# RELIGIO JOURNAL <br> PHILOSOPHICAL 


83,00 PER TEAKIN ADVANCE.]
Eruth weats no mask, bows at no human shrint, stchs ucither plate nor apprause; phe onty ashs a heariag.

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## Original Essays．

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DR. WM. CLARI,
Soirit Magnetic Vegetac:

Spirit Magnotic Vegetable Norvine Syrup.
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zarligio-zehilosophical thournal
UFFICE Io, soutil clark st., jed FLook
 OHIOA90, XOVEMBER 6.1869.




motion.
Conallton or Matter, Llyt anu mina- The
Vour Kider
And on the geventh day, God ended His
orks which He had made, and Hé retel on Works which He had made, and Hete retel on
the eventh dy trem nil His work which He Our mind g ges hlek io the misty pist. The
curtain rises on the dawa of mibte.t ereation



 from uil tie woiks wich He had made. We,
however, differ trom the statement in Genesig?, for we do not beikeve that the carth was made Adam was the first man, and that from ore of
bit riba woman was made to te his help meet
 and absurs, that semingly mo man with a
thatible fullol brains would for a moment bo
 is imp esible for Hum to rest, or to assume that
condition which we- call inertia. What! (ioxd rost Cease Itis. mition? Assume the condi-
tions of fiertia? When did He beomet ited? To rest implies that recupuration in necossary.
God ti.ed G Gxd wearied in contequence of making this carth add those glitering orbst that
move in majeatc grandeur on hat oncave sur
 quence of tabor, tor a t time Hewenspot all pus. erful, -add required rest in orlier to regsin
all poser. If tor a litue while He felt weak, where thad his strenglth gone, and in what man.
ner did it retura to hium agtin? IH He ceased to be all powerful for $a$ time, thes, of coursse,
there was a ponker outsiue of Him, and in what
 on the seveath ity is a entratiecion of the
ppinest pritipes if phitosthply -il is simpiy shburdity a mountaia higb,and is act worthy of
notike. Gid never rested, aod never will rest. If God never, restel, or assumed that condif.
Hon we c.ll inerii, then IIs is constanty -in motion-and it will bowell o sise thas subly jot
a critical easmination. In all the works of Na:-
 all of God's same universe that if erot in constont
motion. There is ievtia nowhere t but motion, In the discussin of this su

 life is the effect of midid. Not one of them can
exist without the obbers. A is weil some times, in the discausion of abtruses subjecte, to to the cluse that. prodiceel it, and in all cases, In this queat ion, motoon, there is much to be considered, (for it miggt be well saked, if our
statem $n$ It 1 roferenco thereto
is correct, what this rubjeot, sadd dive a complete soalyask of

| the sime. Whe take, for example, a block of ice and apply heat thereto, an I what a woaderfal matimen ensues. The particles of the sume seem imbted with iffe, for they antarily change position, but their shape altoo. A bodv of ants c uuld - no: d) as mach it heat wis applied to |  |
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| then steam, spreving over an inmease surfice: |  |
| but they walf not stop their mortion with steam : perhaps they aven! hewenward, and it astiog off on the quiet buss)n of the zephyrs, they may be deprasted finally in the shape of dew drops on |  |
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| mogh in the meinn of matter that is wellWrthy of erefat cossideration. Extmine the pule--box regaler lis m tion: No uncertuin. ty there- The bisoi traverses the arteries and |  |
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| vens, whte hot concentrate ese int interblendel that one ean not exist widhout the other. Now mark our p asition well. M ntion is the effect of |  |
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| mark our o sititon wet. Mind. Motion in man inife; hife is the elket of mis. the result of list; life is the result of anind, for nithous mind there conld be no life. There in life difnasel aud lite concentrated'; there is mind diflused and mind concentrated. Thete is mat ter diffised throaghout all space ; in man there is matter concentrated. If diffused; he would |  |
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| The two her "motion geferal and m, ion to. |  |
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| sce life manifested-and if that life was not diffiscd with the matter, where did it exist? Mat ter is aitlused through all space ; so is life, for it whatever locality matter-concentrated in the shape of man exits, there you will ind hifea:so. |  |
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| If fife is not as gencral as matter, where does it get a supply whenever a human beíg is organ. ized; and it mind is not as general as both, where does that conie trom: tor every human |  |
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| From matter, life and mind, we see motion general, and motion local; ge neral in the moveneent of the vast iniverse of God; lueal in the motion protuced by the action of the mised on the physical organization. |  |
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| of by mortals. Men think to little purpose wher they suppoee this earth is stationary, or that the lite that they possess was simply taken |  |
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| 1st. Matter dittusel possesses bife diffused. <br> Ead. Life diflusee possesses mínd ditlused. 3rd. Tue result of all is mation general, or and ited, as iu man, motion lecal. |  |
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| Ia order t, render the subject stall elearer to lie mind of the reacier, We will suppose that the whole universe is in $n$ state of rest. Not a |  |
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| brecze in the air,, a puise in the bismon of an alive? Xo: there is no lifg for there is no mos. tion. Whare is miad: There is no mind, for there to no ite. Das supasing the universe <br>  |  |
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| is-pat-in-tnotiva-again, what cruscs-its Supproing you lift your hate,, which is Jocal no tion, what casses that? Tue mind, of course. |  |
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| If the miad cluses beal mation, dies it unt cause generat mantion, also? We will answer |  |
| that yuestion in due tiane. <br> But bear in mjed that there are trur kilds of motun-viz: |  |
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| 1. Mustion geeed |  |
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| 2. Inteitheal motion is within vousutary |  |
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| The involunary motion to a certain exteot |  |
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| Thus the circalation of the blood, the assimi lation of nutriment for tue system, the varied the absorbents, the secretion of the |  |
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| bile, the throbbing of the lungs, the beating of |  |
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| the pulse belong to invonse, has no control over them, and it is well it has not. This involuntary motion tas a wise purpose to sub- |  |
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| voluntary motion fas a wise purpose serve, for it tefiches man that he is not wise eniught to govern the circulation of the blood |  |
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| cte., even if he had the power to dosu. Well, dear reader, ponder these thoughts |  |
| weil. Think to some purpote. Remember that mingion is the graudest of all themes. It is the |  |
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| ultimate,- the grand etfiet of all <br> - ${ }^{\circ}$ [TV ar contastio] |  |
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| OUR CONTEMPORAKY-TAE BOSTON inviswriditroic. |  |
| In a late number of the Jophenal we took ofed-sion to ofter a short and frieudiy eriticism upon the course of the Investlyator upon the great question of the age, Spiritualioth. To this, the urbane editore Mr. Itoraec Seaver, pays due atten- |  |
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| und lis editors in the hizeutt coteem.' But we very muel regret taat it has, on this ocession, stown |  |
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For further particalar\%, adtere 11 s. Hall sam
 the likgts in full operallou. They are prepared t
sell cily, counity and state rights for this wonder-


## bible meligion.



Spiritism, if that name suits our Sccond Ad vent brother botter than Spiritualism (both of
which names the devotecs ot Old Theology gav in derision to those who bylleve in the inpmor-
tality of tieg soul and the esmmunion of fipirits with mortals), is a great ssatem of philosophy Wh ch recognizis all spirit as linmortal, apd a
the real developing power interent in all things and continually unfolding everythiug toward the high st capacity its capable of nuluiting on
its plane of fritence. Therf fore, in denling with our tellow masu, we fitel it to be a duty to in nobling faculties, that he may at all times be enabled to control his passions, and live a Jast,
upright and true life. To that end we fraternize upright and true life. To hat end we fraternize
with them, however low in the scale of humani. ty, as did Cbrist with the publicans and sin
ners, ners,
If our
bhould be and wome gentle Nazarene, we would say, "Neither do we condemi thee, go thy way and sin no more."
Prasosal.-Dr. Heary Slade and wife ar a month or longer tha the State. Tiue Dector is widely known as one ampang the mosy reliable of Clairvoyants in the ex ininination and ruccess. ful treatuent of the sick; also as a remarkable medium tort tho demonstration of spirit presence and power. Mrs, A. Wilhelm Slade, in company with the Dr., will lecture upon the Spiritualistic Philosophy
Those wishing to scecure their services, will Michigan, Bor 3.

Will be here on the 15ihooftists
Will be here on the 15 sh of this month, and
will give a serics of fleir wonderful scnnces. Read the article on another pazc. beededed, "The Mystice," and Yo will learin womecting of the
nature of the mantestations given throughthem, nature ofthe wantifstations given burough them,
The sun, of New York, gives one of their se
ances the following notice yor





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$A$ good tekt or spietr powen.
ays that on Sondsy; Ott. J7th, he ficisited Peter
 Several yuestions were writem upon paper sul
folded in unother poom and sent to the rootn



 There was manch more done of deep entercet to
 Mr. Lore reports thete fects that the publle
may know where they can Ind a kood tetit medium.
R. P. Bkanv-- Brother B. writes, enclooing
 thousand names, whlch might consumes week's time. The introduction of the mailing machine nceessitated a new melhod of book-kceping for newapsper cfliect, else we might have found tbe name with but litile trouble. Will Bro. Berry
please try aguin, and much oblige us. please Iry again, and much oblige us.

## THANKSTO OLD SUBSCRIBERS

Through the exertions of old subscribers, we twenty-seven new subscribers during the pres.
ent week. Thanks to the old subscribers for solicting, and to the new for subscribing. would with pleasure publish the names of the
 agreable to them.

## sovl meading.

tisement entilited as above. John M. Spear is a medium of great experience and celebrity
Never having met the brother speak from chservation, hut we do cnan not many, who have haci opportunities to test his mediumistic powers, have fall contidence, in his ability

## THE MEDIA.

We commence the publeatlon of a s.ory thls
week, by George Somerville, entitied "MrDA, or he Charmed lite," the firrt etx or eight chaptera before its suspenitoon. It will run through several It will be read with

## N. H. starir

We shall pablish an artlece of thrililigg interes: ungulfhed artbot, giviog descriptlons how th di. struct a "Mediascope and Poychometer." The
article will' bs well worth the price ot one year's ollseriptlon for the Jocrasah, toany perion who

## Номе.

Spirituallst sisiting Chleago, will Aod a pleasant
home at 148 , th 'A venue, on the South side. Onl ome at 148, tht 'Avenue, on the South side. Only tF Good meclums alwiays in atien

Dr. Swas is succespally heailing the sick fe can be found at the Adams House, Chicago.

At Meflenry, III , Nov. 2ed, 3rd and 4th
Tueslay, Wedacslay and Thursday evening
 and osth, four Sandays in Novembef-twa lice tures eachday.
At Brownssille, Nebraska, the 9tb, 10th, 11 th
and 12th, Tuestiay, Wednesiay and 1sth, Tueslay, Wedneslay. Thursday an At Des Moines, Iowi, the day,Wednesday, Thursisy and Frilay, the16th 15th, 18 th and 19 hh-four leetures.
Wednesday, Taursday ard Friday, the 23rd At Jarshallitowp, Iowa, the eve
day, Tuesday, Wednesday and Thurgs of Monthe 29th and $20: t h$, Dec. 1st and 2nd-four lec tures.
We wi

He Bualas of Deceuber in Thls wilh be the faly opportunity, for the or a long time to conine. Lell there be a tull us endance. Coise forth, Brothers and Sister of Iowa, Nebriska and Missouri, and meet in the spirit of our glorions canse.
Do not direct letters to us whe
Oar address for Nov. will be fa Council Bluff for December, in Dabuque, Iows:


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 ing, ecrines smm

 has a beter body, beter renes; be sir is swee fyments arg mare intense and keen-sil the aensations are more exquisite.
Afer the spirit has attalined to this tnow]. elige, it begins to desire to exchange its passire time, it disenvers the existence of new emndions of which it bad hal no knowledge in the
atufal sphere. First, it diecovers. that it has the nower of narrowing down, or inmensely expanding the visible firmament which appenra ract its vision, making its firmament or to conhe boundary of ita riston, firmamen, which is $r$ immensyen magnitude. Spirits shiut themelves in from the objectise seencry about them n this manner, an1 many enclse themselve yond the space to which they have circum-
ecribed their vision. Herein is perceivel the Yrat arand plistinction between the natural and
Becalise to man in the body, the horizon and
Ben mint mament are fixed and definite, their dic they are indefinite and capable of contraction and expansion.
The man of vast thought, of trained intellect ralted upon priaciples ofa correepondentially nal organ, an't sees with a vision that universes. While, on theother hand, the nar belittert mind, belittied through theoling. ical soperstition, creeds and moral depravity or inhumanity to his fellows, owing to the conditiopory the same organ, sppears so be within
very limited apace. Rolling elouds nbseure that thought and operating distinctly upn the tenses of the mind, proluce these external appearances of clouds and darknesse. Ho peopice strous imagea, horrible, putanle, strange anom alous phenomens, corresponding to the extinet many heatd combinations of a serpent and man with other frightfol forms which it is not wise to allude to. He imagines these to exist, and they are ss appirent to him' as if they did exist in reality. However, they are subjective,
and resulf from his own fantasies and illusions, These creations of a distempered fancy, are impressel upon this lensic organ, and thus appear Being fremuently anable to discriminate between the subjective and the oblective, be belleves :hese appearances to be actual statanic or demonic fores or beings, so monstrons that they
appear capable of swallowing up maltutudes of appear capabie of swallowing up mulutudes of
apirits like himself. Such spitits, could they fully communicate through impressble med that derils more monstrous than the wildest and móst perverted human imagination ever concicvel of, leagues in length, vomiting fire and combining the saurisa sépentine and human Corms, actually had existence in the Spiri the pervertel fancies of ctacian spirits, and the wild spreciral illusions that haunt the dis. eased minds of the vietims of so called revivals this kind.
sullime apparanas, tal tirmun-ats which surround and expand above the vision of mentaly mllumiatied, balanced and $m$ rrally purinied spiris, and through soul, appear danautizid in chaugefal tablesa4 upon the grest hemisphere of hesven whereby passed.
Another trulh follows, which is this, that in
the inmost of every human spirit exists the likeness of its counterpart, and when elevated and harmonious spirits have been sufficiently separ-
ated from their earthly c caditions, and affer the nted from their eartily c and then, has become glorifiel with divine ldens, profected into vis. ibility through the methmi previously deseribed, thast of all the im ige or likeness of the counter part is projected in like manner, and appeara like a divine being enthroned in that supernal admination, awe, reverence?
There is a new wonder. Spirns seat sheir ob jective visign is the counterpart of their subject ive, moral and intellectual state. It is essy for the calm, balancel nature to exerclise the dis criminative faculty. On the other hand, dark of their superatition, and above all, by the slavery


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| A Dialogne Betwern Auat Chtoe and Her Neleen.-Writen for the Hencift of the Children's Lyecum. |  |
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| the Cotrention. |  |
| Cmon- - Well ziric fwhat of thene |  |
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rrult or harmouy.
A. C.-That is very appropriate busloess for the
serrant of the Lord, but who would do it?
M.-All tre reformers and minitsters of Jesus.
A. C. That's klader fatlonal, after
The Ho is turraed tato a lamb. I know wo aro
wold that the tlae would come. when the lon and
he lamb would lio dowa tokether, and not one be
arryid of the other.
8. -That is the nillenium that the etureh ba
pryed forsolong.
A.c. What! The millentum comed and the



be had made man, and it grieved thin to thb
heart.

for that, we soould all be heathen.
s. - Aunt, who are heathen then





relkion of whthe we have popoken.
A.c Wht do san call ity


ditions of sprithite and the rexations extition be



us over the tithawy of ille, and that death is bui
to door t e eteraity where our tond
the door to eteraitys whers our horsd
welcome all earth's wanderers home.
A. C.-Has spirituasism done any good,

nud has broight hell up to where we can com.
man heart, sa, that we can disceras whether hou
or evil reides there it makes the knave an
honest man, the egotht an humble man, the
crnss and unkind hastiand and father, a kind anel
atfectionate man, the child, loving amad obedieat
to its pireets ; ; makes the druik kard a a eober
man, the bul goo, and the good better; in faet,
it makes one nnirersal family of all Gods chill
it makes one uniersan family of all God's chil'
dren, and inspires crery one to seek another's
good as sis owp, and requires us to teal justly
oree mery, and walk humbly. In shart, it
brings heaser down to e.rth and raiks
up to heeven. Is not that doing gool?
up to hesven. Is not that doing gool!:
A. C. - Well, if it does all this, I will join yon
beart and hand. Thet your motto be join you
fraternal with all, respoasible or firee and
fremen your creed, truith your search, the in-
scleacect your crect, tur
culcation of pplitual graces your aim, he world
vour church, angels your monitors, God, your
great high priest; and the dawn of tbis harmo-
aious age your hope for humanity. Stand up
for the rightcone wast will, regariless of set
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