83.00 PER YEAR IN ADVANCE 1

Bruth wenns no magh, bows at no human shrine, seehs neither place nor applause; she suly ache a benring.

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Siterary Department.

giery lining. or beart is not when e'er faight round you sie on, only feel the thorns,

THE INVISIBLE IN OUR MIDST.

one Conditions of Spirit-Life Defined

WHERE?

Where is it? Where is this abode of spirit oncerning whom you talk? The question is atural and reasonable.

I can only tell you what has been told me brough the sources previously mentioned. I an prove nothing. I believe notely by futts, ust as I would believe the assertions of any permerterizing from a strange country, who had roved himself af honest and reliable man.

Relativetor various matters eccurring on earth succeptible of proof, these intelligences have were deceived me. Here I believe their testiony with regard to what I may not see, yet realt for further evidence.

And any one disposed to ridicale will find in that follows plenty of "picking." The moser, while he anuses himself at his lelsure, may at east thank me for leading him his capital stock a trade.

THE INVISIBLE WORLD.

The Spirit World is partly located in belts or sands encircling our earth, somewhat as the ings about Satura and Jupiter

These rings are composed of sublimated mainer. The earth is continually throwing off new sands of this matter. It is a something evolved from rucks, trees, plants, water, animals and seen. It is too fine to be susceptible to our strathly senses. We sterm it appritual, which is in het rather a slovenly and governl nesse for the mobile known and unknown chemical constitu-

does to you—a misty, shadowy, intangible sort of existence—a life on and in a fog—a sort of place without any firm holding ground or solidity.

Please now consider that chemistry is continually detecting the presence of new constituents in all forms of matter. Earth, Pra-fire and water are all that exist, said the ancients. Today we can hardly keep track of new forms and properties of matter brought to light by the chemist. So that what we can not see nor touch really makes what we can see and touch.—Tangibility is a mere result of combination.

So that much more exists than may be seen by the eye. There is no reason in raying that nothing exists than that which is capable of acting on the nerves of sight, touch and bearing. We see in traility but a very short distance above us. What we term the "bue vault of Heaven" is but a few miles away.

We say we see the stars at night. Do we not rather see the lights coming from these bedies as we may see the glean from the light, house at night ten or diffecen miles away, while in the light of day the lantern itself would as an opeque bedy still be invisible to the eye at hall that did-tance?

Matter comparatively dense might lay about the earth and be transcent here.

ound us. "All speculation," you may say, Trus. Only, have an intelligence asserting the grounds on an intelligence asserting the grounds on the L base the suggestions, while your disvering argument may consist in the word Numerase." If think also that my suggestions to beed on facts drawn from carthly scientific resilients.

in time (according to spirits) from solid to spiritualized or subliter. It will pass from a solid to a
sphere. This, they argue, will be
our the chemical change and process
ever goes on.
the whole earth will exist only in a
m. This process is guing on "with
et. All have their increasing subers new forms in accordance with the
shich in time decomposes and etheresin of sand. I is the grand chemistry
of sand. I is the grand chemistry
of sand. I is the grand chemistry

processes. He only discovers a tiny bit here and there of what Nature has been doing through the eternal cycles.

In this finer world people have bouses furniture, garments, all the surroundings of our life and more. These things and tooy themselves are as taogible to each other as our bouses, chairs, crockery, rakes, hore and evrything we handle are to us. They can touch and ferl each other. In time our descendants will smile that it was in cessary to make this assertion as we have smiled over the incredulity of smultry old people as to the carrying of news by the wires.

In common with all other changed matter the chemistry of the vegetable kingdom is at work producing the Blossom, flower and truit is beauty and in quality, far finer than the earth type. These are their food. No animal like is destroyed for substatency. They move cyndig from place to place, but the distance to which they can project themselves depends on their knowledge and power of will. The will is a power, a something which in its functions is as competent to do as the steam in the buler. It is a quality so common that we have sight of its great mystery. The character of that power which at the command of my brain moves my arm to plet up a pin is to-day, thoroughly unignown. It is something realized, studied and cultivated in our outside world. There is in the world an immense and to us almost incomprehensible diversity of situation: circumstance, inculty and power depending upon their "development," or "progression," but homewhat vague, landfinitely general and off missiscal terms. The more educated spirit may all ways communicate with the lower. The lower may not always go to higher.

If do not mean by the term education the arbi-

It marks and obscures it with uselest things, and beyond them it can not see.

You have often bearfd the remark that time and space are annihilated in spirit life. That ascertion, like most every other relative to this matter, neets modification. Time may hang with some there as flexify as it dies here. It is a thing dependent on activity and employment of mind just as it is here. Thus reases rapidly with any one while one-eged in his or terr favorite occupation. In spirit life with the results of the seed of the see

OLD AHRAHAN AND BON.

Abraham, who is called by ignorant and su-erstitious people "The Father of the faithful," Abraham, who is called by ignorant and superatitions people "The Father of the faithful," was nothing more nor less, than a crazy, ignorant superstitions old food, who came within an inch of committing murder—infanticle." If he was the "Father of the faithful," then never will I be found training in the ranks of the "faithful,"—never! Now, this old Jew, not-withstanding be came so near murdering his little son Issac, is continually held up before the eyes of our children, both in the pulpit and in the Sanday School, san great and shining example of trust in God unter the most averse circumstances, thereby hurly seming the title of the state of the continual to the sanday School, as a great and shining example of trust in God unter the most averse circumstances, thereby hurly seming the title of the sanday School, as a great and shining example of trust in God unter the most averse circumstances, the reby hurly seming the title of the latest of the sanday of the sanday of the commit unterly by the slaying of an innocent cirild—his own beautiful hitle son Issac—for Old a wide. I lit was son the sandard in the sanday of the commit unterly by the saying of an innocent cirild—his own beautiful hitle son Issac—for Old a wide. I lit was son the care of the saying of an innocent cirild—his own beautiful hitle son Issac—for Old a wide. I lit was be called his what has been be called hit it would have be ea o either his declared to the sanday of the command from God to do so. What a beckenish idea of God this old man must have had, to suppose that He delighted in human sacrifice, or that He ever, under any circumstances, required rathough human beings to kill their chiliten and offer them in sacrifice to place Him. Human sacrifice, or that He ever, under any circumstances, required rathough human beings to kill their chiliten and offer them in sacrifice to place Him. Human sacrifice, or that He ever, under any circumstances, required any circumstances, required any circumstances, mund the control of subject had put him o

Original Essays.

Aur Maild to Philip LAUGIITER.

No. IIL

MY F., B. DOWD.

Laughter! Thou angel of heart realment but younger sinter of tears! Etill do my but thoughts elling to thee, for thou art of my carriest recollections. Tears came first, specials thoughts elling to thee, for thou art of my carriest recollections. Tears came first, specials could, as if guesting from a Funtain in the hepita of nature, pent and bound but saddenly cooled. But laughter came afterwards; not of itself, but from many a carees and finger poke at my fain teck, displied chin and soft cheek,—freeshap the dear mother who hore me, and after grandformer, grandfather, annut, uncles, and scores of unwashed urchins where great delight was to "are budy laugus." Well do I remember the great j.yr of my mother's heart, which supressed itself is great tears and warm kinese upon my face, when the first is important the first of the supplied of an are the first exquisite, Americky Little's thill of pleasure I had let for I sing saces. True, I had let a degree of pleasure when he as frog I dunged to the depths of aliney poole, or rat for long hours at night on a one the point of the sight winds; or when, as a musting of the sight winds; or when, as a musting light of the sight winds; or when, as a musting light of the sight winds; or when, as a musting light and the sight and the cities and the sight of the input of the sight in the cities and the sight of the sight winds; or when, as a musting light can be seen as a first of the sight winds; or when, as a musting light can be seen and the sight of the sight winds; or when, as a musting light can be seen and sight can be seen and sight of the sight winds; or when, as a musting light can be seen as a seen and sight of the sight winds; or when, as a musting light can be seen as a seen as a

pater greater the advanch, and mingring with mod carracts life interferon, instead of this poison.

It was a set of the advance of the poison, and the set of the land, and the set of the

small inwardly must the world of nonlaughers feel. They look gravely upon a world of triffea, as if they were of more consequence than their own soula. The brauker never laughs at his deposite, stock and bonds; the merchant never leaghs at his deposite, stock and bonds; the merchant never leaghs at his deposite, stock and bonds; the merchant never leaghs at his capturents; for the politicals at his constituents; (but gine borrely) at them after the election) the clergyman never laughs at his ongregation, or with them —I wonder why. When in his is journey old Time had subshiled the fields of that both man face and snul, and left great farrows there, it eamed as if laughster had been dealed any. His the meisture of life, and left the soil parched and baked, so that to laugh would be hiddous. It is seldom that so old man laughs. If you see such, you may set him down not only as a philospher, but as one whose record is good, whose conscience is clear. It is an easy matter to laugh when young, but not ac easy when one see only an open grave before bim, and behind, naught but not buried hopes, blighted joys, and a life whose fast flawing hours mock at him with strange sounds, seeming to laugh like the water flawing rat of the morth of a bottle. Flowing way—rack glug | glug! glug! making the number load, then the morth of a bottle. Flowing way—rack glug | glug! glug! making the number load, the at winking grey bairs badd heads and the grave? Not many. Yet only those who laugh at decay, time and death are eterns! Childlab triften to wager make meand that at times which men regard of such wast importance that it also but its best minds (so called) of overy na'loo and every clime, i. a. money.

Hiers's a fact; I know it to be true. In this cliy dwell two men, both geally. No. I have a slighing lace. No. 2 has a month which laughs in ou car to car; mee large and doning cring, and eye which never leads then every clime, i. a. money.

from car to san, and the same and the same and see which rever laugh, He is a promine in Sunday Behook, and Bantary Cosmitisions, Christian Auschaleus, etc. He has a splendid garden, and sells cholec varieties of strawberry plants, blockburry bushes, etc. Mo. 1 wanted to purchase some choice miniberry from his own garden, and so he called on No. 2, but the latter being away, he locked around at the different varieties, and selected some which have the large at berriewhe had ever seen; and obtaining permission of one who was gathering fredit in the garden, he placked half a di zen berris at take home as a sample, to show to hus wife—in his open hand. On the way home—they were neighbor—he not the laughing face and gargeous note of No. 2. No. 2 knew ha har ries in a moment. Bumchow a big rises now what belongs to it, no matter where it is. The best det cleves have long nees. They seem to the same.

No. 2.—Those bettees are sinke to crease a mo.

No. 1.—Why, Mr.—— are you not j-king? (hosking attentionished.)

No. 2.—No sir, I am not joking! (growing white and purple in the face) Give the berma to mo! They are mino!!

No. 1.—But sir!——Sirelly I do not care for the borries! I ddi not stal them! Here they are sir! (dropping them in No. 2. brawny hand.)

No. 2.—It don't make any difference sir! They are with purple.

are my herre-11.

No. 1—1 a-ked leve, air, to take the herrica! I wantto purchase plants! But, air! I weekl not buy of you now ski, if you owned all there are in the world! You are the meanest man I ever say!

But No. 2, had heard enough. He had recovered his herrice and was supremely happy. It is my opinion that if he had not net No. 1, he would have missed the herries when he got home. I sever speak to No. 2; but I cannot see him without laughing. For me, this little incident is, better than a drug store, for I wrilly believe the sight of this mouster if cas I call him human) has creed me of ecrofula subcrited for many generations. Why? Recause it leaves me and, gives to him every time I laugh at him. Menness and stream extracts meanness. Mannaces and discuss pour out of you when you laugh, as water pours out of a jug. Menness and evil flow downward as water; while a generous rubrit wafts way to the thouse of the luidhle. Man's exitmate of things is the measure of his unaboud. No. 3; is manhoud ha semal thing, output to a had it of herries. Those hercies are already planted on "vermilia's shortes," where they grow with such luxuilance rate obscure the sum and olars of truit and juy. There in a few lorled years, will be the habitation of No. 3. Betries so large that out and intent to hold them and the middle of him with first the sum and the first of the recovery to the sum of the sum

which there were the state of the state of the conditions. It is a long to be the conditions and the state of the state of

BT. W. B. PARRETICE.

comes it that Christ could heal the sick at a distance?" I answar, that Christ was a medium, or a Natural Sommembiled of the very best hind,—consequently he was clairvoyant or clear minded in all his faculties at pleasure (so I have taught hundreds of other persons to be), and when his his condition, he naturally processed the power of transmitting his faculties to any pilat (no matter whether he had ever been there before or not) and when there, cryold not only see the condition of the patient, but read and imprem has spind with the kies that he would be beaked, and converguently was cured

in the carrel, and said so. Torse who will study the phikashph of said in omnection with the suid-ci will soon lero tust the mind is also made in the patient is in a low serving condition, they are impressible, or sufficiently in a swinnessbuild condition to be lichtened by positive minds in the body, as well as spirite out of the lody.

In plue traths of the cases which are said to be restored by the laying on of hands, the cursa are afficired by faith or a be's quous the cart of the patient, tust the mulipidations of the means employed will have the desired result. The same cure can be afficied by the patient himself, if, when in a somnambullo state, he should resolve that the disease, abdit or afficien shall cease to among him when he awakes. This, I know to be true, and all who will make the neresary experiment, will soon be convisced that what I have reported is true. There can, therefore, he no "Actional Magnetiam" is the case, and the whole seeming systery is simply that the will power of the individual, independent of any external cause or influence, produces the result.

for the Religio-Philo FORE KNOWLEDGE.

Powers.

17 W. S. PARESTOCK.

Positive knowledge may be defined a knowledge of symething which has not yet happened or get to take place, of which no person has any previous thought, furnation, sur-picton or knowledge, and to which there is no limit as to the time when it is to take place. This kind of foreknowledge, and to which there is no limit as to the time when it is to take place. This kind of foreknowledge is an attribute of Delty, and, florefore/impossible with mee or angels, who can only forefell that which his passing at the time, or is limited and possible, or adopted to their espacition. There are two ways of obtaining such knowledge. The first its was the reaching out of the faculties are in the former case, the sering of knowling what is passing—at a claimed in effected which the faculties are in a somesphely conglition, and can not be see emplaked unless they are in that state—the person being conactives or not. The knowledge of passing events is often obteined in this way long to fore it is possible to rearn the individual even by telegraph. Clairvogania are persons who are clear misded, accomplish this with the greatest facility, but it is simply acrine or knowing what is transpirely at the illim. They can also have the past, as well as the precent, from the mind of others who are facilities with that which has transpired, or from the vurroundings where certain thing have taken place. But this is only mund-reading, or leatoning facile from imprecious upon matter.

Many persons do three things naturally, or, the power sermato come upon them when they least a proper and the work of the place is the facility, or, the power sermato come upon them when they least a proper is the water is leaded of the facility of seving things transpire at a divinance, and it is consmootly believed by these personatiant when any one is thus own by them, if he is not dead, he

All

Abovicogo may canones to positive the au-thor of a very remarkable and valuable work, en-titled "Artificial Sommanbulton," in which all these matters are philosophically considered. See advertisement in another column. [Ep. Jour-

THE VISION OF THE PREACHER.

Artid the silent watches of the night, with none to dearth the quest that pervaded me, my inner heing seemed morred by a power over which I had no centrol, and I heard a volcansyleg, "Come bither, and I will show you so use in Spirit-life of daily occurrace;" and resigning myself to the will of my guide, I pased into the higher condition, with powers of vision to can the beauties that we seemed approaching.

Fundati'n was closed with the carth, and an I approached, the Jiamond network flushed like et ciric meter r. willing the throne, and reaching to the pollshed flow, which also seemed limited with precious stones. Bested upon the throne was a Being of success through the constraint of the property of the property of the property of the property of the autorephere. His hair appeared like a wreath entwined with precious juwels, and even these seemed before well as a wreath and well accessed to the provided from the beauty and purity of the first wu upon which they rested. Before the throne and the judy. I saw a priest, dressed ip his derical robes to answer the questions preponded him.

Junone—Whence art thou, and what was thy calling?

Passar—From the earth, and I was a prescher of the Goopel.

Junone—There were many grapple. Whose did you preach?

Parsar—I preached only Jesus and Him cracific d.

ruciu. Jung e-rege !

-In the Holy Bible, called the Old

Jesus Gospel?

PRISET—Is supposed the Bible to be the Word
of ti d and as Jesus and God are one, I preached
the true Gospel.

JEDGE—How know you that the two are one?

PRISET—I believed Hand was taugut so in the

Judge-Tied you preached upon anthority and not from knowledge, and as you have never seen or talked with Jeaus, how know you that you preached His dectrine? Have you not inducted from the Gropele of Blathew, Mark, Luke and John, and the goopele of the Old and New Testament? Princer-Yee, I have preached from their pretions, because they were inspired of God. Judge-United States of the Old and New Testament? I have preached from their pretions, because they were inspired of God. Judge-United States of the Old and New Testament? And if God inspired men in selder lines, could lie use laws inspired you, that you might have given your people fresh truthe delily? An, sirt you preached from horrowed inspiration, and upon preumptive erfebence. Casid not your people have learned, or read from the same senter, and dispensed with your service? Your preaching both been of small secount; but I will now see if you have fact the doctrine you have taught. Judge-Jid you self the Worl, and receive money for your services? Hairzer-I did; for the Bible says "the laborter is worthy of he bire."

Judge-The doctrine you call Jesus, reads thus: "Into whate-giver city you enter, salute them with peace by a must or you, and take not them."

maney for your services? Pairzer—I did; for the Bibbe mys "the laborer is worthy of his bire."
JUDIUS—The dectrine won call Jesus, reads thus: "Into whate-sever city you enter, salute born with, peace by unto to you, and take no service, not shad you do this? Did you when you prayed, enter your closet, and pray its accret, or stand upon the restrum, and pray with a lood viole to be heard of men? Did you love your enemies,—those whom you calcel Inflicks, such as Paine, Parker, and bosts of others, who could not rest their faith or works upon an evidence of these ye you taught, but should upon the eternal principles of truth, as revialed from the Bibble of Nature? Did you love the Devil? Did you love the spreatings in public sleves, and the long titles affired to your names? But you love your reputation better than your character?
And I kernd the priest say, "Woe, woe is me!

issues. The you true to the state of visitionnes? The your reputation better than your reputation better than your character?

And I heard the priest say, "Woe, woe is me! Where shall I fice from justice? Is there no arm to save? It there no bland to stone? Is the exchemisation upon me, that I have no often produced upon other? And yet no man last condemned me, but from within my own being, I condemn mynelf. I have lived the hypocrite, and what is my pritten? "And as bequated before the throne, the darzling splender of, as it were, a thousand sums shone in and around the temple, and in agony the priest cried, "Deliver me from this just purity, and let me go to my pisce." And i heard the judge say. "Depart, and work out thine own salvalion, and pay thy debte, even to the last fashing. Then cinst thou be received at my hands, pure and undefield."

And the sorrow stricken man bowed his head in shams before the throne, and those who sat thereon.

I awake from my vision, impressed with the me sity of each living and caring for themselves, all trake, and oil principles.

Nacramento, Cal.

ives, all truths, and Escramento, Cal.

LETTER EROM II. E. DEALDEN.

cept in cities, is their distance from each other, for meetings an larcial gatherings. Let them assects in communities, and have schools of their own, that their childran may be educated in the common school, without the order of churchology, until they afteristed to enter a college, and then sectorian bonds would have but little effect upon them.

Lowel, Mich.

Correspondence in Brief.

ARTIFICIAL SOMNAMBULISM. Wonderful Instances of Clairvoyant Pe-

We take the following extract from Wm. B. Faheastock's new Book on Artificial Somnambuliam. The cases mentioned will be read with interest. His hook teaches the method of developing Clear-mindedness or Clairvoyance, and many other things useful to those who desire to become mediumistic. The Book is for sale at this cilice. Price \$1,50; postage 10 cents.

CLAINVOYANCE AT A DISTANCE.

Case 1.

Bubject, Misser. Bhe was requested to observe and to giste what Mr. K — was doing in the next from, the door bring dosed and the back of her chair toward the room in which Mr. K — them was.

Anseer. "He is standing in the center of the

K—then was.

Ansess.—"He is standing in the center of the room, and he holding a chair above his head."

The door was thrown open, and Mr. K—stood where she raid, holding a chair above his head. It will be necessary to state that Mr. R—was extraely akepiteal, and was, of occurse, not astisfied with one experiment. Beveral other sheptics were also present, who took great care that everything was done to their satisfaction.

The door was again closed by them, and she was again asked what Mr. K. was doing Asseter—"He is standing up, and is holding a pillow upon his bead."

prison upon his bend."

The door was again thrown open, and he was und to be standing, holding a pillow upon his

red.
The door being again closes, she was once
ore desired to state what Mr. K was doing.
Anner.—"He is lying down full kngth upon

od.

On another occasion the same subject was requested by averal other skeptics to tall what
it. S. was doing in the next most.
Angeer.—It le is transfung up, and is holding
the prime steed upon his right shoulder."
Her answer was correct; and in this manner
the told that he was holding a note book upon his
thed; and again that he had thrown a stall
about his shoulders, and had placed a bonner upon
tick hand.

All had.

The same precautions were taken by the gen-tleman to prevent deep pilon that had been used on a former occasion. The door was guarded closely, and op ned by themselves, and the pos-tions which Mr. 8 affilmed were not premed-itated by him, but assumed upon the ingtant after the door had been closed. Deception was therefore out of the question.

Cises 9.

18 200 was as we worked to the control of the way whether everything in a certain room, was as and had left it.

After she had knokel, she gemasked, that he must have given himself a great deal of trouble to strip the children's bed, and to disarrange the furniture. Not satisfied with this, he requested her to say what he had placed upon a certain dresser. Also at this tecomed very unwilling to look, but at last did so, and 'mmedialety said that she know what it was, and desired to know what presenced him to place the shell chest up there. Het husband then started that before he left himse, he had stripped the children's bed, and disarranged that for siture to the room, and placed the small chest pum the dresser.

Case 3.

and diserranged the furniture to the room, and placed the small close 1 youn the, dresser.

Subject, Miss H.—. This young lady had been 1 fficied with epileptic convulsions from her chitthead, and was now on a visit to Lancaster for the purpose of try log what effect beneated to the purpose of try log what effect beneated to the purpose of try log what effect the nambulism would have upon ber disease. She had been in the condition several times, and since her first sitting has hed no return of her fits. Upon thus consisting, after metroig the state, she was requested to three her said many things respecting the family, she said that they were hitching up the horse into the small wason, and that her maker was getting ready to valit Lancaster, but wendered why they did not take the bugg; and after a pune said. "They are new getting into the warms, and sre counts towards Laboraster." In about an horse afterwards her midd was again directed to them, as d she said they were simulated the term, as d she said they were simulate a first, the webtick was diven up to the down and her midder was not expected, and the reads being breavy, he small wagus was amplyed in steed of the image, which was duncing and her another was not expected, and the reads being breavy, he small wagus was amplyed in steed of the image, which was touchly made use of for that purpose. This young half he merer had an attack of epiteps since, was married some years ago, and is ready a first and the radius of the purpose. The saids a the addition of the

Case 4.

The following was sent to the editor of the "Megret," and published in that periodical in November, 1943.

Bull or, Mrs. H.—..., of mest exemplary character, who has been labring nuder a nervous affection of the eyes and here return this, remidering her perfectly blind and lame for two years, and who has been entirely restored by entering this state.

dering her perficily blind and more repeated by exact, and who has been entirely restored by extering this state.

Size was requested wills in this condition to tell what a certain guath-man had in his yard attached to his botton, machisance of anevrai mains. When saked whether the wireld look at it, abe replied that abe did not ours about going the re, but would look at and upon doing so, asked me what hidd of an animal it was.

It 'd ber i'dld not krow whether gentleman had there, as be were very coverful not to tell me. "Will," and shap "i here seen one like it in the moseum, but I sever new a live one. 'A te avacora, 'Ho is fastered to the own; and now lying in a bux near it asken,"

This was acknowled; and by the gestleman to be the tact. He had place dit there that even had, and canho over inspeciately atterwards, expensely to test her powers.

the incl. He had pleo d it there that even, and camb uver immediately sharwards, ax mly to test her powers, one cituse previous, the same hely was gived by a sieptic to vait a great@man's up y at a distance, and to tell the sum her of ex, and the condition of the bees, which he resented to be finishing. Ween saked, she included the head about twenty hive, but the bore were all dead. This secmed_strange secand I saked her whelpt about we saw a they were all dead. Bhe mid, "Yes, you at the best word which he whelpt about me can be about the same of the land with the same was the same and the same same and the s

isfaction, she asked me, when Mr. B—'s tree cad blown down.

I saked Mr. B—whether that was the fact, but, instead of answering, requested me to ask her whether it was all biswar. She said, "Nr. about the half of it, and it is lying there still."

Such was the iset; half of the tree—a very large willow which shout before the door—was protreated by the storm in the night, and next morning early the fact was stated to the owner, weaked, and independent of any communication between the houses. His lottend of visit was unexpected to us, and the distance between the houses is about four miles.

When quantioned as to the reason why she noticed the tree, she remarked, that when abe came to the frost door, she found she could not enter the house without climbing over the fallen tree, and found it necessary to pass around the house to enter the kitchen.

Cast 5.

Case 5.

Bubject, Miss 2.— Of her own scored entered the condition, for the purpose of visiting as annt, wit lived shout borriers miles distant, and after site had cost her miss to the place, she eccemed to he displaced, sho stated that her annt and her two counts were making preparations to vicit. Lat coster.

About two hours after, her sister, with the view of icasing her, remarked: "Ah, Miss, you must have her nivibles a about sun's coming to-day. The cars have arrived, and she has not pet owne, although time sonugh has clapsed for the omnibus to have been here long ago." "Ah, indeed?" replied Miss 2.— "It is you that are mistaken. They are not coming to the cars. They are in their own carriage, and will be lyre directly." Soon after the carriage was driven to the door, and her anut and two consines stepped into the room.

This visit was egitterly unexpected by the family, and when she stated the fact, their owner was driven, and the carriage was actived, and they outdoor here.

Case 6.

It was agreed, between a gentleman and myself, to test clairwovance at a distance of sixty
miles, and when in Philadelphin, he was to visit
a certain house known to me, and there to do
certain things which he was to determibe upon
and note. I, being in Lasouster, was to have
one of my subjects, who had never here in Philsdelphia, to say what he was doing there, at a
certain time.

and mee. It design in Landsney, was in nave one of my subjects, who had never been in Philadelphia, to say what ho was doing there, at a certain time.

Its departed from the city in the morning train, and in the evening of the same day, Miss Z—entered this rates the twalfth time, and when taken in thought to the appointed place, she declared that he was not there; that the house was closed, and not occupied.

This scemed strange, as it was the time we had er, and I could not think that he had forgotten his engagement, now not all trell why the house should be closed. Under these circum stances, I was at hese to know what I should for, and although I had the times we consider the provers, having sufficiently resked them, before the provers, having sufficiently resked them, before the provers, having sufficiently resked them here had been all the provers, having sufficiently resked them here had been an experiment. I desired here to see whether she could find him. After three or four minutes had tapend, she said that she had found him, and that he was no the third story of a house, in a rown alone, countaining one bed, several chairs, a bureau, and a wash small, etc., and that he was standing up as a covered bureau, with a parcel of popera spread before him, got that he was standing up as a covered bureau, with a parcel of popera spread before him, got that he was standing up as a covered bureau, with a parcel of popera spread before him, got that he was standing up as a covered bureau, with a parcel of popera spread before him, got that he was degring with his pencil. After a few minute, a she recented that "he is now gathering up his papera; jaw he high pencile him, and that he was a factly to he in we shoult to enter a large builting; he is speaking to some one at the dwar; it is Mr. I.—. I know whim; he is now inside. This must be then described the busies, and said it was crowded.

The I-dlowing is Mr. — a secount, which I received itsu after he had settined out of the

to Mt.—, she s.id!. "This a reat, Mr.—, the then described the house, and sant it was crowded.

The i-flowing is Mr.——'s account, which it received just after be had stripped out of the cars, where I had gone to meet him, up on his return to Laccaster.

"I arrived in the city of Philladelphia about the usual hour, and while down the street that sterrown, attending to some boniores, I sacertained that the house I intended mainly in the evening, for the purpose of performing my part in the experiment, was closed. I, therefore, of course, could not so there, but went on your house, and as I thought, that I had lost ten dollars in one of my transactions that afternoon, I retired to my room, in the third story of the house, for the purpose of fidding where the mistake lay, and at the time appointed for the experiment, I was similing at a covered bureau, whis my papers spread out before me, and figuring with my pencil to find out the error.

"Fricting all orrect, however, I concluded to go to the theatre, and gathering up my papers, I weather, and spiteling my my papers, I weather, and spiteling my my papers, I weather, and spiteling up my papers, I weather and spiteling up my papers, I weather an an and a spiteling up my papers, I weather an and a spiteling up my papers, I was similar and a spiteling up my papers and

door, and then entered the theatre, which I lound very crowded.
"My chamber contained but one bed, a bureau, a wash-stand, and two or three chairs."

Cu . 7.

a wash-mand, and two or three chairs."

A wash-mand, and two or three chairs."

A wash-mand, and two or three chairs."

Co o 7.

Mr. — a gentenan who had frequently wither any, she email wagon was employ ed in the bugsy, which was usually made used to be bugsy, which was usually made used to train of pile psy since, was married that are ago, and is raising a flue family.

Case 4.

following was sent to the editor of the fit." and published in that periodical in bort. 1843.

Of Mrs. H——, of most exemplary charries has had been labridge under a nerve and the state.

Of Mrs. H——, of most exemplary charries has been entirely restored by the state of the eyes and hower extremities, remains a critical great man had in his yard to the state.

This was complied with by his fricads several then state.

The was complied with by his fricads several the state while in this condition at a certain great man had in his yard to be it, and spon dedage on saked the his botton. The distance of several was a certain great man had in his yard to be it. I have seen conducting of the was cknow the male of the state grain that it was her I did not far whole to tall man, it was the I did not far whole the state grain the state periodic, it is always a did not war who had frequently with the state periodic, and to test the state grain that state when he returned to the state of the stat

The gentleman left Lancaster for Baltim-re the next day, and when he returned he stated that, as he approached the Britse of his friend, in Halmance, where the thing to be looked at, was to be placed, he saw his friend at the deer, and, as he came up to he had related mendiately asked him to tell what he had seen placed lear the chock. After he had related the circumstances, and told what the lady said, his brend produced the botte, which he been supended at the three agreed up no, and which, to their mutual savenblament, they now saw she had described to the very letter. The gentleman brught the battle with him to Lancaster, with a pice of the white string will attached, and after it was shown to Mrs. E.—, and detared that it was the very same which she had seen supended in Baltimore.

The britle is of a very dayt, Brown color, and tooks nearly black when not had up between the light and the eye—of a peculiar shope, and not easily mister, and was empty, and without a cirk or stopper.

A pure rase of actual clairvoyance oxid not

an index digger, and was empty, and wittout a contk or stopper.

A purer case of actual clairvoyance oxid nx be desired, because there was no prison in the room that knew or had any supplicion of what might be placed there. It was to be placed there for a certain time and then removed. We were all ignorant of the fact, and could not tell or say whether there was appthing there or not; and it was not known to any of us, whether she had seen correctly until the gealleman returned with the brittle white shie declared was the bleatical one which shows we there as spended, although she had never been in the city briefly, and set her of us had any knowfolgs of the his cality of the house, etc., but the gealleans which delired the experiment, and the article was not placed there using how a fire Lucustof. The could relate many office can select only a case a carriers distance, were in necessary; but a strength of the cality of the present of the cality related be not certified. The could relate many office can select only other will have already related be not certified. The could relate the total the who had no practical caretimes and excite to the wheeling there.

Some persona, who have had no practical caperin ner, and profes to be shrplical, have intimated that I have been discerved, and that what I accept as facts are the results of my imagination. I ask for the proof! Let them stave in what I nature I have been discretely to any of the phenomena which I consider to The truths. If they cannot detably, their ascertions are un just, and the weakness ascribed to me must fall back upon themse lyes. But I have not been de claved, and am oor. Ident that if the most skepided person had observed the proofs that I save witness cit they would also be satisfied of the fact, although they neight not be able to explain the why or the wherefore. Let them, therefore, not say what they are not prepared to prove. What I have said I have proved, and can do so again. Much they are not prepared to prove. What I have said I have proved, and can do so again. Much has been said, by various authors, about the power of cleirvoyants in knowing or seeing what has passed or is yet to come. I have said the power of cleirvoyants in knowing or seeing what has passed or is yet to come. I have said the power of cleirvoyants in knowing or seeing what has passed them are the said of the sai

net information from a unity present, a mover law.

This clairvoyant did nothing more. He received the image of C. O. from the said of some one, and then, by fleding him, and reading his mid, obtained the information which he eventually divulged. It is a question in my mind,

from what I have long since noticed, whether the past frey not also be gathered from ser-rounding objects, even at a distance, by clairroy-ants who direct their minds to, or visit them in thought, by a translation of their teculies. I know that they have and can get correct inpressions, even by the touch, from inanimate objects that have been present, or in the possession of others.

Speakers Begister.

[To be useful, this chould be reliable. It therefore be-been tectures to promptly notify as of change plan-erec they occur. This cottoms is justeded for Lecturers only, and it is employ increasing in numbers that we are compaled to restrict it to the simple address hyring parties.

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SPIRITUALISM OF THE BIBLE, NO. VII

BARLY MISTORY AND DEVELOPMENT

Officius—Biar of Bethlihem—Shepherds in the Mountains—Cause of their Mediumship—The Ancion Rivgle—The Timple of Delpho, its In-cation—John the Bapital—Herod the Father of Josus.

"Our Father which art in heaven, ballowed be thy name. Thy Kingdom come. Thy will be done it earth as it is in heaven. Give us this day our deliy bread. And forgive his our debts as we firgive our debtors. And lead us not into tempetation, but deliver us from fell to get thise is the kingdom, and the power, and the zbury, for year."

for ever.";

There is grandeur transcendentally beautiful connected with that prayer, and it is well calculated to expand the mind, ennoble all its faculties and aspirations, and prepare it for that grand influx of ideas that always attend those who desire it. The circumstances under which that prayer was given, were peculiar, and the olj-ct, to rebuke those who, like the publicuns and sinners, had engaged in long prayers without any real merit in the same, or without that divine common which always attends the utterances of reasonce which always attends the utterances of the pure in heart. The rebuke was gentle, and as those words came forth in tremulous accents as those words came forth in tremulous accents from the lips of the sarior, they sent a thrill through the world, for a grand truth was that day born which should be known unto all people—a trath respleadent with those emotions that point heavenward for their origin. True, centuries before that time, Confuctas, noble soul, a genius of burbuic ages, a moral cests in the barren plains of licenticuspees, had given expression to a moral maxim, bearing upon it a semblason to that prayer taugst by Christ. It is as follows: "Do unto others as ye would that others should do unto you." others should do unto you.

nce flowing through that There is a divises mence fi wing through that axim that readers it transcendentally beautiful. Sorfaction, is the day in which he lived, was rearkable for his piety, his vast learning, and is devotion to that which was right. He admond many new ideas in regard to those oblistions that entwice humanity is one common ortherhood, and desired to show those beautiful relations that should exist hetween all humanity, by supposing that the position of each see aboud he reversed. Well, we admire Conscius. His teachings were grand for a barbar, as me on whom the "mantle of divine impiration me on whom the "mantle of divine impiration. There is a diviser one age. He alluded to the advent of Christ, se one on whom he "maulte of divine inspiration would fall, and who would by his moral bear-ing auditine teaching and devotion to the right, become a star of the first jungatitude among the list of those who came for it an anapticious

ist of those who came for II "It an anapticeous moment to work a grand change in the customs, sabits and morals of the people."

Even Confucius, persecuted as he was by great whom he tried to elevate, caught a gilmpes of this fitter of Bethlehem, in a vision, and from that little circumstance predicted that these even greater than he would come. That "Stat" which would be the little for the resident her with them of the Least which the tries for the Least which the first little. of that Star of Bethlehem, in a vision, and from
that little circumstance predicted that one even
greater than he would come. That "Star" which
guided the Wes Men of the East, shining forthbeauthfully, was not visilly a star stationed in the
firmament, allotted a position there by the wase
mass of the Spirit World. It was simply a
beautiful phosphorenesst light, made by that
angel band who presided over the destiny
of that little cherub in the manger, and resimbled a star of the first magnitude, betchesing
the position that the spill just horn would ocsupy in the model formament. This phosphorenesst light, twinkings so beautifully, a gent
temporarily on in the sky by angell, to guide
the Wise Men of the East on their journey,
was industed to earlies within the' minel the

most pleasing emotions of delight, and indeed was well intended to impress the people with the idea of the divine character of Jusua. This beautiful star had been seen by Confucius in a vision, and he was led to prophesy in references to the obming of Christ.

Without tracing his history further now, or comparing the trains of his character with those of Confucius, or other (mins at reformers we'ceeire more particularly to allude to those circum-stances fittending his birth.

stances Stending his birth.
As is well known, the shepherds on the mountain sides heard a loud voice in the heavens, saying, "I lehold we tiring you glad tidings of great Joy, which shall be unto all people, for it is day a Saviev has been born." The shepherds did not hear that voice with their material cars, but their spiritual senses were opened, and they heard apirit voices, and saw spirit forms, and the scene was to to them grand indeed. Among the shepherds of those days were many mediums; and the development of, that mediumship resulted many times from the same cause that developed it in the persons of the ancient sibyls. As is well known, the tripod on which the priestees sat in ancient times, es pecially at the Belphos Oracle, was placed over a fissure in a rock, and the emanation thereof, recenitar in its nature, resembled in a remarkable degree the magnetism of the human system, and was well calculated to induce the trance condition. The Oracles at Delphos were truly-famous. The phenomena connected therewith in that between the interest of the man and was well calculated to induce the trance condition. The Oracles at Delphos were truly-famous. The phenomena connected therewith in that between the interest of the man and the man and the man and the single properties and the single properties. The phenomena connected therewith in that between the interest of the man and the man an As is well known, the shepherds on the moun in that barbaric age, were looked upon with a great deal of superstition. Some shepherds, while tending their flocks, noticed that when they inhaled the gas that issued from resigning place in the earth, that it induced a strange condition of the human system, and many of them after inhaling it, would leap wildly aloust, gesticulating strangely and giving atterance to many sublime ideas, or they would relapse into an insensible state, and while therein, would have carlous visions. Of course, this strange discovery on their part crea'ed a great deal of excitement, and attracted the attention of the priests, who ascribed thereto miraculous propriests, who ascribed thereto miraculous propriests, who ascribed thereto miraculous propriests, who ascribed thereto miraculous propriests.

discovery on their part crea'ed a great deal of excitement, and attracted the attention of the priests, who ascribed thereto miraculous properties, many supposing it to be the genial breath of God, sent forth to bless mankind. They tyrned this remarkable gas to good account. They selected the sensitives of the land, those when errous systems were delicately attiened, and soon that number retained the 'Dest, who 'at orrein times would take a seat on the "tripod," and coming under the influence of this magnetic element, would soon be in that condition that spirits could manifest through them-and give utjerance to what they dealerd. It was over this fisure that the shepherds discovered, that the magnificent temple of Delphos was erfected, and it was therein that the ancient slypis gave utterance to those prophecies that foreshadowed the history of nations and individuals. We would like to pause here and give a history of some of these ancient slypis, for it would be intensely interesting, but space for bids now. In this temple of Delphos, situated near Mount Parnassus and the Castillian range, these accient sluyls stool before kings, giving them instructions in regard to their people; and generals, impariling to them the method of managing their armigs, and propherying the result of their campraigns.

On those mountains where the shephends

On those mountains where the shepheria were freeding their ficks, similar casence coxed from the earth in many-places, inducing that condition which rendered it easy for the angels gna. - mountains where the shephenis

from the earth in many-places, inducing that 'condition which readered it eay for the angels to control them.

John the Baptist had also predicted the coming of Jesus, in his allusion to none, "the latchets of whose shoes be was not worthy to unloose."

John the Baptist, as well as the shepherds and ancient sibyis, lived in or near a mountainous district where the emnoations of the earth were calculated to cause that sensitive condition of the organism, rendering it easy for the angel world to control it. His home was a dark care, but there was more real graddeur in that mountain home of his than in a palatial residence, for rode as John the Baptist was, angel fingers could touch those sensitive chords of his mind, and they gave expression to we ind ideas, that not only related to the future in general, but to one whose shoe strings be was not worthy to unlose: In that cavera home, this same magnetic element which acted upon the ancient sibyls and afterward on the shepherds, had also affected the sensitive organism of John the Baptist, readering him a fine medium. We state a fact when we say there was coung from the earth to ancient times in many places, a magnetic element analogous to that which induces the magnetic sleep. But that period has passed. Its when we say there was conting from the earth in ancient times in many places, a magnetic element analogous to that which induces the magnetic element are supported by the magnetic state. But that period has passed. Its mission was for another day and age of the world, and well it has acted its part. "Laughinggas" has been known to induce a condition of the system, rendering it susceptible to spirit inducence. This gas which comed from the earth, exceptibly from the sides of mountains and cave. fluence. This gas which ogzed from the earth especially from the sides of mountains and cav erus, acted upon the nervous system and the brain, producing that condition which we now call "mediumable."

In the advant of Christ a grand lesson can be learned. His mission was transcendentally grand, for above him was a cloud of aspelle visitants who hid him in charge, and who inspired him with those grand ideas that he gave utterance to during his short but eventful career. That circle of spirits had formed that phosphorescent "star," induced Jons the Baptist to give expression to strange ideas in regard to case greater than himself, impressed upon the mind of Confactus the mature of one that was 10 follow him in another country, induced a spiritual condition on the part of the shepherds, whereby they could discern spiritual things.

There is grandeur in the advent of Christ. In the advent of Christ a grand lesson can be sarped. His mission was transcendentally

they could discern optritual things.

Thire is grandeur in the advent of Christ.
When you say that he came forth without a knowledge of that fact having existed in the Spirit World for years, you are greatly mistakes. He was unbered into the world by a woman. His father was a man, and not a God. "He was begotten from the foundation of the world." A knowledge of his activent existed them. A child like him does not come forth in the negman per-

inther was a man, his guardians an angel band. St. Luke. says "HE WAS FILLED WITH THE HOLY GHOST EVEN FROM HIS MOTHER'S WOME." This text comprehends it all, after reaching a certain point. But before explaining the nature of this Holy Ghost, we must go back a little in the eventful carear of Christ—for his career commenced, as it were, long before he was born, in the minds of those who had "conceived him." An angel band consisting of four hundred, as we are told, with one standing at their head who had temporarily, assumed the name of Lord, had this matter under advisement, and were taking preliminary steps to bring about that grand evont which had been for shad-lived by Confectua, and, ladeed by many of the ancient prophile. First a woman must be found, with a well developed physical organization, a nervous system delicate. physical organization, a nervous system delicate-iy attuned, and a brain sensitively organized. Such a woman was found as we shall presently

show. The Bible account is as follows:

"Now the birth of Jesus Christ, was on this wise: When as his mother Mary was espoused to J-seph, before they came together, also was found with child of the Holy Othost.

Then Joseph her hastonof, being a just man, and not willing to make her a public example, was minded to just her a way privily.

But while he thought on these titings, behold, the rangel of the L-vid appeared unto him in a dream, saying, Joseph, thou son of David, febr. post to take unto thee Hary thy wire; for that which is concedived in her is of the Holy Goost. And she shall living firsh a son, and thou shall cill his name Jr.Sif. Si for he shall tawe his people from their size.

Now all this was done, that it might be follided which was apoken of the L-vid by the prophet, saying.

Behold, a wirgin ahall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interposted is, God with the Then Joseph being rateed from sleep did as

Then Joseph being raised from sleep did as the angel of the Lord had hidden him, and took and him his wife:

And knew her not till alse had brought forth her drat born son: and be called his name JESUS.

JEST'S."

We know this Bible account to be false, and to save time on our part, we give below a true account of bis parents, taken from that remarksble book, the Hustory of Jesus of Nazareth, as given by Paul through Alexander Smyth, medium.

ble book, the Listory of Jesus of Nazareth, as given by Paul through Alexander Smyth, medium.

"On a commanding site of the north western part of Jeruwalem, stand the palace of Herod Antipas, which he occupied on his casual visits to the city. It was a small but superb edifice, designed by Greck architects, and butly principally by the most skillful workmen from Grecce. A small returned of officers, menulas and guards, were maintaised, sufficient to support and display his-kingly rack as Tetrarch of Galliee, Perca and Ituras, but nothing demonstrative of political power.

The day had nearly closed, for the vun was sinking in the western horizon, when Herol was seated or reclining upon a rouch in one of his magnificent clasmbers, which was decorated with all the gorgeoins display that foordinate weath could produce the those days, to please and pamper the meretrifum taste of a despotic ruler of the people.

There was an air of display that foordinate weath could produce the those days, to please and pamper the meretrifum taste of a despotic ruler of the people.

There was an air of display that foordinate weath could produce the those days, to please and pamper the meretrifum taste of a despotic ruler of the people.

There seemed to be a surging up of reminiscences before his mental eye, or past fuller, structure, and acts of ambition, which did not repay him with the feltesty be had anticipated—causing him to feel a disgust and lustifine for the very edit cent of which the had been guilty in the test of the structure of the survey desired the people.

There are med to be a surging up of reminiscences before his mental eye, or past differ, with a tyrant's grapp, all the pleasures of life, with a tyrant's grapp, all the pleasures of life, with out becoming the rights or just claims of other, and devoured them with an inordinate apuetite, kwing himself in his laster days but two dreys of his unbalblowed feasings. Now, he regarded all things with apathy, or a painful remembrance of some evil deed of which be had be

"the is called Hester, the Sibyl of Scopus," answered the officer.

"I have beard of that woman, but know her not," said Herod, whose carlonty be gan to be vividly excited. He found anything that would arouse his laterest for a few minutes would be a relief to the dull monotony of the hours he passed so wearity; he theretayer detarprised to see the woman, and gave the officer permission to admit her. The later left the apartment, and in a short time returned, followed by the person known as the Sibyl; then the officer, by a signal from Herod, retired from his presence to as inner chamber.

known as the Sibyl; then the officer, my a manal from Rierod, restined from his presence to an inner chamber.

With a heasy step the Sibyl hurried across the chamber, with a wildness in her eyes and a firmness expressed on her compressed lips, as also stood before the Tetrarch and alightly facilized her person, as also absorved:

"Herod Antipas, the nature of the interview I seek of thee for bids all coremony and punctilions marks of respect."

"Thy uncerrempious and abrupt appearance before me, lacks much of the dignity due my rank," replied Herod, with some degree of ser prise and hauteur, "but go on, woman; sinist thy business—I will have thee."

"The virtue of my came will excuse my ruderiess," returned the libth, "when thou shalt understand that thy word can are the life of an innocent and virtuous into."

"May word save a man's life!" exclaimed Her od, with a scoffing langh, "It has generally been the reverse."

"That is too tire, I fear," replied the woman, "but now is the time to do an act of mercy and justice, which will stone for some act of lear virtue. Herod Antipea, there is a man of virtue and wisdon, whose like is now at stanks, if he has not already leat it, when a word from thee could neve it, if it pleased these to do an."

"Who is this man for whom thou pleades my interference?" demanded Herod.

"He is the renowmed Jesses; a men of inestimabile virtues and great window." replied the Sibyl, is a burried and dist ressed tone of voice. "He is she state being made a sacrift at the the Sibyl, is a learness of the produce of the produce Pilate to save him from the horid fate they desige him."

"The renowmed Jesses!" exclaimed Herod, with a laugh, "What right have I to save the life of a common malefactor—a public agistor and blambosmer of the hory temple?"

"O, King! have mercy upon this man and says him. He is not what he is represented to be by the security. He is not what he is represented to be by the security input they wind of intercessing, for mine is eaverapped in by." said the Sibyl. In a beseching those of vive. Then she fell down before him in a bumble crouching position, and adder!:

"King Horod, save this man's life, I besetch thee; thou knowses not what yo it will bring to thio cown breast in after Unesa." It is useles, woman, to pleas for this man's life, I will not intercede for himator! like him not, answered Herod, angrify; will the him particular of the second of th

took party in mary in the property of the party in the pa

from her dress, which abe held before him as she resumed;
"Dost thou remember these bracelets"
"Dost thou remember these bracelets"
"It rod siezed the bracelets and regarded them intestly, and the 6ybil conlinesd:
"Whee I was vonus and beautiful, the is moosest and respected daughter of a prisosly house among the nobie families of little, they have a mong the nobie families of little, they have a with my person and didst woo me, and didst prevail over my insocrat heart to live thee. I was of simple mind, for I confided in all thy protestations of love. One day: thou gives me these bracelets, and dight observe at the time—"resetve three bracelets, Giaphine, as a testimony of my undying love for thee. Bhould I ever prove me them to be the proof of my fathiseases, and bring punishment apon use is my laster days. Dost leaver," recognize the III fated habbles," asswered Herod in a neutry tone of wise. "but what proof

take the child and rear it as o

of persons of mags security of persons of mags security the form of the idea sever entered ner bead that her off-pring could be found among the lowly.

Leving the conditional are runs, Cookly, was about the vice that the service of Judaa, she revaled in part to him the nature of fer servor. She showed him a bracelef, and desired him to make inquities and exarch after its counterpart, and of the person in whose possession it should be found. Could promised to do so, but during all his travels with Jodas and Javas, he meet with no action, the service of the service of the service of trackery, becoming lessessible. Could discovered the bracels upon ber wrist. He instantly converged her to the house of Giaphirs, and thus the latter because up to be precise, and learned that Jeans was her son. The rest is

man as he always not bown, to many the horror at the possibility of its being true. He therefore said to her—
"I recognize the ill-fated besibles, but what proof are they that this Jesus is my son?"
"The proof is certain, Hered Antipen," replied the libyl; "but there is not time to explain the particulars now. Let it resince to may so the breached and the return of the providental manner is the off my some control of the providental manner is the off my some control of the providental manner is the off my some control of the true of the providental manner is the office of the providental my some in the office is not being the providental my some involved in the providental my some involved in the providental manner is also the light lidited. My welcodners is made to the manner to these traceletes, and my provisionest begins, now that I have arrived at the grey haired

A deep sigh and a-moan escaped from her; then ther lips moved, as she half audibly uttered—"Too, he is my son. The same outline of features as when I saw him a babe. What rerei God or god a have thus controlled his fate? Why should he innocent and jest in this life suffer for he is equities of the where? By should man he allowed to triumph? Either the gods are unjust, or we poor mortals know not how to judge of deating. O lmy heart grows cold! I have now neaght else to live for. Now let the gloomy wings of death overshed ow me at the feet of my ill fated son."

Then Glaphra crouched down at the foot of the cross, and before the sands of another hour had run, the stars gleamed over the lifteens bodies of an life fated mother and her mardered son."

The bracelet alluded to, came into her p sion again in a manner we have not spe

Well, now the development of Jesus just com-enced, for as St. Luke says, "He was filled the Troly Ghost even from his mother's with the Tidy Ghost even from his mother's womb." What was the Holy Ghost alluded to by St. Luke? Nothing more nor less than the magnetic and electric forces that were showered down by a spirit circ's upon the child in embryo. We state a grand truth when we say this; we state what we know to be true. Though iterod—fas his father, the angels epstamped upon him is embryo, their own individuality. We shall pursue this subject further in forthcoming articles.

is embryo, their own inhylunanty. Ye sain pursue this subject further in forthcoming articles.

There is grandeur little thought of in the History of Christ. It dates back for thousands of years before the conception, for then be only existed in the minds of those whe sages who had seen in the iar future, a necessity for such a being. As is well known, the bistory of the oak does not a memcac with the acrus,—indeed, far back of that it points to those forces which brought the little germ into existence. So the history of Christ dates back to that time when he only existed in the minds of the wise sages of the Spirit World. Grand was his mission on earth, and our soul goes out in loving sympathy for him. Noble man, benignant marryr, how thy character has been traduced and your real mission distorted to answer the purpose of designing men! There is a vein of beauty in thy life that the spiritual eys likes to gaze upon Some may worship thee, and exalt thee to the position of God, but we will only admire and love thee, ever striving to make ours-lives worthy of thy loving influence, and those associated with thee in a grand Harmoole Circle in the Spirit World. Yes, gentle Nazarene, thy pathway through life was a rough one, and thy crown one of thorns, and thy last moments pregnant with insults from the low and base; still there was grandeur in thy mission, a loving kindness manifested in all thy works, and, while, we can not worship thee, we assure thee, gentle Nazarene, that thou hast our love as it come. we can not worship thee, we assure thee, gentle Prazarene, that thou hast our love as it comes Meanene, that thou hast our love as it comes bubbling up from the deepast recesses of our soul—and though we can not bend the knee to thee, we would fain weave a wresth for thee from the choicest treasures of our hearts! To thy peeriess heights, then, a child of earth sends 'greetings, rejoicing in the fact that thy mobile 'avamples' still live," and that he who imitates them will grow in beauty and loveliness and fiully become like thee, a member of grand Harmobic Circle in the Spirit World. Continued next week.

Voices from the Zeople.

Extract from a Letter by a Lady.

Extract from a Leiter by a Lady.

Ma. S. S. Joras:—I received your Jourgal, and also your very kind communication, for which accept many, many thanks. Words are but feeble meatines, sometimes, through which to convey the gradiest he heart would represe. To those out janguage is quite annecessor. Why do you, a stranger, what to know anything concerning a p.or obscure woman? Why are you interested in one whom you never sen; one who is so far distant? I have saked myself why repeatedly. I know but one asswer. For are a humanitaring, and as such, interested in the welfare of all language, it is not to be a such interested in the welfare of all language. The property of the present of the property of the present of the property of the present of the property of the presenting and astending higher facilities of one's every day lite, I am greatly cheered, and arregited the property of the property of the property of the property of the presenting and astending higher facilities of one's every day lite, I am greatly cheered, and arregited the property of the pro

Hannibal, N. Y.

Hannibal. N. I.

REMARES.—We are happy to be in some degree
ppreciated. Not long since one of the editors of
the American Better Trailing published a base filter
ood, accusing ne of writing ones one, activiting
that unly the Journal or Bannen be subscribed
tr, lest somebody lone a dollar, and concluded by
tyling, "The American Spirituallet will now no one,
(ALLOW no one."

MALION DO ODS."

The reader of the above named paper will naturally lequire what does the writer mean by emphacising the words "root" and "mailign? We know but little of knother S. S. Wheeler, the writer referred to. If we have very maligned him, it has been in the way of extolling The: Robbing is no part of our profession, and never has been. In an active life of Sity-six years, with all classes of mea, from the prevery-stricken to the millionaire, we have sever been accessed of oppressions to the poor ner of suckir dealing. That we have acquired wealth by industry, honesty and ecopouty, we admit, and but for that fact we beside not have accessed in carrying the Journay, in the days of its weakness, to its present position of power and neckliness.

A Very Good Medium.

A Very Good Hodium.

A Very Good Hodium.

In McCord, a very consisted writing, trakes, payabote, hashing, clairveyout and deteractive? swifting, can been at the Packete-Pumpers of the Raister-Pumpers of Packete, Page 18 September 18 Detection Boson. Room 18, 30- 187 and 180 September 18 Detection Packet Packet Aury one designing communications from the distance of the Raister McCord Boson on the September 19 Detection Packet Packet

Zhiladelphia Department.

BY..... H. T. CRILD, M. I

Subscription will be received, and papers may be obte od at wholesale or retail, at 634 Race street, Philadelphia History of Spiritualism, and the Prog of Spiritual Ideas-Number Four.

, CHAPTER PIRST:-SECTION FOUR.

SPIRITUAL MANIPESTATIONS OF THE PIRST ERA

SPIRITUAL MANIFESTATIONS OF THE FIRST KRA.

It was a grand truth uttered by the Apostle that, "the spirits of the prophets were subject to the prophets." They are, and they ever have been, and honce we may infer that the manifestations of this period were of the most rude and fantastic character. Let us for a moment consider the effect of these earlily influences upon the manifestations from spirits.

There is no more fraitful source of dissatisfication, even in this intelligent age, than the total ignorance and misunderstanding of these phenomena as they appear smong us. Volumes might be written to show the evils that have resulted entirely from this cause. How many mediums have suffered tortures an hundred fold worse than death, because they were not under momena as usey appear among us. Volumes might be written to show the evils that have resulted entirely from this cause. How many mediums have suffered tortures an hundred fold worse than death, because they were not understood and appreciated, and all those sweet and gentle influences which might have bleesed them and their associates, are turned to the bitterest gail and wormwood by this means. The manifestations of the priod to which we allude, were altogether physical, and sometimes very violent—the movement of ponderable bodies with or without the presence of mediums, was quite common by these strong physical spirits. Their manifestations entered largely had to conflicts which existed among these rude savages, and from these has arisen the fels among the ancient Jews and the bloders Christians, of "a God of bestigs." There is a record in the Jewish scriptures in regard to the falling of the walls of Jericho at the sound of rams horns. This may have been true, or it may have comeonly from a tradition; but at the period we are now considering, far more remarkable physical manifestations through the agency of apirits, occurred. Those, who have witnessed the riodent contortions of mediums, and the powerful influence upon proderable bodies which are summittees exhibited to day, may have a sme idea of the form of manifestations which occurred among these rude savages. It should be remembered, however, that the concentrated breach of the form of manifestations which occurred among these rude savages. It should be remembered how the manifestation when he can be consentrated be the control of the care of the physical antercross of humanity were upon the physical nature to make the control of the care of the particular globes and stone which were their only wengons. The race at this period lived in warm climates, which extended once have deligated by were more or leafs actatered over the entire circuit of these is nea.

The manifestations to which we have alluded, laid the foundations for a general belief in polythei

through the psychometric powers of certain spirite bere.

But we deem this general summary sufficient. We approach now the 'traditional period. It must be remembered that these periods are not separated by any distinct lines. Another thought before we close this chapter—the spiritual manifestations have always been characterized by the conditions of the age in which they occur, and at his period, they were much more rude and boisterous than any thing which either tradition or history has transmitted to the world,—the violent manifestations among the North American Indians of which there are traditions, approximate toward these, but never equalled them.

The manifestations among savagee as rude and larbarous as these ante-traditional men, could not equal those of the times we have spoken, because a nowerful restraining influence is now placed upon the spirits, who make these physical manifestations.

What Next!

The ciarion notes of prophecy have been ringing in the ears of humanity during the past year. From spirit and mortal, they echo the one grand thought that a new era is dawning upon the world. Sometimes we hear the distant rumblings of a grand upheaval, and then anon comes the more potent "still small voice" in the soul mying, "Be ye ready,—buckle on the armor, and stand fast in the truth wherewith ye have been blessed, for the hour cometh wherein light shall be more abundant, and the ways of man shall be revealed."

Hitherto, religion has ton all the stand fast in the truth where with the stand fast in the truth where with ye have been blessed, for the hour cometh wherein light shall be more abundant, and the ways of man shall be revealed."

revesled."
Hitherto, religion has too often been preached and worn as a garment,—a cloak, it may be—for hypocrisy toten for that which it was not. Even the low coming that spicks to over-rech and defrant, has sometimes taken sheller under this, so that the profession of religion has become a mockery and a shane: in the cyes of men and an-gain. Every human being that ever lived has had a religion, for religion is simply an outgowth and expression of the moral nature of sian. This has always been peculiar to each individual, but it shants be still more apparent an animalized advances and individuality becomes more fully developed.
The still be weighted and misseared. We know this had always been fone in certain conditions of spirit-life, and the fact that spirite and morate here had free and open intercourse during the last twenty-one years, has brought and is bringing the two worlds nearer to each other—the result will be that the great have and principles which govern in the higher, shall be brought down to the lower. And this great work of presention, is which the ploneers of diptivalen have been laboring and suffering, involves a subline purpose. It is not to be thrown a way or lest, Veslege nearby men and we made principles which the town we which means to be thrown a way or lest, Veslege nearby means to be severably leger from it. The each which means to me med the process of the process o Hitherto, religion has too often been preached

prominent, is that which we have eliadowed sorth in this, the revelation of man's conditions to his fellow man, an unovering of that, which has been hidden, and as a result the necessity for those who would by their hands upon the eacred ark of truth and right, to see to it that there executed.

has been hidden, and as a result the necessity for these who would lay their hands upon the sacred ark of truth and right, to see to it that they are pure.

The while standard of Spiritualism which has been usfured by the angels, can only be carried forward successfully by the pure, the noble and the true-hearted. Already Spiritualism which has been usfured by the angels, can only be carried that if they would be respected, they must respect themselves, and no one can do this while they are in the open violation of law. We are commanded to love our neighbor as sufficiently as an are doing wring.

The self-respect, which is he had not all high character, must exist be five the relia any right to demand the respect of others, and she we see a person loudiferest t, this, we far that there is so unething wrong, in the meritain the state of the spirit of humanity a foram, that there is so unething wrong, in the meritain one of its phases. There are office consciousness of its spirit of humanity a foram, that shall wake us up to a higher consciousness of life a duties and mission. We have been indifferent and takes we would. While spirit of humanity and so would be compiled to press were young to be compiled to press were young to be indifferent as to, the balance of our time, much less to we may do. The true mu and woman feels the responsibility of life, and realizes that we are here to perform a great work, and while we may find it necessary to take our hours of recreation and relaxation from the severe labors and distense of life, we must not glide into indulgence which may lead to wrong. We do not believe in as excited my law we may the that the that ruleth his city."

A very important point in reference to this dwance movement of which we have space, is

life is sen or own spirit in greater than the source of this city."

A very important point in reference to this advance movement of which we have ap-den, in that we are to do all things because they are

advance movement of water we assue they are that we are to do all things because they are right.

The effort to Yeform individuals by means of the low passion of tear, and to teach them to avoid the penalty which follows in the trait of wrong acts, is low and debasting, if the deare to do wrong is there, and to only restrained by such feelings as these, we are no begier than those who do wrong. We saay not injure others so much, but we are debased ourselves.

When, on the other hand, we realize the true ground of principle, it will lead us to that high position in which we shall be prepared to act from an inease love of right. Then shall we come hub beautiful rapport with the angels, and realizing the value of their ministrations, we shall appreciate more correctly the dignity and frecinity, that must effect all other links here and hereafter.

- C 101 D-

N. B. AR WSTRONG AND LAURA V. ELLIS.

We are in receipt of a letter complaining of
the bad effects pr. duced at Ogletaburg, N. Y.,
by a recent exhibition of the physical medium,
Laura V. Ellia

There seems to be an impression that the father of this medium conducts those seances in
such a manner as to create the impression that
the medium. Miss Ellis, is an impressor. Although
we have never seen the medium referred to, yet
we (from information gathered from the Baxtean of Lioure—which is generally correct in
these reports) believe her to be a good medium.
We protest against the continuand of lolly of
the imanagers of many of the needlums for physical man festations. They no, only bring good
unculums into disrepute, when there is no occaation for it, but bring a repressed upon mediums
generally in the minds of superficial investigators. Every facility, in resson, hould be rendered to investigators. Of this particular cise we
know medium, but speak upon general principles.

We can speak from disowining in regard to Mrs. Wait, the booking malaum, and well with pleasure any that we believe her powers are not excelled, if equalled, by Newton or any other

healer. A power separate be left with her patients after she operated upon them, which continues until a perfect cut in instructed. The selded has to see or prescribe of the patient but once. He serve advertisement to another column of the JOURNAL.

POSITIVE AND NEGATIVE POWE

We often get applications for agencies for selling the Positive and Negative powders. We cannot establish any agencies other than to sell them at the wholesale advertised rates on re-ceipt of the money. That is the only terms that Prof. Spence supplies them to any one.

Take notice, you consider Orion's Preperation for two dollars, which are a sure remedy for the fifthy habit of chewing totacco.
Address J. C. Busdy; 170 S. Clark st. Local agent wanted.

When you write in regard to business with this office to give your name, to wa' and state, in plain, legible writing.

Ziterary Botices.

ATLANTIC MONTRLY for Pebruary is a

The ATLANTIC MONTHLY ISF February is a perfect-gen.

The Overilant Monthly is replete with excellent articles, and will be read with Interest. The February number seems to be better than any proceeding one.

The February number of the PHRENDLYGICAL JOURNALL, now published in Pamphies form, jeb-fore us,—is upsupassed in the appropriateness of its illustrations and the deep thought of its articles.

Cies. The Renald of Health and Journal of Physical Courtes should be in the hands of every family.

Our Young Folks is a fine literary production for the young.

IRUTE STRANGER THAN FILTERS.

Is the column adjoining this, we give a very bried ye opinion of the consents of Alexader Sentia's remarkable book, from which we have quoted a chapter, in our article on "Spiritualism of the Bible." This book is desiled to create a greater sense ties amour all classes of people phan any book in the whole cotrection of Spiritual Herrarch, the mission in turning; tabologiase to the "right abput face," is a very important one; and from a tigh many lections we receive, commendatory of tag work, we see associated that it is performance to make the mission will. Every Spiritualism, as well as

Truth Stranger Than Siction.



A WONDERFUL BOOK!

STRANGE HEY ELICITIONS BY FAY LAND of concerning their lives and injectourse with Jeshia speatles, given through Mayre, Marieu, of Philadelphia, by the salety a vicinity responsion.

pass. Bure Evopose of Covreys:

In the first seem we are introduced to Paul and
Jadon who have mounted their spirited streak, for a
view. Welpourney with them: at most they halt for rest
and refreshments.

paid for his journey, so give tit.
Graphic description of the Mount of Olives and surremodular country, including the beautiful village of
Berhany, the bosine of Lovarius, his bovely disaghters
Martha and Mary; the latter has a straine presenting at
Martha tries to jey into the severt; Mary in teats, etc.

BECIAN From to pry mint the severe; Mary in teats, etc.

BECEN IV.

Jeans while the home of Lazerus, after a sojourn of
namy years in foreign lands. The welcomer a perpleaing mystery solved. Mary seminors comes to be recurse
the proof to be true, decision Mary walk by minorclass good to be true, decision had frangeled during the
Mart above in the garden; what frangeled during the

The baptism; the storm; when the date with the storm; when the storm is the storm in the storm is the storm in the storm i

BCENE N.

Jesus preaches a sermon, and offends a Rabbi; he relies; a warm time; meeting breaks up in a row, and
east barely secapes with his life. Strange scenes and
scidents, great excitement.

gene zviii.

Paul gets John the flaptist imprisoned and condemned to death. Jeous visits him; an affecting scene: the exe-

cation. A PLEADAY DIVERSION

In which Paul communicate usudry matters of interest to bis medium. Alexander bonyth, of Palladelphia.

Martha hest Joverna and informs him of the death of her fatarea. In and informs him of the death of her fatarea. In the present of the partial control of the death of the fatarea. The present of the partial control of the death of the death of the many death of the death of



STRANGE REVELATIONS BY PAUL AND TUDAS

position and charges a sitting for his manner, which is the property of the program of appears and furniture; the queenly overagent. First becomes drapery and furniture; the queenly overagent. First becomes and the in-stimum of creates which we have described and the in-stimum of creates which will be the property of the property of

Jesus among the fabrarous of timeworth. A graphic description of the country, The IIIII of Beatingles. The Town of Caparisus and Village of Bethealds. Shown and his residence, and what or sured on the plazas. Shows is birth-day, and a remarkable draspit of fabra. A mone is birth-day, and a remarkable draspit of fabra. A close is the plazas of the pla

Binon becomes reconciled.

BERTH SIT.

Judas and Simon become friends on a basic of motival intervet. John the Laptist devlared cray; has a dispute; his opponents get mad, and leave in dispute, his opponents get mad, and leave in dispute, code, a strange character, appears. An acuting scene.

Paul becins to be uneary. Judas in possession of his occrets, and he first an expuse. Paul's meditations disday. He rainers and they take a drink, Judas reports progress. Narange doings at Nazar th. Judas gives an amusing developing of the character and personnal appearance of Jones's College Company.

Jeens turns up again and preaches another radical sermon. Cosby appears upon the scene, though not rec-sentised—of course not

priests are confounded.

SCENS 221.

The woman can'th in adultery; her arrest; the condomnation, trial sad-triamph.

The Disciples all need at licitary; a grand road infamous treathers, May accidentally calculated worth of some consists of shade. Not discount and area does, but the falls to see the publish, and warranders, but the falls to see the publish, and warranders, but the falls to see the publish, and warranders, but the falls to see the publish, and warranders, but the falls to see the publish of the falls of the falls

Final communication of rank to Alexander Smyth, hough whom these strange and startling rescitations over given, which will be read with interne interest. The book contains 319 pages of beety printed matter, soluted by matter, and in the office. Frice \$1.36.

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no could need and give it to their delibers in

Communications from The Inner Tife.

PRANKS JOURNAL

ing Features Connected wit

CIS II. PMITTI OF BALTIMORE, MEDIUM.

Mankers in Party of the Antymone, against Mothing has yet before dazered to your readers from my journal, so fitted to touch the heart as be following no merhable communication. What he autiful synopsis of true religion is unfolded by this glitted ledy. How my heart thrubbed de become swelled with remotion while some of was coming, making me long for the time at shall suber me amid scenes she so graphically describes.

There is a lady present who wishes to com-e. She was a distinguished person in her ard gave ione to society. Her history will neresting."

nay, are give into to society. Her history will be intersaling.

"I sm delighted at this opportunity of imparing thought. While on earth, I could not here-believed it presible for spiritatio converse with mortals; but here I find it to be an actual soi; and, wonderful through it be, it is in strict recordance with established-law. I am HARMAH MORE.

I lived in England; was a writer; and did that I could to promote religion and advance newledge. I made my mark in the world as a advectant or revealed religion, and family between the control of the second of

mon sease to the sease potential of the present of the control of

a sound thought before my book fell into their hands.

I sitalized a good old age, but when near my red be came very anxious about a future life. Not that I feared for myrelf, but the question would force itself upon me, which Joh saked but nose can answer: If a man die, shall be live again? That question has puzzled thoushold, and has caused many anxious thoughts to the best of Christians, whether they acknowledge it to themselves or not. I would ak myself, what proof have we other than that within the like of the Bible? I looked around on naïre, and recrived but one answer: No life after death! I looked again, and again the same reply. Doutts like these woold trouble my soul as death approached, but not a word of it did I breather.

the, the last sigh came, and the first thought in hife, almost in continuance. Light burst ime, and I leaped for joy. Here, then, is question settled; life continues!—life is

the quasion settled; life continues — life is mine! I looked around upon a vast plane, limities is swey direction. Above, a stately dome, respleadest in glory. I casde observations at every stapand new beauties burst 6-th every moment. At my feet what gorgeous flowers sprinkled the dwy grave I is the distance body momentaps theward units skie, bathed in liquid light independents. The lawns spread everywhere around, were studed in with supersoft trees; and said them lived or lythinate plaining; fitted about with joyous congs. Betate-red about were happy facer, new, women and chibprefounched together. Oh, what a rapture filled my heart while direking in time glutics of God. I wondered why note! knew were sen, but strolled on, deligified to sen so many happy children sporting about. They would look at me with rach young face s, place their little life to mine, and tern ran off shouting. I could scarcely contain myself, I was no happy. And ab n everything, scemed so'n surak—just take earth, only lar more be autiful. Then I would te I my hands and arms, as if to convince myself it was not a dream.

arms, as if to convince myself it was not a me, and walked, perhaps, a mile or more before gooding any not, "when mother ceme and we ber arma about me, and what a fond cashe gave me!".

Well, my child, I hope you are now satisfed to is like beyond the tomb. You will now yit interver and forever. You will now yit interver and forever. The stone as I a satisfied to the hard to the satisfied in the policy of the satisfied in the policy of the satisfied as not long to the quite a large company a seemish d. I inquired for many I had win, and was astonloyed to learn they were in the garden, purging away their sing, and the first to give time. The at to account the first to give time. The at to account the first to give time. The at to account the first to give time. The account the first to give time. The account the first to give time. The pan in first large time to me, which can be well the first was. "We take me in the sate."

here for some time, I began to and the first was, Whete can I

on the supported me the more, and Is leed into a general moch a railiant mute that my, and recovery me ear that my, and the moly and and amided, and yrailough I became colon. He then took me by the arould me aside and and, 'Beter, I know all of your life on earth; I is to been with you olden; you have done a good with and your results in more light well conditing to the light given; more light well more by other. I way your introber—you my given. Cell on me when you would know more. So not not provide the more handless, it could not have him and light. I could not have him and light in the light and I will be with you. I be in the ast last saying, 'Cell for me at any line and I will be with you. I then, began to sarch for truth. Of every now who could teach, I desired to learn—and saw many faithes a had to unlearn. What a mail medicum of truth is seater of through my were; how astonished—age. I thought of all hat.

I hardly know where to begin when treating

small modecum of the in seath it of through my payer; how astonible daughen. I thought of all this."

I nardly know where to begin when treating of these errors. First let me say, there is no Gold of wratt; here we know, only a loving fastler. I could charte contain myself when I thought of what some arous fables have sprung from the church as decrifices to be revert. I have distant all was do been tanght, about a fastler late was suiterly wrone, not a spack of tradition any part of it. Five years we analyself-all the say part of it. Five years we analyself-development of the say that the say have not considered man and the say that the say have suffered horst form. They may have suffered horst form. They may have suffered horst feet. They may have suffered with last it not payerly. I begun to think over all the inschings of the church, and not one could! fast in accordance with the teachings of Christ, except the golden rule, and that along is the law by wheak we are judged.

I say but a child yet in how ledge, but I am harrising every day. I have learned it a put what a ten bulevar, but what for the lat, the alone decides his fature. I could hardly believe, this, because I had dealt as may, with faith the highest. Jew or Chipitain, 'layounchin."

-mortas tas occurred, and the space pain has been consumed, and the space peterdal blies:

I made another mistake, in supposing that my church bed more of truth than all others. I now believe that all who kd a pure life, no matter what their faith, siand upon the same phase because of their faith, siand upon the same phase because their faith.

what the I faith, sland upon the same plane before Gol.
Another great mistake was in supposing that all who cannot not or would not jurn the direct, had but 'ittle hope of rairation.

But, chan grasses mistake was in regarded bins. for all know what is is upon the year control of the same and the work as wompound of absurdity has spring from the trachings of the lowly Naxurene! I law I blook When I think of st. I be lieve I was as shoere as any one could be, but who can withstand the influence of early education, coupled with the influence of early education, coupled with the influence of the church. I am now free from all there pervenions of truth. I have been taught by Jesus Minne II; have listened with rapture to his words, and felt in my jamost soul their blessed influence. How I lours when in his presence. What emotions overwhelm me. And how genial his smile when he would calm my throbbing heart. I am as ver so happy as when I am with him. He always bids me welloome.

I have now, my friend, given you some

when I am with him. He always need no come.

I have now, my friend, given you some thoughts which may tend to correct the errors contained in my wilemes—I hope they may. Accept my thanks for the gratification you have siturded. You are attended by a wast concerns assembled to witnesse this converse between spirit and mortal. Muy can accredly realize it as a fact. They look on in wonder, and all are anxious to give their history. Good will be done, both in your world and ours, by this interchange of thought. Farewell."

BY A. M. LEWIS, MEDIUM.

Gone to the Spirit World.

If an here this moratog in compliance with your-protter's request. But whites me to get control of your organism, that I may make my-sil useful, and also to benefit my-it. She tells me that I have much to unlearn as well as to learn; and that I have much to unlearn as well as to learn; and that I may make my-sil useful, and also to practicing a system of my-felwer higher practicing a system of medicine which was a redifference to their construction, Strington I was partially igenizate of the wring I was doing. I this not think the sin was no great I thought if the proje believed I only cut and any learning by administering to their ignorance and paving popular that I should get my leving by administering to their ignorance and playing apon their redolity. I did not consider in an after-life, my conscience, or the God within me, would rise up against me, to condemn and indee. I thought at first that three was some virtue in my method of caring decases, but as years rolled on, I became more and more convinced that it was worse than a husburg because it was ignificuous in the rich once, bestda for each of ir the no coverns of life. Many times, a few simple suggestions in regard to their disty has be, would, if put in practor, and the protein in the national, it may be read to her may be high a virtue a where in the latter, but his hered they were freaged with previous which would have made a will person rela, and then allowed to get well by the in herein powers of nature. In sy, per rigariant souls, thought that the Detter had cond them, and he mine was handed to the wkies also each of a being a vir whilling histonia. h rent powers of nature. To y, he r ignerant soils, thought that the Dreier had can'd then, and his mine was lauded in the skies almest, as hings a y ry skillful physician. And now, in order to rid ony-siel of the kings of yomores that good my o-n-certer, and lower up her reme, to dear y my happines and peace, and to present my advancement to a higher no dittend, and commanded by myguide to ration to earth whate I can witcose the many recess of morey and were that have been coved by my prector, as well as by others of the same procession. I had a rer at amount of suffering that I can silicust of reity,—their wars organism or there are ond them birg suco pible to spiritual influence, and they to over, thoulting that is the middeine that has cared them, when it is the middeine that has cared them, when it is

selves; that by their own acts they are rewarded or condemned, and that there is no way whereby we can be saved from ale and ignoriance buse by work—extrest labur for the good of others. This is an age of imracles, as the world coils them, and every day there are strange things being brought about by the stency of these who have gues on to the Epirit-World, for which they receive no acknowledgment or recompose, except the sweet conscinuences to their own souls that they have contributed to the comfort of some suffiring one. We have here to learn the itsen of personned to the except the law of it, without expecting to be appreciated by those we have labored to benefit. And this is what our mediums are having to do swell, for they are brought into close appendix by those we have labored to benefit. And this is what our mediums are having to do swell, for they are brought into close appendix by the beings of the upper sphere. They are often used an instruments in the hands of spirits to perform some cure, for which they are so on instruments in the hands of spirits to perform some cure, for which they are as intributed to the medicine taken, and they do not even get thanks; but instead are branded as missiers, doesdwers. Let me agy to all those medium who give the medives finelishly to the "acts of Spinusherings to has also affected that though they are not appreciated in this world, the time is sure to come when they will be rewarded in full for all their usesfish labors; that they are unconsectionly laying up for themself, "treasures in heaven." Go on, then, my brothers and satter, in the biesed worl, for these industries when they will be rewarded in full for all their usesfish labors; that they are unconsectionly laying up for themself, and the active registry of trouble, or fear of use and they shall be given you in that self-assen bour, and they shall be given you in that self-assen bour, and they shall be given you of that the line to though the shall be given you in that self-assen bour, and they shall be

Did An Infinite God, a Personal God, 'es Beings Resembling Man. Form this Earth, Sun, etc. 7

BY U. U SMITH.

In Philosophy, certain facts sive explained and made plain, or to look reasonable. In Chemis ity, certain laws are unfolded that are eternal, and never have been formed, because eternal means without beginning or end. Then God unfolde by those eternal laws, because He is coeternal and co-existent with all laws, and must be a part as well as the whole of all things. Then every thing, great or small, ethereal or gross, sublime or crude, must be libr, and as eternal as He is, must all the parts be. Then, why cavil over the eternity of all things, when it takes all to make the whole, and He the Whole. The reasoner will plately see, that this is good legic, and the point is gained, and the premise granted. Now let this be a starting point for all granted. Now let this be a starting point for all reasonings, and the conclusions will always

be noted.

Well do we know that all things exist, in and through the 10 cm of the whole combined, and by the chemical street and power of the whole on bined, do all things move, and not any one thing by its own inherent nature all are neglected upon the whole for life and motion. Well do we know that all things exist, in and through the circun of the a shole comboned, and by the chemica' force and priver of the whole one hined, the all things move, and not any musting by its own inherent neture alone—all one open fact upon the whole for life and motion; and to add any zero thing, r to take a may any old one, would be to these know chemical information and to add any zero thing, r to take a may any old one, would be to these know chemical information. Everything is relf-raising and as in-lowestating under the chemical influence of the whole, and from these reasonings, must be eterost, and always that a man weight the same number of prunds, or is of the same airs; but that he always crists in some size or capact?, is sure, if is is a faller part of an Influite Whole. Be with the sun—moon, earth abd all the mare and planets; they, too, are eteroal, and have their redshifts of the same but that the older influence with all things else. Not a thing—animate or inamirate—but that move by the united surce of of the whole—all in harmony with their ovedition and surroundings. Then where is your creating of any one thing? Where is your creating of any one thing? Where is your creating of any one thing? Where is your creating of one of the sundant relative changes of all things and sofetime will explain all, and God be praised for the assurance of the railing, and soft their eternity. Guid philosuphy and science will explain all, and God be praised for the assurance of the railing, the first planets, but in the sundant marks. The species hing the same, and in the rail in none reliate of condition, nade on hyper changes; and deep conditions in some relative changes, and all though one bird. Then none are creators, but uniodices of all things, undergoe changes; and does not bird. Then none are creators, but uniodices of all things, and spirit, and say of the said all things, the planets of the said and all the said and all have he as a strend in come from the planets of the said the same and in the c

the narth life, and ornsequently flef first man or wroman, but the race always duisting with Gordon ore, these, goologiets, and essiain your theyry of creation, and show the engin of man, anisane, and all things sein, to rye declare to you that man always existed, and had a staber and a mother to pag late on earth-lies, and therefore the men sever began, which destroys the Adam they; the kinasonials conception of Chiris, and all other theories that destroy the nature, and shribsten of one universal Falker, who is in, and through all things, and of whom all are but porta. Declare these sayings false, and by so doing, deny your Dedy or powers of the Universe, and have no save for any philosophy, as the world has for years, and grope along is declared without any sort, and it presonates of year real conductor, as to your being and the adultant with that severar was. We know that

ready to give their philiporchy, as fast as man-kind can receive them, subject in criticism and controversy, that the truth may be got at after contrasting the theories of sill, and comparing their merits and demerits, one with the other. Give place in your columns f.r these strange declaration, dear Jordanat, and perhaps more will be advanced to surfaid them, and they, per-chence, prove true—true or false, they are useful and will cause agisation of thought, which is the beginning of wisdom. trines; but who angels teach them, as desever ready to give their philosophy, as fast as man-kind can receive them, sully et in criticism and

FRANK'S JOURNAL.

PRANK'S JOURNAL.

Letter from Wm. Paul.

Mn. ZDITON:—In a recent lesse of the JOURNAL, I noticed a communication from "Frank's fournal." Is the Inner Life department, priporting to cross from the class modelled in, if genoise, different materially from the record and teaching: of helory, as embodied to Chain-brief Migestay, and other historical works.

Prior to the outbreak of the Thirty Tan's War, in the seresteenth century, Esrope was p-indipally based the domision of the Prope of Rome '1 the Calbolle powers were more reaching and tyrnamic the best of the Calbolle powers were more reaching and tyrnamic librs in its indexeppease divided into vertorism metta, chiefly embracing the Lutherna and Calvisi the creed, who were often at longerhead, and in term suffered many indignities from the Calbolle powers, which were often at longerhead, and in term suffered many indignities from the Calbolle powers, which were often at longerhead, and in term suffered many indignities from the Calbolle powers, which were often at longerhead, and in term suffered many indignities from the Calbolle powers, which were often at longerhead, and in term suffered many indignities from the Calbolle powers, which were often at longerhead, and in term suffered many indignities from the Calbolle powers, which is the complex of the control of the company of the control of the co

from and assume command of the army the second time.

BROTHER JOHNS:—I must say a few words in reference to Mr. Faul's strictures on Gustave Adolphe's communication.

In-regard to the historical discrepancy, I know nothing; not having read a page of such tablety for fifty years. These communications come to me precisely as they do by impression to any other in question was written word by word as the spirit gave it. It was the first received from such distinguished persons, and feeling much interested, i was sourced by my greadfather and other spirits, that it really came from him.

Whether he was a bypectic on earth, he alone can tell. Offerer Cromwell's histories, if of the arry pieus several for the Lord; others declare him a byp crite. Its himself, in a very interesting communication, which I most send to you when those you have are published, add to me: I will not say that I never used their cash by sementials. He have cone the same thing? I would like to send Mr. Paul a copy of the fittle work! positions for the writer, if he mill give no his wideres.

E. W. Estrin, as

A REQUEST. The Conteminating Industry of the Ros-mics of Mediums.

As mediums are more or less affected by mundane magnetic influences as well as spiritual, and can be affected by an unspoken thought, it is not unreasonable to cortoide that a coronitation and combination of thoughts, and the waveing of them into making conditions as unfavirable as possible, might, under certain circumstance, act as an insiduous poison to deer by the faul hody and drive out the sensitive spirit that otherwise night do much a review in physical life to add in the development of humanity. Soch, no doubt, was the unhallowed influence that drives out the Inspired spirit of Miss Sprague.

The deadly malice and poisonous magnetism of the Boston Churches hilled the existed Parker.

er.

It was the concentration of hitter, burning hate, poured out in proper (f) to a "vesterful God, that He wou'de over The slove Parker, or kill him," that sent his spirit on a higher rois-

And to-day, motions are managed and distracted by similar inference. In this age has the heating of the accurate is reculirly biter; and the medical societies of all grades are ready to hard their anothernas against mellimma and sar promiting the presence of laws to enable them not only to persecute, and the medical agains' mediuma and are promising the pressure of laws to enable them not only to persone, but to privace all mediums who would operate to relieve anoffering humanity; and, tangether with their duppes and the sections brights, they are manufacturing and throwing off a megnetical more deadly in the medium, than the rahalations of the Bohon Upps tire in the traveler.

In such an aimosphere as this, I have labored for the last six years, and my body is well night crushed under the weight of the opposing inflorences.

contest under the wight of the opposing indiseases.

As all these benighted indistinals act to crackens and concentrate the magnetism of uppragness dispirits.—perhap no more deviated that themselver, it follows that a country inflaence must be exerted, when the medians physical strength and vital force in giving way through continual medianes in these low inflaence must be exerted, when these low inflaences, to embbe them to rise out of the unfavorable conditions.

Accordingly indicates to these low inflaences, to embbe them to rise out of the unfavorable conditions.

Accordingly indicates the consideration is hely according to the property of the consideration in the continual property of the continual property of the conditions.

And may would have you ask indigated and converted the present of which seek to force understand to the continual property of the cont

Barrilla, lows.—R. hip list has any.—(sciedad fiscas End three delians for the rener of of a subscription for the Jorental, a paper that said my tone best of anything I can find to the tray of yearing.

SPIRIT PICTURES.

New and blasting Bevelopments.

Very Strange Phenomena. Oracle impronuents to Mails.—Very many Pictures Immediately Resonated by amased Mediums.—The Incivilian Come in Oroups on the Nixes Plates.—What does it Mosn?

abstantes y norms, to one included the presecond of the second of the preparameter is and be confined in the bright inmard. Not myell only, but other good medium
need. Not myell only, but other good medium
need. Not myell only, but other good medium
redding in the victority, can testify to the feet.

Is my last communication on this subject,
stated that align of ils ware used an place. Since
thes, I was alroyely impressed to obtain better
plates for the purpose, smoother sad more highly
piller in the selfaborhood grisp photograph
plates for the purpose, smoother sad more highly
piller in the selfaborhood grisp photograph
coded dagaerectly pe plate, but found they did not
keep it in stock. At last, I managed to secarge a
second-sand one, from which the picture had fighed, and used that. The forger the inicalized condition of the plate was fery units orable, but I
persevered. The images, formeriv very faint and
should, we man to be come more distinct, and per
dition of the plate was fery units orable, and
anoth, we man to be come more distinct, and per
dition of the plate was fery units on the
pictures come out plannly in groups, covering exery spot of the plate with deliticat images, in open
day. It rates against the wait, in the dark part of
the room, nearly opposite the sidew, where, as
we pass and repass, we can look on not see their
cery hoor during the day if the isn as lease,
the properties of the greaterily come alrest day,
so that they mill not be nothed. Those who call,
also may applicably inclined, agreeming one and
it the incharge the self-come of the proties of the subject of the plate with the sole of
any one previous that the time will come went with the
solution of the processor of the self-come, that a good medium holding a
prepared plate in the hand, will be sole to also one
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There is undoubtedly a marked distinction in a course followed by Mr. E. V. Wilson, from May, blic speaker we have ever beard. "We heard mout a short-time last evening, but ecough to middy as that there is, at screegth and logic in ble society. That there is much performable, will be inged by many, but that is rectained by the longer of the many, but that is performed by the longer of the many, but that is performed by the longer of the many, but that is performed by the longer of the many, but that is performed by the longer of the many, but that is sent a longer of the many longer of the

From the Baltimore American.

THE CITY.

State-Society Meetings, Conbentions &c.

second Annual Meeting of the New Jerrey State Society of Spiritualists and Friends

Blate Bookey vs. and of Fregress.

The Second Abnual Meeting of this Society will be held to Clandon, in Control Ball, corner of Fourth and Fine Revers, on Wednesday He 18th day of Feb., at 3 and 7 yelock vs.

E. Whooler and Dr. H. T. Oblid will be present. Justice and Mary Davis and others are as pasted.

All triseds of the cannot throughout the State and elementer, are saramily invited to come to this meeting.

Jong Gang, Free L.

Vinctand, H. J., Jan. 26, 1970.

Convention of Mediums and Speakers.

Convention of Mediums and Speakers.

A Quasterly Correction of Mediums and Speakers will be beid at Metavia, N. Y., Satarday and Sunday, Feb. 19th and 38th nant, seen accing at 10 circle. A. M., and sholing three senders each day.

A credial invatiation to attend, is extended to all uorbore in, and sympathusers with this new angelts disponsation. Meanty-two years have elapsed since, in sourceases with a request of angel guardians, the first Convention with a request of angel guardians, the first Convention of this acries was emiled at Battern. That was a mosen soure to be forgetten by those in attendance, among whem were eighty medium, whose name, residence and yhose of medium-hip were proofed. Since that time, similar Conventions have been bed as Johnsone Crev., Cowanda, Machaster, Sofialo, Avon and Le Roy, all or which have been means of deep lature and permanent good.

These quarterly guiterings have become so instanced in thesefections of participants, that their arrival is not.

Again, brethers and adstra, we lastic you to this spirit unit least. Our Burtin fronted size fortier us, and will, a fer an possible, a stand the hospitalities of their beams—and over date angel guardens, whe, with tiretone sym and considered interest cantract their human brotherhood in arms of lone, congret least with an in here on the occasion to bless by their presence—to lastract by their windom, and to fracterize and harmoniaes by their opposity and affection.

J. W. Satvan.

B1ros, Jan. 19, 1879.

ms S. S. JOHES, 189 South Clark St., Chicago, Ill

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Michael by the WESTERM HEWS COMPANY.—WholeMichael by the WESTERM HEWS COMPANY.—WholeMichael by the WESTERM HEWS COMPANY. III and ISS,

Bit. Oldengo, Ill., to whom all som manientions should Ho. 7, Vol. 50.—K.

FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

Oll the little of July inch, Mr. J. A. B. Binkeston and Mg. Changhter, of Sportnesburg, Onwrited Go., Press., were both strenk by lightning. They both bleeted very moth, and were perfectly beaumabed, and lay in a neight, insmit-ble condition. There happened to be in the beauty for them, but to schild a low of Mr. Sponsch' Registre Ferdent, which Mrs. Bishaston administered to them, and which remod and reviewd them very specifity, or that Mr. Bishaston was mabled to write to Fred. Sponse for more Signified Ford State of the Sponsch State of the Sponsch Sponsch

KING

OF THE ASTHMA.

tion of the Honri. 7—(ties. Hant B. Janus, footh Williamstown, Hors.).

"I called at the honce of an acquaintance of mine, on bestiens, and found his wife down with the Anthume. Breight have been a provider and for the work of the horse been a provider and just two more for her to take an ordered. Hant meeting I called again, and she was paring and outling applies propuratory to making pies. She said she could canced tall her much better she fatt. His own case of Neutralgain, or The-Bession proug at viries in this naighborhood."—(Buranum Hoons, Sachy, Mich.) "I are not provided for breath that I can't write. I have been a pratty good test of their offseer, and viries in this naighborhood."—(Buranum Hoons, Sachy, Mich.)"

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"I have taken Hon. I person's Genetitive Dewerders accreding to any side."—(Jura Bonarmani, fars: tester.)

"I have taken Hon. I person's Genetitive Dewerders accreding to an united to the total thread I was in lateral I would not call in the Dreg thought the marry of God and the Powders, Londread was to the Anthum just I would not call in the Dreg Decices, because they came so may billing me a number of times."—(Second lotter of Jour Bonzersza, of Caltarangue Bestion, N. T.)

A PSYCHOMETRICAL VIEW.

FURB distinguished Psychometrical reader, Mas. A. B.

Bermanen, of Milwankee, Wes, rolunteur the follow-tag: "I have tables a Psychometrical river of Mrs. Spence Foultree and Megative Towders, and it seems clear to my mind that they will produce also shortly equivalent dis-on the human system, when properly administrating effect on the human system, when properly administration."

ALMOST A MIRACLE

DOVER, N. H.

A TEAR age lest June, I was on a visit to a st A mane in Dover, N. H. White shere she inher there had been slamed a marked wrought with a terrible case of Fournigle by Mrs. Spenar's Positive down, and she induced use to try them myself. I did wooderhid owner. "(III. HUPUIL. North Sinkhound,

THREE DOCTORS

A WIZZARD.

If A FTER trying three M. D. St and one bottle of Windows and Oil, and one other prescription, my wide's risemanism kept growing verse at the time, set if she took Bly R. Begander's Foodstore Foodstore, williferward her enlarged joins, and now she is will not hearty. We also gree the Poutitre Foodses to our little grand-despites at the age of two weeks old, for Firs, and it has been the constant little thing that you ever set, my to presented when it was taken with the Scariet Fever, for which we gave it the Poutitre Foodses, and, this morning it is quite well."—(Hone Marwitz, Fran Fan, N. F.)

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