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Eruth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing

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#### CHICAGO, NOVEMBER 13, 1869.

VOL. VII.-NO. 8

### The Bostrum.

LECTURE NO. 3

raphically reported by Henry T. Child, M. D., seely for the RELIGIO-PHILOSOFHICAL JOURNAL.

THE WILD AND WONDERFUL

THE WILD AND WONDERFUL.

One of the greatest of modern philosophers
clared that "he is a rash man who pronounthe word impossible."
In speaking to you this night of the wild and
nderful in history. I mean that which
necends the ordinary experiences of every
life, that which we cannot fathom, while
hears to us to form a pontion of those unflaed problems which more and more concluely dawn upon man's intelligence, and give
n an assurance that our philosophy is true,
that outside of the power of mathematics,
n is not in a position to declare that aught is
possible.

d that outside of the power of mathematics, an is not in a position to declare that aught is apossible. I shall speak to you of three torms of the wild a wooderful, and that chiefly by illustrating of those phases of supernaturalism so calling. The phases to which I shall call your attain, are those which occur in natural obtas, and in the succession of human events, and which have been laskely called supernaturals in the times when all that transcended or nary human experience must be resolved into miracle, or else must be received with incredity, and classed as the vagaries of the travers tale; but since the wide arens of our world selected the control of the control of

solemn tones, age after see, with its advancing and receding tides. We are lost in its wast and terriffic exhibitions of power—in its continual surgings.

Take again the marvels that we behold from time to time in the silent and mystic—powers from out the depths of the mighty ocean—behold the vast and profound space only changing from time to time as the winds lash it into farry, or as it settles down Into the calm even flow. Continually there appears upon its surface, new islands, continents and portions of cry land, fashioned and composed, deposited and elaborated in the depths of this grand and mysterious labratory of creation, which is perpetually exhibiting the evidences of its power before our eyes. Are not these evidences of the wild and wonderful! Voices as they are, they proclaim to us the operations of nature, the unceasing and migestic powers, whose ection never, never causes, whose eye never slumbers, whose fullness we cannot explore nor reckou.

Sometimes I have myself behelf rising above the crests of the ocean wave, mysterious forms like ruins of ancient temples, Titan castles, vast columns of basaltic rocks, sometimes towering in the most beautiful forms, and piercing the very heavens like grand cathedral steeples, pointing upwards; places of worship, where those mysterious and unknown intelligences that are bidden from human sight in the vast, yet unexplored waters, may meet.

I have traced forms, strange and wierd, in that we call the Giant's Causeway. I have there beheld in amazement the wildest forms moving to and fro. I believe there is intelligence everywhere there is order, and design and majes, the power that seems to stamp them as creations of the Infinite.

I have listened to the wild voices of the surginal contents of the content of the decident and sealed and water and selected and water and selected and water and selected and water and selected and services of the content of the wild voices of the surginal contents.

initic.

we listened to the wild voices of the surgeran, as it mouned and sighed and swept the caves of Staffs. I have seen the lights flash upon those wooderful stalachose mysterious forms that for thousands of years have been lighting their by the starry light of the night, unseen

mps by the starry light of the mgm, when y man.
We gaze upon their majestic beauty; we hear to mystery of their deep and solean sounds—it is mystery, and yet an intelligent hand is riving scattered and lower recordent formulations and lower recordent formulations. Mystery is hidden from us in the road-critic earth, like the formative power of earth purpose and blazing in the land of Terra el Fuego, exhibiting itself in the crystalline of Fuego, exhibiting itself in the crystalline shades of the starters against the weaking power of those mighty seas—freighted

magnificent scriptures that his banc has written, untouched by man, so real, so fresh, so grand, so beautified and yet on when, that agreater agreement the surface of the sound of the surface of the su

Creation.

It is no of the succession of events that we call human history; it is not alone in the history of the Crewers, the Alexanders, the Napoleon Bonagates; nor it has a succession of the contract of

napates: nor in the warriors, nor the reformers that we behold these wonderful exhibitions of mental power-which we label the wonderful. It is when we piece the veil from life, and look behind it into the throbbing bearts of the martyrs that we pass day by day, whose strange and wonderful experiences, whose sufficings, and sacrifices and bitter straggles, whose strange and wonderful experiences, whose ware of life knotted up in such strange threads, and such mystery, presents evidence of romance far more astonishing than any fiction. Fiction has gone out of fashion since we have learned to explore the depths of the human heart—since biography and history have been made one.

Thus has the experience of muskind been brought out, until we are now one gigantic lamily, and east trace back what man has done and suffered, anoth the revelations of wonder that from time to time evop out in the daily paths of life, crease to stonesh us. We may not stop to speak of the wonders of the printing press, which, a few centuries ago, we should have called the will an! the wonderful, but which are now come pulsec things. Neither can, we speak of the iron borse, the industrious steam eagine, the grand and gallant ship which nearly annihilates time; but these have long since cased to be wonderful to us.

The third phase of the wild and wonderful, is the present revealments in regard to the heavens above and, the earth beneath, all of which are giving up their secrets, all of which are revealing portions of their solemn mystery. To the curious and piercing eye of science, such revealments are perpetually drawing upon us, and each wild and wonderful, but they, in so doing compelled us to ask them to show that there is angolt impossible in this universe. While they thus pronounce upon these revealments, which are revealments for impossible; they have not only branded it thus, but they, in so doing compelled us to ask them to show that there is any all the pronounce upon these revealments, which they show to us that there is no element

material existence?
You all know that there is a shady side of, human history, which, in ancient days, was labeled first as magic, in later periods religion—still later again as the communion of saints and martyrs, yet later as whitebraft and sorcery, and still later either as spiritualism or imposture. Yes, imposture and impossible are the words by which one class attempt to solve this unbroken thread of history. Miracle is the solution which is presented by another class.

class.

Let us see what it is they invite you to consider. We need not go back to those dim and innrecorded periods of time, handed down to us only through the light of tradition. It is enough that we observe now, by our experience among the savage tribe of this day, their implied belief in a Supreme Beling, and communion with the Spirit World. Let an adventure of the savage tribe of this day, their implied

the marching hosts, keeping time and step to the tramp of the ages.

I shall point to so be few of the representative pri ds and places, where this element, which for expediency, I will still call supernatural, his made its most striking montestations, commencing in the East where we have the first recorded history of man.

\*Expyt is named as one of those antique lands, which had attained the highest cash derable power and rank both in art and in science, as well as in spiritual and material knowledge.

It is needless to say that from Expyr as from a great central point, went forth the highest cathed the stake Expyt, then, as a representative land, and we find that her priests were not merely instructed in the offices of religion, but they were taught something of that which has been called the vision of the Expytians. All the highest forms of knowledge, which the ancients had acquired, were conserved in the hands of the Expytian priesthood. They were consulted by the various monarchs, and were in reality the statesmen and rulers of the country. They were learned in the lore which for, thousands of years was preached, and which was called magic, and that means the sense in which it is now sucered at as occult knowledge, that comes under the designation of the wild and the wenderful.

under the designation of the wild and the wenderful.

Magic, then, signifies a comprehension of all spiritual things, a knowledge of the methods of communing with spiritual beings, the power of controlling and conveying the occult forces of the human spirit from one to another. Did time permit, I could show you that the magic of the Egyptian is simply comprehended by the two forces of psychology and magnetism—psychology, ifichuling all the arts known as fascination, enchantment and all the various methods by which the mind of man influences another, as is now known to you under the name of electro biology. This was commonly and most scientifically and faithfully practiced by the priests. Psychology, or the action of mind up on mind, explains a very large portion of magnetism, that portion in which is included fascination and enchantment, or the means of cartrolling the mind in sommambulism, which is the state in which spiritual existences can control the mind of man.

The ancient Egyptians studied the efficits of one body on another, they discovered that there were terrestial, misergal and animal magnetisms, and we observe that the temples of Egypt were so fashioned as to enable them to preach and practice them.

There were many methods by which metallic tractors, balls, with points, etc., were used to

and we observe that the temples of Egypt were so fashioned as to enable them to preach and practice them.

There were many methods by which metallic tractors, balls, with points, etc., were used to detect the character and localities of diseases. We find they were engaged in experimenting with mineral, metallic and animal magnetism, and by these all 'that wonderful system called magic was established. Do not judge of this by the power manifested to-day? Do not judge of the power manifested to-day? The Egyptian priests were referred, constantly, for lessons, to the uffiverse; they learned all they could of these occult forces in nature; they spent long lives in these studies.

How much do we know of it? It is true, that from time to time, something too obvious to be overlooked attracts our notice, but like the telegraph and other appliance, we turn it to account. Judy so long as its mysteries are applied to the human torm, we know not how to use it, we shrink back from it, and are very willing to let the spirits do their work.

I speak of magic as expressed in the power that was exhibited by spirits among the priests, of Egypt, I was something too accred to be revealed to the common people.

I know there are those who would put it saids as one of the fables of religion, but there it stands, a great record handed down over two thousand years, and when we come to question into the, experiences of ancient Egypt, we find that they were not instructed that these things were outside of law, and belonged to the wild and wonderful.

It was because Moses was instructed in these that he became triumphant in the contest with

increment there must be a medium them, and light is that medium; and hence there is a harmony, they move on in the same solemn march, they are a part of our feating said of our carth, or our carth, of our carth, or our carth, of our carth, or our carth,

desing this, they reed something of the D-ny; they comprehend more of his in creation. In this phase of ancient lean, we find air rangements were my ding communion with spiritual ben said there were various methods. O best epitomies in, which they are to it the old Jewish scriptures. There expressions in the histories of other that period, from which ge may gathe that spiritual beings walked the essentimes are utlerances, the next.

speak of he

### Original Essays.

For the Religio-Philosophical Journal DISEASE.

Curing of Disease by Laying on of Hands, etc.

DISEASE.

The Curing of Disease by Laying on of Hands, etc.

Disease may be defined "any departure from health in a function or gructure, or any state of the body in which the natural disturbed, either by defective or preternatural action", resulting from internal or external causes. Disease may affect the whole body, a limb, an organ, or any part of either. Defective organs, idiosyncrasies or disease, often result from impressions received by the mother white enciente, and habits, tastes, and inclinations, etc., are often fixed in the mature of children before they see the light. Diseases are also hereditary or transmitted from parents to their children, but such diseases may often he modified, or entirely avoided, by a proper cause, or change of habits in their descendants. Paysical causes are the, most common are sudden atmospheric changes from first to cold, miasmatic exhaltions and intemperance in eating as well as in drinking. Old applied to the body, especially when the potes are open, will suppress prespitation and cause/struttion, which if not excled, will terminate in inflamations, when taken into the system, act as a direct poison, and if it were not that the bile rushes forward to neutralize it, death would inevitably follow.

All nervous affections are caused by peculiar conditions of the mind, and it is notorious, that seeing or even hearing that certain diseases are in the neighborhool, will often produce like disease in others, although no communication whatever ias been had between the parties. But disease being present, the question is, how is it to be dissipated? The mind of man when properly exercised has great inflaence over disease, even in its normal condition, to make a firm resolution that the disease affecting them shall cease to exist when they awake, and the effect will be in exact proportion to the firmness of the resolution made. Corrs are often affected by throwing the disease directing them shall cease to exist when they awake, and the effect will be in exact proportion to the fi

and keeping it in that state untuin her care effected.

In consumptives ease, if the languor chest is kept in an unsensible condition, much relief is at once experienced, and in many cases a speedy cure is affected, especially if emplyed in the first stages of the disease. The rationale in these cases is, that while the languar is an insensible condition, there can be no indimation or irritation in them, consequently the secretions become natural, absorption of the tubercles take place, and the ulcer's heal. The same treatment in fevers, influnatory rheumatism, pleurisy, and all other diseases where there is rain or excitement of any kind, is always beneficial, and generally affects radical cures, and there is nothing more certain in diseases of a nervous character. Many diseases of a chronic natural, especially chronic rheumatism, seldom fail in being cured by frisk and continued friction with the hands alone.

Geguine pardysis, I think I may safely say is never cared by fire lon, the laying on of hands, or anything else, but there are cases which strongly resemble it, in persons who have lost the power of moving their limbs, though disease, simply because they have existed to make the genuine paralysis, but they are not so, and is relieved by strong frictions, indeed, they are always restored it, you can make them believed that you have the power to do so, or can indige them to the power of the say, or can indige them to the more many and the relieved by strong frictions, indeed, they are always restored it, you can make them believed that you have the power to do so, or can indige them to making the medical paralysis, but they are not so, and in the factory of the control of the part of the property of the circ, and I am positive that the medical paralysis of the medical paralysis of the paralysis of the many of the paralysis of the many of the paralysis of the paralysis of his paralysis of the paralysis of

For the Religio Philosphical Journal
IS MAN A FREE MORAL AGENT?

BY COLLE JAY.

I am pleased that you have placed yourself squarely in the effirmative of the above proposition or question. It places me in a position of all questions and imposes upon you the task of answering them. In your cases published in the Jounnat. of lag. 14th, you say that it is not strange, men hould differ upon this question, "for we view

subjects from different standpoints, and have different medes of coglation. Well, if we are not level to the stand of the Will, reason and weigh the evidence upon a given proposition with the exact ability, and to the exact limit that you do, that I may entertain the same buds of conviction which shall biossom in the same beliefs and unbeliefs. If free, can't we believe what we will?

Again, "there are natural laws which man may control or rather guide, by putting forth proper effort." I have supposed all natural laws to be immutable. Please inform me which of Gof's laws man can either-control or guide. "A man may choose what house he will take as an adel." Yes; as ha' but must there not be houses from which he will select? Mast he not have a place upon which to build his house or a contract to draft or creet one? Mast he not have a place upon which no build his house or a contract to draft or creet one? Mast he not have a place upon which points and the contract of the ciscumstance of his having become the bead of a family? In fact, is he not wholly moved every moment of nis existence by a train of innumerable causes toward certain objective points; these causes or the train of causes, and their objective points—which points are ever looming no in our immediate future—heing circumstances over which he has no Influence, and over which he can exercise no control by the sole power of his will? Is man possessed of an independent power known as the will? "He may select the kind of seed he vill! sow." But why select or purchase seed of any kind. Is Unot because he has land prepared or intended to be prepared for its reception? If a man select wheat he has not other cause or causes? So, "a man may choose to visit New York or San Francisco as objective points, to first cause the idea, or a desire toxisi ether, place? Can you not call to mind a large list objects and at a not prepared or a desire toxis determining.

How you can be provided to the prover of volution, i.e. of choosing of training in the man and training

For the Beligis-Philosophical Journal A NEW DISCOVERY. Construct a Mediascope and Psychomater.

How to Construct a Median-cope and Psychomater.

It is to be presumed that all pers as have a certain amount of media-side capacity, and if they are Spirtualists they will naturally want to know how much and what klad its. How far the instrument-farm about to describe, will answer their expectations, they must test for themselves. It is a real carlosity, and will cost nettain, and like Planchetts, is a source of much amusement. I want every Spiritualist to make one, and experiment with it, and if they make any new and startling discovery, give it freely to the world for the good of humanity. Who knows but this little but of tissue staper, weighing less thin a tenth of a grain, may precensermons that will revolutionles society and startleghe world?

Tals instrument was invented or constructed under the directions of a philosophical spirit with whom I am in communiou, and as far as I know, it is entirely original, and is made in his class in the same of a startling discovery in the same of and a source a seminance — lake spaces can be used to the discovery of the same of

pointed—the reason will be apparent when you come to use it. Be sure to let the tissue paper hang in such a manner that it will apring clear of the disc. No onte in the delicacy and sensibility of this little oit of tissue, that it is away-cel by every breath oi air—indeed it is impossible for it to be still except you close all doors and windows, and even then it seems sorry that you have deprayed it of its liberty. To test it, remove the table cloth and set it on the bare it bie immediately before you; put your hand be side it in such a manner that your hand and fingers will encircle half way round it, close up to it as you can without fouching. In less than a half minute the tissue paper will commence revolving at the rate (with me.) of one hundred and twenty revolutions a minute, and with others more and with some less. I thought at first this motion was due to a current of warm air arising from the band, but this is not so, for if you change hands it will stop, and then begins and revolves the other way, and if you encircle it with both hands, it will not revolve at all; mor will it by holding it near a store or over a lamp. It always revolves toward the end of the flagers, hence, if you centrele it with both hands, it will not revolve at all; mor will it by holding it near a store or over a lamp. It always revolves toward the end of the flagers, hence, if you centrele it with both bands, peinting the flagers in opposite directions, it will not stop, but continue just the same has with one hand. It will not act when the band is over it or or under it, except the other hand is over it or or under it, except the other hand is over it or or under it, except the other hand is over it or or under it, except the other hand is over it or or under it, except the other hand is over it or or under its, except the other hand is over it or or under it, store it with both bands, peinting the flagers in the shad on the head and the other encircling it, and declidely more vigerous at sometimes shan others—sometimes sudde

and to the Dominious or féreige constries at the same rate, by the addition of sufficient money to pay the extra foreign postage. The wholesale trade faranshed at a reasonable discount. Address J. C. Bundy, See'y., 189 South Clark st. Caleago Ith.

For the Religio-Philosophi LIFE.

BYJ. L. S.

BTJ. L. 8.
It's denoting in the sectioning.
And blushing in the flower,
Lengthing in the ripping ser
And weeping it the shower

It's glittering in the dow drap, That sparkles in the light: It's twinkling in the little star That sinnes turoughbat the night

It's in the mothing ocean, -And in this bring deep, It's in the darant carefus, Where It, its treasures keep. tr's in the surging bills as That iash the rocky shor

It's in the healing tempest. And in the ocean's rear,

It's in the verdent pasture, And in the grazing herd It's in the swarming insects And in the sunging birds It's in our fe ble childhood, And in our riper years It a la our entity pleasures And in our falling tests.

It's in the sweetest music That falls upon the ear; It's in the firecest outery That wis then us with four.

For the Religio Ph.losoph

Christianity and its Workings Prayer Government is Heaven. By H. S. BROWN, M. D. NUMBER FOUR.

NUMBER FOLK.

If these Ciristian partizins hold positions of honor and position to appoint men of officers of the government, whom they procein will be damed for mabelist, we should warn the officers of the danger of employing such parsons. It is the rule for such persons to he made chapitains in our Arany and Navy, we should at once procelain the danger of employing such persons in those positions, whose pretended ministry is peace, but who are really warring agricults all the pasceptial has so for really warring agricults all the pasceptial has of are really suring and the persons in a manufacture of the pasception of the pasceptial and the sure wanted in ware unable to the pasceptial of the pasceptial of the pasceptial of the pasceptial of the pasceptial wisdom, we should ask them to change Him until He learns that knowledge and reason are the only guides of men that disting with them from bussle ; and if he says he dies out expect to change God but only himself or the members of the Legislature, then we say if the members of the Legislature, there was yif the members of the Legislature, the way if the members of the Legislature, there was yif the members are right, we do not wash them changed; and if he was the pasceptial pasceptial and the support of the pasceptial pasceptial and the support of the pasceptial pasceptial and the support of the pasceptial and the pascepti

whole of it, if he is able.

For the Religo Philosophical. 'Journal.'

NATURAL LAWS'

The Harmonious Action of all Things.

Mr. Editors, "The editoral on "the Natural Laws" in the Journal for July 7th, opens such an interesting and comprehensive field for thought, and is in such beautiful harmony with the principles of our philosophy, that I cannot resist adding a few more ideas in proof of the great facts that everything is natural—that everything is in accordance with law—that all is from God. Turn our attention to whatever part of the universe we choose—whether to animate or to inaminate matter, and we find that law prevails everywhere. Man forming a part of the universe we choose—whether to call that law prevails everywhere. Man forming a part of the universal whole, is no exception to the rule. From the cradle to the grave, he moves and has his being in obelience to to fixed and immutable laws. To suppose any of these laws, can be trampled under foot, and Omniponent power set at deflance, making the works of the Almighty a miserable failure, is a false and ignorant presumption.

If we examine the lorest, we see tall stately-pines, and we see small screibly pines, we see glant oak, and we see small screibly pines, we see glant oak, and we see the little dwarfed oaks—some of the trees are dead, others are dying. Its shere been any violation of law here Not all these different stages of growth and decay, of life and death, result from different conditions and from the action of different laws. Turning to man, we see sickness and decity of life and death, result from different conditions and from the action of different laws. Turning to man, we see sickness and death; happiness and misery; virtue and vice. Each is the effect of a cause and cach is equally natural to its particulage, condition. It is joint an autural for a diseased stomach to secrets what is termed bad gastic joice as it is for a healthy stomach to secrets good gistric jaice; as matural for some uno of search of the line, and all the minural su

or the Religio Philosophical Journal. Short Sermons on Scripture Texts. BY WARREN CHASE

NUMBER ONE.

And G d said let there be light and there was light.

"And 0 d said let there be light and there was light"-Genesis.

It is plain from this "Word of God" text, that this was the first creation of light; that to this date the gods lived in "darkness, but being now engaged in the work of creating needed light. What use they made of eyes before this date, or whether they had eyes or not, we are not fin-pressed, and as it is sacriligeous to inquire into, or pry into the mysteries which God has not Himself revealed in His Word, we, of course, must remain in ignorance. What kind of light was first thus created, we are not informed; but as the same was not made at that time, we-may infer that it was a candle, and as there was plenty of water, probably a dipped candle, since we are told by preachers that G d always uses laws, means and ways, to accomplish His purposes, such as he requires of us.

Really, if it were not as wicked, we should like to inquire how they got along without light for so long a time, since it seems now so great a necessity in the universe; but as we are told our eternal salvation depends on receiving and believing this Word of God, we must stop here.

SUICIDE.

Letter from G. Hardcastle.

SUICIDE.

DEAR JOURNAL:—One of the saddest events of modern days occurred here yesterday after noon—viz: A young girl of 17 years of age, preposessing in appearance, proceeded to the railroad bridge at this point, and from thence cast herself into the river, going down with the current. Leaving her hat and cloak, and pluning the following note thereto, she leaped from the bridge, as jug to a man whô was last approaching her and who called to her to stop, "I'm genet."

I send it to the SunnaL as an illustration of hore very sad the unloced human heart can become. Hardly one hut will sympathize with poor, lonely, unloved "pet."

"My friend, the finder of this cloak and hat, I wish that you would be kind en ugh and take this to my m ther. You will find her at the Tremont House. Her name is McKay. Tell her that my body lies in the Mississippi river.

I did not drown myself for shame, nor yet for lowe, for I am yet as pure as the beautiful snow. I thank the Lord that I have no sin of that kind to answer for. I have nothing to live for—no friends—everybody hates, me. My friends are enemies in a day. This is a cold dreary world to live in. So good by, mother, sister and brothers, for I am going to the land whare sin and sorrow come no more.

Quincy, Ill., Oct. 29, 1869.

# Voices from the Prople.

Samuel Underhill, M. D.

Samuel Underhill, M. D.

The Doctor is now laboring in Michigan. The following extract from a letter written from Nunica, gives an account of his doings. We shall be glad to hear from him at any time:

"You speak of the Jolly old man as though he was in the speak of the Jolly old man as though he was in the speak of the Jolly old man as though the was in the speak of the Jolly old man as though the was dilug away his time in Nunica. For the last six weeks, it have been in this region holding circulated the contract of the speak of t

Work on, brother, and let the, Jounnal, the the grave of the Memphis Garacs."

Letter from Thomas Haskel.

8.8. Jones:—"Please diad enclosed three dollars for the Jouinnal another year.

Letter from Thomas Haskel.

8.8. Jones:—"Please diad enclosed three dollars for the Jouinnal pleased with the fearless, liberal, indexed the Jouinnal of the Letter o

Thus I lived abose until I learned, as well as meany others, that hospiration did not coace, with Jesus and his cotemagaries.

I have an insumerable company, both in the body and out, to eucourage me to persevere. I believe it to be the misson or 5 garten dis To bring maskind to a state in which they will be governed by feason and conscience, and not by violence. Jesus forcided the destruction of the Jew-to-dence. Jesus forcided the destruction of the Jew-to-dence. Jesus forcided the destruction of the Adventised of the destruction of the authorities and that all true Spiritualists will yet see eye to eye and become a mighty host that in m as can number. If living this talth, I cheerfully enlare all the troubles, trials and perplexities of the present life, well knowing that hay will prepare me for a mare useful piace in the Sam austant.

LETTER PROM MRS. WM. E. KOCH

DEATER FROM MIS. WM. E. KDCH.

DEAR SIN. —I enclose a post office money order of \$5.00 to review our subscription to the Jourgaza. For the year-ending Oct. 31st, 1373, I paying the cost of the order myself.

Perhaps it is hardly necessary for me to easy that the Judixak is improving, for what every one says, must be true. Those two last celliorials on "Motion," are two yindic very gone in the order of the

with error in all its forms for many years to count.

REMARK:—We are glad to receive eacourage ment from our friends, and it not published, are none the less appreciated. "Motion" is a grand thema, so full of massing that the angels do not really understant it—nir: less the children of earth. Grander truths, however, are still to follow. There is a deep massing in everything—even the little diadrop that nestles q detly in a sweet it seer, aparkles with words of wisdom, and we may at some future time, tell you what they are.

WHAT SPIRITS EAT, DRINK, ETC.

WHAT SPIRITS EAT, DRINK, ETC.

Sermon by Blas Nettle 81, Pease at the Everett Rooms.

Miss Nettle M. Pease preached last evening hefore the Society of Spiritualists in the Recreit 10 mas, corner of Thir, porth-dreet-and/Broad-way. She selected is Optitualists in the Recreit 10 mas, corner of Thir, porth-dreet-and/Broad-way. She selected is abolect the inquiry, What do spirits eat, drink, subject the inquiry, What do spirits eat, drink, subject the finding of the control of the sound of the subject she had a demandate the most profound attention of all massimal, being, ag it is, of the deepest interest in the bumin soul to inquire what shall he its condition/when it shall have passed to the higher reafms. She contended that the spiritual body was real and substantial at that in which the soul dwells on earth; that it subsists on food consisting of the vap. is arising from the food and produced common on earth; in the techning is of the spiritual body, and that the clothing is pritted body, and the pritted body, and the pritted body, and the clothing is pritted body, and the pritted body, and the pritted body, and the pritted body, and the clothing is pritted body, and the pritted body, and the

For the Religio-Philosophical Journal MEDIA; OR THE CHARMED LIFE: of Fact, Phen

CHAPTER IL

"Facts are strange, stranger than fiction;" One night a stranger sought your prote

"One night a stranger sought your protection."
"What!" the Jew cried, now quite terrified.
"Shall I repeat it?" asked the other contemptuously. Seigle buried his face in his hands, and the stranger with the stranger of the

his blanching face' betraying the utter faisity of his words.

"You pale and tremble as you speak the false-hood," echoed the other.

"Who are you, what do you wish?" the perplexed Jew managed to inquire.

"Listen," was the emphate rejoinder. "To-night at twelve I will be here, and when you hear these you will admit me." Need we add that in response to this, three omhous raps were received, sufficiently and the and "distinct for both to har.

The Jew affrighted started inp, and involuntarily murmurd, "Mine Got, "its he."

The stranger then enjoining him to remember, left him alone to his own gloomy reflections.

The stranger then enjoining him to remember, left him alone to his own gloomy reflections.

"It is he, and I'm in his power." Seigle mutered to himself; he possesses the fearful secret which I fondly dreamed was known to none but myself and wife.

"Oh! cursed gold! would that I could escape this horrid torture and suspense."

Time with the self-accusing murderer seemed a dreary age, but middight at length arrived, and with the striking of twelve he again heard the significant rape, and reluctantly admitted the stranger, who said:
"Tell me quickly where is the boy and girl whom you received of me."
"The boy, sir, I placed in a respectable family, and the girl is still with me," Seyle replied.
"Let me have them in the morning early."

"I will," the Jew answered subduedly.
"It is well. Now give me five hundred dolars and I will keep your secret for the present."
"Sir, are you selious."
"Assuredly. Fail to comply with this, and rou shall—"
"Enough—say no more: it is here. For lood's sake haunt me me.

"Enough-say no more; it is here. For

God's sake haunt me no more," said the Jew, shuddering.
Receiving the money and unheeding his last words, the gentleman continued.
"To-morrow we shall meet again. On that you will read my name."
Eying the Jew contemptuously, he then left he piace. On the card Seigle read Dudley Clarendon. Holding it nearer the light he in artin of quick plotting reflection chuckled:
"Ha, hs, hs, l'Il thwart you yet."
And so when Dudley Clarendon called next morning to receive his children to his arms, he count the place deserted. Caleb Seigle had departed and of his destination nope could tell. Ite saddening fact fell and resed like a heavy nectuous on Clarendon's soul. He left the spot at length, his frame filled with heart-throhs of likence vows of vegeance.

### CHAPTER III.

SPIRIT OF THE " OLD BOAT HOUSE,

Near the line, which previous to consollda-tion, divided the districts of Port Richmond and Kensington, and commanding a full view of the tark roolling Delaware dashing in flashing surg-es at its base, there once stood an old "Boat House."

cer at its base, there once stood an old "Boat House."

To this place of rugged retirement, the shop of his weekly labor. Charenes Rodgers, In no manner fastadious in the appointments of his studio, oft retired, locked hunself in and all introders out, to mature and prepare his ideas and thoughts for publication.

It was on a bright Suuday morning, that buoyant in spirits, our mechanic author gathered together his writing materials, and with the small scroll of an unfinished manuscript in his hand, turned his steps with hopeful vigor toward his usual place of seclusion—the boat bouse. As he entered hastily by a back door, he was watched narrowly by half-a-dozen suspicious eyes, belonging to half that number of stout athletic sons of the Emerald Isle, famous indeed for the desterous use of the spirio Shillielah, and also the wholesale consumption of benzine, or very bad whisky.

athletic sons of the Emeraid Isk, Ismous indeed for the dextrous use of the sprig o' Shillelah, and also the wholesale consumption of benzine, or very bad whisky.

Having watched him closely for several works, their suspicious were now doubly confirmed, that he secludes himself here only for the purpose of maturing some eigentic scheme or plot by which to overthrow the government and reduce the American Republic to a condition of frightiul anarchy.

Such were their thoughts, as they skulked behind a board pile, and crouching low, watched the mechanic author enter his rugged studio.

"Now be the powers we have him," chuckled Donolon Rafferty, the foremest of,the spying trio, as he arose from his crouching position.

"Let's take a close pape at the spalpear, and see what the divil himselt will do for his own to day," be continued to his burly accomplices, Patrick Maginnis and Dennis McPin.

Rafterty, atter considerable searching, founds goodly sized knothole, at which by turns, they drank in with an indescribable keenness the mysterious mevements of the secluded author, as he ast dashing off page after page of a well wrought tale in which all his powers of acute concentration and intenses throught seemed absorbed. Their numbers increasing rapidly; at died of moruming curiosity and varied accusation arose low and indistinct at first, like the distant hum of a bee hive, but all absorbed in the subject of his soul, he attributed mentally the sould to the agency of the wind, and anon bent down lower and with greater energy to his work of writing.

"He's begin another plot," muttered Magin-its.

"Aginst the Holy Vargio, awe her, and agins our bussed Father, the Pope," McPlin replied.

his work of writing.

"He's begin another plot," muttered Maginnia.

"Aginst the Holy Vargio, save her, and aginst our bissed Father, the Pope." McFlin replied.

"Let us tear the divid out—hip, hip, hurrah," yelled Rafferty, throwing his pondrous weight against the frail door, followed by several others eager for the fray.

A loud crash and flap like the dash of a flatbottomed boat against the wave, and the door lay on the floor wrenched from the hinges. Seven sthletic Greeks stood on it, glaring like savage gladiators.

Clarence Rogers started to his feet, overturning his table, and scattering the pages of his labog over the floor. Seizing quickly a large boat hook, he stoutly confronted his assailants, strangely holding them for a moment at bay. "Hey, hey, come on boys, we have them now, come on." Hallowed Jack Risggold, leading on a number of his fine comrades to thoerescue of their friend.

Come on, and they did come on, like a rushing tornado, a The others heard and knew the terrible sound; they turned and Eed feet as their heavy feet would carry them. Two of them, however, stumbling fell headlong into the dock, and floundered in the mud. As Ringgold and his company reached the bost house they were

just clambering up the wharf, as the pursuers espied their ludicrous condition, they begged so piteously to be spared a "hating," they were allowed to quiefly depart.

"Well, Clarence, what has been the row;" enquired Ringgold, "You might have been killed by those fellows."

"I've been surprised, Jack," said Clarence, "They certainly have been watching me closely of late. They were savage, but I kept them off with this until they heard your voices, then they scampered off on the double quick."

"By the stars and stripes, Clary, we will drive a thousand of such skulking cowards.

#### CHAPTER IV.

THE REVEL, -- ROBBERT, -- INC.
Wine! Wine: I will have wine, and I'll drink to the stars
[on high -ROBBERY,-THE MISER'S TERRO See the moon now hangs like a golden grape, ripening in [the six].

And the mice drops down like a bloody down on the line See the moon now hangs then have bloody dow, on the land the juice drops down likes bloody dow, on the land (68the re-line and flowers mock paler showers and flowers mock paler showers and flowers mirth. (filler beckennism mirth.

And the juice drops down likes bloofly dee, on the ling While trees and flowers mock pale; flohir re-time each; While trees and flowers mock pale; flohir re-time each; "Ha! Ha!" echoed again and again from the hardy lungs of a company of gay sports, seated round a large table, well filled with various and pulstable visuals of a sumptuous feast, "Ha! Ha!" resounded through the room, as holding their well filled alaeses in the brilliant gas light, glittering o'er them from the rich chandeller pending o'er head—they struck them together in the merry feative toast, and anon gave vajec to their gladyome feelings in the noisy biscchannalian song.—
Millore Steller, though but lately married, is esteemed by his jovial companions at the feast, a good elever fellow, which seems indeed in their estimation to cancel the charge of his cruelwing the second of the second o

which had business is that of a Tawubroker. Yet it is quite well known he would scarce seruple to receive goods with little concern as to how the year of the property of the

some of the noble firemen were many manufactures of their enemies lay prostrate and trampled on.

"Go in, boys, wade in," Ringgold's voice still rang out, far above the strike and struggle of the fight. With a, bound he darried towards the tongine of the carriage and with a tremendous blow levelled a large man flat to the ground, atunning him so that he lay there apparently-meensible. But the next moment he dre n an ugly looking pistol and fired at Ringgold's head, He missed his mark, and Ringgold, enraged at the attempt of his enemy to take his life, drew back and administered him a kick with his foot which sent him reeling like a drunken man, un til slipping, he stumbled over the bank into the Delaware.

The fire had now gone down, and it became densely dark, but anon several pistols in the hands of the combatants flashed in the darkness. They soon were scattered and parted. A loud shout of victory went up from the fire boys sax they turned their carriage on the river bank, saved from destruction, and their faces homeward.

load shout of victor, and their faces non-saved from destruction, and their faces non-ward.

Nearing the bridge and passing near the old haunted boat house, they were again attacked by those they had lately driven before them, who after retreating from the carriage, made a short-carried the same and the carriage and a short-carried than the same and the

fremen of the late vectory.

Again the bloody struggle raged fiercer than before, spreading consternation and alarm throughout the neighborhood. Those who were secure in the boat house levelled their weapons through windows and large knot holes, while the fremen made use of various means by which to jastier down the building, occasionally discharging a pistol as an enemy would mo-

mentarily appeas.

"Grack, rack," sounded dolefully on the newy midnight air.

"A ladder, boys, get a ladder, and let us meet them hand in hand," Ringgold cried; darting about frantle with rage, his face blackeped with smoker. "A ladder, boys, let us put an tend to this Greek war."

"Fire the shop," shouted some one. "Fire he boat house; they would serve us so."

"Aye aye, that it! burn them out!" several voices choed.

In a few minutes, and the heavens were again lighted up with hissing flames, which soon enveloped the boat house in a blaze. Being all of wood, it caught and burnts rapidly, allowing those inside but little time to make good their

cape. They came at length, rushing from the indows in the greatest confusion, and fright, ome to be wounded by pisted shots, others iffed and knocked overboard into the muldy sek

escape. They came at length, Jushing from the windows in the greatest confusion, and fright. Some to be wounded by pisted shots, others caffiel and knocked overboard Into the muldy dock.

"Murther! Murther! its killing me ye are," was bawled out in many a coarse and frantic tone, as they attempted at last to make their final flight from those whom'in the dark, and in the honorable discharge of their lovel duty, they had cowardly assailed.

About the same time, though hoa portion of the city distant from the late scene of fire and fighting, another scene, as a stading to that was progressing.

The Jew, or rather as it is now, which lay several bags of gold which he had just exinted, and was piacing them into a strong claest beside him, when the clock struck two.

"So late!" he muttered, easing his small, snakish eyes at the old dusty clock. Humph, I noted not the time passing so rapidly.—[Pasing the money in the chest, he was about to look at "securety, when he was swidenly interrujated by a noise outside. He unstantly arose and without staying to book up his treasure, went to the door and istenced attentively. For a moment the noise coased, then commences lagial. It appeared as a former one-time, he heard no more downers and without staying to book up his treasure, went to the door and istenced attentively. For a moment the noise coased, then commences lagial. It appeared as a forme one-time, he heard no more movement. Soringing a lantern, he discovered to his utter horror, the lock of the door whenced off. He short the noise increased:

"So, so," he chuckled in severe glee. "I'll stop yet run." Hexapproached the short whom the remarked heart with the strange that his dog was not on the watch, the near the moment he entered the yard, and found his usually faithful mastilf fast asleep, drugged, to prevent giving the alarm. In the greatest horror, the more repetered his house, and was a short his high in the first hours, his dog was not on the watch. The next moment he entered the yard, and found his usually fait

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has visited us in the spiritual as in the material

world.

Those who stand outside of this belief tell us many strange and hard things—sometimes that we speak falsely: sometimes that we are all fools and knaves, that the wild and the wonderful in bloom the tires, that we can not explain the mystery of su-

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ry is overhung with one dense page of impossility.

They must offer us a better explanation if they
ill not accept ours. They must render a soluon of what this means—we pause for their exanation. We call it Spiritualism, and when we
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forc the few fleeting sand grains of time has
force the few fleeting sand grains of time has
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Matter diffused; matter concentrated. Life diffused; life concentrated. Mend diffused imid concentrated. Motion general; motion local. Voluntary motion; Involuntary motion. Matter is diffused throughout all spice, and there is incorporated with it while in that condition, everything that it possesses when the constituent parts of the same are concentrated in man.

dition, everything that it possesses when the constituent parts of the same are concentrated in man.

Tae human mind is ever reaching forth to cull truths from the B sok of Nature. It never rests; it never becomes weary. Within it is the seal of divinity glistening beautifully, indicating its origin, and to whom it belongs. We are a part of the great I am, possessing every characteristic of our good Parent, and in proportion to our acquiditor of knowl dge, we gradually approach Him. Man's ourse is onward. His sphere of action is in proporti in to the advancement he has made an understanding the principles of those things around him, and the interior mechanism of his organic structure. This is a glotious truth, coming in beautiful, undulating waves from the Angel World, and touching the sensitive chords of the human mind, it gives it an insight of Deity. A pebble thrown into water produces beautiful undulating circles that continually enlarge as they push outward. An idea within the human mind, ever restless, moves out ward, constantly gaining accession to its ranks until the circles of influence it creates in connection with others accumulated with it, is almost boundless in extent. What would encourage man, if as he advanced step by a ep on disputed, domain, constantly unearthing new traths, his spirer of action remained constantly the same? Nothing! He progresses, for progression is one of the prerequisites of motion. If all things are in motion, and no savan would attempt to prove to the entrarr, a result highly beneficial must be the related. Motion without a result is beneficial to the human family, it must be on the ascending scale of existence.

As usual, we now adopt an acknowledged with the all all of the progression is often than a chanowledged with the all all of the progression is often the accending scale of existence.

scale of existence.

As usual, we now adopt an acknowledged truth as a platform on which to stand and extend our observation, and we propose to so arrange the focus of our intellectual telescope, as to comprehend all objects within a given radi; and reasoning therefrom, hold initiality within

our grasp:
Matter diffused; matter concentrated.

our grasp:

Matter diffused; matter concentrated.

As is well known, there is not a spot in all of God's vast universe that is destitute of matter. Supposing there is a void any where, what conclusion can we come to in reference to it. If nothing there, who can detect it, and who dare say they have found nothing, simply nothing, covering a certain area in the infinite realms of space? Who can measure nothing and tell its extent? The idea is simply ridiculous, to suppose there is a place in all of God's vast universe where matter don't exist. Admitting, then, that matter fills all space, in some places diffused, in other places concentrated, we prepare ourselves to arrive at certain conclusions which must be recognized as true. In space, we find matter diffused; in man, we find the elements thereof concentrated. And what does that concentrated in man, brings with it! If, have we not a right to conclude that life as well as matter, exists throughout all space? What other conclusion could we come to? Life, then, is as infinite as matter and is interblended with it in harmonious action, and when concentrated therewith in man, it becomes his !fe—the life harmonious action, therewith in man, it becomes his life—the me of man. But matter diffused, when concentrations with it-something more than

life—it brings mind; hence we have a right to conclude that the qualities of mind exist throughout all space, and like life, is interblended with it, and is, in fact, a part of it. We do not wish to convey the idea that two infinities can occupy the same space at the same time—that would be impossible. The three, matter, life and mind, are indissolubly interblended, and are constantly in motion, and it is only the concentrated portions of the same that are on the ascending scale of existence.

We find on careful examination that all the qualities that men possess, exist in space in an

concentrated portions of the same that are on the ascending scale of existence.

We find on careful examination that all the qualities that men possess, exist in snace in an infinite degree, and that in him they are concentrated, personified, as, it were, and the consequence is, he is a microscosm of the universe. That life and mind, or the qualities thereof, exist in all space, we have no doubt, and when the reader will peruse these thoughts carefully, he will come to the same conclusion.

Motion general: motion local.

This is plain and needs no exemplification. Motion general: motion local.

Throughout all space, among those twinkling gens that shine so beautifully at night, in those dark portentous clouds and dashing lightning, in that terrible—thunderb it that causes the earth to tremble, as it were, with fear, in the glittering rainbow that overarches the sky—in fact, every where, we find motion. Not a nook or corner in all of G d's vast universe, in which we can not observe motion. This we call motion general. But within that motion, we find, local motion as manifested in man. This p-subon, of course, will be readily understood. We will now advance a step for ward.

Motion voluntary; motion involuntary.

In the movement of the hand or the limbs of the body, we find a plain example of voluntary motion, the effect being produced by the action of the mind alone. The curculation of the blood, however, is what we term involuntary motion, and the cause thereof is not so easy to explain; but we will astempt to do it, and in a manner entirely different from that given by the medical frateraity.

We will not a different locality from that us.

We will assume, however, as the starting point of the blood, a different locality from that us, ually adopted, viz: the lungs where the globules of blood are arterialized or inflated like a bladder, with magnetism derived from the action o the lungs and atmosphere thereon. Now bear this in mind that those little globifies of blood, when sent forth from the lung, look as fresh se a cherry, sparking with the life-element that impregnates them. When they enter them, they seem collapsed—when they leave, they are full, round and prepared for a great work. Now, remember that we assume the lungs as a starting point, instead of the left ventracle of the heart. The lungs are a buttery, the atmosphere sustaining it in the same meanner that the zinc. copper and solution does a common magnetic buttery. These little globules, becoming positively charged, are propelled from the lungs into the pulmonary velos (for two positives rep. i) thence into the lift aurice and passing into left ventricle, it then flows forth into the aorta, and is distributed by the ramifications thereof to all parts of the system. These little globules commence to collapse the moment they leave the left ventricle, depositing at each successive step the rich magnetism obtained from the lungs. Now, sopposing these little globules, on account of, sluggish circulation, exhaust their magnetism before they reach the extremities—why, the results will be cold feet and han is. Increase the circulation by exercise and proper hygonic measures, and these little globules will reach the extremities before the misgnetism is exhausted, hence, the hands and feet will be warm.

Should the lungs be diseased, as in consumpthe lungs and atmosphere thereon. Now bear in mind that those little globifles of blood

exhausted, hence, the hands and feet will be warm.

Should the lungs be diseased, as in consumption, these little globules of blood would not be fully charged with magnetism by them, and the result would be a gradual wasting away of the system, until its entire vitality is, exhausted-While dying, the extremities become cold first, from the simple fact that these little globules of blood containing the life element, does not reach them, or if they do, they are so exhausted that they cu impart no strength.

There is, indeed, grandeur in the circulation of the blood. There is a world of meaning in these little globules as they sail forth freighted with choice nutriment for the system, lifting the little valves in their path way, satisfag, as they move onward, the nerve-centers that they support and after performing their mission, returning to the lungs again for a fresh supply! Had we space to show you the true nature of the blood, you would be surprised at the revelations, and wonder why it is that it has never been correctly understood. rectly understood

In voluntary motion, we always see the action of mind. In involuntary motion, we find, however, the action of the mind, also—the involuntary forces thereof—for, bear this in mind, that the mind has involuntary functions as well as the body, and the uniquence exerted over the same, is caused in an entire different manner, and will always be perfect in action, unless by the unwise inteference of the voluntary powers. The involuntary powers of the mind are automatic in action, hence the automatic action of the stomach, liver and blood. It would be impossible in this series of articles, to explain the cause of the wonderful phenomena manifested possible in this series of articles, to explain the cause of the wynderful phenomena manifested in the automatic action of the involuntary forces or powers of the human organism. Having explained the cause of the circulation of the blood, or given a slight inkling in tion of the blood, or given a slight inkling in reference thereby, we might touch upon the nature of those forces that control the action of the liver, heart and stomach, but space forbids. But remember this, that the voluntary and the involuntary motions have their origin in the human mind, which, in one sense, is the germ of the whole physical system, just as the acorn is the germ that produces the oak.

The reader will see on a close examination or this subject, and by reading our four articles, that there is a grandeur connected with God's wast univ.rsc, little thought of at the present time. But then, we have not yet exhausted the subject. Still grander and more portential facts are to follow. The whole world is in

constant vibration, as it were, with the mighty truths that are coursing in its currents, for, be it known, that truths are not abstract in nature,

constant vibration, as it were, with the mighty truths that are coursing in its currents, for, be it known, that truths are not abstract in nature, as some foolish metaphysicians would attempt to prove; but are, however stated and in what ever connection used, just as much a reality, as the fact that a "house is a house."

Bear in mind, then, reader, that you will find your sphere of action when you make your advent in the Spirit World, corresponding exactly with your knowledge here; but remember that that knowledge must have been used to benefit humanity, or it will be like a tree, whose trunk is massive, strong and towering, but whose limbs resemble the clenched fists of the miser, whose heart has never been opened to the cries of suffering humanity.

In your progress, then, through life, ever remember that "knowledge is power," and that you will carry the same with you to the Summerland, but if that knowledge while on earth has been directed in the cause of selish ambition, you will have some difficulty in so directing the force thereof that it will move in a channel dictated by love and charity, and thus place you in harm mious relations with the wise sages of the Spirit World as we sit and write, and from our immost soul we pity those whose life here has been spent in licentious acts, and who have home no good to earth's mottals. But bear this beautiful fact in mind, that there are, in heart, greater philanthropists in the lowly cottage, where the pockets are empty, than A. T. Suart, or Peab sly the basker, who has given his millions. The true philanthropist is one who end if he rould, or if he can, does, alleviste the suff-ring of humanity, recognizing the sublime fact, that all are brothers!

\*\*INFINITE MERCY.\*\*

#### INFINITE MERCY.

"Wherefore I say unto you, all manner of sin and blasph-my shall be lorgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

and bissobe my shall be forgiven unto men; but the bissobemy against the Holy Ghost shall not be forgiven unto men.

"An I whosever speaketh a word against the Son of man, it shall be forgiven him; but whosever speaketh gasinstitle Holy Ghost, it shall not be forgiven him; but whosever speaketh gasinstitle Holy Ghost, it shall not have the forgiven him, better in this word, net ther in the world no, nettler in this word, net ther in the world no, nettler in this word, net ther in the world no, nettler in this word, net there in the world no, nettler in this word, net "Book of Books," called the Bible, some portions of which sparkle with rare gens of tunty, while other portions are not fit to b; read in the lowest brothel—in fact, there is not another book extant that containe so many errors, so many monstrous absardities, such foolish trash generally, as the Christin Bible. At the same time, we are willing to admit that there is a current of divine light penetrating its lids, that certainly emanated from the Angel World, and which spatkles with rare beauty.

We only aghine the beuties of the book. The Sermon on the Mount is a rare production—short, potential, grand, showing in a remarkable degree the, real character of Jesus and the influence that surrounded him. The ten commandments—some of them at least—indicate a divine origin, and are mandates the children of earth might well respect.

In this book, however, we have nothing in regard to nature, and but little in regard to God. The murmuring stream, the singing birds, the migistic tree, the geological structure of the earth, and the mechanism of the starry heivens, teach us more of God thin the contents of the Bible.

In the two passages of Scripture above quoted, we find the character of God to a certain devention.

Bible.

In the two passages of Scripture above quoted, we find the character of God to a certain degree exhibited, but in such a light that we can see nothing in connection there with that excites our admiration, besides it stands out in bold relief against the decision of common sense or our batter indexement.

net against the decision of commin sense or our better judgement.

In the first place, we are taught to regard God as infinite in mercy, and there is not an or-tholox minister in a "I Caristendom but who would hold up both hands in atteriation of their

God as infinite in mercy, and there is not an ortholox minister is at! Carlstendom but who would hold up both hands in atteration of theirs, belief of the same. Admitting their belief to be true that It is infinitely merciful, we propose to show that such is not the case, or the second passage of Scripture above quoted is false.

The Pather, Son and Holy Ghost, are regarded as three distinct persons is one, indissolubly connected or so interblended that the very existence of one depends up in the others; yet it is stated that when you sin against one-third of the Trinity, the Son, it shall be forgiven you, but when you sin against another third, the Holy Ghost, it shall not be forgiven you—thus making one third of this remarkable personage who sits on a throne in the Celestial Courts, a sort of target at which we may, with impunity, shoot our sins of omission and commision—but goodness! look out! don't sin against that one-third that is called the Holy Ghost, or if you do, it never can be forgiven you, neither, in this world nor the world to come.

Now, can God's mercy be infinite, and he refuse to lorgive a sin against the Holy Ghost?

The idea of supposing that God's mercy is infinite, and establishing that as a fact in the Orthodox Creed book, when the Bible shows that his mercy is limited, and that it does not finclude sins committed against the Holy Ghost, leaves the reader in a quantary in reference to the true nature of the Ruler of the Univorse.

Which "horn" of the dillem ns, reader, will you choose? One you must reject. Adopt both, and we really believe you are no philosopher, and think to but little purpose. If God's mercy is infinite, therefore, if you believe the Bible, you must acknowledge that God is not infinite in mercy.

mercy.

Spiritualists visiting Chicago, will fod a pleasan home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

### A NEW PROPOSITION

"SPIRITUALISM OF THE BIBLE".
INDUCEMENTS FOR NEW SUBSCRIB
ERS,

"SPIRITUALISM OF THE BIBLE"INDUCEMENTS FOR NEW SUBSCRIBERS."

On' the 1st, of January we shall commence a series of articles on the "Spiritualism of the Bible" and all the phenomens in connection therewith, which will run through more thas twenty-six numbers of the Journal, and will embrace some of the most wonderful revelations of ancient days as demonstrating the truths of the Spiritualism of the present; showing the nature of Christ's development and many facts and incidents not yet made known in connection with that important personage and medium; embracing the different kinds of clairvoyance and philosophy of the same; the different kinds of mediumship and how developed; how to render the brain sensitive in order that spirits may impress their thoughts thereon; the medius operandi of Elisha's translation: how Christ was enabled to walk upon the water and still the tempest; how the angel presented himself to Hagar and the method of materializing himself so that his body was as targible as our own. They will give the true character of Abraham and his wife Sarah and their relation to that wonderful medium Hagar, and explain many mysterious and wonderful manifestations of the past and present, and their great significance, and importance—sie connected with the present and underful medium than the spread of our paper, and would ask, that as you value the truth and the spread of our glorious a vul clevating philosophy, that you willisech interest yourselves in spreading the knowledge of the same by extending the circulation of the Journal. We still offer our paper, and would ask, that as you value the truth and the spread of our glorious a vul clevating philosophy, that you willisech interest yourselves in spreading the knowledge of the same by extending the circulation of the Journal. We still offer our paper, and we shall be glad to publish the names (if desired) of all who will thus interest themselves, together with the number of names obtained.

Please remember, friends, that there is no more potent mea

In a late editorial of the JOURNAL, you explained satisfactorily that we are forced into the world, but did not dwell on how we were, forced through, and out of the world. Now, for the benefit of some of your readers (not for myself, for I am knowing to the fac's), please go into the details—how it is that we are forced through and out of the world.

I wait patiently for future numbers of the JOURNAL.

Kerhonkson, Ulster Co., N. Y Well deep bear

K-rhonkson, Ulster Co., N. Y. H. R. D.
Well, dear brother, this he a pertinent inquiry, and one that the lavestigating mind, no doubt, feels a great interest io. That we are forced in, through, and out of the world, no rational mind will for a membrid deny. In that process however, we do not stand in the same relation to natural laws that the dancer does to the violin, or the automaton to the forces that operate it; yet it is none the less true that man cannot control those forces which moves him along from the cradle to the grave. At some future time, we will, perhaps, take that subject into consideration, unveiling those mysterious laws, to the action of which man must submit, and the result of which will finally crown him with complete happiness.

the result of which will makin crown him with complete happiness.

With these three acknowledged facts for a platform on which to stand to extend our obser-vations, the truths that glisten in the scientific firmament shine forth beautifully, beckoning our attention, that we may leafn their true na-ture and worth. Man cannot reason without a basis on which to stand, and II should be a true one, too,—one that the common mind will acknowledge as correct. Perhaps our brother will favor us with an article on the above interesting subject.

## SPEAKER'S REGISTER AND NOTICES OF MEETINGS:

On and after the first of January, if not sooner, we shall adopt an entire new plan in regard to the "Speaker's Register and notices of Meet-

to the "Speaker's Register and notices of Meetings."

We have heretofire gathered from the best sources we could, the names of speakers, time and places of meetings, and published the same regularly every week.

We hereby give notice that we shall soon take both of these lists as they now stand, out of the paper and put in their places the names of those speakers only, who expressly desire it, and the places and time of holding meetings in various parts of the country, when requested by the officers thereof to do so. Our paper is now done begging for information upon a subject in which individuals and sociles are most deeply interested, but seldom or never trouble deeply interested, but seldom or never trouble themelves to write us, nor say a kind word for

themelves to write us, nor say a kind word for the JOURNAL.

All speakers who manifest sufficient interest in our paper to write and request that their names be inserted in the register, and at the same time express a willingness to aid us in the circulation of the JOURNAL, shall have their request compiled with so long as they keep us posted as to their locality. We shall also with like pleasure, publish a list of meetings, giving the time and places of meeting, wherever the parties interested, feel sufficient interest in the matter to keep us correctly informed up-th the subject. bject. We are determined that our register shall be

We are determined that our register shall correct so far as it goes. It is far better for the public to, have no register than to have one that is incorrect. We give this timely warning that all interested may give us due notice, so that no names may be omitted from the new list.

Truth, though stranger than fiction, pegging for votaries.

ADDIE L. BALLOT

ADDIE L. BALLOU

Lectured sgain at Crosby's Music Hall, in this city, on Sunday, the 31st, to a large and ap preciative audience. Her elequent remarks received that close attention which their merit deserved. She lectured in the evening on the "Immortality of the Soul," handling the subject in an able manner, and to conclude the services, she delineated the character of one gentleman and two ladies, describing the spirits surrounding them, all of which were recognized. Her delineations and tests added much to the interest of the occasion.

During November, she lectures in Cincinnati, Her address, during that time, will be Post Office box 2081, care of A. W. Pugh, Cincinnati, Ohio.

ELIJAH WOODWORTH, MRS. EMMA MARTIN, and CHARLES FARLIN.

We are pleased to state that the above named earnest advecates of our cause, have been doing a good work in Michigan during the past surmer, and have thereby won for themselves laurels which death cannot fade nor time wear away. They have held meetlings in various parts of the State, which were well attended, and much interest was manifested.

#### GALVESTON AND HOUSTON, TEXAS.

Bro. Grandison Rubery, writing from Galveston, says they want good test mediums at both of those places, and will pay liberally. Good trance and inspirational mediums are also want-

Peter West's rooms are daily thronged with visitors seeking for light from the world of spirits and but few go away disappointed.

#### Ziterary Botices.

The Explorer is the name of a new monthly magazine just started at Indianapolis, Ind.,
by that indefatigable laborer in the cause of reform, Truman Beeman. It is devoted to the
eradication of evil and the elevation of humánity, and is well worthy of the patronage of the
laboring classes. Terms \$1.25 per year.

The Delcoe in the Light of Modern
Science: a Discourse by Wm. Denton. You
who desire to know something of the ark, the
deluge, etc., should read this little pamphlet.
Price 10 cts pastage 2 cts. For sale at this

Price 10 cts, postage 2 cts. For sale at this

office.

LADIE'S OWN MAGAZINE; by Mrs. Cora Bland, of Indianapolis, Ind. Price, \$1,30 per year. As a Westera magazine, it stands high, and would be read with interest by our triends in the East. THE WESTERN MONTHLY for November is

unusually interesting, and will be read with interest. Read, Browne & Co., publishers, Chi-cago, Ill. Terms, \$3 per year; single number, 30

usual, is replete with interesting matter from the pens of our ablest writers. It always con-tains food for the thinking mind. THE CHESTER PAMILY; OF THE CURSE OF THE DRUNKARD'S APPETITE, by Julia A Friend. Wm. White & Co., Boston, publish:

Friend. Wm. White & Co., Boston, publishers.

The one great object of this book, "Is to show the effects of the thirst far intoxicating drinks on family-relations, especially as it bears on the wives and children of its victums."

Her account of the death of little L'zzie is really beautiful, and if it does not agitate your inner nature and moisten your eyes with tears, you are really hard hearted. This book should be in the hands of every family. For sale at this office. Price \$1; putage 14 cts.

COMMON SENSE TRUGGITS ON THE BILLE.

COMMON SENSE THOUGHTS ON THE BIR POR COMMON SENSE PEOPLE, By Wm. D

This being the third edition of this little work, is a sufficient guarantee that it has met the expectations of the people. Mr. Denton has shown in an able manner, that "A book to be God's, should agree with Nature." His views in regard to this position are of that nature well calculated to command the attention of the thinking mind, and open the eyes of those who have hitherto thought to little purpose. This pamphlet contains fifty-two closely printed pages, and is well worth its price, 15 cts; postage 2 cts.

For sale at this office.

2 cts.

For sale at this office.

Peterson's Magazine for December is on our table in advance. It is a splendid number with two steel engravings, a mamoth farbion plate, a colored pattern in Berlin work, and nearly fifty wood cuts. We do not wonder at the limmense circulation of "Peterson," said to be the largest in the world—for it really gives more for the money than any other. Every lady ought to subscribe for it. Its mammoth cell ordef fashion plates are always the latest and pretitest. Its stories are the best published anywhere. In 1870, in addition to its usual quantity of abort stories, five original copy-right novelets will be given, among them "The Prisoner of the Bastile," by Ann S. Stephens, "The Secret at Bartram's Holme," by Jane C. Austin, "How it Ended," by Frank Lee Benedict, &c., &c. About 1,000 pages of reading matter will be greatly improved. The terms, hower, and 14 superb steel engravings. Tae Magazine will be greatly improved. The terms, hower, will remain Two Dollars a year to subscribers. To Clubs it is cheaper still, viz: four copies for \$4,00, with a large engraving, (24 inches by 16). "Our Father who art in Haskven," as a prepium to the person getting up a club; of eight copies for \$12,00, with both an extra copy of the Magazine and the engraving, as premium; We can speak from personal knowledge of the beauty of this engraving. Now is the time to get up clubs for 1870.

Specimens of the Magazine sent gratis.

Specimens of the Magazine sent gratis.

Address, CAARLES J. PETERSON, 906 Chestaut St., Philadelp

### Philadelphia Department.

..... н. т. спид, м. д. Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

#### Rest and Sleep.

The forces in Nature may be divided into two classes—those which are incessant in their action and continuous in their motions, and those which are subject to cessation, repose or

classes—those which are incessant in their action and continuous in their motions, and those which are subject to cessation, repose or rest.

The declaration of the ancients 'hat God Created the world, meaning the flavores, in six days, is no less at variance with known science and positive knowledge, than the other declaration, "that God rested on the seventh day." God never ceases action or requires rest. It is only flatte living brings that require rest and these old philosophers measured God by the narrow conceptions of their own foile capacities.

There can be no life where there is a total suspension of action—it is only cretain partions of living organisms that require rest, an order for the renewal of their powers and continuance of their actions. The involuntary functions of the human system cannot rest. A cessation of but a few mements in the action of the heart or in respiration, would be fail, and these never tire in their cesseless round of action from the dawn of existence until the organism is laid as le as a worn out garment.

The voluntary functions, certain muscular motions and mental efforts, are so constituted that they require rest and sleep.

We have seen in the former articles that the atoms of the hum in organism are dying constantly; that we must continually die in order that we may live. When, however, these atoms have only been partially exhausted and are not dead, but capable of some further action, under the process of sleep, they recuprate and are renewed so that they may continue to take their part in the drama of life without interfering with been. Under the repose of sleep, the life forces experience an equilibrium which restores these weakened elements, shaff it them for further use. This is proved first by the fact that where the system is deprived of sleep for a long time, fevers and other discuses are engendered, by the tissues becoming loaded with sick and imperficitly assimilated matters. We need rest daily and hourly, and the prop sition to have one day in seven set apart

The fact of this great need of rest, both in sickness and health, is generally felt. But a much more difficult question is how are we to obtain rest. obtain rest?

obtain rest?

In the conditions of ordunary health, unless something of an external character interferes, there is very little dilite thy in obtaining rest. Most persons are like the man who said be "was not afraid of work, he could ay down along side of it, and go to sleep." But it is in sickness, where sleep is more particularly required, that it is most difficult for us to obtain

Rest is Natures means of curing disease, but not always in the form of sleep, for this is acc impanied by more or less congestion or fulness of blood in the brain. Hence we find long continued hard sleep produces a rense of weariness, and sometimes pain in the head. This is especially the case after losing the accustomed sleep. The first sleep that we get almost always produces headache, and a sense of weariness. There are many articles in the materia medica which produce sleep by causing congestion, of the brain, and they may occasionally be useful in the hands of skillful physicians. Yet they should never be used except unless under these circumstances. The habitual use of narcotics is a terrible curse to humanity.

habitual use of narcotics is a terrible curse to humanity.

The most perfect rest for the sick is that which is produced by the healthy and pure magnetism of persons who are adapted to the individual needs. This is a subject upon which we have made many experiments and observations. We believe there are varieties of magnetism, and we know of no other mans but experimenting, by which we can ascertain when human magnetism will be properly adapted to individual cases, and where it is not so adapted, it is worse than useless to attempt to apply it. Where it is well adapted, it is the most soothing, equilibrating and healing process that can be applied to the system.

The magnetizer should be a person in good health, strictly temperate and regular in all their habits of life, and above all imbusel with the purest and most bonevolent motives. The work should be done for the love of it and the good of humanity, aid never from any sordid or ambitious motives.

good of humanity, add never from any sordid or ambitious motives.

Thousands to-day are realizing this important fact that there are individuals who bring rest, quietness and repose to them. Their, presence (or in some cases) with very sensitive persons, (the thought of them) will do this, and in many cases a letter from such a friend will have a great amount of rest and healing in its leaves. We have often experienced this. There are persons who write very little, but who send the most soothing and quieting influence. A friend who is now tragelling in the far West, always sends much more of this quieting influence in her letters than the words express. I can refer to many others whose correspondence is valuable on this second. There are those who are

blessed with a power to bring-calmoers and repore to the sick, and who are thus carrying blessings wherever they go. To some, much more than to others, is this Christ-like mission of two

mare than to others, is sue given.

It is a pleasant and cheering thought that in the journey of life we are thus gitted with powers to scatter rich blessings along our pathway, flowers of love and peace that our lellow men may pick up, and as they inhale their fragrance return blessings to us. This subject of rest is one of yast importance to all, both as regards health and length of life here, usefulness and happiness.

happiness.

There are those whose whole journey of life
is a weariness, who think the earth a wilderness,

There are toose whose wanos pourney of the is a weariness, who think the earth a wilderness, and find but little enjoyment in it.

This subject should be car fully studied by all. We have only thrown out a few hints here that we hope will get our readers to thinking. Our brother Alleyine G. Chase speaks of two kinds of rest in spirit-life, very similar to those we have here.

A COMMUNICATION

Association - Organization NUMBERONE

Association is universal; an isolated atom of matter can only exist as an abstract idea. Whether matter is the result of the crossing of the lines of force as we believe, or not, no mortal or spiritual eye, alone or aided by the best means obseeing, has yet been able to reach the point where a single atom standing out alone in its glory, or rather its solitariness, exists.

The necessity for association and organization is absolute on the meterial plane—the result of this is an increase of power, as may be eeen by

this is an increase of power, as may be seen by mathematical calculation. Thus one and one make two, and this two has a power which the two ones had not, for two an two make four di-

make two, and this two has a power which the two ones had not, for two an two make four directly, while four separate ones cannot make four without first becoming twos.

Size is always an element of power whether it be in the masses, on the surface of the earth, or the planet itself. We a finit that size is only one of the elements of greatness, and that all large men, for instance, are not great men; yet size gives commanding influence, and when combined with the other elements of greatness, makes it tower up in majesty and power.

God, or the concentrated good, is the great organizing power of the universe. The deorganizing power of the universe. The deorganizing power which is opposed to this, has been called evil under various names, in all ages and countries; this is a mistaken idea, for their is no disorganizing force in the universe. It is but a change in the organizing force, having for its object the elevation of the matter separated. Death is always a gate to harmony or heaven. its object the elevation of the matter separated. Death is always a gate to harmony or heaven. Through its influence, atoms that have been chained in an association, are set free, and thus prepared to ehter into higher and better associations. So trroughout countless myriads of changes, has matter in endiess forms, been march-

ations. So trroughout countless myriads of changes, has matter in endiess forms, been marching up to higher and more progressed conditions. We have said that there are no organizations among mankind that are not to be found in some forms of religious organizations that no wexist or ever have existed upon your earth or any other earth, have their representatives and correspondences in this sphere.

If he any consolation to the, little narrow, higoted sectarian who believes that all the rightcounses that can please the All Father is to be found in the contracted limits of his little petty sect, to know that he will find similar conditions here, he may, have it.

The strength of religious organizations is very greatly augmented by the co-operative efforts of the spirit, in the interior, holding similar views and sentiments.

Secret organization running back to ante-historical periods, have been strengthened and kept alive by these influences—so of all other societies and organizations which are imperfectly outwrought upon your plane.

First, then, the conjugal, of which the con-

of our organizations which are imperfectly out-wrought upon your plane.

First, then, the conjugal, of which the con-jugal on the plane of earth as a correspondence, much inferior to, and excedingly imperfect.

The blending of the physical, intellectual and spiritual forces of two human beings of opposite sexes and properly adapted temperaments, is the source of the purest and most enduring happiness. These unions which are not hastily formed here, are the result of mutual attractions, deeper and more real than those which too often bring about the temporary unions of earth-life. The sensual plane, which, disguise it as we will, occupies so prominent a place in the unions of earth civildren, must here fall into its appropri-tate sphere, and be purified of all lustful feel-ings.

It is only upon this sensual plane that suspi-

It is only upon this sensual plane that suspi-cion breeds want of confilence, and the green eyed monster jealousy feeds and fattens upon all that would make life desirable and happy, and if will be impossible to have an appreciation of this, true spiritual union, unless you can rise entirely above all these feelings. The true reform of the terrible abuses which now exist in the con-jugal relations on earth, can only be reached and realized by a better understanding of this matter, as it is presented in the higher spheres of spirit-life.

Mey and women should learn never to meas.

matter, as it is presented in the higher spheres of spirit-life.

Mey and women should learn never to measure their attractions and base their unions, as is generally done, upon the impulses of the sensual nature. Neither this, nor the intellectual alone are a safe criterion for these unions, while they are not to be ignored, the highest, holiest and purest revelations come through the spiritual. Each of these natures should hold their counsels separately, like the three departments of your national government; but no one of them should eye make a law or decide any important question without the advice and consent of the others. In this most perfect and beautiful union, there is a unity of action and labor which makes all life's occupations and duties pleasant and attractive. Two such souls always divide their labors and multiply their coloryments, but it must be understood that in this beautiful oneness of feeling, there is not a total relinquish

ment of individuality, and while the twain are one in all that is essential for their usefulness and happiness, and have as their common prop-erty certain secrets which belong exclusively to them, there are individual labors for each, which, in the fullness of their confidence in each other, in the fullness of their conneence in each other, they are always willing to encourage each other to carry out. More than that, there are individual secrets sacred to each one, and essential to the full unfoldment of the spiritual nature. There are few in the earth sphere who are ready to accept these teachings—fewer still who are able to live them out; but they will yet be outworked on earth. worked on earth.

Emma Hardinge's New Book.

We have received the Table of Contents of
this great work, "Modern A nerican Spirtual-ism; a Twenty Years Record of the Commun.
tion, Between Earth and the World of Spirits,"
One volume, large octayo, 693 pages, etc. By

tion Between Earth and the World of Spirits."
One volume, large octavo, 63) pig-s. etc. By EMM HAMDEOR.
We shall wait with deep interest for this great work, knowing the ability of the author, and the visit resources that have been placed at her disposal by spirits and mortals. There can be no doubt that this will be a most valuable addition to the spiritual literature, a book which must find a place among the Spiritualists and liberal minded everywhere.

Mrs. Hardinge has made a three months' engagement in Pailadelphia, and will give between lorty and flity lectures, all of which we intend to report for our papers. We believe the spiritis who arrange these matters have planned this, in order that we might be able to lay this most valuable resume of our beautiful philosophy before the world.

Mrs. H. is constantly employed in reading the proof of her new book, and comes over here from New York each week.

We rejuice to be in a position to present such lectures, and we need not say to the friends of our noble and true-hearted sister, all over the country, that this is an opp runnity for them to secure these lectures. Mrs. H. will return to England in the early spring. It is probable that these reports will run through the entire year, and any one of them is worth a year's subscription. scription.

#### ALICE CHADBORN

Writes under date of August 10h, enclosing \$3,0 for the JOHNAL. She neither gave State, County, nor Post Office. The letter has remained on the awaiting some complaint, and we are becoming quite imputient.

#### THE DAVENPORTS

THE DAYENPOIST

Will be in the city on the 15, h of this month, and will hold a series of scances, demonstrating in a conclusive manner the power of spirits to return and make themselves known to 3he children of earth. Skeptics as well as believers should attend these exhibitions.

A thoroughly constructed Mediascope, with tastily printed disc, and printed instructions accompanying has been prepared by Mr. John W. Mitchell, of this office, and will be forwarded in a neat bix—pist pitl—in receipt of a half dollar. Address J. W. Mitchell, Room 9, No. 189 South Clark St., Chicago.

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We desire our readers to bear in mind that wher the sum of three dollars is to be paid to this office the expense of the Post Office order, TRN CRNTS or the expense of registering—FIFTERS CRNTS, may be deducted from the smought to be remitted.

Opening of Lyceum Hall at Richmen

Lycoun Hdl will be for asily opened and idedicated to humanity on the 19th of Decision, 1500. The yearly miseting of the local society will commence Christmas morning, and on the next day dual of William Diston will delive the opening discourse. The Lycoun will give a fine exhibition one wenting of the yearly meeting. Finole from all parts of the country are condulty favined to at the day a pleasant and interesting time is anticipated. For further particulars, address,

Kii Y. Brown, Scretary.

# Obituary.

Est V. BROWN, Secretay.

Passed to the Summer-land, on Aug. 29th, 1889, our Moth r, Mrs. Sally D. Hamilton, aged sixty-eight years, fourtces

years, givideally deciliaing suilt congestion closed the physical career.

Ble was not a confirmed Spiritsalist, yet quite convenant with and friendly to it, and no the afternoon of her acti, was described, with friends actual her, as resting in an easy chair, vereabled white flower that read, "Paradise not lost but Sound-sait that I desire— an activity," which was made the start of the juneral address, delivered by Edd A. Warren. Blee Ortes communicates to us, any ab now moderatands the resurrection, and comprehends our ideas of it.

How combridge to those left to know she is not dead, only gine before:

Born into the spirit form, Sept. 18th, Mrs. Anna O. Bailey, aged 23 years, it months, 13 days.

Mrs. Bailey had long been the Matician to] our Lycoum, and played her last Sanday two weeks before her demise. She was a true fightfundist, noble, kind and generous, sympathizing with the poor and distressed everywhere, living in the knowledge of the existence and communic nof those gone, before, the longed to escape the trials of life and he with them.

it's them.

She leaves two little bys-one only a week old-a hus
and mother, brothers and friends, to mourn her carly de-

s. oral at Spiritualist's Church. Brother A. Wa

#### SPECIAL NOTICES.

Dr. Wm. R. Joscelyn,

The Healer and Clairroyant can becommited at the Rome, 114, Bouth Franklin, near Weshing on, he fit. Cloud House, Dr. Joseolya has been justeen years past with success. Address Chicago Yol. 7, Ho. 3,—tf.

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wells and the seen of the seen of the seen of
Address S. B. Jones, 187, South Clark street, Chicago, III

Dr. Wm. Clark's Vegetable Syrup.
Entrea Jounata:—Having by me a bottle of Dr. Wm.
Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and heating jath the heatand of our milk-woman, had been long confined to his room from the effects of a fail from a building, which injured his ide, some year and a half since. Saffering with pains from internal tumors, I seed him the bottle of the head syrup, with directipus to have his side bathed, with hot sail and water, by a healthy colored woman, and to via-the syrup internally. The result of which was that in ten days, he was out and at his work [that of a common laborer.]

pas-that in tendays, he was out and at his work. (that of a dominon laborer.)
His wins, a devoted Catholic, said, "She had spent quite lot, upon him for doctors, with no good result; but having sith in good Spirits, she would try this."
His name is Mockerly and be lives in this place, No. 118 Prospect St. Youre Francenally.
AMPY Markets of the Conference of the Conference of Conference of Conference of Conference of Conference of Conference on Conference of Conference on Co

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#### WRITINGS OF OMAHA.

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### Dr. Clarke's Remedles

Dr. Clarko's Remedies.

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Most truly thins.

8t. Louis, Mo., Nov., 1868.

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Communications from the Inner Tife. He shall give His angels oberge concerning thee.

For The Religio-Philosophical Journal. FRANK'S JOURNAL-NO. 38.

Benedlet Arnold.

H. SMITH, OF BALTIMORE-

A long time has elapsed since I left earth, I elleve you are familiar with my career. I am lenedict Arnold.

believe you are familiar with my career. I am Benedict Arnold.

My early life was much like that of other boys. I went to school, made some progress in my studies and was considered a bright scholar; but as I advanced toward man-hood, traits of character were day-loped which more or less affected my whole future life. Love of money was one ruling passion, love of women another. These were the recks on which I was wrecked.

My first extraced into life was in a mechant's counting room in Philadelphia. There I became familiar with all the routines of business, and fitted my self to fill any station public or private.

came familiar with all the routines of business, and fitted myselt to file any station public or private.

About this time I became acqualated with a man going to New York, looking for employment. He was a man of great intelligence, and I soon's became much attached to him. At his solicitatis I concluded to Join him. Neither of us having a uch money at command, we set out on foot. The journey took us three days, when we reached there foot sore and fatigued.

What to do was now the next consideration. New York was then a place of some note, but what you would now call a village. We looked about for some time in vain, for there exemed to be but little business doing. At length he found employment as a clerk in a dry goods store, while I had still to roam about.

One day I fell in with a man looking for some to assist him in conducting a hat store. I did not like this, but was obliged to do something as my money was nearly gone.

It was now that troubles broke out between the strength of the control of the control

determined to devote myself to the cause of liberty.

I was then a man of good personal appearance, a fluent speaker, and had made my way into good society. This gave me an opportunity of becoming acquainted with many ladies, and was generally esteemed a favorite among them. For some time I made no choice, but at length I became acquainted with one of surprising beauty and espaging manners. I became deeply in love with her, and left nothing untried to gain her affections. I triumphed at last, and she became mine without the tie of marriage. For awhile I gave her my whole heart, and was happy only when with her; but after a few months, indifference set in, and in less than a year, she was deserted.

Another had attracted my attention, all my leisure time was devoted to her. She, too, tell in the snare; she, too, became mine and she, too, was deserted. A third followed the same course, and then a fourth, untill became notorious, and everyone shunned my society.

I had long since left the hat business—I continued in that but a short time. I was now with a commission merchanh, received a good salary, and was much esteemed by my embloy. The war at length broke out, and I was not

salary, and was much esteemed by my employThe war at length broke out, and I was not sorry to leave New York for active service in the field. I joined the army at Philadelphia, and it was there I became acquainted with your grandfather. His pen was never file, and what a laugh we had ong his "Battle of the Keess."

At length I was in the field, and with Washington at the battle of Trenton. I-was now on the high road to fame, and could have reached an exalted position-but for that unhappy curse to my existence, love of money. This hankering after money begins with my earliest recollections. I would do almost anything for a few coppers, and my greatest delight was to count them over and over again. What else could be expected of me then but to yield to such a temptation as was presented to me by the British Government.

An offleer high in command had been instruct-

expected of me then but to yield to such a temptation as was presented to me by the British Government."

An office high in command had been instructed to try what money could do among the colonists who had indisence either in the army or in civil lite. Hancock was thus approached, and you know his reply.

One-day I received a letter requesting a private interview. It came from I knew not whom, but as the place appointed was my own room, I do not hesitate to give an assent. At the appointed hour a stranger entered, and began by requiring a solium filedge of secrety to what he was about to reveal. The pledge was given. He then announced himself an efficer in the British army, thouch in citizen's dress, authorized to make me arilberal offer if I would renounce the rebel cause. I inquired what was the nature of that offer. He replied, "A general's commission in the British army and ten thousand pounds." I was overwhelmed, with astonichment, and for some moments could make no reply, during which he also continued silent. Such a sum far surpassed my highest expectations. I have already intimated that I had no settled principles, and that the course I took was influenced by pecuniary and other selfsh considerations; there were, therefore, no seruples to oversome.

Having foundsvoice, I inquired what security

was influenced by pecuniary and other semisiconsiderations; there were, therefore, no scruples to overcome.

Having found-voice, I inquired what security I should have for the fulfillment of his offer, lie then showed me a letter from the minister, addressd to the commanding general, instructing him to make such offers at his discretion, in which my name was particularly mentioned. I looked upon it in sunazement, having no idea that I was regarded of so much importance. I then inquired when I should receive the reward. "Instantly," was the reply. This was too much for my virtue, and I yielded a full assent.

I next inquired what was demanded of me "That," said he, "is a matter for future consideration. I only wish to report your acceptance of the offer now mide. You will hereafter receive instructions." And so we parted.

More than a month chapsed before I rheard anything more of it; when another letter informed me that I should have another visit at the same hour. My former visitor appeared and told me that the general had mapped out a plan which he wished me to execute. This was the surrender of West Point. Here was now something for me to do, but having accepted the task, I was determined to go, through with

the task, I was determined to go, through with

The first thing required was to ascertain the
strength of the place, and what force was etationed there. This, my situation rendered an
easy task. Next, it was planned to introduce
the royal troops and take it by surprise. For
this purpose Major Andre was sent, but his capture defeated the whole scheme and placed me
in imminent peril. Fortunately, I receivedtimely notice and made my escape.

The storm of indignation was terrific. Little
did I anticipate the editum that would be cast
upon me. Even the officers on board the ship
to which I fied, treated me with contempt, and
it required authority to secure me a place at the

RELIGIO-PHI

table. The death of Andre contributed much, no doubt, to all this, for he was greatly beloved and I was regarded as the instigator of his calamity.

This life was now too irrsome to me, and I lost no time in making my way to Europe. There I sought a home, but no home could be found. Go where I would, my name accompanied me, and one so unusual was pot easily forgotten.

The money was paid to me on my reaching London, which gave ample means for my support. The general's commission I cared nothing for.

I was thirty-four years old when I landed in London, but every door except a tavern was shut against me, and not even then had I any peace. Public curlosity could not be satisfied—taunts and sneers were my daily companions. At length I could endure this no longer, and resolved to go where I was not known and resolved to go where I was not known and resolved to go where I was not known and could not be recognized. I took up my residence in France, in a small village that was seldom visited by strangers, andshere under an assumed name I lived for many years, and, not once was I recognized. Gradually I worked my way into good society, for all perceivand mers, but here are the most of the work of the stranger of the stranger of the work of the stranger of the work of the stranger of the work of the work of the stranger of the work of t

what to do how knew mo, and yet was determined not to give her up. Finally I had to yield, and the marriage ceremony was performed.

A more loving-wife was never known, nor was there ever a better woman in every sense of the word. She gave me three children, and passed away in giving, birth to a tourth—mother and child laid in one coffie.

I was inconsolable at her less, for in her alone did I see all that was noble in woman. I dragged out after this, a few years of insites life, and came to the end of a wretched one.

It may be proper here to give what opinions I had formed on the subject of religion. In early life I thought not at all, and not, indeed, until I became a resident in France, did I give the subject any serious consideration. It was my wife a blameless life, with her gentle admonitions, that caused me to think. She was unceasing in her efforts for my conversion. But, alas for her? the more I investigated, the more infidel I became. I heard you, just now, read Lord Byron's communication. Il is views and mine were much alike. He rejected revelation, so did! I, he took his lessons from nature, I did the same: he belleved in a future life, there we differed, I did not. We sleep, and sleep for ever.

And did I sleep forever? Alas, no! I awoke.

crt, is as but a man as one can be; not the least sense of moral rectifude belongs to him. You have labored for his reform, but without the least effect; nor need you indulge the hope of ever doi: g him good. It must be left to time; how long, it is hard to say. We have all rired to change his purpose, but in vain. Deception is the food he lives on."

"Does he still suffer?"

"Does he still suffer? "Suffer! I have seen him writhing in the most intense agony, and then get up and try to practice a deception upon you. But he will not trouble you much more.

THE APOSTLE PAUL'S MEDIUM. traordinary Experiences in the Life of Alexander Smith of Philadelphia.

Extraordinary Experiences in the Life of Alexander Smith of Philadelphia.

In bringing this Book before the Public, I feel it to be my duty to give some explanation of certain things, which, forming 'a concatenation of capta and effect, gave origin to it. The matters I allude to are in relation to my own humble self, which, however disagreeable to me, I am constained to do in some respects.

I am a man of hamble circumstances, and have always been so;—one who has always labored for his daily bread. My education has not been received from academy or college; no have I had the assistance of a tutor excepting in my childhood, when I was staught to read the New Testament with a Studay school phoficiency, so that as far as I have any learning, I am indebted for it to my own persevenance—though lately, I find that the impulses of my nature have been modified and graarded by some spiritual triends, of whose influence over me I knew nothing at the time.

I was of a nervous, sanutum prerament,—ardent, hopeful and of blissful imagination. I left my native home when a youth with a largest deal to lose. I wandered moun place to place, seeking pleasures of all things that the order of the present of the present of the present of the present of the place of the present of the place of

I was inconsided to a work of the part of

destroy the intraster if I could catch it. I searched ab out, but Goold find nothing of the kind. Then thinking that something else might be the cause, I returned to my previous position, resolving to keep on the watch. 'As than I lay for some minutes, without moving a muscle, my eyelids slightly opening. I perceived two yellow luminous specks; one at the inner, and one at the outer angle or the eye, just beneath the edge of the eyelid. These specks were moving toward each other. I so one at the outer angle moving each other, the one at the outer angle moving when an explosion like the firing of a photol took place, passing through my pain, causing every particle of the substance to tramble; then a beautiful yellow and blue light passed, through my eyeball, along the optical tube, up to the brain, where I lost it. During its passage, I saw distinctly the crystrilline bear, the retinar and the interior of the optical tube.

These extraordinary occurrences, with the exception of the list, happened frequently to me for several years. At length they ceased, For three or four years I feld like an ordinary man; but soon after, this, a new development took place within me, of a more plessing nature, though not less extraordinary. I have never studied music, therefore I know not the names of the different parts, and shall find it difficult to explain to, you what I wish; for my internal experience this time, consisted of wocal and instrumental music.

mental music.

At this period of my life, I lived in the country, being the greater part of my time entirely alone. It seemed to me, though, I was sensible it could not be so, that there was an instrument of music situated in the interior part of my brain. It performed entire pieces of music, without pause or fault, and when it had finished an air, there was a pause of a few seconds, then it would re-commence with the same or another. It mattered not how I was engaged, nothing I could do would stop it; until it had finished its piece of music, it would continue without pausing. I resorted to various areas to to top I; I worked hard, trying to think of nothing but my work. I visited my neighbors to pass the time in social chat—I toke long walks and runs,—but all in vain, for the music continued its sweet is not a small metallic organ cannot be succession, performing while petics over and seem light those of a small metallic organ cannotic box. This continued about a year, when it was succeeded by the music of voices; the latter unlike the former, seemed to take place externally to me, and to be some distance above in the air. I could distinguish three voices performing various pieces, sacred and otherwise in succession, with great precision and harmony. Some of the airs were familiar to me and some were not, but all the tones were of the richest kind. I will observe in this place, that some of the pieces performed obth vocal and instrumental, I had learned many years before, but had forgotten them; while others, which I but partially remembered, my mysterious powers performed without fault. At length the instrument music died away, leaving me to be entertained by the vocal alone; the latter remaining with me. For about three years, commencing as soon as I awoke in the morning, and continuing with but little intermission through the day, and to the last moment of my wakefulness at night.

Perhaps you may think there was some disturbance or disease either in my body or mind, but I assurp you there was not; I had p

dittering butterfly, it was here, there and everywhere; shove and around me, when, after about
two minutes, they ceased, then all was still. I
harried into the yard of the house, looked around,
but could discover nobody about at that time of
night. Returning to my room, the next few monight, and the state of the property of the county
and the state of the state of the state of the county
and the state of the state of the state of the county
not last long, however, fig. my attention was
seized by bearing two, persons discoursing, who
seem from their voices, to be of the male sex. I
could not distinguish what they said, as their
voices seemed to be too far above me; but I caught
the names of several persons who, I knew accordthe man and the state of the state of the county
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Imparted to another, awakens in tast other effects analogous to those felt by the one who homparted it. Thus a combatte person on lits imparting lis organic indusors, will cause another to fee to the organications. The same is true of every other organications. The same is true of every other organications. The same is true of every other organications. They stand in the gateway between heaven and earth, preventing at once too much credulty and too much doubt: for such facts demonstrate the double nature of man, and at the same time, that he is not the cause of all spiritual phenomena. The automatic hemispheres of mind is quite as marvellous, as the counter-hemisphere of voluntary powers, and when truly studied, man becomes as much a wonder before death, as when he returns in the estate of spirit.

It would seem judging from our correspond-

em's tesfia-ony, that his own spirit cirried on the process oricinally instigated by the invisible intelligence. They had diffused an influence upon his nervous system, which entering into chemical combination with the sensitive elements, they (the spirits) neither control nor extract from their subject. It is evident that many spirits have little knowledge of their own abilities to cuntrol the influence they cast upon-mediums. The consequence was, that what should have been voluntary and unders-control of the wishes or will, became histead, automatic and beyond management. The vibrations and concussive sounds, and the instant aneous representations of the nervous system, &c., by means of beautiful lights, were inevitable effects, whenever his own and the foreign influencement, like Awo tmy thunder clouds of opposite polarity. His vision was not with the eves, but by means of the pervading optical influence ithat is to say: the sensitive medium of physical sight was impressed with the internal facts and recurring phenomena. This excludation: is included to ever all cases of this kind; but one tips of the control o

ed by wise (f) far-seeing legislative bodies, probliiting quacks, or more properly healing mediume
and clair royant physicians, from practicing in the
healing art, without having first graduated fromsome "chartered medical college, or other institution authorized to grant diplomas."

I presume that most of the readers of the JourNach have read the extract from the law pa-sed at
the last session of the Pennsylvania Legislature,
and copied into the JourNat from Brother Ray,
nor's article, a few weeks ago, and hence it would
be awaste of it ing on my part, to quote farther
from such "wise monsense" as that put forth by
the Pennsylvania Legislature.

There are agreat many laws passed by legislative assemblies that are never enforced with that

of it mp or "sise nonsense" as that pur wise nonsense" as that pur vania Legislature, a great man laws passed by legislables that are never enforced with, that a the emergency would seem to de-I am inclined to believe the law above will become obsolete before it is ever will become obsolete before it is

alluded to, will become opening the control of the

singles of Escolapius! to what dire extremities the poor benichted disciples of bite pilis and orthodox theories are not mentioned the poor benichted disciples of bite pilis and orthodox theories are noticed the state of Demark," or you would not seek the arm of the law to protect the business in which you are engaged. Intelligent people are not anxious to, have calomet forced down their necks willingly, when, they have reason to believe that ofher meas are equally as potent to heal disease, as a strong dose of Latin phrasology, in the shape of prescriptions, which very frequently kill-the sick, and cause the telligence of their family physician.

In conclusion, let me say to the Spiritualists of Americs, that the only way in which we gan cope with our opponents successfully, and beat them at their little game of meanness, is to go to work and talk less about what ought to be done to secure our rights, and enjoy privileges with those who are "self-concetted and pulled up with vainglory," and to all appearances assuming to know all there is to be known, both of temporal and spiritual things, our are consequence to landeds, "We need a law institutions, known in this section of the United States, as colleges, if we are to do, business for ourselves, we must have the timber fresh from the forests of young and vigorous men who aspire to higher branches of learning than can be acquired at our commond schools. We had much better superintend the education of our young men in our way, than to let the lob our

Let two unables of the control of the complished, is no doubt but that it would be accomplished, is no doubt but that it would be accomplished, and we should begin to be looked upon as "respectable." There are two other things we ought to do, "Liz 'withdraw our support from those papers which invariably make it a polyf to slur and misrepresent spiritualism and Spiritualism whenever and mercever an opportunity greatest itself.

To other the cannot be a supportunity of the control of

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Chronic Diarrhad,

Chronic Distribute.

Again: Front, of Buckept, Me, under date of Nov. 7th, below, arten as pullows: "Word I first top the people here also as pullows: "Word I first top the people here also as pullows: "Word I first top the people here also as pullows and the people here are as pullows and the people here. I have been a top to the people here are as pullows and the people here are as pullows and the people here. The people here are as pullows and the people here are as pullows and the people here. The people here are as pullows and the people here. The people here are a shift to people here are a shift to people here. See he now was a people here well as a child the people here. See he now was a people here well here are a child the people here well as a child the people here. The people here well as a child the people here well as a child the people here well as a child the people here.

General Bostonton; Digitheria, Sarkt Feer, Chairm Merleys,

of remed),
we not be directly remeated by the soon a Good Tenwar of the sound of Spacks of the Stonard, from which she
suffered for five of all years. The Spaces were so had
to been the two down, but friends would despair of seeing
come to again.

Desired.

Deaface.

Hospitan,

I have the following extract form a letter from P. W.
Green, of Columbia, A. C., there have 24 few 11 got half
Green, of Columbia, A. C., there have 24 few 11 got half
Negative Powders of you about your and a half
months store, and I have not missed turning may instance
where I have used them; I book the Negative Powde
where I have used them; I book the Negative Powde
and curred. I have trading for cases of Neurolph 100c in
curred.

Oliver Pophath, of Kansen City, Mo, under rate of Peb-24,
1909, writewas highest N i we bount in ano I col et hears of

Milk log.
Rithenmulism, Fits,
Dyspeysia, Desfaces.

Dispersion, Medicae.

Description, 1997, 1998.

Description of the Medicae of the Common of the Medicae of the Medic

Feer and Ague,
Dynestery,
Coughs and Cods.
Those Vt. Dec. 23, 1569
Face, Space—Inclosed please find \$720, for which seed
we for the seed of the seed them
our family we know they are also used them
punded to 6, having groved a public secces in Food and
ague, Coughs and Cods, Dynestery, and other discoses. Di
ours A. Rassona.

2.P. Mist, of Ridgerood, Lord Island, under date of Jan 30, 1800, reports situatially as follows: Front several parter in the rate; Returned with a valetired joint several and minute other completions binance of the Krithya Kahl and parter of the result of the Ridge Kahl of Positive Powders, book them according to direct time, and was tured. Aloca Ledy timed of Mr. Mirth has little log, now three months ofth, which for exercishays at

The Magic control of the Positive and Negative Gweders over discases of all kinds, is wonderful beyond precedent. They, do no revigence to the system, canaling purgling, no name-sting, no vomiting, no harcottaing on, Women and Chairlen Sand them a silent but a sure suc-

one. The Positives cure Neuralpia, Headache, Rheuma-han, Fame of all Minds Darthnet. Dysotiery, Venniting, Typeptein, Pilk, Cyrampa, St. Vinco Bance, Societamen and St. Vinco Bance, Vinco Pance, St. Vinco Bance, Societame, St. Vinco Bance, School, St. Vinco Bance, Societame, Pipelas; all Infammatious, easier or chroning the Kidneys, aver, Lung, Womb, Biotheror any other organ of the body, aver, Lung, Womb, Biotheror any other organ of the body, aver, Lung, Womb, Biotheror and St. School, School,

Malled | 1 Box, 44 Pos. Powders, \$1.00 | 1 w 44 Pos. Powders, \$1.00 | 1 w 44 Pos. Powders, \$1.00 | 1 w 23. Fos. & 23. Pos. | 1.00 | 1 w 23. Fos. & 23. Pos. | 1.00 | 1 w 23. Fos. & 25.00 | 1 w 25. Fos. & 25.00 | 1 w 25. | 1 w 2

ate in Regimered Letter.

OFFICE, 37548, Maxx Pacol, New Yoak.

Address, PROF. PANTON SPENCE, M. D.,

Box 5817, New York City.

If your Druggier uses't the Powerfaces, send your more
yet at one to PROF. SPENCE, as done directed. For sain also at the Other the Rando-Pancobernate, Journal,
12 Board Carls stevel.

# Erontier Department

BY..... R. V. WILSON

All letters, papers and matter for us or the Fron-tice Department, must be addressed to E. V. Will son, Lombard, Dupage, county, Illinois. We speak in Michigan every night during Octo-

## Our Engagements in Michig

Our Engagements in Michigan.

NUMBER THREE.

Then came another, a woman, full of joy and truth. She was beautiful beyond language to describe—her soul full of joy. Came to the man, William, by whom the father stood, enveloping him in a mantle of light, and we heard her say:

"Husband mine, I greet thee from the Summer Land, from my beautiful home beyond the rolling river, and bless thee for thy kinduces and love; blees you in your new joy, with your young companion. May your house be a house of love, full of peace. Walt a little, and mother will come from you to us," and then this spirit woman cast her light upon a sister of hers, Mrs. Charley Hunter, after which we give a minute description of both the man and woman, asking,

"Sir, do you identify these spirits?"

The strong man in a subdued voice replied,

"It is father and my first wife," and there came from the audience that long, intendied, cautiously expressed breath of relief, that spoke louder than words, "Thank God, liels true."

There was no noisy demonstration. It was too ascred. We felt and kow that the angels were

There was no noisy demonstration. It was too cred. We felt and knew that the angels were sent with us, and heaven was close at hand.

present with us, and heaven was close at hand.

NUMBER TWO.

There came two soldiers, those that came last night. This 'lme they came in full uniform—the sergeants of their company, and full of Joy. They stood by the side of their earth father, saying, "Father, we are not dead, but living and full of Joy. Area and William are with you, loving you as of old. Blessings we will shower around you, and your old age we will fill with Joy. Bless you, father and mother."

And the father and mother wept.

We then described the two sergrants carefully, and the people said, "We knew them."

Number times.

There came a beautiful girl, the spirit of Mary Pearsall. We identified her mother, gave her age when she left the form, and the time she has been there.

This communication was sensitive.

his communication was one of those thrilling, sation facts that moves human nature into the

This communication was one of those thrilling, sensation facts that moves human sature into the acceptance of principles.

Mary, the spirit, bade us say to her mother, as near as we can recollect:

"Mother, mine, the merry laugh of the little child, the patter of little feet, are no longer heard along the royal walks of my heavenly home. The memories of the seven bright summers I stayed with you in your earth home, are tright and fresh in my youthful mind. Now the thoughts of a woman fill my soul, for the child of the past, the loved of former days, now budding late woman-hood, greets you with love from her home divine. Carry to the dear ones in the old home, sweet memories and love from me, for my soul goes forth to them in the fulluses of its heaven cultured nature, this evening, and the angel, once the loving little child, now; the fully developed woman from the spheres of angel life, thy child and daughter, yet remembers the loved ones of the old earth home—mother, father, sister mine, blessings gather around you, making your earth life true and beautiful, and by and by, resulted in the Summer land, our joy will be the joy of angels; and now, farewell—not forever, but for a little while farewell, i-s-re-w-e-i-i," came floating back from her angel home, like the last cadence of the colian lyee, moved by the impulse of the retreating air, and Mary had gone home; and after which from the people came the long breath of satisfaction, the unspoken wish that it-may be true, and then the call upon Mrs. Pearsall:

"Madam, is this true? Have you lost a daughter? Washer name Mary? and do the dates agree with your, knowledge of the girl?"

Then the mother stood forth, fall of womanly joy and love, and in a clear ringing voke said, "Men, and womencies of her baby day, the segun bright summers she was with as in our earth home. I came may miles for this test, and thank God I have! L." And the people spece fail of the spirit of Heaven.

#### Batavia, Kane Co., Ill.

Batavia, Kane Co., III.

Dear readers, have you ever been in the pleasant little village of Batavia, situated on both sides of Fox river, seven miles above Abrora?? It is a nice country town to live io, andsarrounded by as face a farming country as America siders. In fact the Fox river valley, room Ottawa to Algonquin will in the fature, be like the Hudson river of N. Y., in everything save steam navigation. Already paintial readences dot its shores, and beautiful gardens line its hanks, with many clites and villagea, already teening with life. Inside of a sharp day's travel by Dexter, we have Ottawa, Oswogo, Aurora, Batavia, Geneva, St. Charles, Cilnton, Eigli, Dandee and Algonjuin,—Jve cities and five villages.

gin, Dundee and Algonquin,—Jve cities and five villages.

Batavia has long been noted for its conserativeness and blue theology. Here the love of hearen has dominated through the fear of hell. We lectured here on Thursday and Friday evenings, July 20th and 21st, to fall houses, giving many fine readings of character, incidents of life and feats from spirit-life, among which we may mention the test reading of Mr. Merril, a prominent citizen, who was put forward as a test subject. We saw and described many spirits. The people were very reticent in identifying, and yet we found that most of the spirits we saw were recognized by some that were present. We gave our usual challenge to debate our great question, but without a reaponse. In closing up our lecture on Friday might we called the attention of the andlenge to the fact that our challenge, had not been accepted; that we had courted controversy; gave them the right to question us, that the notice of the lectures had long been before the public, and that the defendants had failed to put in an appearance, therefore we claimed judgment by default. On this declaration being made, a man from the rear of the house, called out in an authoritative tone of voice:

"Where will you be to-morrow and Sanday?" closes, called out in an authoritative tone of roice:

"Where will you be to-morrow and Sunday?"

We answered, "In Aurora."

"When can you debate the question you have hallenged for debate?"

We answered, "Any three or four week day venlogs lafter the second Sunday in September-

next. We will discuss this resolution with any minister of the Gospel of good standing, and in charge of a congregation here in Batavia, under Parliamentary masges,—Uz. Resolved: That the Bible, King James' version sustains modern Spiritualism, in all its teachings and threas?

and phases."

At this, the man very pompously came forward to the platform, held his hand out to us, saying ronewhat sententiously;

"Do you know me?"

"No; and yet you look a littlie like Elder Grant."

"Wilcox, do you remember me ?"
"Of Beaver Dam, Wis ?"
"Yes."

"We remember you. We held a discussion with you there, on which occasion you demanded a judgment and got one, did you not?"
"The judgment was called for on the other

"Not a bit of it. The mayor of Beaver Dam pre-sided—you called for the judgment and got it." After this, the following conversation took

After this, the following conversation took place:
Wilcox.—On Monday and Tuesday evenings, I intend to deal some deadly and vigorous blows against these wicked and infidel thoughts on the Bible, and against the religion of Jesus, uttered by this man defing the past two evenings if it be possible for me to secure the use of this hall.
Wilson.—After the lion is gone you will play dog and bark. You first ascertain that we are to fave, and then threaten what you will do. We gave the challenge early Thursday evening, officed the use of the hall, came to the hall this afternoon, which for the enemy and you came not We again repeat the challenge. Dare you debate? Willioz.—We take exceptions to King James Bible, for every reader knows fall well that it is 'tall of errors and contradictions, and does not represent the true meaning of the original Greek.

represent the true meaning of the original orees' and Hebrew.

REV. MR. HUBBARD, BAPTIST.—That's so, and we can sustain it, Wilcox. Besides the Christian Union published the fact to the world not long ago that there were twenty thousand errors, contradictions and mistakes in King James' version of the Bible, hence I object to discussing a question of this importance, vested on uncertain authority.

tion of this importance, vested on uncertain authority.

Wisson.—You do? Then the Bible is not the Bible. This book or history that you, the clergy, have been stuffing us with for the last eighteen bundred years, and more particularly since King James' version became the standard word of God; contains twenty thousand contradictions, grammatical errors and falseboods, and you are afraid of your own authority, and wish to fall back on an unknown tongue, which the people do not understand. That will not do, sir. Come to time and again affirm the resolution. You dare not take it up.

again affirm the very grade will debute, but do not Wilcox —I deny, and will debute, but do not wish to confine myself to the Bible, King James' version, for every reader knows that It is not correction, for every reader knows that It is not correction.

rect.
REV. Mr. HUBBARD.—That is so, and we can sustain it.
WILLON.—Will you take up the challenge, and

tain it.

Willow. — Will you take up the challenge, and debate?

Ilternard. — I will take care of you, sir, and come in at the right time when the discussion is on hand.

Willow. — You will undertake a flank -movement? Try it, we can carry both of you in the palm of our hand, and not feel your weight.

Ilternard. — (Rising in great excitement and coming forward on to the platform). We accept the Bible, the word of food and the blessed word of Jesus and pin our faith to its divine teachings, and while we confess that we have listened to many grand and sterling truths, we have heard a great deal of infidelity, and at the proper time we will meet this question fairly. (Then laying his holy and consecrated hand on our shoulder he delivered an exordium to God and his Jesus in praise of the Bible, with its twenty thousand false statements sind errors. There we stood, like Jesus between Judas and Peter, the one ready to be tray and the other ready to deny, — wilcox on our right denying the validity of the Bible, and railing at our discourse; illubbard on our left, acknowledging Wilcox's statement to be true, and at the same time, asking to be remembered when we come into our kingdom.

Wilsox.—Why this exordium? Why all this talk? Gentlemen, this hook is or is not the Bible. Accept the challenge and fight it out on this line or hold your peace—which will you do? Answer.

Wilsox.—Iden; and if this said can be obtained for Monday and Tuesday evenings, I will deal this terrible indiedlity such vigorous blows and telling ones, until ft trembles.

Wilsox.—Coward like do your fighting when the enemy is far away. If you are aman, you will accept the resolution, and meet us in September here in this city. We can attend to you both on the days referred to.

Wilsox.—Viensed do and let us know at once. You will inde us by letter addressed to E. V. Wil.

witson.—Please do so and let us know at once. You will find us by letter addressed to E. V. Wilson, Lombard, Depage Co., Ill., and thus our meeting closed. There was much excitement and a great deal of interest, and a general deeler for the discussion to come of—we shall see.

Say, Caristians honeatly, is there twenty thousand errors, mistakes, contradictions and falsehoods in your Bible?

[Should have appeared some time ago, but was crowded out by other matter. Ed. Journal.]

### Gleanings from the Detroit Press.

They are beautiful in sentiment and utter :

volune of the ughts to r.d. é-ive minds: (1)
The following tender zemarks were written on the back of a ticket taken at the door on occasion of a recent lecture by Miss Dickinson: "In love with Miss Anna E. Dickinson, and a strong believer in Woman's Rights: and has drilled my wife for 30 years. At last she is bound to vote.

The will of Benjamin Chamberlain, of Randolph, N. Y., has been upset by a court because he gave his family \$40,000 and bequeathed \$300,000 to religious purposes, which the court decided he could not rightly do.

Mathediis reasers in England as

decided ne could not rightly do.

Methodist papers in England are gravely discussing the question whether local preachers do right in making use of the velocipede in reaching their houses of worship on the Sabbath. The judgment seems to be that it is better to walk than to ride, where it is practicable, but that the bicycle should be used in preference to the horse.

On the accension of Henry VII (1808) not a cabbage carrot, turnipor other edible root grew in England. The average dusation of human life was not one-half as long as at the protent

The American Eagle is in peril. The moble bird is about to be annihilated. The Lion of Castle and Aragon is becoming enraged. The danger is upon us. 14 Nonz de Cobe, published in Havana, gives timely warning, in these words: "The Lion at present is sleeping. He now feels the picking of the Eagle's beak. At an unexpected moment he will awake, and the "tearing to pieces" will be creatful. God, our compatriot, will aid our holy cause."

Rev. Charles Wallace Howard has been engaged by Superintendent Hulburt, of Georgia, to make a thorough survey of the Southern slope of Lookout Mountain in search of iron, coal and Petroleum oil.

r etroeum oil.

William Tracey is the name of an estimable keeper who has just been dismissed from a York-shire insape asylum because when it was his duty to give a patient a warm bath he deputed the task to two lunatics who boiled the man-to death.

house.

A Scotch clergyman, in the recent drouth, one Sunday offered prayer for rain; and, sure enough, it came just as the service closed. One old lady who had no unbrella with her, commenced to gather the skirts of her gown eyer her head before quitting the church vestibule, at the same time remarking to a neighbor, "Eh, wumman, isn't it to bad of the doctor? He might has gotten us hame first."

The days of successibles are not yet over.

The days of superstition are not yet over.
Mrs. Mille Hays, a white woman of Nashville,
has sued out a warrant against a negro woman
named Eliza Childress, to prevent her conjuring her.

Blackwood says the salutation "How do you do?" really means "Hox do you thrive?"—the second "do" being really the obsolete Saxon word "dow," meaning to thrive.

At the recent Horticultural Fair in Norwich, Conn., a beautiful floral design was exhibited, with a motto on the card "Jesus wept." An in-genious compositor printed it "Julia Webb." genious compositor printed it "Juna webo."

Students at Harrard, College who do not pass
Sunday at home must hereafter attend public
worship at least once on Sunday, at the College
Chapel or some church in the vicinity. Attendance'
upon the daily devotional exercises in the chapel
le also compulsory.

The Sorosis disclaims any political ambition and repudiates the doctrines of Mrs. Stanton and Anna Dickreson.

#### NOTICE OF MEETINGS.

The Annovan, Ohio.—Children's Progressive Lyceum meet at Moriey's Hall every Sunday at 11% a. m. J. S. Morley, Conductor; Mrs. T. A. Vuapp, Guardian; Mrs. E. P. Asst. Gnardian. Mics.—Lyceum meets each Sabbath at 1 o'clock ductor, B. N. Webster; Guardian of Groups, Mrs.

Coleman, Asst. Guardian.

ATRINS, Mixe.—Lycom meets each Sabbath at 1 o'clock
P. M. Conductor, E. N. Webster; Guardian of Groups, Mrs.
L. B. Allen.

ABRIAS, Mixe.—Regular Funday meetings at 10½ a. m. and
T\( \) p. m., in City, Hail, Mais. street. Children's Progressive
of the Adrian Society of Fpiritualists. Mrs. Martha Hunt,
Freident; Erra T. Sherwis, Socretary.

Astoria, Clatsop county, Or.—The Society of Friends of
Progress have just completed a new ball, and surits speakers
traveling their way to give them a call. They will be kindly received.

yrocsivel.

Borrot.—Macarrin Hail.—The First Spiritualist Association queetain this hall, 32, Suinner atreet. M. T. Dole, forcident; Samuel N. Jose, Vice President; M. D. Dole, Nee, Fressurer.—The Children's Progressive Lycoum meets at 10 n. D. N. Ford, Conducter; Miss Mary A. Saboner, Guarden. All letters should be addressed to Charles W. Hunt, instant Scrietary, 31, Fressant street.

rita able, normal traice and impressional speakers.

Paraceratic Hill.—The South End Lyceum Association
are entertainments every Toursday evening during the
inter at the fall No. 80, Springfold street. Children's Proressive Lyceum meets every Bundsy at 10½ a. m. a. J.,
hase Conductry J. W. McGuire, Ansisant Conductor; Mrs.
I. J. Stewart, Guardian. Address all communications to A.
Chase, 1671 Washington street.

areasurer.

Baltimore, No.—The "The Spritualist Congregal Baltimore hold meetings on Sunday and Wednesdings at Saratogo Hall, south-east corner Calvert and Streets. Mrs. F. D. Hyere speaks till further notice dren's Progressive Lyceum meets every Sunday at 1

dren's Progressive Lyceum meets every Sunday at 10 A. M. Broodway hat his Assistance.—The Secretary of "Progressive Epitricalists of Baltimore." Services every Sunday morning and evening at the usual hours.

Banco, Ma.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternook and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adotybus J. Olaspana, Conductor (Mas M. S. Cartiss, Guestlan.

BRIDORFORT, CONN.—Children's Progressive Lyceum meets ery Sunday at 40% a. M., at Lafayette Hall. H. H. Cran-ill Conductor: Mrs. Anna M. Middlebrook Guardian

Bradford, Guardian of Groups.

Repirituan meedings for Inspirational and Trance Speaking and Spirit Test manifestations, every-Sunday at 3 p. m., and Thurrday evening at 1½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avening Brooklyn.

112 Myrtle avence, Brooklyn.
No, Outo.—The First Society of Spiritualists and hold rogdfar meetings at Lyceum Hall 290 Superand 7 p. m. Lyceum at 10 a. m. Lewis King, Mus. D. A. Eddy, Gusrdian, D. A. Eddy, Gur.

Irs. F. A. Peria, Cor. Sect.

Carriage, Mo.—The Spiritualists of Carthage, Jasper Co.,
to, hold meetings every Sunday evening. C. C. Colby, Corsponding Secretary; A. W. Pickering Clerk.

CAMBRIDGEFORT, MASS.—The Spiritualists hold meeting cry Sunday in Williams Hall, at 3 and 7 P. M. Speaker

orly commy and Facchorr, Mr.—The Children's Progressiv-Down and Facchorr, Mr.—The Children's Progressiv-Ige-cum holds its Sunday sension in Mervick Hall, in Dover, at 10% an. E. B. Averill, Conductorr, Mr. A. R. P. Gray, Guardian, A conference is field at 15 p. in. DP Quots II.—The Brack Boostay of Sprittanians, hold DP Quots II.—The Brack Boostay of Sprittanians, hold DP Quots II.—The Brack Boostay of Sprittanians, hold the first Studay in each month. Childrens Progressive Ig-count at the same place at 2 clock sands Brack Sprittanian of Comments of the Conference of the Wednesday synship.

Georgetown Colorado. The Spiritualists meet there three renings each week at the residence of H. Toft. Mrs. Toft, altrovant area line medium.

Harrond, Corn.—Spiritual meetings are held every Sun-day evening, for conference or lecture, at 7 ½ o'clock. Chil-dren's Progressive Dycoum meets at 3 p. M. J. S. Dow, Con-

Houtsen, Mr. - Meetings are held in Liberty Hall, wried by the Spiritualist Society,) Sunday afternoons and

Hamsonton, N. J.—Mee at Spiritualist Hall, 3d str C. A. K. Poore, Secretary, Russom, Conductor; Mis Groups. Lyceum numbers

Journal Swan, Confector.

Loctivities, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 1/2 p. m., in Temperance Hall, Market street, between 4th and 5th.

Lowaii, Mass.—The Children's Progressive Lycoum held meetings every Sunday atternion and evening, at 2/2 and 7.

ling Secretary.

Lefts, Mass.—The Spiritualists of Lyan hold meetings every

Sunday afternoon and evening, at Cadet Hall.

Lapows 1 and, Association of Spiritualists bold meetings

see "Sunday, at Doyle, A.w., and Fr. w., at "Concert Hall."

Dr. S. B. Collina, Prior't; F. A. Tuttle, Sectly.

MARO MANIE, Wis.—Progressive Lycoum meets every Sunday at 1 p. m., at Willard's Bill. A lifted Senier, Conductor: Ext. Jane Senier, Guardian. The First Society of Spiritualist meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Min. Jane Senier, Secretor.

MORRISSANIA, N. Y.—First Society of Progressive Spiritual-tis—Assembly Rooms, corner Washington avenue and Fifth treet. Services at 3 p. m. Milan, O.—Children's Progressive Lyceum meets every Sunday, at 10% o'clock a. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Guardian, Emma Puttle,
Mariboro, Maka.—The Mariboro Spiritualist. Association
hold meetings in Forest Hall. Speaker engaged, Prot. Wm.
Denton, once a week for a year. Mrs. Lizza & A. Taylor, See
Mancatstra, N. H.—The Spiritualists hold meetings
avery Sunday, at 10 a. m. and 2 r. m. in the Police Court
Room. Seate free. R. A. Seater, Praident; S. Puthles,

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenue, at 10½, am, and 7½, pm. Conference at 12 m. Children's Progressive Lycoum at 2½, pm. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday.

worth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

piritualists hold meetings every Sunday at Lama-rner of 8th avenne and West 29th street. Lect 'clock a. m. and 7 p. m. Conference at 3 p. m.

OMORO, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs-Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-dian o'i Groups.

dian of Groups.

Philadelphia, Pa.—The First Association of Spiritualists at Rarmusita Hall, corner II and Wood sts. Lectures Randays at 10\(\frac{1}{2}\), s. M. and \(\frac{1}{2}\), r. M. bettings Smodey at 3 and \(\frac{1}{2}\), r. M. Lycoum No. 2 at 10 p. M.

2 at 10 p. M. No. 2 at 10 p. M.
Spiritual Union, Washington Hall, 5th and Spring Garden
sts., Sundays. Lyceum No. 3 at W a. M. Lectures at 10½
a. m and 7½ p. m.

PROVIDENCE, R. I. The Spiritualists now hold their nectings at the Musical Institute hall, Maraet squar.

meetines at the Musical Institute ball, Marast squar.
PATROUTH, Mann.—Lycome Association of Spiritualities held meetings in Lycoum Hall two Studays in such month. Children's Progressive Lycoum meets at 11 o'clotch A. B. Spacker engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 3 and 5; I. F. Greeniegk, March 1 and S. Perrass, Cours.—Meetings are held at Central Hall every Sunday atternoon at 1½ o'clotch. Progressive Lycoum 10½ in the foreuses.

Perrass, Cours.—Stephen at 2½ and 1 o'clock, P. E. Progressive Lycoum meets at 1½ and 1 o'clock, P. E. Progressive Lycoum meets at 1½ and 1 o'clock, P. E. Progressive Lycoum meets in the same held at 2p. m. Bocarron, Lin.—The Priends of Progress held meetings every Studay morning in Heary Hall, at 10½ am. Children's Progressive Lycoum meets in the same hall at 2p. m. Bocarron, Lin.—The Priends of Progress held meetings of the Progressive Lycoum meets in the same hall at 2p. m. Bocarron, Lin.—The Priends of Progressive Lycoum meets in the same hall at 2p. m. Bocarron, Lin.—The Priends of Progressive Lycoum meets in the same hall at 2p. m. ROGEROM, ILL—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lycoum meets at 10 o'clock, a.m., in the same hall. Dr. E. C. Duna. conductor; Mrs. M. Rockwood, guardian.

CENTER, Wis.—Lyceum meets every Sunday at e at Chandler's Hall. H. A. Eastland, Conductor.

Mrs. Delis Peace, Guardian.

Brattoritt, It.—Spiritualitt Association hold regular meetings every Bunday morning at 11 o'clock, at Capital Hall, South West corner 6th and Adams street. A. H. Worthess President, H. M. Lampber Secretary, Chiffern's Program every Bunday and Adams street. A. H. Worthess Program of the State of the S

The Free Conference 3 o'clock p. m., one b ited to ten minutes eac of Society; Mrs. Sara

Free Conference meets at the same place on Sunday at pick p.m., on hour session. Essays and speeches limo ten minutes each. Channey Eliwood, Esq. President ciety; Mrs. Sarah D. P. Jones, Corresponding and Rénge Secretary.

TERR HAUTE IND.—The First Spiritual Society, tectings in Pence's Hall, corner 2nd and Ohio st scurre at 11 A.M., and 8 P. M. Speakers engage Lailon Allen, for six mouths, from May lat. Childrens Progressive Lycoum meets at the same ploy P. M. & G. Grandille, Conductor.

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