bora to suifer. Terrible is the conflict; awful is the struggle. Angels watch over him; teb-der guardians care for him. God recognizes him as his child. It is beautiful to talk of an ther guaruians care for him. God recognizes him as his child. It is beautiful to taik of an over-ruling Providence, when mind, intellect, purity and maniness are prostrated as in him. Did manns come from heaven? Did qualis marish the hungry? Did water spout from the rock? Did Canasa flow with milk and hone? If God is all-powerful, why does lie not relieve Anstin Kent? World of contention! World of war? World of licentiousness? World of faminet Deluge to day and humanity destroyed! That massive ship when it sensk was the destruction of a miniature world. Egyplans awallowed up in the lite seat The Bon of God crue.fi.d! God "played out" in his first efforts with man! The deril victorious if his struggle for the master? devil victorious if his struggle for the mastery!
A family broken up in the Garden of Eden!
Judes a liar! A jail broken into by the angels,
and Peter liberated! Lov's wife, poor soul,turned into a pillar of sail!
Tongues twisted so as
to speak Irish, High and Low Dutch, Indian, Portugese!
The Tower of Babel a failture! The first man did n't know he was saked!
The first woman believed a snake! God and
the devil content for the mastery, and the latter

when! Inther throws an inkefand at the devil. 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 Jerus. Isaac is hadly sold, and blesses the wrong child! Abraham tells a lie, and then entertains three agents! Noah gets beastly drunk, and does many improper things. What a world this is! Tattling and lying; war and famine; hurricaneshand postliences. The cat ears the morse, the man kills-the cat, and God kills the man. ricanes and postlences. The cat estathe man kills the cat, and God kills the man kills-the cat, and God kills the man. Ferred into the world, forced through the world, forced out of the world. Terrible to contemplate. Corruption prevails on all sides. \$500 will buy a good position under the government. Path declared thus "the truth of God might abound through lying." Solomon was a Polygamint, and his sough were licentious in

t me and character. Adam was a failure, and Eve naughtily disobeyed God. Christ was not a success, for through a God, he allowed himself to be crucified. The Holy Ghost overhadows the Virgin Mary, who finally gives birth to a child, equal in all respects to God. Mystery everywhere. Wild confusion in all departments of God's wast Universe. Look at that starving mother in you garret. A little rosebod, a darling child is spping sweet nectar from her booms. Portry in the acces; grandeur even in that miserable apartment. Christ fied the multitude with five lossers and three fishes; will as not sind a morsel to that starving mother? She is on her knoen; she prays. Her words are uttered in trimbling accents. Weak and cancated she awone—she dies. The little flower on her bosoms withers and perishes. A stench arises; the public visit fee room. Next day the papers contain. Wrinderful visitation of Providence. A mother jand child found deed in the garret!"—Where was the mannes/he qualle, the milk and boney. Where was benevolent man with his hoarded wesith? Where was God, the grow of Ile who don't let a "sparrow fall to the ground without notice," and who "numbers the very hairs of your head,"—where was Her Hundreds are to-day starving by noches. Feetering disease is in the system. "Thy faith hait made thee whole," and Christ. "Faith removes mountaine." Hobb! Faith can't make a losf of bread (o awe one from starving. It never did us, it never can doso. The Orthodox say of bread to save one from starving. It neve It never Gird 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 abe 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 atarvation. The President did n't sesist 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 non-sense? We will write no more of this; our heart sickens at the thought. God don't work direct, He sends His aid through

numbering the hairs on your head. Is this nontense? 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
Divice Windom, the true nature of which the
world sily underlying the discord, as stated
ing but barmony and love. By and by, we will
give this subject a curful and critical examination, abswing the action of Divine Windom in
all the manifestations of life. The above was
written to excite your thoughts, to not as a
home-shell startling your whole nature, as the
John the Baptiss, heralding something yet to
come. There is a God, though the highest angel never has seen him. He is to 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.

STATISTICS OF SPIRITUALISM.-A RE-

QUENT.

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 eithe by a committee or individually, to report to us, i.e., How many srowed Spiritualists are there in your town and what are their names ?

2nd. How many lectures have you had during the last year them.

2nd. How many lectures have you had during the last year, if any? 3rd. How many mediums, what are their names, and phases of medium-hip? 4th. How many churches and of what denomin-ations, which are the most prospurous in numbers and satisfy of peachiers? I say not the old the-citized states and the name three his the name.

and additity of peneroser?

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

If our friends will go to work in caroot, and
get up a report for all the towns that pare a tolerably correct knowledge of, it will sflord an
amount of information greatily needed by the people. We expect our friends to report not only
for the towns they runded 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, is
each to-as, will make this a matter of besieves,
and send us a very brief report, is the order given
above. Head the report with the town, seemly
and state, and direct it to 2. 8. Jones, Mo. 199 South
Clark et Chelego, III.

EFF Fleese make the report upon paper separate
from all other besieves matters.

AN ENQUIRY BY TILLIE MULL.

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

Me believe (and belt understood that Sprittual-lets, so called, have no craced, systems of faith or views, as a class, other than such as meet their highst convictions of truth) that the various nooks of the U.d. Testament which are now compiled and called the Rible, 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 it must instance, destitute of a shadow of truth.

To give anything like an exposition of this sub-ject would require much more space than would

To give anything like an exposition of this subject would require much more space than would be profitable. There are already published well-unes clearly exposing the failary of any superast-neal origin of the Bible. A terse and corruct exposition of RCfailacies is found in the book estilled, "Three Voices," for sale at this office. We all on an individual believe in a God industa in Illi atteituate. More can be known of our view upon that subject by a sureful persual of the Journal.

THE LABOUR OWN MAGAZINE

Rebestiption will be received, and papers may be obtain of at wholesmip or retail, at 61 Race street, Philadelphia.

One of the greatest advantages resulting from the free and candid investigation of all things, which moders 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 lices within which they have chosen to walk. Spiritual intercourse has existed in all ages of the world, and among all

bave 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 alleded. Indusence is universal, and has been felt by all mankind. It is a natural and indeficially right of the shot, 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 overaball continue to be, doing this. Spirits have always influenced mortials and although many of the latter may be entirely unconscious of the fact, it is none the less time.

One of the most beautiful triumphs of knowledge which moders Spiritualism has brought to the world, is the fact that we may not only realize these influences flowing down from anget house on the series highlis above us,—from our own loved once, in the meat beautiful and cheering feelings that fill and thrill ow' social withhops and love, but that we may know the individual abirits from whom those sweet and outering messages and tokens come.

Influence is inspiration, and we know that the world is growing more and more succeptible 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 her resulting power of receiving inspiration.

The soci, standing erect in the diguity of its own nature, and the consciousness of the powers, looks out and the their to we the result to only the window and the worth in out the tothe and the worth in out the tother and the continuence of the powers.

looks out and up to other symm whom is also indeed, for the light of their wisdom and the warmth of their listodem and the warmth of their listodem and the warmth of their listodem and the serion of the bodily and nental 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 nug phenomena,—still it has furnished wast opportunities for presenting the mbat important and practical knowledge. Men and women,—some frail and delicate, others with strings addivigorous organizations,—have been taken hold of, and entranced by his class of spirita. During the last twenty-one years, thousands upon thousands of the most arbitmes and beautiful niterances have been poured forth through these unconsections instruments,—interances which often far transcend the capacity of the mediums in their normal condition. In this manner, we received that great work through our Bretharf A. J. Davis—Nature's Draine Rev challons.

Duabiters, in the wise condeils of spirit life,

manuer; as received that great work through our Brether A. J. Davis — Nature's Divine Revisions.

Doubtless, in the wise coulcils of spirit life, these things have been arranged, and we more tale can not checuse the vast-major of good that has resulted the relrom.

Many principless from this condition into the inspirations are from this condition into the inspirations, in which they receive similar runhs while in a conscious condition, and while subject to the trance condition, their mental powers are beautifully unchilded.

Obsession is a term which the opponents of Spiritualism, with a strange infatuations and stupid ignorance of all the conditions, would apply to all forms of applicate in the result of the mental and physical pieces of a foundation, by an ignorant, undersloped, and it may be a worked spirit.

We know that is great autoint of ignorance raises unong manking as to the nature and claracter of repiritual influence or control, and the laws which govern it, and there can be notebut that much ignorance prevails on this subject in the interior life, and from these causes, evils may irrequently result without any had intentions on other side.

Catalonsy, once a fearful discusse in the catalonsy, once a fearful discussed in the catalonsy, once a fearful discussed in the catalonsy, once a fearful discusse in the catalonsy of the catalonsy on the catalons of the catalonsy on the catalonsy on the catalons of the catalonsy on the

may ire, iterity result without any incid intension on other side.

Catalepsy, once a fearful disease in the catalogue, is now generally understood to be trance or spirit control, and mostly harmless. Many forms of linearity belong in the same clifts, and no person should attempt to treat any mental itenses without a knowledge of Spiritualsem, not the revelations which it brings in regard to be laws of the mind on sinicd.

Observing need not be feared when we undertand the laws which govern it. A positive and well behaved untel in the form can so influence those who are thus possersed, as to remove the ifficialty, and instruct the medium, to realist these niloseness.

d'incury, and insurer use meoleum, to reast these lindeances. One of the greatest blessings which Modera sipritualism has conforred upon the world, is that knowledge which enables it to treat all these conditions with a better understanding and happier results than ever before. Thirry years of sotive practice as a physician, have enabled us to ree many revolutions in the treatment of diseases, especially in having a better uncerstanding of the mental and psycological influences which are so potent, and play such important parts in producing and removing diseases.

coll influences which are so potent, and play such influences which are so potent, and play such marity. Intero ures is a susual relation,—each party must participate in it; but obscision to marity. Intero ures is a susual relation,—each party must participate in it; but obscision by goorsal or underveloped privite is all on their party—in the last runces is unconcilent,—last been properly demounced in all acce, and is objected to by the susuance din all acce, and is objected to by the susuance din all acce, and is objected to by the susual privilent acceptance which are continually being seaded by spirits to prevent this. In 1861, where a tearth which are continually being seaded by spirits to prevent this. In 1862, where a tearth be better the seaders were against the seaders which he deed sead the object of the deed sead the bedter of the seaders. We shall be acted with he deed sead the seaders were a surrounded with he deed sead the seaders. The first was an entractive one. We seemed to be is a large strength of the seaders of the seade

that our lives are such as to attract only such influences as will be benedicial, and give out only influences has will be bequeficial, and give out only such to others around us. The thing itself is not a matter of will, but it can and should be no guisted, and every humn being should aspire after those conditions in which inspiration them naturally and spontaneously into the well, and gives us a conacciousness, not only of the presence of the loves innes, but of best one, on that we may know them as they come to us, and may call upon those who are best adapted to most our peculiar conditions and needs from time to time.

that we may know seem as net yections to us, and may call upon those who are best adapted to meet our peculiar conditions and needs from time to time. \(^1\)

In these beautiful and harmonious conditions, we shall find that Spiritualism is, indeed, the grandgst reality that has ever occu revealed to man, not only in the evidence which it brings to us of the unistence 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 bleasing, not alone to ourselves, but to all around us, and beaven, instead of being a far off incality in the distant future, comes upon us naturally, and as we live noder its influences, we call upon others to come, tests and see the good things that are in store for all the Children of "Our Father, who art ever in heaven."

Mictory of Spiritualism, and the Prop of Spiritual Edras-Number Three.

CHAPTER PIRST: -- SECTION THIRD.

We have said these first human beings, though We have said these first human beings, though spiritually sundowed, were in many reapects below the animals around them; because that which was to be the developing principle within them, the spiritual anture, was germinal and embryotic, and had not yet acquired the power of controlling the animal propensitier; honce, for ages, there burbarous beings lived in the mast revolting manner, cruel and vindictive, and yet, at times, having faint gilmpass 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 compelling radations, and those who occupy one step higher, are invariably classified as the instructors and saviors of three just below them.

There is also a spiritual influence coming to humanity from these germs of spirits, to which we have referred, who have fout yet passed through the human form. These things were working, and in all the credieness of these terribly barbarous periods, there were evidences of something higher than themselves. The first found there are the stream of the complete of the service of the world, that the service of the world, that was leading humanity the service of the world, that was leading humanity the service of the world, that was leading humanity the service of the world, that was leading humanity to the develors of earth as they move exist; but from our stand-point, we know it existed. First; by the logical sequences which follow from the predict of the service of the world, that was leading humanity the service of the world, that was leading humanity to the se

An Imposter.

George White, Vice President of the Progressive Spiritualists, of Washington, D. C., writes. It becomes my duty to ware the public and Spiritualists is particular, against the pretensions of a man calling himself Wood, who claims to be from New Jersey, and on the way to Prederickaburg, and who has wronged various Spiritualists of this city out of money, by ascrifug that he has been robbed, and that he and his wife are mediums, on ttilir way to friends in Virginia, and that he will immediate by unon his arrival among them, remit the mon-Iriende in Viginia, and hat ne will immediate by unon his string among them, remit the moss of local the most of the string and the most of Journal, and tell to them his hyporritical tale, thus impusing upod the charitable dispositions of our people. There is no doubt now of his apprincipled character.

Dealing 3nd Test Mediums.

Mrs E Waits is now to ated in Chicago, and can be found it No. 164 Search drones, where she will treat the sick, for ill disance which field is field to.

ing. Jury Gan-reals was

week and dishitated of her sex—us well as all discesses N. children.

She gives no modicine in her treakment, but the vital force which is impacted the uph her mediumking, and preferent he curve, he gives to her by unincest pt, packans in spiritific with shown one is in daily commander.

She treats patients of a discance as well as those who tell her he person, on recology of a lotter critics by the invalid, or, if teo far-ble to write them, by a lost of the invalid, or, if teo far-ble to write them, by a lost of the invalid, or, if teo far-ble to write them, by a lost of the invalid again with a stellarment of the e.g. one, looking aymptons and about the time that the patient has been sick. In which care the proper randy will be imparted through magnetized paper, or tuch either messas as the controlling hostiliparon shell dictated hand some.

Tannes—Personal treatment at her rooms, St. ottending calls in the ority 33. Treatment to the results of the controlling theory in the controlling calls in the ority 33. Treatment to the results.

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EXETER HALL, very large building steaded are tool of cond

of the control of the

"Mercia and M, burst me are, what a not-pase Ubrissea! there's exponents for yet?"
"More by Jet 1"
Debur; I'll by it's lishen; 'the ich." Flor cock that
"Debur; I'll by it's lishen; 'the ich."
"Debur; I'll by it's lishen; 'the ich."
"Par cock that
"Manahanhannon; 'a, 'her's Alberg of 'th individent
"In by 'te, as will at toth; aliet a long as there,
"In by 'te, as will at toth; aliet a long as there,
"I'm by to complete a part, the intend place."

The form of the very smither review. Quell hereaged what I deep in the a highly is author the Quell, if you further the control place of the five. Child highly on My Level Billians of Sipon, has been presented by the control place of the five of

" and the hig could look too know. Bill?"

" No, but blast it, it talek I ought! Blow me but it's program to it. If the province we had a set the first province when it is not better it. If the province we had a set the set of Bibbs to the furtherer.

" Ray, 80%, 40% ty any sit a Shide one from one of the hird deeper. One of these method is just soil me! What is a set of the province we had a set of the province which is not better the province which is not better the province which is not better the province which is not better the province whi

me as you and Tom Brown

riew at bin."

compare me to that chap, would you's Who is had been him hard the held a. O Lord!

"Who is he, is "Who is he, is a they calle him—one if the most certain, ingertal states in lows, great among "Woulds" bleers [5] I dd; that's all gammon—bins.

t. Well, if ga's a saint, there's bose for me!

Another scene in which Dr. Buster gets in a rage with his servant Bensey, because Mrs Pinkley, on his return home, is out. tier, in a graff, impationt voice, maked for Mes

Batter, in a graf (mpattern replied to be only of , and Beery, almost trembling at lithe deril Mow long has she been will When he buck? The or two, sir; she is a coming back Finance : "She is so the state of the state of the state of the state of two, sir; she is a coming construction of the state of two, sir; she is a coming construction."

"When is nown, you jule you damaged hump! Where are "These is nown, you jule you damaged hump! Where are "These is nown, you jule you damaged hump! Where are "These is nown, you jule you damaged hump!"

"These is nown, you jule you damaged hump! Where are "These is nown, you jule you damaged hump!"

"These is nown, you jule you damaged hump! Where are the state of t

number of their themses more over a partial of the right-'Will not these judgments by approved of by the right-

wrong upon Frank, sold not utter a word; he he'l his pietr firmly, heat his head, and rewained elies; that and luip news of just musher's things or I will make you pray.

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age. For sale at this office. Price, 75 cents; pertage 5 cents Andres S. S. JUNES, Chingo, In.

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Me.—Here to reader our and ranche Statics aways, and for other purposes.

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_11 is to arrest formentation in cides, and keep is

e addressed. No. 7, Yol. 20,—17.

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DHOTOGRAPHS OF ONIETA, INDIAN" A Control of J. William Van N. unt. from a Direction by Kella Address. Will be most by mad an recipit of two may five results and a science. For mis of the Direct of the Status of Philometrics, Journal, and Address 8, 8, Jones, 187, South Units atrest, Oringe, UI

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LECTURE NO. XI.

Smma Bardingo, at Marmonial Mult, Philad olphia befors the First Association of Spiritu-ilists, Sunday, Oct. 24th, 1969.

AND THE PLATORIC PHILO

ETTATIA AND THE PLATORIC PHILOSOPHY—
CONTRIGED.

Father of Spiritz, hallowed be Thy name. The shades of night have failes around us. Tals Western W. it'd is strepped in the deep gloom and mystery of night. The song of the bird's hashed; the voice-of feel and fiveral hase such the hum of the city grows failst. O' Father of Spirits, we shall soon commend correlves to Thee, when there is none but Thee to save—some but Thee to keep watch; none but The to care firms. We shall side p and sink into the night of deep forgetfoliuse, but we know that Thou slumberes not; that Thies combiscient Care will fall us not, that to Thee above is not carefore as no shall, no rat. O teach us to be seen of the midnight hour. Teach us to furst of Thee; to keep on Thee. Teach us to number the dicc's of the day, and count dervin the sands, of time that we have apont and lay them upon the altar of sacrifice techno Thee. Teach us to fara lone the dals though of our own heart,—the midnight hour of the deeds that we have done. Trach us to thank Thee for the light of day, and to trust Thee in the night of our darkness, not for Thy sake, but for our, O Grat Spirit, inspire us with the most soleran is cost that sight can trach, that as we rise with the morning's light we may press on agarer and nextre to the grad of eternity, where the read with every day's experience we have learned to approach nearer,—nearer our Got to Thee. Ital-lowed be Thy name forever and forever.

Tecture.

Again we review another page of the philoso-phy of Hypatia. Once more we recall the que-tion which the fair Platonus of old put to ha-manity, and compelled the hand of wisdom and nature's revealmentation names. Assis and compelled the band of wisdom and a revealmentate assume that answer. Again we almoster actuary, of religion as observed in the except of mankind and the testingony of we title to prove the truths of the arrice of mankind and the testingony of a wither to prove the truths of the or which nature gives to the question. Who This morning we paused upon the question at 1? To behold which, we turned notest page that the Almghly has written the truth of the page of human life.

The mails maint for the life and the property mainter that the Almghly has written and the page of human life.

tion, What am 1? 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, splrit,—a microcoum of all that we can concieve; of all that we can cencieve; of all that we can cencieve; 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 at 7 | paused at a point where the I whom we examined was confronted with other beings like ourselves,—where we wan forth from the chamber of huvestigation and the server places of council, and langurated the living masses of humanity that pare before us and ourself and the server places of council, and langurated the living masses of humanity that pare before us and ourself and the server should be served to the server where surrounded. When we perceive that we are required to be solders in the same shortens sets with myself, is the pause which we ammon forth hig's experiences to answer.

"With we perceive the mass of life with which we are everywhere surrounded. When we perceive that we are required to be solders in the same given that the server where surrounded. When we perceive that we are required to be solders in the same light wairfare, with coublidys millions, in this great and wonderful array of living humanity, we become filled with server and solven with the great and wonderful array of living humanity, we become filled with server and solven with the great and wonderful array of the surrounded when we have been suffered with the server has been suffered to the server when any server has been suffered to the server when any server has been suffered to the server when any server we want to serve when a abnormal being the stands above, children and friendless. I must continue my ametence forever. Fo long as man tibil be, I shall still be a part of the chain of the undying fature. I may go away is notitude in my proud individuality, but some I must his me back to my fellow mee. In the migat 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 summity, beld by the hands of the Unknown, whom I worable; pearle that are bessed around His, brow; hymanity tigelf, an integral part of the worlds which sparkle and barn in that was ever all infinitude that we workly in the continue of the worlds which sparkle and worship as God; I cannot sever myself from Him or them.

There, on the very lowest mund I stand. Who cares for met? What am I in the midst of the rich and beautiful of the city, whilet the forms of lurary and plenty pass me by unheaded, whilst I have no place, am houseless and a wanders; like the Man of Borrows, of whom they said, he "had not where to lay his head?" Who am I, in the midst of this rich and was multitude? I am some one when I come to the dours of the philanthrophit to beg for breed, and they give it to me, and the sympathies of their warm hearite go forth with the poor mores in bread. I am somewhat they appeal the seasons in me worm and warried form, and as seasons in the common of the common

prison, the same the put me in prison, I am some one.

The careful physiologist who studies my nature, exercises 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 flat great reform, that while it gases un my dark bruw, and speculates upon the mystery of inherited crime, determines to strike at the root of the cvil by creating better conditions for futtrp generations. I am something as I stand with my fettred bands before the judge, comething to him who speculates upon the best method of administering justice.

I am a spectacle of shame, a lesson of trach-

I stand with my fettered bands before the judgecomething to him who speculates, upon the best
method of administering justice.

I am a speciale of shame, a lesson of tracking to some around me. I am a warning to some,
a tosthing to others, and an incruity to all to
read the annals of crimnosl lits. I am the autior of those jails and reinfring which are all
around you. I am one of the preschers that
call upon humanity to turn their eyes inward
and specials upon the natured crime. I have
my place there; I have a part to perform in the
midst of the tallan like mysfell 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 wretchde beings can be left. I am something there.
But I leave these scenes of wor and darkness.
I will take my place smong the working classes
of humanity. I find mysaif with a hod of morter on my back, or hammer in my hand, and oncwy arms striking at the forze in perpetual toil,
with breaking back and aching beart 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 might.
But I am some one there. I am huilding paleres have the rich—temples of worship—cubes.
Add as I pass through the strents, basteoning to
my work, I perceive that all the grandeur and
pomp and prids of the city has been wrought
by such as I am. These tail sheep her worder
manufactories, those homes of the pich, those
palercand and the male and one section to another;

Those wonderful bridges that cross was rivrer 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 and and one section to another.

Dollaw nevs are very large to the humble lable—the jude binchet.

I behold upon my board the same bountiful supply that the Creator has given to the richest and none favored 'creator has given to the richest and none favored 'creator. 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 in the north of the contract of the long and hade have outsigned; unknown made have contrived all the wonderful michinery that afte me hits. Multime of toliers have labored for me I recall the phantome of the long ago to unroll that plantiamanty are inscribed, and I see millions of beings, besy at work to adorn my numble cottage, and it hashe thes, oh, dear, graph-bearted humanity I thank The, oh, my God, that I are a part of it. I think The that in answer to time question, Wino and I, I feet the grasp of millions or hands strateded out to take my rough, connectable are are united forces, some with have no seen that are kere united forces, some with have no place, some who have no place.

look upon one of them. I see him a careless and rackies manner, form no labor, his brain invents nothing not stored with various plane for or benefit of his hind. He so only a ies, as they listen to the favorite stories that I will pour out. They recall the tragic assume of life; they recall the grand and wonderful deeds that heroes have done; what marrier have suffered; what peage have fore the backs of mea. We may minal peasion, and they go breco leaf recall and the second of the

gyr, only entails upon me onabilities. But the boar gar and monarch, the pla-ties musician and the m

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of will remain.

one grand old preaside, the sliest rules that to the labors of two, three, jour, fee it had to five labors of two, three, jour, fee it had not pers also, every one of which's written with the gowpel of man's labor—all these have trackers, it subtracting mean how to improve means to buildings. Every one of them had no corner stone in the science of archigeture, y neg that has been song over these, has had feet on each. The influence of man is never their work is save does. How much more that he work they work in the the work in the contract of the contraction o

hen I ton-rite my deads, and my on the deating of every huma-you the deating of every of the earth. A trength and light and widom to the begger in the second

**: "I live for those who love me, whose hearts are kind and true, Whose hearts are kind and true, For the hearts that calles show me, And awaits my spirit too; For all heman the that hold me; For the task that if ad assigned me; For the bright hopes left benind me, and the good that I can do.

I live to learn their story,
Who've suffered for my sake;
To cassists their giver,
And fellow in their wake;
Barda, parriote, marryre, segra,
Whose dered crawd blatyre, sagra,
And Timu's great volume make

And thuse great the body of th

And is all cace grand deagn.

I live to ball that season
By gif-ed minis forriold;
When men shall live by reason,
And not alsone by gold;
When men to man united
When men to man united
And every wrong thing righted.
The whole world shall righted
As Eden was of old.

I live for those who large me,
For those who know me tract;
For the betwee that miles above me and a water man and a water me a water me

May the blessing of the Grant Spirit be ab He givesh his beloved sleep. Oh, may be the bright and holy, attrong and sooile was go forts day by day, to labor. May we all seath His seathering wise, until we all as the bright aboves of the land whose any shall no esting.

COMPLIMENTARY

LETTER PROM HORN STYMEN

IR. EDITOR:—Do you know that I strongly pect you of having the very best article of good imon sense, and lots of it, too? I do think that r articles in your matchiese paper are perfect-

eams agencies. Great and marvalous are thy works, ob, lords and gods almighty—is windom do you make them all.

SPIRITUALISM.

a number of years past, thoughtful men h homispheres have been startled and con

religion will of most recrusity stood relevely; and it Spiritualism is an imposture or ciquicon, its invosits will be checked and its doctrious and professions controverted and despelled. We have, therefore, consented to give one column of our paper sackity to the discussion of both sides of this owig; c, as will appear by reading Mr. Damskin's communication on our fourth page. The invitation is general, to ministernand in the conducted in's fair, candil, and Christian by the conducted in's fair, candil, and Christian spirit, with an earnest desire to arrive at and extends that it will be conducted in's fair, candil, and Christian spirit, with an earnest desire to arrive at and extends that the conducted in's fair, candil, and Christian spirit, with an extend since, what we are emphatically what the exponents of Spiritualisms would denominate as "skaptice." We have never investigated the calma, pretentions or the manifestations of this new dispensative, nor been severed to the contract of th

it is the attention of the public.

REMARKS—This is as it should be, and is an example southy of initiation by other | sureals which have so yet held aloof from any discussion of the suit-pict of Spiritualism, but which have rather been too proue to ridiculate which they had not sufficiently investigated to form an intelligent opinion of. We shall copy, from time to time, anything of peruliar not rest that may appear in the columns of the Telegram.

while in the room a man by the near P. fley, from Tippocance county, Ind., can and sale du have a spirit picture. Withis ablin and ashed me to focus the instruments which I did. Mr. Willis then took a new type plate from the box and flowed it colleder. We together entered the dark and put the plate in the box and flowed the box, and from there to the camera room. I again examined the camera and found right. I placed the cap—my position was distributed in the camera and the second to the camera who had not also been and the second to the camera was considered to the camera and found the removed the cap—my position was distributed.

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e, Poltgamy 4 monogomt compar**ed**. CARPUR I. The Author and the Scot. II. Love. IE. Marings. IV. Polygamy. V. Honegamy. V. Gulfer-lie Marriags, System. VII. Principum Marriags, System. VIII. Marriags on Corne. IX. Objections to Polygamy. Appurs. Excise of Looky's Honeye of European Honey.

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₩..... Ж. V. WILSON ill letters, papers and matter for us or the Fron-Department, must be addressed to E. V. Will , Lombard, Dupage county, Illiaois.

BRITTURIUM IN CAPACE OF UNIVERSITIES.

E. V. WILSON - DEAN SIN: -I see in the JOURNAL of the 33 hist., an energy 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 attricate tory to me, I accept the privilege of making a resister.

tory to me, I accept the privilege of making a reply.

It is proper to state that my country does not quation the equality of Spiritualism with Universalism, but simply its superiority. This is the only question at issue, and I have no disposition, at present, to discuss the other, only no far as your reply has pead it necessary.

By.—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 fully stated in our confession of faith, but your knowledge is not mentioned at all is your reply. What reason have I for judging that your knowledge is any better than our belief? Did you intend to assert that the sentiments embraced in our articles of faith you know to be true, whilst we shapsert that the sentiments embraced in our are of faith you know to be true, whilst we slaw to
elsere them so? and that therfore, as knowlle better than faith, Spiritualism is in advance
interatism? Then why did you labor to show
imperfections in Universalism? If this was
estimated in the sent sent entirely in the
eatil, in relation to the question.

d. You mistake, if you assert that our "faith
maded" wholly "on hearany of the past." We
it that it is in part so, but we claim that "The
ena declare the" same truth also,—"the firmto, the day and night" (isa. 19) and all nature
nature's works, so far as they are visible to
maderstandidy. Reason also, present respon,

ade as materially, we think, in our belief. (Iss. 18).

I hat your knowledge is "Pounded on he testimony of unings actor iliving witnesses of he present time." But how do you acquire knowlings, I sak, from the testimony of unimpeached actionny of the present time, any more resulty has we do from the same hird, of arther times? In why he our reinfon is a many the order of the pour six how reinformed and if your religion is a divance of Universalisms? You have three hings at least, to prove, dear brother, in order to substantiate your claim:

1st. That Spiritualism is knowledge.

3nd. That Universalism is not, and

will do the, I will admit the justices of sim, and I hope you will if you can. Ro the first the single of the same kind.
Your (fort to asswer my enquiry by refer to conversion of Messe, Eumonde, Ofere to a telief in immortality through the inof Sjedjuslish, whitst Universalism had a scompile the the single of the single

reads a that the Holy Scriptures of the Old or I seem rule coulain a servicious of the Old or I seem rule coulain a servicious of the ord food," and it is this ord; that you of old with all present. No Universalis, so univide, believes that every word and spiectures the litch of the Boltz is Holy Scripture of the order of the or

thing, if not to "know" comething, and it is the individual opinion of many of as that whoever doctobelieve the Universalist doctrian—and especially one like "J. O. Barrett, of Syramore, Iti"—who op-niy condems and ridelines the religion of Jessa Carist, or any other portion of the faith, has no moral or legal right to belong to our church and should be expected, it they have not the moral respect for themselves to "lideraw voluntarily, respect for themselves to "lideraw voluntarily, or the substitution of the substituti

better in Spiritualism, and affirmed it as you asid.
We claim that the principles of our faith embrace all there is of good, whether found in Spiritualism, Mahomitankan, Faganism, Partialism, or any other inn, as also cleince and philosophy, and that instead of "Transmeller the mind, taking away the liberty of speech and the right of conceinace," we simply exped from our raish the person who openty deavows over faith, and who has not the honor commaerte that Charling and has not the honor commaerte that Charling and has a conceined that the conceined in the opening of the conceined that the conceined in the opening of the conceined that the same of conceined that it has no knowledge at all, or clee that it embraces the keewiedge of everything—and I am not sore bytthe latter sammy, how would be about as unreasonable to make as the former. Surely you do not pretted to be as wise as God, do you? But you estimate the property of the conceined to intimate this belief, when you said:
"Our existing depends upon ourselver, and not alst em. But it was know a sone as the former of the continue this belief, when you said:
"But it was know something why not alst em.

"Our astration depends upon carective, and not on another."

But if you wo conceiling, why not state emplitude the property of the property of

say that our wissesses are contradictory.

should be accepted as our gause in presence—
them.
But I have already infringed upon the column
of your paper, far more than it washed to, and will
colly say that soil ascother reason why you have
used ofly safer riph to trick that matter, and slid
bout refer at hill to the last article of our faith Re
member that its only in pretenence to the apper
ionly of Spiritualism, over Universalism, as unough
def on our Courseabon, that we are contending.
Yours respectively,

PRESE EGGS AND VELLOW MUTTER.

FREAS EGGS AND YELLOW SETTEM.

Fresh eggs and yellow butter are lucuries white mankind are not usually blessed with during the winter reason, consequently they are obliged to use state eggs, many of them doubly on. In the line of butter, we have it white, streaked, speckled, frowy, rancid and strong enough to walk alose. But as change is common to all things, we now predict the lanaguration 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 said improved methods for keeping eggs in a frash condition, and for restoring sour and rancid butter to a sweet state, also showing how to impart a uniform yellow color to what, and streaked butter, and how to keep it sweet by the Orange county N. Y. methcolor to white, and streaked butter, and how to keep it sweet by the Orange ounty N. Y. methods, by the use of materials not in the least deleterious. This book also shows the chemical affect on the egg of all the principal agents over used separate and in combination. It scientifically, yet plainly declares why the albe, 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 age.

This work is an exhaustive treaties on eggs and butter, and approved by some of the most eminent foreign and American chem ista. 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 aga and butter trade, and we trust, if the directions are followed we shall at all ecasons of the year, have a " we shall at all ecasons of the year, have a roll of sweet yellow butter and nice tresh eggs for breakfast.

MRS. MARDINGE'S NEW BOOK.

We are under the accountly of apalogating to pur pairunn for not bring able to fill their orders for "Modern American Spiritentism."
We are ascored by Stater Hardings that she has been unable to supply the work as demanded for the trade, but that ahe will do so as speedly possible. As soon as a new supply couges to hand we shall fill all orders received promptly,

Mas. Waite, the mealing redice. It is with piesare that we shill the attention of the rick to the advertisement of Mrs. Waite, is this number of the JOURNAL, entitled "Healing Medi-

Em."

This is a ledy of great experience, and traip abrated as a benier—excelled by five or noise.

From our own observation we believe that

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Broomd Annual Meeting of the New Jeroey State Sectory of Spiritualists and Friends

wx rrwgrees.
The Second Ampan M roting of this Sectory will be held to Camdon at Contral Hall, corner of Fourth and From kroots, on Wednesday the 18th day of Feb., at 2 and 7 velents P. C.

Vincland, B. J., Jon. 25, 1870.

envention of Rediums and Speak

Convention of Mediums and Speakers.

A Quarterly Corvotion of Mediums and Speakers will be held at Batavia, N. T., Saturday and Sanday, Ph. 18th and Eth seri, owns acting at 10 colock a. M., and holding there assume the colock a. M., and holding the colock a. M., and holding the colock and the colock and

Clemens Jones writes, and sends three dolls for subscription to the Jonesau, from Ir ton, but does not give his biate. There several in different States of that name. Plet give your State.

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ork.
CHAP. 1.—Historical Strutzy. Mesmer not the dis-overer of the state—life theory of it—life examination by the bounds commissioners—The dis-

coverer of use nearting French commissioners—Their concinaums—nonting French commissioners—Their concinaums—nonting French commissioners—Their concinaums—nonCara, III.—Of the conditions necessary for the production of the soon manifold state, with instructions few to
enter III.—Of the instructor or "operator." III.—
Of the patient. III.—Instructor or "operator." III.—
Of the patient. III.—Instructor. IV.—Of the sensations experienced by those who enter this state. V—Of f the passessions experienced by those provening and the control of the state, Carr. IV.—If the season ambulic proper sleep. I.—Of a gratial state of Artificial Possession and balance. Clair. VII.—Of the control and balance of the power to Clair. VII.—Of the control I.—Malden; or, the power to American of Jian facellities. I.—

CHAP, VII.—Of the exases: I.—Mollen; er, the power to move.

Print, 10f the fine friends of the facellies. I.—
Covacionses: II.—Althution, III.—Perception, IV.—
Memory, V.—Association, VII.am VII.—Idles and
Dielliks, VIII.—Ind. meet. IX.—Imagination, X.—Will.
CHAP, IX.—Of the peculiar functions of preception is the different facellies while in a natural state. I.—Of the ficial bemandbullar. II.—The functions considered when in a state of Artificial Bemandbullar. II.—The functions considered when in a state of Artificial Bemandbullar. I.—Conclosances, Z.—Altention, S.—Perception, 6.—Memory, 5.—Association, 6 and 7.—Likes and Diellikes, 6.—JudgCHAP, X.—Of resulting of knowing the mind. I.—Illustration, III.—Illustration, Theory of Iv. Collyer, Mental alberny 4 wedgetfyling.

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"Of reading or knowing us.

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MAP. EAY.—Artificial Sommambullum considered as berapeutic egypti.

MAP. EAY.—Art the hinds of disease cured while in state. I.—Chorea, or M. Vitta'n dance. II.—Egilep-III.—Dyspepala. IV.—Intermittent fever. V.—Fever.—Cicae. VII.—Inflammatory rheumatism. VIII.—reads rheumatism. IX.—Ilysteria. X.—Malancholy aurrequited love. XII—Law.—XIII.—Beat. XIII.—Beat. XIII.—Ilysteria. VIII.—Geat. XIII.—Charlet fever. XVII.—Chee. XIII.—Chee. XIII.—Alterial Conference of the Conference of

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FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

Off the 18th of July last, Mr. J. A. B. Shahaster and his designator, of Spartaneherg, Orwined Ox., Penn., were both streak by lightings. They both bleacts very mostly and lay in a singlet, learned vice condition. There happened to be in the home, as the condition. There happened to be in the home, as the last, but marked it has of Mrs. Findencies onto inherence the proof of Sparta which have been designed to be the state of the continued to the continued to the continued to the continued to the first here for the state of the continued to the continued to the first here.

KING

OF THE ASTHMA.

"I haracterid with Mrs. Spen cots Posidive Pote-lorus care of Anthema which the doctors had tried in als for twelve years. They have also cared every case of (carminglas in which they have been taken."—(S. Caraczi, bitalcoss, lown.)

Oblaious, lors.)
"[have cured of x cames of Acthoma with Mrs.
Spaceofs" Positive Pewiders; and Man Martin
Latines, of Jorda Adam, Man, perpetts us to report that
the Positire Poweders have varied her Palpitation of the Monri. 17—(Man. Many & Justs, South
Williamstown, Mars.)

Williamstows, Marc.)

"I called at the house of an acqualatance of mine on business, and found his wife down with the familiams, liaving the loss of Frantitve Frawders with me, I gave her a Forder and left two more fibe for the late an ordered. Next mercing I called egale, and she was paring and outing applies properatory to making pion. She said shelt outside concept tell how much better she felt. My own case of Neuralagian, or The-Mongloureux in the end, has been a pretty good test of their officer; and virios in this neighborhood."—(Sextanus Monn, for ciby, Mich.)

neighberhood."—(BERLEHE MOREE, & olly, Mich)

"I am to tresht dir." breath that I can't write. I have
been troubled for breath for a week, and inst sight with a
sever-paile in my olde."—(Jew Brusserente first better.)
"I have takes Miru. I pagenge Moreitive Powndere according to directions, and through the merry of God and
the Powders, I can breathe again quite seay. But old t what
distress I was in before I took the Fownders. I blick
it was the Antheman j but I would not call in the Dreg-lectors, because they game so near hilling me a run her of
times."—(Second letter of Jenn Bounatist, of Cattaraugue
Biation, H. Y.)

A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mas. A. B.

SETEMBOR, of Millweshes, Was, to matters the following: "I have taken a Psychometrical view of Mrs. Sponce
Positive and Regative I orders, and it so, me clase to my
mind that they will produce are nederfully repulsing effect
on the human system, when properly administrated."

ALMOST A MIRACLE

DOVER, N. H.

A YEAR alp lest June, I was on a visit to a sister of L. M. misc in Dorse, H. H. White there she informed me and there had been almost a marcele wrought with her in terrible case of Statusign by Mrs. Specor's Positive Pro-wn, and she induced me to try them myself. I did so, with onderful sucress."—(M. HENTER, Morth McKenned, R.R.)

THREE DOCTORS.

AND

A WIZZARD.

A PTER trying three M.D. H and one be send Oil, and one other prescription, TERS trying three M. D.73 non-one session was— Annel Oil, and one other prescription, my wifely rheumation hept growing worse all the time, smill she took Hern. Ropenter's Freeditter Freedings, which cared her calleged [cd.12], and now also in well and hearty. We also gives the Pot-iters Freeden to core little grand-dilupphine at the age of two weeks old for Fins, and it has been the numerical little thing that you ever saw, my to yearchap, when it was taken with the Bearlat Force, for which we gave it the Positive Foreden, and, this moreting, it is quite well."—(Messa Harrwan, Punn Yun, H. F.)

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s and force, printing on the state of the st