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Stuth wears no mask, hows at no human shrine, seeks neither place nor applause; she only 'sk a hearing.

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CHICAGO, MAY 28, 1870.

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Literary Department

PHILADELPHIA, PA.

Crime in high life-A Wife's defense of her husband,

BEV. SIMON M. LANDIS, M. D, IMPRISONED.

CARD TO THE PUBLIC:-However painful and feeble my effort to write on a topic which concerns the welfare of this and future genera-tions, it is nevertheless a pleasure as well as duty to vindicate the noble character of, and lofty motives of my good and kind husband. Dr. Simon M. Landis is one man picked out of ten, yes fifty millions, so far as "purity of life" and zealous philanthropic acts are concerned.

I have been married fifteen years to him, and

a more industrious, earnest reformer never lived. I have often times opposed him in his enthusiasm to remodel the world. He was at his work early and late, and to do a kindness, even to an enemy, he would go any distance and spend his last penny. He would overlook and forgive the grossest insult by simply receiving a kind link from his insulter for which I was kind look from his insulter, for which I was often indignant, and expostulated, when he would say, "Never mind, he did not mean it; it is human to err, divine to forgive."

His great forte was to pry into the "laws of nature," and to preach, practice, lecture and write upon the improvement of the physical and spiritual health of the people. I knew him to deliver ten lectures a week, waited upon thirty patients on an average daily, edit a monthly paper, and all for the love of improving peoples health. He often stinted his family in the necessaries of life so that he might be the hetter oble saries of life, so that he might be the better able to advance his cause, to which he was devoted beyond expression. I have known his best friends to say to him, "Let reformation go, and put money in your pocket; then you will have plenty of friends," but such words highly wounded his feelings, and his answers often were exceeding ly uncouth and reproachful. I never knew him to drink anything except water, neither did he eat any meat until he was forty years old, and his example as a father, husband and fellow citizen, was a rebuke to evil doers. Still this man must be persecuted in so enlightened an age and moral city as Philadelphia. Yes, the mayor issued a warrant on Saturday morning, Jan. 1st, 1870, and retained it until Sunday evening, Jan. 2d, 1870, and arrested Dr. Landis in his pulpit, threw him into a filthy felon's cell all night, to prevent him from preaching the genuine gospel of salvation to sinners; and mark you, in less than a week they dragged him into a crimin d court, at d convicted him for publishing a little scientific physicical book, ('specially dedicated to married people, and which benefited thousands) for an "obscene libel." I style this crime in

high life. It was not the book they cared for, otherwise they would arrest the thousands of positive obscene prints in circulation, as I am told; but it was the only case they had to find a charge upon. I personally went to the judge the evening of his conviction, and begged him for the sake of my twin babies of five months, two older children and my poor old mother, who were depending upon him for daily bread, to make his sentence light, but he brusquely said, "The penalty is moderate, only one year's imprisonment and five hundred dollars fine, but I wish it were five years' imprisonment and five thousand dol-

lars fine, for I should enforce the full sentence." My father, Abraham Schrader, fought in the war of 1812, was a champion of temperance for forty years, and I ask this community, is it just and human, not to say christian, to have my feithiul husband kept in a felon's cell for one year, (he has been there since Jan 221, 1870), whilst myself, old mother of eighty years, and his ionocent children are famishing? In prosperity, and when he was free, he had hosts of friends, but where are they now? Is this the reward he deserves for being faithful to God and man, and are his persecutors benefited by such ber

Philadelphia, Pa., April 17, 1870.

CLARA S. LANDIS. CARD FROM SIMON M. LANDIS.

Friends and fellow citizens: Hear me for my cause and be unprejudiced that you may the better judge. Thousands of the people of Philadelphia have been my patients, and tens of thousands have attended my lectures. If I am an immoral man-if I have ever departed from the precepts of Christ in whom I believe and whom I serve, if ever I have defiled, or it I have taught or practiced what would defile any human being, let my enemies and accusers publish it to the world. The Public Ledger has accused me

of being a murderer of illegitimate children!!! For that libel I have commenced a suit in the Supreme Court of Pennsylvania, against the Proprietor of that paper. It was a cowardly act to publish such outrageous falsehoods about me after I was so placed I could not defend my-self. But God's laws will not fail. The day of retribution will come. All who know me, know the charge is basely, meanly false. I have lived in Philadelphia nearly twenty years, and in no one instance have I ever intentionally violated the laws of God or my Country. I have always been a law abiding citizen, and yet I was worse treated than thieves and murderers. Had I been a Hypocrite, a Pharisee, a Dram drinker, a Thief or a Cut throat, I might have been poonlar with many of my accusers and persecutors, but as I have endeavored to reform and improve the race I love, they charge me with an obscene libel in publishing the SECRETS OF GENERATION. I wrote that book to save the race from moral and social bankruptcy. Outside of a return to God's fixed laws, I see no remedy for the evils which are rapidly sweeping

the American people into gigantic whirlpool of corruption. Unless they return to first principles of truth and righteousness the Sovereign People of America will beengulphed in irredeem-

able moral, physical, financial and political ruin.

Laws are made to punish criminals but I am Innocent of all crime. My book is obscene only to wicked and lewd persons, for "unto them that are defiled is nothing pure." To Sensualists, the Eccrets of Generation is obscene because they have no moral intelligence, no Godly zeal. Thousands of good souls have been benefited by it, and hundreds have written letters involved. it, and hundreds have written letters invoking endless blessings upon me for the inestimable information it gave them. Truly I never heard a good man or pure woman say aught but praise of that book.

I pray God to open the eyes of my enemies to see the stupidity and blind bigotry of their course, and to appreciate divine fixed laws.

I hope all my friends, and the friends of tree speech a free press free religion and in a still see that the street is the second se

speech, a free press, free religion and impartial justice, will read carefully my trial.

It can be had of F. E. Gourlay, 605 Walnut Street, Phila., by sending price (50 c/s) post paid, as well as at several of the news-stands.

Simon M. Landis, M. D. Moyamensing Prison, Feb. 22, 1870.

THE COMPACT.

We clip the following from the Universe:
The skepticism of Dr. H—, of Sixth Avenue, as to the existence of spiritual intercourse between this and the other world, is well known to his friends. Among the latter is a prominent Catholic elergyman of this city, who, a short time since, in the presence of a third party, related the following story to the doctor, in view

of this incredulity:

When I was a lad, and long before I thought of entering the Churen, I was the fond and constant companion of a little playmate whom we all called "Susie." In the thoughtlessness of our extreme youth, Susie and I entered into an pear to the other.

Time passed on, and I became a priest. I had been long previously separated from Susie, and was so circumstanced as to have been but sel dom thrown in her way for very many years; although I frequently heard of her through a mutual friend, with whom her family corre-

Thus matters stood, when one night, about nine o'clook, while in bed, and ouite composed by reading my breviary, I heard a gentle tap at the window convenient to where I lay. For the moment, I paid no attention to it, believing myself to have been mistaken; but on its being repeated, I telt somewhat surprised, as my bedroom was on the second floor. Without any thing to lead my mind to the conclusion-for I had long forgotten the compact between my playmate and I,—the thought struck me that it was Susie, who had come to redeem her promise of lorg ago. I was moved for the time being; but, collecting myself immediately, I determined to test my impressions, and, therefore, begged that if the spirit or Susie was at the window, it would rap once. Instantly came one audible rap! I then followed this mode of en. quiry, until satisfied that I was dealing with some singular agency; but not satisfied with the outside manifestation, I requested the intelligence to enter the room, and tap on the pillow close to my head. One! two! three! came close to my ear; and, while I gazed in wonder, at the spot where the raps appeared to be made, I distinctly saw a depression of the piliow taking place under the pressure of invisible fingers, and waxing fainter and fainter until all traces of disturbance had disappeared.

I turned off the gas which was within reach of me, and endeavored to compose my self to rest, but elept latie until morning. I went into the church to say early mass, but could not keep myself from dreaming over my strange adventure. On leaving the altar, I was the mutual friend who occasionally informed me as to the health and whereabouts of Susie, and asked him regarding her. He said that he had but just heard from the family, and that Susie and the rest of them were all well,

This puzzled me greatly; and I was about at tributing my strange experience to lancy, when on quitting my friend, a telegram was placed in my hands. I opened it hastily, and, to my utter dismay, found that Susie had died suddenly the night before, at nine o'dack; and furthermore, that if I started from home, at once, I thould be in time to attend at the funeral:

This is the substance, if not the precise words. of the story of the priest, as can be verified by Dr., H-, and a gentleman known to the writer,-Com.

THE SPIRITS AT WORK.

Some time ago, Abraham Reed, a cattle dealer mysteriously disappeared from St Joseph. He was in a restaurant eating oysters between 12 and 1 o'clock of the night of his disappearance; while he was yet at the table, a man appeared at the door of the house and called him out. The man who called him was unknown to any one who saw Reed go out in answer to the call. Reed never returned, and no tidings of him have ever reached his friends in Bigelow, where he resided. The St. Joseph Herald says:

"In Holt county is a farmer's boy who never saw a town, never heard of Spiritualism, and this boy has recently become inspired with the gift of seeing and conversing with spirits of dead men and women. It is stated to us that he has related circumstances which it was impossible for him to have been previously informed of. Among these is the case of young Reed, whose spirit, the boy says, appeared to him and told him that he (Reed) was murdered in the Night huntred dollars, all gained by of his disappearance from St. Joseph ! The door mats, at ten cents each.

story is that he was decoyed to an out of the way spot by two men, who killed him and took his money. He also gave the names of the men who did the deed, and they are known to some persons in this city. The names were withkeld for prudential reasons. What disposition was made of the body was not stated to our informant; though it is presumed the spirit will not long withold such indubitable proof as the discovery of the body from being put in evidence of the truth of this statement. The 'statement has, however, been so far proceeded upon as to put it in legal hands, and efforts are being made to ferret out the truth, if there be any, of the story.—Missouri Democrat, April 24th.1870.

THE CURSE OF TOBACCO.

The Effects of Chewing and Smoking-

From a report of Dr. Dio Lewis' on tobacco in the Boston Congregationalist, we take the following interesting facts and statements:

Tobacco in its ordinary state, the "plugs," which you have in your pockets, is a powerful poison. It will do what no other poison will do. I do not speak of the oil of tobacco. I do not speak of nicotine, a single drop of which, put on the tongue of a cat, will kill her in twenty seconds; three drops of which put on the tongue of a bull-deg, will aill him so quick he will hardly get out of your arms in his struggles; and ten drops of which will kill a cow inside of ten minutes. I am not telling of these things ten minutes. I am not talking of these things at all, though they are in tobacco. I am talking of tobacco in the form of the original

Now let me suppose an experiment. I call from the audience a boy ten years old, who has never used tobacco. "Charles, will you help us make an experiment to night?" "Yes, sir." "I will give you fifty dollars if you will go through it like a plucky man," "I will, sir." "The experiment is this: Tuere is a piece of tobacco as large as a nea. Put that in your . Tue mai in mouth: chewit; don't let one drop go down your throat; sp it every drop in that spitoon: but keep on chewing; dont step: just chew stadily." Before he has done with that piece of tobacco, as large as a pea, simply squeezing the juice out of it, without swallowing a drop, he lies here upon the platform in a cold, deathlike perspiration, be vomits the contents of his stomach; put your finger upon his wrist, there is no pulse: he seems for two or three hours as though he were dying, or, perchance,

Now, gentlemen, go to your drug stores, be gin with the upper shelves, and take down every bottle, and then open every drawer, and you cannot find a single poison (except some very rare ones, which you never heard of) which, taken into the mouth of that ten year old boy and not swallowed, will produce these effects. Tobacco, then, I repeat, in its ordinary state, is an extremely powerful poison.

Look into a man's mouth who cheus tobacco, and see how red it is. The tongue is so red that the doctor no longer appeals to it to determine the condition of the man's stomach. He can learn nothing of it by examining his ratient's tingue, if he be a chewer of tobacco. That congestion that produces the redness, extends a little father down than you can see, and affects the speech. Dr. Cole, and Dr. Waterhouse, affirm that they are never mistaken in under taking to determine whether a public speaker be a chewer of tobacco or not, so peculiar is its influence upon the articulation. Rut let that

Smoking injures the teeth; it produces decay in the teeth. It produced decay in two of my upper teeth, and one under tooth, before I had any other decayed teeth in my mouth, by holding my pipe or eigar between them. It is not remarkable that with the heat of the tobacco smoke and its acrid poison, this injurious iafluence should be exerted upon the teeth. But that is nothing compared with the influence upon the lungs. Put your hand before your eye, fill your mouth with smoke, and then blow that smoke up under your hand. Now look in the glass, how red the eye is! The tears run dow the cheek, what is the matter? There has been a powerful poison in the eye. And yet, men whose fathers and grandfathers have died with consumption, do not acruple to sit down ia a room where there are a dozen smokers, and smoke till it is all blue, taking in lungfull after lungfull of that deadly poison. I believe with Dr. Waterhouse, that if young men would abancon cigars, consumption would be confined almost exclusively to women, and in them be produced by their unhappy state of dress. I believe the great Liebig, who says that of the German males who die between the ages of fifteen and forty, many dle of smoking tobacco.

Pass on to snuffing. In the first place snuffing spoils the voice. How strange it is that any man would change his voice, the richest music this side of heaven, into a nasal snarl by taking snuff into his nose! I tell you a man who doubts total depravity must be staggered by that fact. Besides, it produces headache and diseases of the stomach which nobody eyer can

I know I do but echo the voice of the wise ones of the world, when I say that this use of tobacco paralyzes and deadens the moral sen sibilities almost more than any other habit in which civilized men indulge. Gentlemen, clean yourselves, and quit. I would give it up. It is a nasty, disgusting, ruinous Labit.

Miss Hosmer is now modeling in clay a full length figure of Maria Sophia, the ex-queen of the An Olio girl has laid by the sum of six

hunared dollars, all gained by making corn-husk

IOWA.

E. V. Wilson at Des Moines,

This staunch apostle of our faith has just concluded an engagement of seven lectures and seances here, which has given a marked impa-tus to the interest in Spiritualism among us, which cannot fail of producing good results: but of these—being local—we do not propose to speak; but of Mr. Wilson as a man, and his marvelous nowers of spirit seeing, the reading of character and giving prominent incidents in the lives and experience of individuals. First as a man, Mr. W. is made up of the unmistrikable elements of honor and honesty. His loyalty to truth is so prominent that we judge he would cut a poor figure in playing the toady before the crowned heads and nobility of Europe, or the autocrats of wealth and influence in his native country. What he perceives or believes to be true, he knows no variableness or shadow of turning from, but holds boldly and uncompromisingly to without fear and favor. He uses no "gloves" in handling the errors and falsities of orthodoxy in his lectures, but throws down the gauntlet defiantly, and he who takes it up, must calculate on rough handling, and it up, must calculate on rough handling, and getting indiscriminate contusions and bruises. He is St. Peter over again, bating the denial of his taith in the crisis of trial.

He lacks the advantage of education, which would abate his influence as a public lecturer, were not this deficiency offset by so prodigious a weight of counterbalencing powers which he possesses as a medium. As it is, he constrains the attention and interest of the most fastidi-ously critical, who can appreciate his great pow-ers, and they readily accord him the merit, so intrinsically his due. But, with his chractonsite frankness, Mr. W. makes no reserve of his want of scholastic finish, which neutralizes all ground tor criticism by those who might otherwise be

disposed to exercise it toward him. What would be considered a fault by Spiritualtore of our buildrobn he the length of his lectures, compared with the number of tests he ordinarily gives on the occasion of his lectures. But, as we understand him, he has no control over this, and is passively subject to the influences operating in and tarough him. On the whole, it works well. Curiosity draws large numbers of the anti spiritual freternity to witness his tests,—before the giving of which-having them well cornered up and in his power, he deals out to them such an array of wholesome, startling truths, as are quie lieble to crack the skulls of such neophites of theological inquiry and investigation, to an extent, needing trepanning to restore them to orthodox soundness. If Mr. Wilson, therefore, would abridge his lectures to half or three quarters of a hour at the longest, and go down among his auditors and give tests, readings of character and incidents of life for the remainder of the time, he would leave more converts to Spiriualism wherever he goes, and augment his already great reputation as a test medium. Mr. Wilson has no faith in phrenology. Be

the merits of this what it may, one thing is overwhelmingly evident, and that is, that the most expert phrenologist is no more to a medium like Mr. Wilson in point of fetthfulness and expedition in arriving at accreitted results, than the tyro at portrait painting is to a life-sized solar-Photograph, taken by a skilled artist, and done upic India-ink. To these who never witness ed the power of Mr. Wilson, the effect of it (like that of our t til ecline unrelast Aug.), can not be well described. He stands sovereign among his audience, to each individual of whon, (as one soon gets to feel) their histories are an open bo k, whose legible language his spiritual vision sweeps at a glance, uncarthing and revealing the whole catalogue of their acts,good, evil, comical and common, from the era when moral action first traced its records upon tae indelible tablets of memory up to the present moment. And this is no exaggeration, but a sober fact. Credence and skepticism fare alike before his searching gaze. He asks no odds, no favor, declares sharply and boldly his statements, and throws them squarely at the incividual to whom given, and demands whether true or not. Occasionally he fails; that is owing to the difficulty of memory not always being able to revert readily to all incidents of our past experience, especially at remote dates, together with the want of full rapport with some of the spirits who telegraph him (as he terms ii) the incidents giving, -he tails to make some few cases recognizable. Mr. Wilsons phase of mecipmship is of a value scarcely capable of being overestimated to the cause of Spiritualism. It can not be exposed, counterfeited or denied It is a fact which speaks for itself. No eloquence can vindicate or augment its verity; no mendacity can vitiate or pervert its reality. If scoffers and skeptics doggedly withstand it, calling it "cute guessing," that any one can do; the defender can stand in his tracks and summarily settle the matter by challenging the objector to o the same. A very short experience will suffice. It is a pudding over whose qualities cooks need waste no broth in wrangling the taste of the article alone settles the controversy and silences all disputes. It is the most nauseating, hateful, disgusting pill that can be offered the ante-spiritual palate, for swallow it they must and, like death, from it, there is no escape. Soul sleepers delight (?) in facts like Wilson's, as the devil does in holy water. As Nasby says, "it spiles the unities" of the Rip Van Winkle creed, demoralizes the harmony of the plot, and scatters its votaries to the fourwinds. Spiritualists everywhere will do well to avail themselves of the services of mediums like Wilson.

Miss Rye, who brought seventy poor English girls to Canada, last October, has found good homes for all of them, and is going back to Eng-

WASHINGTON.

Reformatory Books - The American Medical Saciety-Persocations of the Negro - Lectures - Discussions,

LETTER FROM CARLESTOS

DEAR JOURAL: - Would a few lines from this locality prove acceptable to your many readers, even though I skip lightly over the scenes and incidents which makes Washington life attractive to those who are drawn within the sphere of its polished life? Many points of in-terest exist hereabouts, and of a various nature, sufficient to entertain and please any who may visit, whatever may be their tastes and inclinations. I enjoy, as usual, the many rich thoughts in the Journal, and a relief it is to get a change from the daily political harangues, comments, speeches, etc., pertaining to the po-litical system, which tends to teach us that we have all got to be members of Congress, them President. I cannot omit to mention one point of interest which strangers are apt to overlock while here, which is in itself an in-stitution that is not only an ornament, but a credit to our government. I refer to the library of Congress, situated in the west front of the capitol, built in a manner that is both substantial and ornamental, thoroughly fire proof, well lighted and ventilated, and free to all! It contains about one hundred and eighty seven thousand volumes, with an annual increase of twelve thousand. There are also forty thousand volumes in the copy right bureau, and the subject is now under consideration to transfer them to the general library. It was a source of grat ficution to me to find upon its shelves a goodly number of Spiritual publications, together with the standard works of our reformers, past and present, regardless of what views our modern theologians might take of the case, whether tending to corrupt the morals (?) of the rising generation or not. That they are there for ornament, one has only to visit and e satisfied to the c is incomplete, for I fail to find any of the writ-tings of H. C. Wright, Warren Chase, Mr, Peobles and Emma Hardinge, the acquisition of which would be invaluable. That spirit which would recognize by legislation a national religion, hasn't yet shown itself in the management of the library. The American Medical Association is in convention here at present, and so devoted (?) are they to their science, and the amelioration of suffering humanity, that not only is their antipathy excited against the right of a colored M. D. to do good to their fellow man, but propose to refuse admission to trase white do tors who consu't with colored ones! Verily, they are a progressive body (?). and but little behind their brethren in Rhode Island and Wisconsin. The programme of the "Progressive Society of Spiritualis s," is as much as can he expected here, with our unsettled population. Moses Hull speaks here during the month of April, and though his gauntlet was thrown into the arena of discussion before his arrival, none could be found who dared to discuss either truth or error. Of course they claim Moses is of satame origin; yet the banner under which he marches is marshaling quite an army. The Ros. trum was occupied on the 8th inst. by Prof. Rebn, a grand, philosophical, and interesting speaker. Qu to an interest is manifested in the weekly conterence. The subject under discussion for the past few weeks and to be continued for the next, is; "Wuen, where, and in what manner, does God reveal himself to man?" Among the speckers are such minds as Dr. Tucker, Prot. Run, Pr.f. Paylor, (a chemist), Prof. Mail, (of U. S. Coast Survey), and Dr. John Mayhaw, (President of the S.c.ety), who are present each evening. Having made this of sufficient length, I will close, giving you from time to time a few lines if the same may prove acceptable to your readers. Washington D. C., May 3d, 2870.

MISSOURI.

Mrs. Addie L. Ballon verifies the tests of E. V. Wil son and Mrs. J. M. Lanston - She draws a life sized portrait of Dr. Grasmuck's deceased child ...

LETTER FROM DR. GRASMUCK.

DEAR JOURNAL:-Thinking that a few notes from this point of the vineyard might prove acceptable to your readers, I have the honor to report that the work is progressing here with a steady pace. We have had another course of lectures by that eminent speaker, and fine test medium, Mrs. Addie L. Bailou. She gave entire satisfaction, to a very critical audience. She had been preceded by the lectures of Bro. E. V. Wilson and Sister J. M. Lanston, both first-class speakers and test mediums, and what gives the most satisfaction to us, is the fact that tests given by the former two, were corroborated, and given a second time by Sister Ballou. Spirits described by them very minutely, were again seen and described by her. Could anything be more satisfactory? Yes, there could, and we got it. Since writing you last, my two boys, aged respectively two years and three days. have both bit us and gone to the Summer Land. Sister Ballon was able to see, and to describe our little Charlie, as he played about the room with his little sisters, who were all unconscious of his angel presence. The test of his presence was incontrovertible, and she finally capped the climax of evidence, by producing for our greatful hearts, what of all earthly things we most desired, a spirit picture, life size, of our darling,—a child she had never seen while living. Say that Spiritualism gives no consolation—palsied be the tongue that utters it.

The cause here is progressing finely, and the Journal is giving great pleasure to its intelligent readers.

Weston, Mo., April 28.

Original Essays.

For the Religio-Philosophical Journal.
JESUS OF NAZARETH.

Seels in Ancient Times—Those Who Cast Out Derils and Cared Diseases—Arrangement of Paul to form a New Religion—The Difference of the Bible Jesus, and Jesus of Nazareth, as Given by Alexander Smyth.

LETTER FROM THOMAS BARLOW.

S. S. Jones-Pear Sir :- I wish to inform you, that some time, not long since, I obtained a copy of that most wonderful and attractive book, Jesus of Nazareth, through Alexander Smyth, which I read through three times in continuation before I would put it from me, and I must say in all candor and honesty, that I have never read a book that gave me so much pleasure and absorbing interest as this one. It s unlike any other book that I ever read in its general rationality, good common sense, and profound solid truths; and at the same time it holds a fascinating spell over one. At first, I felt an excited curiosity: then a deep interest absorbed all my thoughts and then a pleasure un-measured and indescribable accompanied me as I read on from beginning to the end, Before I had read this book of Mr. Smyth's, I did not believe that such a character as Jesus ever existed, for the only account we have of him, is from the old records, called the New Testament, and that in my estimation is quite inadequate in supporting the pretensions put forth by the christian churches in relation to Jesus being both God and man. The evidences adduced for his divinity are ridiculous in the extreme, and his claims to manhood are poor, inconsi tent and unnatural. In fact, the way he is portraved in the old records, he is not a man, nor is he God, or devil. I, therefore, would not believe that such a personage ever existed. But let us look at him according to the new revealment through Alexander Smyth. O, how great is the contrast! And how great is the pleasure in being made acquainted with the true type of noble manhood as he is there depicted. There he makes no more pretensiors to divinity, than any other good man may do, but he displays the true dignity of a map in all its amiable phases. All the irreidents related of him are good. ses All the incidents related of him are so natural consistent and rational, that you cannot help believing that such a person did once exi t. You not only believe it, but you take a pleasure in thinking so. I am, therefore, firmly of epinion that if the christian churches wish to make proselytes to Jesus, they had better buy some copies of "Jesus of Nazareth," and present them to skeptics and infidels generally. I feel confident that by so doing, they would bring many outsiders into their fold.

I wish I cou'd condense a thousandth part of the excellences of this book into a very small space,—so small that it would be convenient to publish, and for the public to read. I would gladly do so, for I would like that every man could catch a true idea of its true philosophy and great merit, but as I cannot have my wish in that respect, I will do my best that this small article will allow me, to convey to the public some faint idea of its beauties and worth.

First, then, according to the revealment of this book. Jesus is not a mystical character as he is depicted in the New Testrment, but he is really a man; not such as pass current for men in the convertionalities of the present day. of showy exterior alone, of affected deportment which studies rather to hide true nature than to make the person known. But he was one nature s tru and benevolent, intel igent, honest and true in his morals; full of charity and sympathy for the distressed, and when occasion would attest his manhood, he bore himself with a lefty and noble dignity. All the incidents of his life, as here related, are of the rational and probable; but nothing raitaking of the supersitious or miraculou-,-ss is given in the New Testament. However great the contrast between the Jesus of that cld record and the Jesus of Al xander Smyth's book, yet the difference between the doctrines of the two are much greater.

The doc'rines and precepts of the Testamen' Jesus are such that few people can make sense out of them, and no body can pract'ce them, or even if they could, they would not; while the Jesus of Smyth's book spreads before the peoples' minds a beau iful code of moral law, which all mankind can understand and practice,—a code suitable to every individual, class, or nation, suitable to all times and conditions, embracing the most consummate wisdom and virtue. Let us collate a few of the principles of b th, and test one by the other that we may perceive

which is the most rational, natural and just. Jesus of the Testament says: "I and the Father are one," meaning there by that he was coexisting, coeternal and corqual with the Father. We cannot see the rationality of this point, -whether we consider Jesus the Son of God, or the Sen of man; for we know and must confess when we speak the truth, that the Son cannot be coeternal, coexisting, and equal with His Father, -whether the latter be God or man. But how is it with the Jesus of Alexander Smyth's book? He is not so presumptous and irrations, to say the like. He modestly claims to be the child of God, in the sense that all mankind are God's children, and specially such as aspire to wisdom and vir'ue. Here we perceive a great difference between the two. Which is the most natural, rational and just, I will leave all men of common sense and levers of truth to decide. Let us take another case.

The character of Jesus of the Testament does not correspond with the maje ty of a God, or the dignity of a nob'e man. This God is represented as a little babe, sucking at the breast of a virgin mother, and when not thus engaged, he rolls on the ground or in his crib with cows, sattle and horses for his companions. Before he could run about, he crawled upon his hands and knees,—a very undignified and unmajestic position for a God of the universe. During his babyhood, he did as other babies do in all respects. When he grew up to majority (we know nothing about his boyhood), he preached in public and said many foolish and rash things,

and made him enemies. He allowed satan to make him prisoner, who kept him forty days without food, so that he was very hungry, and yet he could not resist the Devil's power over Lim; here the Devil was superior to the God. When his enemies became futious, he bid himself or ran away from them; this was beneath the dignity of a man, and, of course, can bear no relationship to that of a God. At last, He was scoffed at, ridiculed maltreated and killed. Certainly this Jesus d'd not manifest anything of the dignity of a God, nor would any man of true manhood have submitted to the revilings, scoffs, and maltreatment from his enemies like He did. Was this the case of the Jesus revealed through Alexander Smyth? No! He was of the most roble type of humanity, wisdom, prudence, amiability, benevolence, courage and dignity. He gave every one their rights, and maintained his own with spirit and dignity, until he was overcome by his enemies, when, finding that He could resist no. more, he quietly resigned himself to his fate, and died with a smile on his lips, while the Jesus of the Testament, is said to have cried aloud in his distress to His Father to save him; cried to that Father with whom He had boast d

that He was coeternal, coexisting and equal.

Draw a line of demarkation between the two,

and see which was the true Jesus,

Again, Jesus of the Testament says: "All power is given me in heaven and in earth." If a crazy man or a drunkard had made such an observation as that, it would not have been so surprising or alarming, but for one who is represented to be a Gcd, or at least a man, inteiligent, soher, prudent and wise, it is really astounding, and irreconcilable with the atributes of character given to him. If He was a God, equal with the God Father, He did not require that power to be given to Him, and if He were simply a man, He certrinly did not have that power, or He would have used it in accomplishing his designs, which He called his mission. He never accomplished anything. He said He came into the world to do, but always went in the opposite directon. He said He came to save the children of Israel from their sins, but they did not believe him, and they would not receive Him; so he went among the Gentiles and worked for whom He had no mission. But would any man in his sanity of mind have uttered such a preposterous expression? If all the powers of heaven and earth had been given to Him, He must have been greater than the God-Father and all satan's family besides; for, if He possessed all the power, there could have been none left for God or satan. Now, let us look at the Jesus revealed to us through A'exander Smyth. Does this Jesus speak of himself in such a preposterous manuer? No! no! Hé the most sublime man in the world, yet the moat humble in His own estimation, never made use of any such ridiculous expression as that. He knew that all his powers in life were limited, and that such as they were, He knew that he was dependent for them on God and His own virtues. He had magnetic powers to a certain degree, with which He healed the sick in many cases. He had intelligence and virtue, which were his moral powers of suasion, and His own unexceptionable deportment, which became examples for others to fellow.

These were his powers, and much greater were they than the generality of men possessed, yet He was modest and rather underrated them, than bosstingly to extol or magnify them to an

unreasonable excess. "Judas," he said to the latter when he was asked to place his hand upon a cripple and heal him, "Judas, I am afraid that my powers do not extend so far." Here, then, is another instance by which we may know which was the true Jesus, that of the Testament, or that one through Alexander Smith. Let us take one more case, Jesus of the gospels says, "Think not that I am come to send peace on earth; I come not to send peace but a sword." "Lord save us from our friends!" as some one cries out. Jesus, the Savior of man-comes with a sword to destroy peace, security and harmony, turning all things to discord, ruin and destruction. Was can believe it? Who can reconcile it to the principles, which in an other place, they pretend constitute the divine mission of Christ. Oh, sun! waste not your glorious beams of light upon this portion of the earth, where there are Christians, for the greater the light of heaven shines upon the m, the greater seems to be the carkness of their ignorant minds. In their mental darkness, hey pro fess to believe and see right the very opposite of that which they believe as true the n inute be-

Christ's mission to earth is represented to be the restoring of mankind to peace, order, virtue and harmony, yet in arother min-ute, it is maintained that he comes with a sword to destroy peace, and produce d'scord, ruin and destruction, making a hell upon earth, Comment on this roint is unnecessary, for that which is madness and horrid, needs not any efforts to make it worse. But let us lock at Jesus through lment ard What was the metive of the True Jesus in going among the people? Was it to carry a sword, to arouse their angry feelings, to produce contentions, discord and rule, or destruction? No, no, far from it. He went among them to heal the sick, to enlighten the ignorant, to reform the vicious, to strengthen the weak, to supply the needy, to succor the faint-hearted and to encourage the aspiring; and so to reform all class's as to make them act and react upon each other with harmonicus sympathy. Every chapter and paragraph of that most excellent book, from the beginning to the end, un te in testimony that the work of Jesus was universal harmony among the brotherhood of man, harmony with the universe, and harmony with the God of Nature.

Hundreds of such at tagonistic cases could be drawn from the two books, but we will content ourselves with citing one more. Jesus of the gospels says, "Take no thought for the morrow, as to what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed. Give to every man that asketh thee, and of him that taketh away thy goods, ask them not again. Whosoever shall ask thee for thy coat, give him thy closk also."

I wonder if any nations or class of people ever put these precepts into practical use. We never found a case of any people in history that we have read of, doing the like, and we feel confident that we never shall. All nations may be very ignorant, but no nation or class of people were ever found to be such crazy fools as to practice such contemptible crezy dectrines. It is entirely antagonistic to human nature, and no one of any sane mind could believe and practice it. Not one of the Christian priesthood, who preaches this silly contempt ble trash, would conform to it in a single instance. Does a priest not think of the morrow as to what he shall eat, drirk and wear? He not only thinks of the morrow but he thinks of the night before the morrow, how and where he shall be enabled to get the best poultry, best wine, and other things he considers good to feed and pamper his appetites with. It is possible for some of those highy paid hypocri ical and canting dissenters of salvation, when they are surrounded with all the luxuries of life, which they can obtain at their command, to do without thinking of the to morrow; but how is it with the hard working man of small means? He finds the necessity of thinking of the to morrow and not only thinking, he must be acting to provide for himself and family or should he not, they, as well as himself may suffer. Suppose another man is strictly relig ious to the letters of the precepts here given, and that he does not think of the morrow, but al lows it to take care of itself,—he or his family will perhaps starve. He would then religiously console himself by saying, "The Lora's will be done." It is better that my children and wife starve in this world than that they go to hell. To him I would say, you deserve to be dragged thrugh hell ten thousand times for starving your poor family through the influence of such religion as this. But what says J. sus of Nezareth through A. Smith, on this head? He says when speaking of the family man, "He will toil by day, and hight if recessary, to provide for his family all necessaries of food, raiment and shelter." Can he do this without thinking of the morrow? "He will run hither and thither to serve them in cases of sickness, smooth the pillows for the aching head, and speak soft soothing words into the ear and do all other thinge, though ever so humiliating, for their wel-

fare."

I will not insult any one by asking which dectrines and examples are the best, most natural and just. The common sense and instinct of all mankind would declare in favor of these of that just and true man, Jesus of Nazareth, as reveated through Alexander Smyth.

Such are a few specimens of Christian precepts and morals, as taught by the Jesus of the gospels. That they are of the most silly nature

po ignorant plow boy could utter a sentiment that would not be superior; that they are most irrational, no speech from a crazy man could dis grace them; that they are vicious and destructive in their results, the advice of a drunken pro fligate would be wisdom in comparison, and yet, such silly and pernicious precepts are represented as having come from the mouth of a God. I we receive such counsel from a God, I think it would reverely tax a devil to surpass it in evil. If this representation of things be true. can we not account for that awful prostration of intellect that we fird in society, which acknowledges and venerates such vile trash, such maniacal ravings, diabolical spells, to be divine inspirations and utterances of a God? The greater part of the precepts of the mythical Jesus of the gospels are much of the same quality, therefore it is not surprising that Christianity has been productive of nothing to markind but misery and woe. "But," say its defenders, "are there no good precepts in the gospel as taught by Jesus?" True, there are some, but they have no more relation to Christianity than mount Blanche has to mount Chimborazo. The man or God, that uttered such tresh as here cited, was never capable of conceiving or appreciating the pivot maxim of all morality, as given by the sage Confucius, "Do unto others as thou wouldst they should do ur to thee."

How great is the contrast between the precepts and doctrines here cited and or mented on, compared with the tenor of the whole book of Jesus of Nazar eth through Alex ander timy th. No book ever written contains such a code of beautiful moral laws, so well adapted to every class of individuals and circumstances of society, so practical and capable of producing harmony and happiness among men; yet no sooner had the voice ceased of the martyrd hero, than his sub ime and virtuous sayings, as well as his true character as a reformer, were lost to the world, to be superceded by the mythical personage and absurd doctrines and precepts,—such as we find in the gospels of the New Testament.

Friend Jones,—a question suggests itself here, and I think it probable that many persons have made the irquiry,—namely, if the Jesus of Nazareth, his doctrines and precepts as revealed through Alexander Smyth, are the true and original, how shall it be account-

the true and original, how shall it be accounted for, as to their sudden loss and oblivion, and the substitution of the mythical Jesus with all the false absurd and unnatural doctrines contained in the gospels of the New Testament? Whence came those absurd and unnatural axioms as cortained in the gospels, a few of which I have brought before your notice? These are questions that ought to be answered, and as I nave had lately a conversation with Alexander Smyth on the subject, I think I can venture to snswer them, at least I will endeaver to do so. Saul or Paul in his "confessions" makes a statement which we may take in part, but it is not sufficient to our purpose. However, I think we may be enabled to gain what we want from

another source. If we refer to the vision, or chapter 26 of Jesus of Nezareto, we shall there see it stated that Nathaniel related having seen in the northern parts of Gallilee, several itinerant preachers and doctors, who preached and cast out devils in Jesus' name-every preacher having a book from which they preached as authority. Now, it never has been known to me that our Christian preachers ever made any inquiry about those itinerant preachers and doctors, who taught and healed in Jesus' name, who, in fact, were doing the very same thing that he was d ing in the same country and at the same time. Let us, then, irquire who those itinerants were, and and where from. I think we have struck a vein which if carried through will prove of importance. After considerable researches, I have been enabled to gather much information concerning them, from which I find: These itinerants preached certain, mystical, abstruse, speculative doctrines concerning the Deity and the

cerning them, from which I find: These itinerants preached certain, mystical, abstruse, speculative doctrines concerning the Deity and the soul, and the great power of fath over all things, so that when they came before the sick, they at first worked upon their minds to create a faith, and then they touched the body with the hand—then the sick became well. Therefore all diseases were cured by faith and touch, and the curing of a disease was called casting out devils.

Every pre cher had a book containing the doctrines and axioms of their faith, which was called God's speils or God's powers. Now, if those preachers had each a book, they must be an organized body, being many in u in, having fficers in graces, and a head or B shop, and also a location. All this I have traced to its proper source, and I find them to be the old sect of Therapuetae or Essenes, whose central location was Alexandria in Egypt. There they lived as a body of people, differing in ideas and customs from the rest of the world. In fact, they were an order of monks living in common,-very abstentious, self-denying and lazy. They divided themselves into two parties every year, -one of which went abroad to preach to the people, heal the soul and cure the body, while the ther party staid at home to eat hard bread and peas, and worship God in their own way. They lay upon their backs on straw, inging hymns and contemplating the beauties of their incomprehensible axioms, and luxuriating in visions. They had their orders of priesthood, as deacons, ministers, and bishops. They had settlements and churches in many parts of the world, and were a persevering fanatical people, full of strange notions and customs. But though they professed to despise riches, they begged and received fees tor their cures, and when their time of itineracy was over, they gathered together all their gains, returned to their settlements, and added their wealth to the common stock. Such were the Therapuetae or Essenes, and such were the itiveriant dectors and preachers who were doing business in Jesus name, as complained of by the Apostles, when Jesus told h m to torbid them not, as quoted from the gospel. They were suppreed to be of Jewish descent, and had been established in Alexandr'a in Egypt, many genera ions prior to the time ass gned to he Christian Era, but when they commerced, it is not known. Having said this much of the Therapuetae, to show who they were, we will now approach that point to which we have been tendng. It was stated that each preacher carries with him a book of precepts, narratives and axioms, which constituted his stock in trade; besides that, he had a bag to carry his bread in, and money when he had any,—an ink horn in his girdle and a reed for a pen,—thus equipped, bare footed and staff in hand, he passed from city to city, and country to country. But let us draw our attention to the book. This book was a kind of memoranda of all their theological notions. It contained some rude conceptions of the Dicty, for they believed in one God only, considering their system superior to all forms of Paganism. Another por ion of the brok consisted of precents of a stern ascetic nature,—some hymns which they sung at their worship, some of their most esteemed prayers, and some axioms which they considered as gems of thought, so

6: 22, of the gospel of the New Testament:

"The light of the body is the eye, if, therefore, thy eye be single, thy whole body shall be full of light, but if thy eye be evil, thy whole body shall be full of darkness; if, therefore, the light within the bed darkness; if, therefore, the light within

brilliant and lucid that they would lie three or

four days upon their backs, without food, con-

templating their ineffable beauties. I will quote

one of those brilliant gems of thought from Matt.

thee be darkness, how great is that darkness."

No doubt there is great beauty in this, though every one can not see it, and no doubt it took

the Therapuetae a long time on their backs in their contemplations, and making their discove-

ries of light and beauty. This is quoted from the Testament as part of the doctrines of Jesus, yet it was taken from the book of the Therapuetse, which had been preached for ages before the time of Jesus, and about two thirds of all the other doctrines and precepts of the gospel come from the same source. In fact, the gospels of the New Testament are nothing more than altered versions of the book of the itineriant Therapuetae, to suit the change of times and circumstances, which I will proceed to show how were brought about. It has been stated and can be proven by ancient writers, among whom was Eusebius, the first christian father, that the Theraput ae had their stations, churches and colleges in nearly all the great cities of Egypt and Asia, and some parts of Europe. And when we read of Paul and others writing to the churches of Antioch, Corinth and Gallacia, &c., as christian churches, we must not understand them in the sense we do of the present day, when we use the same words, but in quite a different one. Now, those churches of the east had been established many years preceding the christian Era by the Theraputae, and had regular organizations and order of priestbood before the christian brethren had a church at all, as it was impossible for this new despised sect to have established them in so short a time or even to organize themselves as soon as that at which Paul preached. Those churches were entirely Therapuetaen in doctrines and ceremonies, but within a few years of the advent of the true Jesus of Nazareth, they (the churches) had undergone a change of name, and some alterations in the machinery of their faith. A reformer and agitator rising among them, who having great influence and being sm-bitious, was desirous of making some alteration and modification in the theological faith and doctrines. This reformer introduced from the Indian Panthology, the mythological God Christos, to be an incarnation with man, and an intermediate intercessor and savior for man, The name of their sect was then changed to Christos or worshipers of the Christ, and Therapuetae and Essens were soon abolished. All the old churches in Asia, soon accepted the new doctrine and changed their names to Christes. Even at Alexandria, prior to the christian era, the old pagans and the reformed sects intermingled and worshipped at the same shrine at the temple of Seraphis at Alexandria, under the name of Christos, and a cross which was an emblem of their faith was erected at or near the altar. Thus this old body of religious monks and fanatics, had undergone a great change in course of a few years prior to the advent of the true Jesus of Nazareth, having introduced a new God and new doctrine, and taken a new name. Such was the state of things with them at the time Jesus of Nazareth was undergoing his three years' experience as a reformer of the people of

Thus it was that one of his apostles met some of the itmerant Christos, as they were thus called doing the same things as his master Jesus, when he made report: Master there be men not of our body, casting out devils in thy name."

We now come to the most important part of our investigations, showing how the old theological itinerar ts text book was converted into

the christian gospel of the present day.

Saul or Paul, after he had undergone his farcical conversion, after the death of that most noble of men, martyr and hero, Jesus of Nazareth, went out with the honest intent of preaching the pure doctrines and precepts of Jesus, as far as he could make it convenient to his insatiable thirst for power and self-aggrandizement, but the tarther he advanced and the more he experienced, the greater became his field of vision. He found that if he continued in the same course, he would have great labor to accomplish, and would not be certain that it would achieve for him in the end that which he desired. On the other hand, by bending to circumstances, conceding to one a little and compromising with another, he possibly could gain over to his side a large party, which would save him time and labor, and oring him up to the goal of his ambition.

Now Paul's tact and success in life, as fer as lewas successful, was by his peculiar nature in adopting that course of conduct. He, accordingly, resolved to do so. He made himself acquainted with some of the most celebrated Therapuetæ or Cristos, among whom was one Luke, and one Mark, both venerable priests and monks of that order. With them, he had several conferences in secret, the subject of which was, that he proposed that the rew religious sect, Jesus of Nazareth, of which he considered himself the head, should be brought over to the Christos, and the two interblended as one, provided they could determine on the mode and manuer of the interblending. This idea was well received by the leaders of the Christos. Time and occasions were set apart, and the conference carried on, and at length was terminated, the resuls of the decision being as fol-

1st. The mythical god Christ, and Jesus, the founder of Paul's sect, should be blended as one under the name of Jesus Christos, which should be considered and worshiped as one God.

2au. All the fables pertaining to the birth of Christ should be retwined.

3rd. All the history of Jesus except his birth and parentage should be retained and adopted,—the persecu ion and martyrdom of Jesus were to be he grand features upon which all of the future religious drama was to move. The doctrine of atchement was to be preached, by which Jesus Chri tos was to pay by his death, as a sacrifice to God for the sibs of mankind,—thus men were to be exhonerated from paying the taxes on ain. This idea of the atonement gave great delight to the old Christos, and Paul himself thought it a great improvement in the way of a religious docume, for they knew that nearly every man would prefer that somebody else should pay their taxes on sin.

4th. It was regreed that nearly all of the itinerant book, not conflicting with the previous articles, should be adopted as the text book of the

now rising religion.

5 h. All other theological abstract points were to be left to a inture conference, as occasion should call for them. These articles were approved by both parties, and were soon put into successful operation. Owing to the general ignorance on both sides, the doctors did not conflict much with one another, and the priests being united, the interblending took place without any difficulty. Paul now suddenly found himsen elevated to office at the head of a large party, and almost imagined that he began to sip of the cup of oliss. He no longer spoke of the amiable reformer whose blood he had sided to shed as the first installment paid to insure his infure greatness. He no longer spoke of the man of wisdom, virtue, justice, truth and honor, but he tells the people that he comes to them to preach of Jesus Units, of him crucified—who laid down his life as anystonement for man's

"And I thought I heard a voice cry, Paul ! Paul ! thou needest that sacrifice."

After this, the new-made Christianity made but slow progress for three or four hundred years, when a murderous king, being told by a Christian bishop that Jesus Christ would pardon and atone for an his murders, and as many more as he choose to commit, became a Christian, and used all of his despotic power in its favor. Christianity then sprang into life and power in Europe, and governed many nations. Since then, the whole earth has groaned in agony, and wept tears of blood for more than fifteen hundred years. A pall of darkness settled upon the mind of man. He sees not, and knows not his true nature; for perverse old raditions and corrupt doctrines have swallowed up all perception of right and wrong, of prudence, justice, truth, virtue, love and affection. All earth has been rendered a hell, and all men devils. The sweet and romantic history of Jesus of Nazareth, his harmonious philosophy, his divine precepts and tender love, have all passed into oblivious and nothing is lett of him to cheer the thoughts and hopes of men whose aim in life and aspirations

for the future shall be virtue, love and truth.

Friend Jones, they say there is a good time coming. May God speed it, and when it does

come, may every man be seated by his own fire side, with all the comforts of life, living in peace and security, and above all things, may every man have a copy of Alexander Smyth's book, "Josus of Nazareth," in his hand. Then I am sure he will be supremely happy.

Baltimore, Md.

Voices from the Leople.

CARDINGTON, OHIO.—I. F. Hager writes.—
Please find inclosed three dollars for my subscription to the Journal, as my time expired the 7th of April. I am highly pleased with your success and triumph in making the paper all that I can desire.

SUSANVILLE, CAL.—H. S. Barrett writes.—I inclose an order of two dellars for four copies of the Journal for three months, to new subscribers who are searching after the truth of the spiritual philosophy. I have loaned a few copies of my Journat, and that has caused a deare for more information, and as it is impossible for me to do without, I deem it best to furnish the poor hungering souls with the manna of life for three months, hoping by that time they may be able to see their way clear and continue as regular subscribers.

GABNETT, KANSAS - Lucas Everett wiltes -

Inclosed I send you three dollars, to apply on my back subscription, and will send you more as soon as I can spare it. I am exceedingly sorry to have kept you out of it so long, but it was all owing to be back and sickness last year. I tender you my heart-left thanks for your kindness in continuing to send the Journal so long after the expiration of the time paid for.

Remarks:—All right, brother. Such letters of

gratitude stimulate us to renewed effort. How unlike the letter sometimes received from one who wants to trump up an apology for getting rid of paying for the JOURNAL after having received it on credit a year or two.

BATTLE CREEK, MICH.—Timothy Snow writes.

I will try and encourage you as long as I can, by taking the Journal, and paying for it, and when I can't do that, you will always have my sympathy and respect for the good you are doing for the cause of humanity, right and justice.

CAMBRIDGE, ILL.—E. S. Roberts writes.—In-

closed please find nine dollars, six of which, you will apply on part subscription from April 19th, 1868, to April 19th, 1869, and the balance three do lars for the present year. Please change the lit le monitor to suit the above, and relieve a brother's conscience.

RHMARKS.—Thank you, brother. It's the likes of yourself that we are pleased to hear from.

WILMINGTON, DEL. — Jas. Frazer writes.—Please find post office order for three dollars inclosed, being renewal subscripton for your excellent paper, due on the 8th inst. Had I the time, I would like to give your readers a short account of the progress of the Spiritualistic cause in our city. We are progressing, that is certain. The immortal Moses Hull has just been here and closed the orthodox lion's mouth in a course of three lectures.

HARFORD, PENN—We wish to be one of seven or more families of Spiritualists, to locate as a colony in Missouri or Kansas. Will Spiritualists who wish to engage in such a move, please correspond with John S. Adams, of Harford, Susquehannah County, Penn.

STOCKHOLM, N. Y.—Austin Kent writes.—Your letter inclosing are dollars, came safely, as all your letters do. I have now received not far from twenty-five dollars from your patrons, through you direct, since you printed my report in winter. I write to each donor, when I can read the full address, but am not always able to do that. I repeat my thanks for the charity which is for the time, relieving me from temporal want. At times my sufferings more seriously affect my mind, and unless summer brings me relief, I have done writing for the press. Often for days, I am unable to write such a note as this. But that the freinds who send me money need have no feer if they fail to hear from it, I will say that I have never known one dollar lost coming to me in mail. May God reward you, Brother Jones, for your care and trouble on my behalt.

REMARKS:—Our friends will please direct those letters containing remittances for Brother Kent, to him, at Stockholm, St. Lawrence Co., N. Y.

MOBILE, ALA.—S. A. Carr writes.—Please find herewith three dollers remitted in payment for one year's subscription. Mrs. Jennie Ferris, the renowned physical medium, has been with us a short time, during which she has given our people a remarkable series of seances. Music boxes, guitars, tamburines, drums, trumpets and bells by the score, have been wafted through the air and played upon in her presence. They have handed us their hands, shown us their forms, sent us messages written on their own cards, by their own names spoken to us by their own lips, and answered skep, they with ring tests.

SPARTA, WIS—W. H. Leverich writes.—We have just been favored with five lectures from the veritable E. V. Wilson, whose sledge hammer blows at old theology have ned a telling effect.

FREEMONT, OHIO.—Dr. Samuel Underhill writes.—I reached this place in good health, day before yesterday, and am to give a series of lectures here,—first on temperance. I gave a course of lectures in the Methodist church at Cuyahoga Falls, and by invitation went home with a Methodist, one night after the lecture. I had been told that he was very much opposed to Spiritualism. He had a child, and had loss one about three years old. Perceiving that his wife looked like a good subject for mesmerism, I said to her, "Let me put you in a mesmeric sleep, and you can see the thind." She replied, "I do see her often now." I lectured to the Spiritualists of Akron, on Sunday last. They seem growing and awake. Orville.

I lectured to the Spiritualists of Akron, on Sunday last. They seem growing and awake. Orville, Wayne Co, refused to let me lecture on temperance, because, thirty years ago, when I lived in Massil'or, rumor said that I denied the Bible. I wrote some rhymes and sent back to them.

KEMARKS:—The doctor is doing good wherever he is employed. His work on Mesmerism has won for him a national reputation. Although an old man, he possesses remarkably strong magnetic spowers.

F X LAKE, Wis.—George Morgan writes.—We have nad E. V. Wisson ners. He gave us two evening lectures, and one scance in the afternoon to crowded houses. Was well received. Gave good satisfaction to ail except the orthodox. Fo them he dealt such heavy blows that they winced and writhed like a wounded serpent, and rosred like the untamed lion.

BRIGHTON, IND.—Mrs. Gilhams writes.—I notice in your statistical department, a mistake of post office address, in the report of l'homas Harding. The name of the pist office is Brighton. Strangers who visit the place are very liable to be mistaken in the address, in consequence of the village here being called Lexington. It is a small collection of houses, numbering about fifty innautants, situa'ed between two prairies, twelve miles south and east of Sturgis, Mich. This is a beautiful country,—its innabitants are weatiny, industricus, intelligent and liberal-minded, note i for their liberal religious sentiments and sound political status. There is a tree church here, and during the past year we have oeen favored with eight lectures from Brother A. J. Fishback, given in his easy, pleasant style. They excited an interest in Spiritualism, which will nulmate a rich harvest in the fature. We also have had three lectures by Mrs. A. M. Slade, that gitted woman who dared speak the truth in the face of opposition, and two by Mrs. S. E. Warner, which were highly appreciated, and others who have spoken on the subject of spiritualism. We are truly bleat with an atmosphere of freedom, and not likely to be troubled very soon with sectarian prejudices, for worsh is truly appreciated, and its merits quickly accepted.

"OUR SATURDAY NIGHT,"

Under this heading, in a late issue of Pome roy's Democrat, appears the following article. It is so full of the spirit of human kindness, so eloquently displays the better side of human nature,—which seems to be largely enwrapped in the elastic folds of the nature of the eccentric "Brick" Pomeroy,-it is so redolent with the genial rays of golden human love, which can not but soften and better the heart of every reader thereof, that I could not resist the temptation of asking you, Bro. Jones, to give it place in your columns. Did that "golden shadow" ever enrobe us, as well when we act as when "we write," how much bappier, how much better would be this world of bleak human selfishmess.

DR. J. K. BAILEY.

Some weeks ago, one of the men working in our office told us of a little girl, who the day before had fallen down stans and broken her hip. Said be:

PATIENT IN SUFFERING.

"It is too bad, for she was such a playful little romp, and her mother is too poor to care for her as she should be cared for."

So we went out with him one night after the day' work was done. Down a narrow street, turn 1g here and there—into a cross street swarming with noisy children, dogs, cats and jostling humanity. Then into a little alley between two brick houses—through and into a little back yard or area, hned by house walls—up the back stairs, one, two, three flights—into a little, half-furnished room.

Unly one room, not twenty feet square. Two windows looking out into, and down upon the contracted area or yard. Ceilings low, for it costs to build high in the city as in town. Not a bit of carpet on the flor-one little ten cent picture (a little girl playing with a kitten) on the wall—a little, old, cracked stove in a corner, with a stew-pan thereon, in which a bone was being being a corner being a corner being being a corner heing boiled. A rude bedstead stood in the op-Dusite corner, three old chairs, and a three legged table standing against the wall, marked the com-torts of this "home." By the table, working by the light of a villainous looking kerosene lamp, gat a middle-aged woman making blue overalls, while on the bed lay the little girl we came to

"And here is where you live?" "Yes, sir—we try to live here."

"How is the little one to-night?"

"Just about so, sir. She suffers a good

"She bothers you about working, does she

"Yes, sir, but I don't mind that." "How many hours a day do you work?"

"I don't know, sir. I am up soon as it is light, and I work all day till every thing is still on the streets; about midnight, I think, sir." "What rent do you pay for this room?"

"Two dollars a week, sir." "How much do you earn?"

"Sometimes sixty cents a day. But since Annie has been sick, I can't earn more than fifty cents, and some days not that."

You can't lay up much, then?" "No, sir. It is hard work to get along. When Annie is well she makes some days ten cents selling papers, and if it is too rainy to sell papers she sweeps the crossings."

"How much does she make rainy days?" "Some days nothing. Some days a few pennies. Once a man gave her a dollar, and I got her a new dress with it, and some shoes at a second-band sidie. Once a 18dy gave her a han a dollar, but these don't always happen very often."

"Have you a husband?"

"Yes, sir-but-but-but, sir, he only comes here to sleep, and sometimes does not come at all. Sometimes he is here to supper and to breakfast-sometimes he comes here when he is sick."

"Don't he help support you?"
"Not now, sir. He takes what money Annie makes, and goes off with it when I don't get hold of it and take out part of it, and then he

scolds and swears at me." "What does he do for a living?"

"Nothing, sir. He goes around; I don't know where. He is off with somebody, and drinks a good deal, sir. Sometimes he don't come home

Do you love him?". "Yes, sir-I did love him once, but it seems a long while ago, sir—when we lived in Harlem, and began to keep house, and when Annie was born. But he is not now as he was then, sir.

Then he was good, and never struck me, sir."

"He does not strike you now, does he?"

"Sometimes, sir, but not often. Only when he is in liquor. Two weeks ago he struck me with a chair because I did not have anything for him to eat, and I was lame a good while so I could not lift Annie, but it's most well now."

And she showed us a long, greenish-looking bruise on her left shoulder, yet painful to the touch.

"Don't he help take care of Annie?"
"No, sir. He scolded when she fell down

stairs, and said she was careless. And that is all Le does.

"Has he been home to-night?" "No sir, not yet. He may come any minute."

"Let us see about the little one. How old is

ehe?"

"Eight years last July, sir." Then we sat upon the edge of the rickely bed and looked at the little girl. A pale, feverish, little bundle of nervousness and aching pains. She lay in bed, a little bundle of old rags under her head—the jet black hair in contrast with her pale face. An old shawl was thrown over her us she lay there helpless, her eyes looking at us as we have seen lambs look when waiting the knife of the butcher. We felt her wrist-it was hot, and the pulse was unsteady. Her brow was hot from nervous fever. A coarse undergarment revealed the half-starved anatomy before us, as she seemed to say—'Please, sir, I can't help being poor, for my father don't love

We looked into her eyes till the tears came to more than one hair—till the lashes over her's closed, and she turned her little head to the wall, while the tears trickled down her face.

me!"

"Annie! Look here little one. Annie!"

Slowly she turned—
"Please, sir, I didn't mean to cry, but your
"Please, sir, I didn't mean to cry, but your hand felt so good on my head, and I was thinking if my papa would only do so, it wouldn't hurt me so much to be sick. and to see poor mama working all the time so hard."

And the tears rolled one after another down more than one cheek in that little room-that mackery of "home!" "What do you want, dear? Tell us what to

get for you?

"I want to be well, so I can help my mother!"

Was ever answer so elequent? Who says the children of the poor are not near to God? How else could such Christ-like sympathy find its way from heart to lips, even of little patient sufferers. And God make that reply the bridge over which this little one's father, and other little ones' fathers can walk to return from the belt of desolate dissipation to the noble love of hopest, earnest manhood.

ow under which we write, we will burn that sentence in letters of fire around the rim of the glass that father sends to his lips so often, and open his eyes, never to be closed, to the tear-wet prayer of his child-

"I want to be well, so I can help my mother!"
"Well, dear, pretty soon you shall be well.
And your mother is already helped. Your love helps her. Now, tell us what you want be

"Shall I tell you just what I want?" "Yes, just what you want."

"I want some lemonade, for it will taste so good! Can I have some?" Why, God love you, little one—you shall have all you want-enough to swim in.

"When? Right away—soon as we can get

She drank of the lemonade. She sucked an orange—not a little, dry one, but a great, big, luscious one, and after we had bataed her face and neck, and little chest with a sponge, wet with Cologne water—and bathed her hands and arms, she lifted her face a little, put her lips to

ours-put her arms about our neck, and whis-

pered:

"When?"

"I do thank you, sir!"
We have heard the wildest, grandest thunder of Heaven, while sitting out in the storm to enby the terrific grandeur of the burst, the rumble and the flash which seemed to dance its zig zag waltz on our very eye lids—we have heard the thunders of brass and steel-mouthed artiflery —have heard the death shricks of those suidenly called to their final account, but that simple whispered, "Ithank you, sir," from the lips of that father-neglected little sufferer rises high above the storm, the thunder, the cannon, the shrieks and is heard even to our heart as we write this simple chapter of fact wi hout effort or attempt to polish, adorn or beautily.

It cost but little to make her happy. A few kind words. A little money saved from folish extravagance that we might do good therewith when came the chance and demand. We might have brought a bottle of wine, or treated half a dozen boon companions, and thus helped win fathers and husbands from their love of home, but to us there would have been no pleasure in that, and not one bit of good accomplished.

And as we think of this little patient sufferer -of the thousands all over the land—we can not bat feel thankful that we are not so poor, and that we have manhood enough to take care of our strength, and care for those we love. There are women all over the land-women who have homes, little ones they may be, but homes, and playful children, and living husbands. Yet they are not contented, though a million times better off than many. There are little children and big ones, dissatisfied with what they have, when they are kings and queens compared to poor little Annie, who never utters a word of com-

And there are men who once loved and caressed, and cared for their bome ones-who even now are good and kind at heart-who do not know how their home ones love them, and pray for them, and long for their sober, loving, protecting presence—who are too good to throw themselves away, and leave those who love them to the chance care of these who may have hearts, and love for all who suffer in mind or

body. And so, little ones, who read this true story of a little crippled girl—think if you are not better off than she. You have a home—loving father and mother-some one to love and to love you -a nice place to sleep, and no drunken father to rob you of pennies, as little Annie's father robs her of the money she cares by sweeping the streets on rainy days, that the rich who cross may not soil their sids or their boots. And when you see poor little children, use them well, and be kind to them, and share your good things with them. Then they will love you, and you all will be better.

And you, good woman, when tempted to scold and find fault with your lot, think if you are not better off than the woman of whom we

And you, our brothers-for we all are brothers, after all-look at your family, and thank God that you have manhood, and the strength to care for your loved ones, as they will care for you when comes the time. And when you see a weak brother struggling to rise help him. Stand by him. Encourage him. Give him employment—at least, kind words, and then we will all of us be better and happier when the work of the week-the battle of life be ended. and we can rest from labor, thanking God for such rest, and for the blessings which follow the good resolves of Saturday Night .--

"BRICK" POMEROY.

WHAT'S THE DIFFERENCE ! BY DR. E. B. WHERLOCK.

In a work entitled "The Treasury of History," by Samuel Maunder, on page 322, we find the, following language respecting the influence of the teachings of the Koran and its religion upon the disciples of the prophet Mahomet. . The above. historian says :

"One foul taint in this religion is the abhorrence which it creates against all those who do not em-brace the same doctrines; and also the direct tendency of that faith is to consign the human mind to a state of arrogant and incurable ignorance, by considering the Koran as containing everything worthy of being known."

This author does not deny that the Koran teaches many good things, and may have its uses. This "sacred book" allows its followers to have only four wives, while that of the Jews allowed bolo-

mon to have three hundred.

It is not of the book but the general tendency of which he complains. It creates un "abnorrence" against all those who do not emorace its doc-

What less than this do we find in the minds of those who worship the Christian's Koran—the Bi-ble? Do they not hold in abhorrence all those who do not embrace its doctrines? To say nothing of the persecutions of the past, how is it to day? Suppose Professor Denton, of Boston, should pro-pose to deliver a geological lecture in any town in the state of lows, or any state or county where the Bible is worshipped as the Koran is, and would he not be held in abhorrence the same? Suppose we introduce Emma Hardinge, Emma J Bu ine, Judge Edmonds, Professor Hare, Gov. Talmadge, or J. M Peebles, and a hundred others of the best talent in America, who do not emorace all the dectrines of the Christian's "sacred canon," or Koran, and how soon would you behold the same abhorrence as witnessed among the followers of Mahomet?

to the language of my text, What's the differ-

Again the historian states that the "tendency of that faich is to consign the human mind to a state of arrogant and incurable ignorance, by considering the Koran as containing everything worthy of being known."

It this is not a true picture of the Bible worshiper of to day, then there never was one. The tencency of any latth in the infallibility of a book, no matter what its name, must consign the human mind to a state of arrogant and incurable ignorance upon the

supposition that it contains everything that is "worthy of being known."

How astonishing, in the eyes of liberal men, that so many thousands in our land should continually labor to inculcate this incurable ignorance by preaching that the Bible contains everything that is worthy of being known. If the beam was "I want to be well, so I can help my mother!"

By the power given us under the golden shad-

All books have their uses; but when they become our master, and assume authority over hu man reason and hu nan judgemen, they are useless, except as promoters of bigotry, superatition and crucity, producing only "arrogance and incurable ignorance"
In the language of my text, I again ask, what is

In the language
the difference?

'If a body meet a body
Comin' thro' the rye,
Ane' a body ki-s a body,
Need a body cry !''

Need a body cry !''

CORRECTIONS.

Iowa, March 21.h, 1876.

Communication from J. G. Fish. Will you allow me space for a few corrections in the report of the recent debate in this city, between myself and Rev. Mr. Moore, on the infalli-

bility of the Bible. The first I refer to. is this "That I showed by the astronomical argument, that the planets of the solar system were children of the sun, and thus reversed the order of creation, as given in Genesis."

This is an error. The planets may, by evolution, all be children of the sun, but however plausible and beautiful the theory, both fact and conclusive philosophy are still wanting to sustain it, and hence I could not think in a debate of the character of the one of forty evenings, from which I have recently emerged, of rearing such a hypothesis into an argument. Whatever the prospect of the final demons ration of the theory, the scientific world as yet holds it only in the light of ha un-

settled question. A second error is where I am made to say that the E-senians were a secret Egyptian sect. I am surprised the reporter should not himself have corrected so flagrant a historical biunder. The Essenian., or these that "led the contemplative life" in Egypt, are not a secret sect, but a sect of philosophers, who, according to Pailo, were severe ascetics that but it up upon temperance, as a sort of foundation, a code of morals so closely resemb-ling the early Christian code that there was really no difference between them. But as these were very ancient, and Jesus having, according to Mat-thew, lived in their country, I said it was proof sufficient that he was an Essenian musionary.

luregard to the Canon of the New Testament being settled by councils in which there were many "bitter contests," I think this was not claimed. I am not aware of any history to that offeet. The Canon of the New Testament seems to have been settled by a sort of common consent, just as that

of the Old Testamen; had been before it. In a note now before me from the editor of the Philadelph is Department, and reporter of the debate, which was handed me by himself during the denate, which he doubtless supposed I u el, he states that "there were over thirty gospels submit-ted to the Nicene Council."

I fail to find any history to sustain this state. ment, and can but regret that Spiritualists will be so incorrect in their statements before a reading public. The fact is, the Nacene council never arranged the books of the New Testament, or gave a catalogue of them, or settled their Canon. The whole story of the Nicene Canon rests upon ne other authority than the insene statment of Paffin's lus Synodicon, incorroborated by the concarrent testimony of any other member of that bidy. This council was in the year 325, or as some authors have it, 327, while the first catalogue of the New Testament books, rejecting the Revela-tion of John, was settled by the council of Liodi-cea in 368 but even this catalogue was not pub-licted on the New Testament Johns. lished as the New Testament Canon.

The forty seventh Canon of the third council of Carthage, held in 307, and consisting of Augustin, bishop of Hippo, and forty-two other bishops, decides that all the books contained in the Old and New Testaments, as now arranged, are to be considered canonical.

These are the points as made by myself, incorrectly reported and published, and which you will much oblige me by giving an insertion in your columns, and thus also subserve the interests of

truth. Philadelphia, May 1870.

SPRING DIVEASES.

As the weather gets warmer, less food is needelt) keep the body warm; we in our blindness, endeavor to keep up the same heat, to burn as much internal fuel in July as January. If we do eat as much, the system cannot appropriate it; it is rejected, it is east out; but in making the effort to cast it out, natural force is expended which ought to have been saved, weakening ourselves unnecessarily while we were weak and languid before; and these were the very feelings which prompted us to be doing something to make us feel better, to improve our general condition, and to increase our strength. The means we used were to force upon the stomach much larger amounts than were craved, thus imposing upon that much abased organ the aditional labor, not only to expend the strength of the system unnecessarily, but cause irritations, and tevers, and inflamations, which bring wreck and ruin to thousands every spring and summer, -the deaths in the warm months nearly double those of the cooler ones of October and November. Health inreeses in the autumn. The health, and strength, and bodily enjoyment of all communities increase as the weather begins to cool in the first days of October; the appetite gradually begins to improve, because nature sees that as the weather is getting cooler outside, there must be more tuel consumed within, and she instinctively calls for more food; and the strength increases proportionably.—From Dr. Hall's Health by Good Living. Published by Hurd and Hough-

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[Paul and Judas Entering the Cave of John the Baptist.]

STRANGE REVELATIONS BY PAUL AND JUDAS concerning their lives and intercourse with Jesus and his apostles, given through

of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, when, usurping all his powers, giving a continued series of well connected his powers, giving a continued series of well connected scenes, passenting scenery, characters and personages, dialognes and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the scenary of Jesus while upon earth. There was probably no book ever written in which such perfect life pictures occur; every city and country village, every river, brook and mountain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this tanexampled drama are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is repote with interest from beginning to end, but we can mention only one or two leading Items of each scene as we only one or two leading items of each scene as we

In the first scene we are introduced to Fani and dudas who have mounted their spirited steeds, for a day's journey in search of the reches, Journan Partist. Weijourney with them at mounthey halt for rest and refreshments.

S EXE II. The bondsman, Jadas, opens out a rich feast from his leathern hay, while Paul gives him a feast in turn, which is perfectly be widering. They resume their learney, and find the object of their search alone in a mentain cave, baranculag an imaginary audience. Paul and Judas enter John frightened and squares himself for a fight; laughable scenes occur, and Paul gets well paid for his journey.

Seene Ht.

MENE W.

Stene VI.

Judas returns with a factoring report. Paul (neour-ared sends Judas off in search of a fortune-teller. He stops at an Inn where he meets an old friend of his youth; have a fulfillant threet servers disclosed considera-fieldy. Astrange character here infronteness, who plays an important part in the scenes following, a wine facts a mediatin and charages a stiffing for his master, 3001 5-24 Li. SEEL VII.

and the medium dispusted. SCESE VIII.

SCENE E. Jesus preaches a sermon, and offends a Rabbi; he replies: a warm time; meeting breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement.

SCENE XL. Jesus among the fishermer of Genesereth. A graphic description of the country. The Hill of Beatindes. The Town of Capernium and Village of Bethsalda. Simon and his residence, and what occurred on the pinzza. Simon's hirth-day, and a remarkable draught of dishes. A strainge coincidence. "By the Cod of Moses, here comes oid Zehedee." He takes a cup of wine, and tells a long story. Jadas in cestacles; he puts a dec in Simon's ear, Simon pleased with the prospect of becoming a great man, becomes a fisher of men. Has poor success pecunicirily; kieks up a muss; Judas divides the spoile, and Simon becomes reconciled. Simon becomes reconciled.

SCENE XII. Judas and Simon become friends on a basis of mutual interest. John the Baptist declared erazy: has a dispute: his opponents get mad, and leave in discust. Goly, a strange character, appears. An exciting scene.

Paul begins to be uneasy. Judas in possession of his rearries to be threasy, Junas in possession of his secrets, and he lears an expose. Paul's meditations upon the precarious situation: a rap at his door-it is pladas. He enters and they take a drink. Judas reports progress. Strame doings at Nazareth. Judas gives an amusing description of the character and personal appearance of Jesus' followers, confidentially.

elevated position and preaches his radical doctrines; says hard things about the high priests. The people en-naged: a general incise custos in which the tables of the money-changers are capsized, and the thieves and pick-pockets reap a rich harvest.

The gorzeous palace of the Sanhedrila. A full description And golgeous pances of the same curing, a ten assertion of it and its inmates. The high priests in trouble, Paul's upportunity and how he improves it. The conspiracy; the whole city in confusion and terror. Paul plays a double game, and how he comes out.

sermon. Cosby appears upon the scene, though not recongnized of course not.

The boundful pate, the largest of nine which gave entrance to the Court of lerich built of Corinthian brass, ninety feet high by seventy feet wide, covered on hoth sides with gold plates. Jesus gains admission and gets into another dispute, and what comes of it.

Paul gets John the Baptist Imprisoned and condemned to death. Jesus visits him fan affecting scene: the execution.

In which Paul communicates sundry matters of interest to his meditar, Alexander Smyth, of Philadelphia. SCENE MIL

Another sermon and priests are confounded. Another sermon and another argument in which the

demnation, trial and triumph. SULDER TAIL

Cosby turns up acain; his afflictions and how he is relieved. A juy and festive gent, up to all manner of tricks.

The great conspiracy ripens.



A WONDERFUL BOOK!

ALEXANDER SMYTH, MEDICM.

BRIEF SYNOPSIS OF CONTEATS:

Graphic description of the Mount of Olives and surrounding country, lucluding the heautiful village of Bethany, the home of Lazarus, his lovely daughters Martha and Many: the latter has a strange presentingent; Martha tries to pry into the secret; Mary in texts, etc.

desis visits the house of Lazarus, after a sojour of many years in foreign lands. The welcome a partiers ing mystery solvert. Many swoons course to her sonses—too, good to be true, desus and Many walk by moonlight alone in the garden; what transpited during the

The haptism: the storm: what John caw, Jesus of-fended, and John distressed: Paul jubilant. The of in-ion of Judas concerning Jesus, John and others. The multitude scatter: Paul commands Judas to to low Je-sus to his retreat; he obeys, is delighted with his com-pany, and becomes a disciple. What occurred there.

The Octavon Temple of Mystery; its corrects dispery and furniture; the queenly occupant. Faul's reception and en haras-ment i strange revelutions : Paul de Bitter

Jesus in his Grotto, reclines upon a hench and falls into a deep slumber; has a remarkable dream; fore-sludowing his future career and its results, all of which have been literally fulfilled during the past eighteen hundred years.

Fifteen hills and verdant slopes surround a ferfile spot wherein a village stands. Description of said village and its inhabitants. At the setting of the orboid day, three weary travelers arrived at the Spring of Nazareth. Several lovely maidens surround the well, one of whom approaches the tallest of the travelers and offers him a drink; a conversation ensues; they go off together. A sirprise, and what comes of it. The death of Mary, the reputed mother of desus; her parting words and bestowal of a casket, which he opens, and which opens his eyes; a mystery solved.

ECENL XIV. The City of Jerusalem, The Gorgeous Temple, A minute description of the stupendous structure. The immense Altar of Barnt Sacrifices; the priests at the top; vast inclined planes extend from either side, terminating in well filled cattle-yards. An immense gathering at the Temple; Jesus minutes in the crowd; obtains an alternative of the control of th

SCENE MY.

Jesus turns up again and preaches another maical

SCENE XVIII.

A PLEASANT DIVERSION

Martha meets Jesus and informs him of the death of her father Lazarus. They masten to the house of mourn-ing: The strange things that occurred there, and what was said of them. The priests excited by the stories allow concerning the strange transaction.

The woman caught in adultery; her arrest; the con-

BURNE STEEL

SOUND EXIT. The Disciples all need at Bethany: a grand reunion, not lafamous treachery. Mary needlentally catelies a lew words of some remark of Judas. She discovers a plot, and warns Jesus, but he fails to see the point until it's too late. An infamous document sent by an officer from the creat Sanhedrim; an immediate reply de-manded and answered.

. SUENE NEV. Natters culminating very sapidly. A fearful scena.

SCHNE XXVI. The last supper; strange conduct of the Apostle John. Judas retires from the company; he returns, SCENE EXVII.

Jesus arrested, and his followers disgusted: their game was up; fishing for job more herafive. The treat trial; the witnesses and indees; exciting scenes and incidents. Another prisoner apprehended and brought into court; hime counts in the indictment. SCENE EXVIII.

The magnificent Palace and Fortress of Antonia, built by Herod the Great; the great hall of state. Pontions Pilate; Therius Casar. Herod Autipas comes to the city on business; attends the trial and had a severo trial hunself. The Pather and Mother of Jesus; who are they? We shall see before the close of this scene. SCHNE EXIX.

Great excitement in Jerusaleia and elsewhere. A frantic mother and lover. Ho, for Calvary! The procession: line of march. Marshalls, police executioners &c. Martha and Mary in the crowd; Mary swoons and falls into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Herod Antipus masing in his palace. A strange visitor: her affecting plea. The curious beacelet; an impressible monitor: Herod witts: has sent his own son to knominious death; the scramble for the cross. Alas!, too late, too late! SCENE XXX.

Another scene. The shades of night, and a murky mist hangs over devastem. Paul and addas under engagement to meet in a seconded spet, by mountaint, at the hour of unfalight; Judas on time; his impatient waiting, and the strange sensations which come over him; Paul approaches. The freedom papers and har of gold are presented, and glittering weapons as well. Are you prepared, Judas; you set must die this pight. The tracible contest: Paul the victor; the dypic words of dadas to Paul, such as must thrill the soul of every reader of this remarkable book.

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POETRY.

The influence of Poetry - Lizzle Doten-Warren Bar-

The human soul has been compared to a garden in which the muses carol, and arrange their sweetest lays. He who is without a vein of poetry in his nature, is like the arid desert. with no heds of flowers, no murmuring streams no bubbling springs, or green carpeted earth to greet the vision. Human nature has poetry within it, and it comes forth like the flower from the parent-stem; like the spear of grass from the tiny seed and reflects the beauty and grandeur of the hanan soul. The human mind is, in one sense of the word, an instrument, and all nacure plays upon it. The singing bird, the prattling talk of innocent childhood, the plants in the garden, a shady walk, a flowery lawn, pleasant quiet retreat in the forest, all touch a chord in the poet's mind, and it responds thereto in verse. The poet acts by being acted upon. If there were no flowers, he could not sing of their rainbow tints. Nature inspires him, and he sings as she impresses him, and the more perfect the inspirations, the more perfect the song. The poet who wrote the following, had the sensitive chor is of his mind touched by one whom he devotedly loved perhaps, and as her image flitted through his mind, as her soft blue eyes, snowy white arms, and peaceful nature nestled there, he saw her at her devotional exercises, and wrote the

MAIDEN'S PRAYER.

She rose from her delicious sleep,
And put away her soft brown hair!
And in a tone as low and deep,
As love's first whisper, breathed a prayer:
With snow white hands together pressed,
Her blue eyes sheltered in the lid, The folded linen on her breast, Just swelling with the charm it hid. And from her long and flowing dress,
Escaped a bare and snowy foot,
Whose step upon the earth did press,
Like a new snow-flake, white and mute; And then from slumbers soft and warm. Like a young spirit fresh from heaven, Sne bowed that light and matchless form, And humbly prayed to be forgiven.

There is a vein of beauty in the above, that sparkles finely, and who can read it without feeling that he is made better thereby. The man who can see no beauty in the world, who can not appreciate the scintillations of the human soul, manifested in those poetical effusions which abound in our literature, is exhibited in the following verse by Whittier:

Alas for him who never sees The stars shine through the cypress trees ! Who, hopeless, lays his dead away, Nor looks to see the breaking day Across the mournful marbles play Who hath not learned, in hours of faith, The truth to flesh and sense unknown, Toat life is ever lord of death, And love can never lose its own.

Byron, who entertained a correct idea in regard to spirit communion and impressions, repeated in verse what Johnson had said, in regard to angel visitants.

I merely mean to say what Johnson said,
That, in the course of some six thousand years, All nations have believed that from the dead A visitant at intervals appears.

And what is strangest upon this strange head,
is, that, whatever bar the reason rears
'Gainst such belief, there's something stronger

In its behalf, let those deny who will, In the following, from the inspired pen of Lizzie Doten, there is a world of choice treasures, and he who can not see them, is indeed blind.

"Within the heart of man there is a constant yearning For something higher, holler, unattained,— Upward and onward, from the present turning

Yet resting never when a point is gained. Some unseen spirit evermore the soul is urging Through childish weakness and ambitious

And day by day all souls are still converging

Nearer and nearer to the Central Source of

Youth cuts a footbold in the Rick of Ages : The hope of Fame and Glory lures him on his

And, pondering o'er the works of ancient sages. He catches glimpses of a brigater day. Alas! but toilsome is the way and dreary, To him who has no high and holy aim, And, pausing on Life's threshold, sad and weary,

He casts away the laurel wreath of Fame." Thus it is with many. Not comprehending the true nature and dignity of manhood, they cast away the Laurel Wreath of Fame, leaving a desolate heart, a mind wrecked, and aspirations unrealized.

When a man enters dens of vice and licentiousness, and presses to his lips the low and vile, he cas's away the Laurel Wreath of Fame, and loses that dignity which should ever characterize him. We find in poetry a fire that illumiaates the dark chambers of the human mind, causes the buds therein to blossom, making botter all the impulses of the soul. Of aspiration and inspiration, Lizzie Doten speaks as follows:

"O, ever thus have Earth's most noble hearted Gone calmly upward to their place abov: !
And when their footsteps from the earth de-

parted...
Have left their works of genius or of love.
For Aspiration is the moral lever, raising
The earnest spirit to its destined heigh t; But Inspiration only comes from gazing
Upon the perfect Source of Life and Light!"

In her poetical effusions, there is a serene majesty and grandeur, that conducts the reader at once into the realms of the beautiful, and he feels as if he was being caressed by an angel. All of her writings have that characteristic. They rub off the angularities of life, soften human nature, cause purer thoughts to unfold within the human mind, and develop those finer feelings that allies man to the angels. Many other poets, however, have a different vein in their soul, one that carries to the outer world another class of thoughts. It is well that such is the case. Warren Barlow, for example, is one of those writers, whose verse is a two-edged sword, that while it cute surcastically, cuts so beautifully that all admire it. He deals with error, regarding it in open rebellion against truth, and he enters the battle with an appetite keen for the fight, and advances with the boldness of one having authority. Speaking of

All Nature is but one stupendous thought, Which God through love and wisdom hath out-

wrought. All things co operate and ever blend, And serve each other for a noble end. But creeds have so benumbed our feeble sense-Our just conceptions of Omnipotence, So slandered reason, and God's light within, We sometimes fear our purest thoughts are sin. O man, be just! Be true to reason's light! Dispel the moral gloom that dims thy sight; What e'er unbiased indement doth commend. Pursue with freedom, and in love defend.

In his poetical work, "The Voices," he deals severely with error. His ideas put us in mind of the "flaming sword" in the Garden of Eden -only they circle around truth, defending it with an earnestness that pleases all. Warren Barlow 18 one of Nature's poets. L'zzie Doten represtately oak, whose towering majesty speaks. " I am king of the forest." In Lizzie Doten's poems there is a mild breeze, with the fragrance of flowers thereon. In Warren Barlow's "Voices," there is a terrific hurric me, wild tornsdoes, lurid lightnings, and terrific thunders and earthquakes. He is dealing with error. He is confronting an antagonist that is worthy of his steel. He advances on the battle field, appreciating the character of his antagonist. Between his poems and those of Lizzie Doten, there is this difference—his are bold, deflant, crushing in argument, truthful in assertions, and anacondalike never relinquish their grasp on error. Hers are like the clambering vine, which, with blossoms and leaves scented with the "balm of a thousand flowers," affectionately clasps in its fond embrace the majestic oak, thinking it can exert a softening influence on its rugged sides. She advances with love in her heart, and a smile on her features, and who can resist her winning ways? We can see her in her poetry. Enthroned there, she sits, saying to the boisterous passions of human nature, "Peace be still." Who can read her poems, without knowing her nature and respecting and loving her. Warren Barlow is differently constituted. He is the warrior, who advances boldly and defiantworld, and woe to them that resist him. He walks with the majesty of an emperor, knowing the nature of his mission and the obstacles to be overcome. In his "Voices," he says:

If God designed that man should not rebel, Nor eat forbidden fruit and go to hell, Why did He not defend the fatal tree, And thus protect the race eternally? But no! the record hath most plainly told, The fruit was good, and pleasant to behold; The tree to be desired to make one wise, With Satan left to counsel and advise. With access free from every side around, Within their reach the charming fruit was found Its fragrant odor mingled with their breath, While all conspired to urge them on to death. Oh, why was man in this drear hour neglected. And left slone with Satan, unprotected? To bring a damning curse upon his head, And sound the awini dirge—the race is dead! Or did God choose that Adam and his wite, Should eat of this, but not the tree of life? The record this opinion justifies,
And only he who blindly reads, denies;
For all conspired with charming fruit so sweet,
To urge them to the fatal tree and eat; While flaming swords repelled the fated pair, ' Forever from the tree of life so fair.

Poetry has its mission. The world might as well be without flowers as poetry. It softens human nature, makes it purer, better, and holier. and advances humanity in the scale of existence. Within the human mind, the outer world is represented. It is true to its Mother Nature. It only represents the faculties given it. It is true to itself, in whatever sphere laboring. Warren Barlow, in his "Voices," represents a peculiar phase of life. He is the Daniel in the Lion's Den, and he fears nothing. His teachings are instructive, perceptions clear, and sarcasm of the keenest order. He writes to hurt, and not to woo-to hurt error, to kill it, and bury it. This is his mission. There is no seductive smiles in his poetry to win you to his side or in his favor. He frowns only on error, and in so doing asks no quarter, and gives none. All should read his "Voices;" also Lizzie Doten's poems from the "INNER LIFE."

" SELENT WHISPERS."

Death-Little Minnie, who passed to Spirit Life at residence of Mrs. A. H. Robinson, Chicago, Feb. With, aged three years and eight days -The beauty and grandeur of the Change.

Life is indeed shorton earth, and full of trials-We come forth a waif on the shores of time, and child-like viewing the boundless expanse before us, we wonder where that beautiful gateway is beyond the shining river. Death is a welcome visitor. Who would repel him. He may come in the morning of our existence when the rosy tints of youth nestle on our features like a fairy queen, and driving them out. enthrone his own sallow ghastly look there. When life steps out. death steps in. When the brilliancy of the eye departs, the languor of death assumes its place, and beauty has gone forever. But who don't wish to die sometime? Was would live always. Life here is a primary school; we are in our "letters" now. We know nothing of the grandeur of the house in which we live. We never feared death. When a boy we had him pictured to us as a strange being. How sunken his eyes; how cold and savage the expression that dimly illuminated the skeleton-like features that he calls his face; his eyes didn't shine; no love there: no flowers in his soul,—and he held a scythe in hand, and his mission was to "cut down both great and small." Some one told us that God made him: that without him no one would die. Well, we thought it strange that God should make a creature so brutal in nature as to take delight in killing humanity. But death does come. To some it is a welcome visitor: but it does not come as a grim-visaged monster,-no, but as a bright angel, whose lovelit eyes and smiling countenance reflects the beauty of the soul within. To die is only change There really is no such thing as death. Little Minnie, the angel of the household passed away, but still did not die. You have seen the bud blossom and unfold its rich tints—there is a rainbow in them, -there is a volume of poetry there. There is poetry in nature; and she de claims it in the lilies, japonicas, in the rose, in the tiny spear of grass. We like the poetry of nature. Well, 'in Minnie's death, there was no death. She did not die, the bud only blossomed. Such a tiny bud she was, and how joyous and happy Not four years of age, yet the angel of the household, and all loved her. She was taken sick. We felt the change. Little Minnie's pattering feet and cherry voice all at once was hushed. You have seen the lily close its cup for a night's repose, holding in its fond embrace the sweet dew-drop,-only to come forth more beautiful in the morning. As Minnie was lying in the arms of her Mamma Robiuson, as pale as the lily, and as we saw the affection of her kind benefactress showered down upon her from her eyes, from her features, from her countenance from her whole soul, it formed a beautiful halo sents the flowers—he exhibits in his writings the around her charge, and we knew that she would soon go forth in a spiritual garb. You have seen the sunshine kiss the flower, and throw over its variegated tints a halo of light or give it the hues that it brings in the morning from oriental climes. Such scenes you love. Had you seen little Miunie in the arms of her Ma, and witnessed the beautiful light that emanated from her soul, as it came forth in loving sympathy, you would have admired the scene. Yet she was not her Ma, -only by adoption and sympathy. Minnie-now an angel-had two Ma's. She loved them both dearly. But love could not save her. Still, she did not dieonly changed her condition, and could not remain the pet of the household. She was beckoned by an angel band to the scenes beyond the shining river. When she laid off the mortal casket, when the chrysalis broke from its tenement of clay, and her little form was laid out, her eyes closed and her little arms folded together, she looked beautiful indeed. There were tears shed then: there was sorrow in that household; emotions of love sent the tear to the eyes, and of each one little Minnie made a pearl to place in the crown of those who shed them. Her Mamma | loss in the death of little Minnie. Robinson and Mamma Mary has the choicest. for they could not give their charge up even when it was icy cold. In the pale face of Minnie, they ly, wishing to cleanse the Augean stables of the | saw rare beauties; in those little arms so lovingly folded, they saw the same affections as when they were entwined around their neck in friend; to watch over innocent childhood, yet iovous glee; in those eyes, too, though closed, | your wish will not be gratified. But we know they recognized the beauty of a soul now gone.and they wept. They could not help it. All who knew her wept. They all shed tears, for the angel of the household had gone. But little Minnie was near. She heard the lamentations; she saw the tears that were shed, and witnessed the affections that went out for her in loving sympathy. She was sweet even in death. No foul scent came forth from her mortal remains. You might kiss her little cheek .-- it was not cold and clammy. You might press your face to hers and not think her dead. You might speak to her, and her lips would not move. You might touch the key on the plane, expecting to hear a joyous response, but none would come. Lying in the arms of death, she was indeed beautiful. We loved her then, that little casket, for she was little Minnie still. There were her little arms that so often pressed our neck so lovingly; the little feet that had so often pattered across the floor in joyous glee. We spoke to her, thinking she was not dead, but she did not respond. But there was no grim-visaged monster called Unreal, delusive? and is pain a dream? death, that took Minnie. There was a bevy of little ones from the Summer Land who came to greet her and ornament her with flowers, and conduct her to a home where she would be forever happy. Death, then, is only change. Minnie is still alive; she is just as much the pet of the household as ever; she still lingers around the home of her adoption, and makes herself known to many. We don't see her smile, or year after year passes away. bear her pattering feet, or merry laugh, yet she lives as the butterfly lives, just escaped from its

coarser form; lives as the birdling lives that has

just broke its shell-like home,-yes, she lives in

grander style, free from disease and pain. And

she comes back again to see her friends; she

puts her arms around the neck of those she loved; she presses her lips to theirs; she runs her fingers through the rough whiskers she used to comb: she smoothes the face with her han is and kisses the cheek as she used to in days past, No; Munic is not dead. She still lives and we love her bright innocent spirit as it comes with greet-

ing from its happy home above. Well, no one dies. There is a change called death. But we are passing through what is called death constantly. Twelve years from this date, there will not be a particle of your present body incorporated in your physical system. Change is within your physical organization But the change from life to death is beautiful. Little Munnie with her arms folded and eyes closed, resembled a flower falling to sleep for a night's repose. She passed away so gently that we could not believe her dead. The sun makes no noise in setting, and the morning glorys, how quiet when closing their tinted caps for a little sleep. Thus did the angel of the household pass away. But do we regret her departure? She has gone, yet she is with us. Tae silvery tones of her voice are hushed, yet they still ring forth in happy glee around us, though we do not hear them. We don't feel the warm pressure of those sweet lips any more, yet they touch those she loved, and are sweeter than we know. The angel of the household has gone, yet she has not gone. Within our heart, she sits like a fairy queen, and there she rules us. She was our little pet, and we obeyed her, for who could resist the quaint smile that wreathed her features, and then as her little hards passed through our hair and smoothed it, and putted it, we felt proud of

Death is no respecter of persons. Well, that's right. Perhaps we might be taken, and others jeft, or perhaps we might be left, and others taken. But death is natural. There is grandeur in it, in whatever light you may consider it. A. bud may blossom, unfold itself from the parent stem-there is the resurrection. The flower was, a few months ago, in the cold earth; but it heard the genial winds fanning the tree-tops; felt the sun's rays as they touched the soil; listened to the zephyra as they came along from southern climes, and it knew that above cold materiality were joys and scenes beckoning it upward. It was so with little Minuie. Before she passed away, she saw an angel visitant; they beckoned her to come to their home, and did they not tell her of joys there that we know not of? O. how beautiful they are, Ma, she said; and she spoke it so sweetly, and such an innocent smile wreathed her features, that she indeed did look like an angel. She responded to their call, and now lives in spirit-life. Her little chair is vacant; her seat near the head of the table is not occupied, and we all miss her.

We remember our last tele-a tele with Minnie. She was lying on the lounge, and our hands were smoothing back her hair. O, how joyous and happy she appeared then, as she pressflowering vine was clasping it in one fond embrace, and we wondered if it, in its silent majes. ty, didn't feel highly favored. With Minnie's sweet kisses, and her little arms around our neck, we felt more manhood, more love for all humanity, and we went forth to the world stronger and better adapted to meet its storms. Over us this innocent household angel had a softening influence. Her sweet kisses drove out selfish passion from our nature, and her loving caresses made us nobler and purer. The pet in the household, little Minnie, had her mission. Her mark has been made, you never can erase it. As we took her little hands in ours and looking steadfastly in her eyes, we could almost induce the magnetic sleep, but she was so full of glee, that she would start up with some quaint saying, to make us laugh.

Don't fear death-it will not hurt you. It will come sometime. You, perhaps, have lost a little pet, with brilliant eyes and silvery voice. and cheeks of rosy hue, and can appreciate our

Death, it is said "loves a shining mark." Well, all are shining marks. You may be rough and boisterous; but death will quiet you. You may aspire to live; but such aspirations are not respected. You may desire to serve some that little Minnie is not lost, for the poet has truthfully said:

"There's nothing lost, tho'changed,"—so teaches Our chemist seer who presents of Nature's plan. And glibly praises the economy that reaches Beyond the visual range of prying man,

"There's nothing lost,"-we hear it, half-believing Yet only half; our skeptic hearts deny The mocking words while outwardly receiving As truth, that which we feel ablazoned lie.

"There's nothing lost"-yet human hearts like Fling their best perfume on the desert sur, And basest souls too oft have richest dowers Of loving words and smiles and tender care.

"There's nothing lost."-But yet despite your

prating,
O, wise philosophers, a star-like host of eyes
Dim, patient, longing eyes, are vainly waiting
To see the sun of brighter days arise "There's nothing lost"-are our blind gropings

In search of love and rest, then counted naught? Our aspirations, dreams, ambitions, hopings, Our o'er-tasked energies, our waste of thought— Are all these nothing? Is our life a vision

Alss, philosophers, hearts laugh derision Of your wise words, for things are what they The drop that mingles with the flood, the sand dropped on the sea-shore, the word you have spoken, will not be lost. Each will have its influence and be felt till time shall be no more. The influence you may exert by word or deed is incal-culable. It will not cease when your body is in the grave, but will be felt wider and still wider, as

Nothing is lost; the drop of dew Which trembles on the leaf or flower. Is but exhaled, to fall snew In summer's thunder shower; Perchance to shine within the bow That fronts the sun at fail of day; Perchance to sparkle in the flow Of fountains far away.

Nothing is lost; the tiniest seed By wild birds borne, or breezes blown, Finds something swited to its need, Wherein 'tis sown and grown. The language of some household song, The perfume of some cherished flower, Though gone from outward souse, belong To memory's after hour.

So with our words, or harsh or kind, Uttered, they are not all forgot : They leave their influence on the mind, Pass on, but perish not. So with our deeds, for good or ill, They have a power scarce understood ; Then let us use our better will To make them rite with good!

Nothing lost, Little Minnie is not lost, Sometime, yes sometime in the future, when our eyes are closed in death, we shall see her; when our arms are folded on our lifeless form. we shall then feel the angelic touch of her whom we loved so well, and press her lips to ours. Yes, in the "sweet sometime," which lingers in our mind like the chimes of a morn ing bell, we will see this household angel, and feel again her genial softening influence. Oh, the "sweet sometime," the sunshine that beckons the impulses of our nature into the pure channels of life, we love and reverence thee, for it will be in the "sweet sometime" that we shall see an angel mother and kind guardians that hover around us.

Statistical Reports.

We invite all Spiritualists to see to it, that the names and post office address of Spiritualists in each neighborhood, are reported to this office for publication.

It is of great importance to lecturers who may he traveling in different sections of the country, to know who to write to, for the purpose of making engagements to lecture.

Secondly, it is a record that is important at this time, and will be of great value in the future, as marking the progress that will be made from year to year, in the promulgation of the truths of the spiritual philosophy. It is intended to be a permanent department in the Journal.

Please be particular in giving the correct post office address of all persons reported.

Mr. and Mrs Wheelock.

Dr. E. B. Wheelock has located for the season, at Biairstown, Benton Co., Iowa. He will devote a portion of his time to the healing of the sick when called upon, and upon Sabbath days make appointments to speak in such places as the friends of Spiritualism desire, and also upon funeral occasions, if required,

Mrs. Fanny Wheelock, a medical clairvoyant of many year's experience, wife of Dr. E. B. Wheelock, whose reputation as a clairve ant is too well known to need comment, can be consulted by the afflicted, by calling at her residence, at Blairstown, Benton Co. Iowa. For reference, enquire of Mrs. Isaiah Morris, Blairstown,

ATTENTION SKEPTICS.

In Mrs. Sawyer's seances, skeptics are permitted to hold the medium while the demonstrations are i made by spirits, in such a manner as to preclude all presumptions of imposture on her part. Now ed her lips to ours, and put her tiny arm is the time to witness unmistakable demonstraaround our neck. We have seen the oak as the tions of the immortality of spirits, and their power to communicate with mortals. Her seances are held at the circle rooms of this Publishing House

> Will our friends be so kind as to attend to making remittances of dues for the JOURNAL.

> Some who are largely in arrears, must realize the fact that the burden is heavy for us to carry, while to them individually, a small effort would give us relief. Think and act, friends, and thus save us the painful necessity of calling upon you

Richmond, Crawford Co., Ind:

At the above named place, the Spiritualists have organized a society, consisting of forty members, and erected a house, which they propose to dedicate on the 10th, 11th and 12th of June. Speakers engaged for the occasion are Mrs. E. L. Watson, Mrs. S. M. Thompson, Mrs. O. P. Kelogg and L C. Howe. The nearest stations are Tryanville on the Oil Creek R. R., and Miller's station on the Atlantic and Great Western. Mr. C. W. Judd is secretary of the Society.

MRS. N. M. HENRY.

Wm. L. Himes writes to us from the office of the Western Advent Christiam Association that Mrs. N. M. Henry is "not recognized" by the 2nd Adventists. Well. she is really a talented lady, whether recognized by you or not; but she could not resist the logic advanced by Mrs. Ballou in their debate at Holden. She is represented as being an excellent lady, whatever her religious views may be. We stated in our editorial note last week, that the debate was held at Clarence,—a mistake.

The Radical Democrat.

Is the name of a new paper just started at Kokomo. Ind. Although devoted to the Democratic party, it exhibits a liberal spirit in its criticisms of religious matters, that is worthy of great commendation. It speaks boldly and fearlessly, and will be a valuable acquisition to the liberal minded people in the locality where published. We wish it success in its efforts to overcome error, wherever

GOOD MEDIUMS.

Mrs. Sawyer and Mrs. Lord are both most excellent mediums, and can be seen at their evening seances, by all who desire to investigate, when the demonstration of spirit power is so palpable as to convince the most skeptical.

LOIS WAISBROOKER

Is in Colorado. She attended the Spiritual Convention at Golden City, and represents it as a complete success. The Spiritualists there organized a Society under the name of the Colorado Territorial Association of Spiritualists.

Dr. Wood lectured at Crosby's Music Hall on Sunday evening last, on "Magnetism as a Curative Agent." He cured several persons of disease who were sitting at least thirty feet from him when operated upon.

The Sunday previous, Dr. Smith, of Boston. gave an entertaining lecture on "Jerusalem and the Holy Land."

Zhiladelphia Department.

BY...... H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or rotail, at 634 Race street, Philadelphia,

THE BETTER LAND.

BY JOHN B. BROWN.

This world is not our home, Why should we wish to stay? We here like pilgrims roam, But soon shall pass away.

We'll hail that better land, The regions of the blest; Where radiant skies expand, in gorgeous beauty drest.

There flowers forever bloom. With tints surpassing fair, And breathe a sweet perfume Upon the balmy air.

There fruits immortal grow On every mountain side : There crystal fountains flow, And silvery waters glide.

There every whispering breeze Wafts music soft and clear, And angel symphonics Fall sweetly on the car.

And death excites no fear In that bright spirit home. The weary ones of earth, With toil and care opprest,

No pain can enter there And sickness cannot come,

There find life's real worth, And from their labors rest. A few short years, and we Shall cease our wanderings here, When we with joy shall flee To that bright angel sphere. Hammonton, N.J.

SPIRITUALISM IN PHILADELPHIA.

Report of a Seance, by E. V. Wilson, at Harmonial Hall, Philadelphia, at the close of the lecture, Delivered Jan. 31st, 1870.

After giving a brief explanation of the manner in which influences are regulated, he approached a gentleman named S., and describing his temperaments, Mr. W. said: "This man has descended from a long lived race."

(On consulting Mr. S, since the meeting, we have received his replies and comments on all the statements, and shall insert them in their proper places). He replied, "That is true."

"The mother of this man was a very practical woman, had a very firm walk, a woman of marked intuition. She possessed large talents, but was not loud mouthed in uttering her sentiments."

"All true."

"The father of this man was a positive man, had many augularities, especially when aroused."

"True."

is in the habit of speaking plainly and strongly. He has strong affection for his family. Children take large liberty n his presence. He has a good deal of mirthfulness. When he puts his foot down, they hear him. Memory of character good, of names deficient. Strong attraction for architecture." "All true."

"In the last sixteen years of his life. there has been a marked change. He is firm in friendship; practical in his relations to friends; resentful in anger, and strong in opposition. Has been a money making man. Is not miserly, yet there is a care for money.' "All true."

"At twelve years of age, he had responsibilities resting upon him, such as I have rarely seen in a child."

"Nothing of the kind," "At sixteen years, I find the effect of strangulation. Was nearly drowned, taken from the water insensible. At nineteen and taken as an illustration of any injurious habit. twenty, stepped out in opposition to received ideas, and took upon his shoulders important responsibilities." "True."

"He was married at this age. At twenty. three, a sharp change took place. He entered into a new business. At twenty-seven, darkness and clouds around him." "True."

"At thirty-five, a change proposed, but not carried out. It would have resulted in great pecuniary results. He was thwarted in it." "True.

"I was about to purchase a large property which has since increased very much in value."

"I see a beautiful little girl." Recognized as his daughter.

"There is some property from an uncle on your father's side that you ought to have. I see two persons who are in the way of your getting "That is true, and the description is cor-

"There is a little boy who died as a child, but

would be about thirty years old now." "I recognize such a child." Next, Mr. W. described a number of spirits

around a lady, who recognized them by the description. He also related several incidents at different dates in her life, all of which were acknowledged as true.

Passing by a gentleman, Mr. W. said. "Eight years ago this summer, you were in the midst of a great strife and confusion." This gentleman did not remember any thing,

but a few days afterward, he informed us that he now knows what Mr. Wilson referred to.

Going into the rear of the hall, he stepped up to Dr. J. S. Longshore, and requested him to touch the point of his finger upon his hand. He said, "When I touched that man, I felt from a spirit the full effect of paralysis,—not from the man, but from a spirit,—the effect was stronger than I think I have ever felt it before from any one. I know the spirit influence of fever, of paralysis, of apoplexy. I can feel this in my-

(The doctor was an entire stranger to him, and had never seen Mr. Wilson. As this was Mr. Wilson's first visit to our city, he did not know him. No word was spoken, but we prefer placing the replies to the interrogatories that we have received from the parties after each statement. Dr. Longshore says this was an admirable test. His wife suffered from paralysis of the right side twenty-one years, and died in 1867).

Mr. Wilson continued, "Several incidents in

the character of this man as presented to me are very singular. One phase presents itself as full of angles, like a bundle of fish-hooks done up in a package of sand paper. On the other hand a very mild and gentle influence threw a thrill over me as I took his hand. This man has had a tremenduous fight with himself,

-over tage angularities there has been a de- i is not in these tout the strongest spiritual tie velopment and growth in those feelings, bring-

ing sunshine to the interior mau. This is true."

"I find this man under one of those influences in which he has suffered extremely. I find him growing in spirit, in love, in kindliness, good in-terior development. He has not said much about this to the people. I find him as a young man, paddling his own cance, standing out in-dividualized in an independent position, respecting the rights of others, but caring not a teather for position. There was a dash and dare element in him. On the other hand I find him to-day growing in respect for ideas, principles, truths, and now and then in a careful safe manner, dropping into conservative ways. I find him quite intuitional. He is laboring somewhat under difficulties from the effect of an injury received on the left side of the head, tolerably well back, long ago."

(He does not know of any injury). "I find him always a worshiper, but very full of scepticism. Doubt largely developed, and if he ever belonged to a church it was one with a small share of stock in faith."

"He bows to truth in science, in philosophy, in argument. There is hardly a man in this house more sensitive than he is to it. He is generous in friendship, strong in humanity, forcible in opposition, aggressive when aroused. But even when aroused to strong opposition, is keen to perceive where sympathy is deserved, then the angular element changes at once. There is a soft and pleasant control about him. As a lawyer, he would draw out the truth from a witness and detect any attempt at falsehood. As a juror the manner of the witness would have as much weight as the story told."

"I don't believe he ever would make a good minister,—he has been too radical. As a doctor there must be no interference with what he undertakes. The mother of this man had strong womanly traits of character-was indepen-

"That is so." "At thirteen years of age, he had charge of seven in family.'

"Not sa." "At seventeen years this man assumes a strong position, not physical, but mental."

"He then began to teach school." "At twenty, and in his twenty first year, I find this man taking upon his shoulders responsibilities that very few men take at that time of

"He entered upon the study of medicine without any means, and had a hard strug-

"At thirty years, this man entertains the prospect of a change, a removal to a distance, to a mountainous range of country. If he had carried it out, it would have resulted in great financial success.

"He had a very strong notion of going West about that time, but did not."

"I find one spirit with this man that I can not reach. It is the spirit of a woman. She died suddenly at about seventeen or eighteen. Has fair complexion, fine features, medium height, weighed about one hundred and twenty pounds, good looking, forehead full and prominent, eyes expressive, hair very dark and glossy, not black She died suddenly from acute difficulties. She is not his eister. Was at his father's when he was about twenty to twenty one. I hear the name of Mary very distinctly spoken. Whether it is her name I can not say. She is your guardian spirit."

The doctor says he does not recognize any thing of this. Mr. Wilson then gave Emma Hardinge sev-

eral tests in regard to her past life and some property, which she recognized as being true. Other tests were given, and a profound interest awakened.

SPIRITUALISM.

Spiritualism comes to stimulate human action. It is a power which impels mankind forward in any direction which they may be moving. We have seen the drunkard inspired not only by the appetite for stimulants, but by spirits who are still on the same plane, and slaves to the same

But says the opponent of Spiritualism, then it is an evil and ought to be avoided. Would you blot out the sun because some imprudent one course for the drunkard, whose case may be taken as an illustration of any injurious habit, and that is to overcome the appetite which acts first upon the individual, and then attracts those upon a similar plane, both in the form and out of it. We will go as far as any one to prevent ell spiritual influence which stimulates to improper acts, and we claim that one of the greatest blessings which modern Spiritualism has conterred upon the world is to be found in this knowledge of the so called evil influences. They are in reality the influences of ignorance and undevelopment, and will not exist when mankind come to be as wise and practical in their knowledge as they should be even to-day. The revelstions of Spiritualism in regard to the so called evil influences, present two very important points to us,—first, the necessity of protecting ourselves by purity of life from such influences, and second to aid all those who are in conditions to exercise such influence so that they may rise out of them, and overcome the desire.

We are in some degree each other's keepers. We have the power both to raise and depress our fellow being, and we are doing one or the other continually. But it is a very superficial view of Spiritualism, that sees only these evil influences,—these spots on the sun. They are in themselves stepping stones to higher condi-

We have said that Spiritualism comes to mankind as the supshine comes to the outer world, with its beautiful light it gives color to every thing; with its genial warmth it gives renewed life to all human feelings and actions. Those who have tully realized Spiritualism in its true mission, have found much that is new in life. Bright and glorious, realities have opened before them which they could not have had any conception of without this blessed influence.

The questions of life and death is settled, and there are no issues there,—all our efforts are left to be directed towards the best methods of living. We know that our relations to our fellow beings can not be dissolved, except in accordance with the laws of justice and attraction. Hence, we become a great family, and every human being whom we know is allied to us for eternity. A kindness or an injury on our part will bind us to these. They may leave us for a time, as our friends who visit foreign countries, but they will either come to us or we shall go to them, and according as our relations have been, so will they be at first there. If we have been unjust, and injured them, when we meet them in the land of the hereafter, we shall be compelled by our own sense of justice to render unto them that which is their due. On the other hand, if we have blessed them in any way, we shall find them bound to us by the strong and enduring chords of gratitude. Therein lies the golden opportunities of this life,—there are none so poor that they can not help humanity by kind words and loving acts, even though they may

are to be tound. It is in that loving sympathy which binds up the broken hear ed; in that true appreciation which lifts the human soul out of its desolation and suffering, and gives it a new

The highest success in life is that which en-

ables us to understand human character, and minister to the real wants of our fellow beings. It is thus that we lay the foundation of that enduring affection which furnishes the most perfect happiness to the human soul. We shall only find God in the spheres as we find Him here in the love of His children, which is given to us in proportion as we have really merited it. The spirits who come to us are continually seeking to bind humanity into closer bonds of fraternity, and to establish those relations which are not temporary but eternal and enduring, on the basis of loving appreciation and the kindred feelings which grow out of this. If we are wise, the great lesson that is thus given to us in Spiritualism, will not be lost, either to us or to the world, and the fruits which it brings forth in us will be seen by our fellow men. Then the same principle which establishes the attraction for those things which we call evil, will be still more forcibly felt in that high and holy attraction which lifts us int) better conditions of life. The manifestations are in the world, and it is for us to choose which we will receive and whom we will serve.

Letter from Warren Chase.

BROTHER JONES :- I did not deem any notice from me necessary for Brother Smith or the readers of the Journal, of the long and well written article of his on "Pre existence," in which he brought in my name quite often, and indeed I did not understand it all as referring to me. It contains the last of not understand it all as referring to me. It contained no reply or refutation, nor much reference to my reasons for believing in a pre existence of all human or divine intelligence, both finite and infinite alike. For many years, my own mind played around the shore of numan life, here and nereafter, very much as does that of Brother Smith, and I have no doubt that he will in due time, with proper effort, be able to survey more territory and take a wider range of vision than he territory and take a wider range of vision than he now reaches. All children suppose the bounds of the horizon to be the limits of the world, out in riper years, we find objects beyond. Brother Smith will find new territory far beyond his pres-ent theory, which seems to him now the limit of

BLACK LIST.

J. Leach.

Who can tell where he is? We learn upon inquiry that he has abandoned his family, at Omro, Wis. He owes for this paper since the 7th of January, 1868.

Hereafter we intend to publish the names of every person who gets in debt for the Journal, and tries to get rid of paying for it, either by sneaking behind an orthodox post master's notice, or running away and leaving his family or by any other device. Those who have proclivities for cheating newspaper publishers will please take notice, we are after them. This warning is intended for none but such as feel that they are included in the category of the meanest class of people in the world, those who would cheat a printer. We don't believe there is a true Spiritualiet in the world who would be guilty of so mean an act. Any one receiving this paper must understand distinctly that we expec pay for it, unless each number is marked T, which means free, and if it is not wanted longer, remit arrestages and ask to have it discontinued. Each person can at a y time tell how much he er she owes, as the time for which the paper has been paid is indicated on each number received, -for explanation of which see heading to editorial department on fourth page, under the sub head " Look to your subscriptions."

We are in earnest about this matter for two good reasons at least; first, justice to self demands, that we should be paid for the Jounna; secondly, justice to other printersto Spiritualists, and to the public generally, req such persons as will be guilty of such most detestable conduct, should be exposed. All who hereafter, no matter by what device, attempt to cheat us out of our just dues, will find their names and last known place of residence publish ed in this "Black List."

State-Society Meetings, Conventions &c

Fifth Annual Convention.

The Wisconsin State Association of Spiritualists, will hold their Fifth Annual Convention at Sparts, Monroe county, Wis., commencing at 10 A. M. on Friday the 17th of June, 1870, and continue in session until Sunday evening, the 19th.

The members of this association consist of delegates chosen by the local organized societies and lyceums, Each organization being entitled to three delegates, and one for every additional ten, over the first twenty members-and "any person may become a member by signing the Constitution."

The St. Paul Railroad and other roads, are expected to sell half-fare or excursion tickets, good for five days, from the 16th to the 20th inclusive; when arranged, further notice will be given.

With these prospective facilities, a general invitation is extended to speakers and mediums, and all who are interested in the cause of progress and the subject o Spiritualism.

By order of the Executive Committee, S. U. Hamilton, Pres. J. M. Trowbridge, Sec. Beloit, Wis., May 2, 1870.

Indiana State Spiritual Association.

The Indiana State Spiritual Association, will, in nccordance with a resolution passed at its last regular meeting, convene in State convention, at Masonic Hall, in the City of Indianapolis, at 10 o'clock, A. M., Friday, June 3, and continue its session until Sunday evening, June 5th.

For general information, the Executive board deem it advisable to say that each organized society in the State, will be entitled to three delegates, and an additional one for every ten members exceeding 30.

That each County in which there are no organized Societies, is entitled to a representation equal to one Society of thirty members. That each locality, where there is no organized Society

and having not less than four, and under ten, who are desirous of co-operating with the members of this Convention, will be entitled to one Delegate. The past two years' experience has fully demonstrated

the efficacy of missionary labor, in this and adjoining States, and the Executive Board particularly request Societies to recommend such persons as they may deem suitable to perform local missionary duties to be presented with certificates of character and merit. Each petition should come recommended by ten persons residing near the field of labor of the applicant. Arrangements have been made to have some eminent

Lecturers and Mediums present and nothing will be lef undone to make the short season spent in Convention,t interesting, instructive and beneficial to all who attend. In conclusion, a cordial invitation to all liberal-minded free-thinking people, to join the deliberations of the Con-

vention, is heartily extended. Freedom of thought, pertaining to religious subjects sone of the chief objects of spiritualism, and when it can be truly said, that people think for themselves, and seek the truth as the natural result of investigation, instead of deriving it from preconceived notions and predetermined promises, we will then have gained one step in the progress of the race.

It is hoped that as many of our friends from abroad as can, will attend, and as business of great importance to friends in the State will come before the Convention. It is desirable that as many as possibly can, will come. By order of the Executive Board of the Indiana State

Spiritual Association. SAMUEL MAXWELL, Pres't.

not be able to do much with worldly goods. It | [Attest: L. D.WILSON, Sec'y.

N. B. Arrangements will be made for guests, and by addressing the undersigned beforehand, places will be reserved. A committee will be at the Depot, Friday and Saturday mornings, on the arrival of each train to conduct visitors and delegates to suitable stopping places. L. D. WILSON, No. 16% East Washington st., Indian-

Pennsylvania State Society of Spiritualists.

The Fourth Annual Meeting of this society will be held on Tuesday, the 21st of June, 1970, at 3 and 8 p. m., at Harmonial Hall, 11th, and Wood Streets, in the city of Philadelphia.

The friends of the cause are carnestly invited to attend

Our missionaries are at work, but we need your hearty co-operation in order to prosecute the work with greater success. There are hundreds of thousands throughout our state who are anxious to hear the gospel of Spiritual-

reports of the condition of the cause in their sections, and their contributions to the secretary.

Carolina A. Grimes, 1919 Walnut st, or to Henry T. Childe, M. D., 634 Race et., Philadelphia.

Those who cannot come will confer a favor by sending

Convention.

The semi-annual Convention of the State Association of Spiritualists of Minnesota, will be held at Farmington, Dacota Co., Minn., June 24, 25, and 28, 1870.

All Spiritualists throughout the State, are requested to attend. Arrangements have not yet been perfected with the various R. R. companies, for return tickets, (free) but we hope to secure the same. Delegates will repair to the Occidental Hotel, where they will be met by friends. Hall and entertainment free.

Three Days' Meeting in Sturgis.

The Spiritualist friends of progress and free thought, will hold their eleventh anniversary meeting at Sturgis, on Friday, Saturday, and Sunday, the 17th, & 19th days of June. Eminent speakers from abroad will be in attendance to address the people. Ample provision will be made to entertain strangers from abroad.

By order of the Committee

Testimonials.

8.3 Jones, -You are at liberty to make the following facts known through your valuable paper. I have been afflicted with catarrh for about ten years, and my left lung has been diseased, and having been treated a few times by Dr. A. Pitts, of Waco, Texas, magnetically, I feel that I am fully relieved, and cheerfully recommend him to any who may be suffering, as I believe him to be able to do much good as a healing medium,

Mrs. D. R. Paller.

164 West Lake Street, Chicago. P.S. He has treated an Irish girl in my employ, who has an affection about her nock, swelled as large as a hon's egg, on each side, which is much lessened, and I believe would be a final cure if treated a few times more.

BROTHER JONES - I feel it my doty to report the facts in regard to having been healed magnetically by Dr. A. Pitts,

I met him at Mr. R. Fuller's, 164 Lake Street, and was suffering very much from disease of the spine, and had been for many months, and received from him one treatment only, magnetically, and was relieved in thirty minutes, and feel as clear of pain now as I over did. I therefore recommend him to all who may be suffering from discase. He treated me without any charge, for which I feel very thank-

Emma Crosby.

the kindness of making the following statement in the Journal. I have been much sillicted for about five years with disease of the spine and kidneys. My suffering be came almost unbearable. The doctor treated me magnetically for ten days and I am glad to say has succeeded in removing all disease from me, and I feel well and strong as I ever did. I feel it to us a duty to have it made known so others may be benefitted by his treatment.

MEDIUM.

TEST AND PHYSICAL

Mrs. S. M. Sawyer,

[Late of New York.] is now stopping at the Reception Rooms of the Religio-Philosophical Publishing House, No. 187 & 189 So. Clark Street, Room 23, Upper Floor, near the Post Office; where she will hold seances with all who sincerely desire communion with spirit friends. between the hours of 9 o'clock, . m., and 12 a. m., and from 2 to 6 p. m. She will also make arrangements for public seances at private houses, and at her rooms, day and evening. during the week.

Mrs. Sawyer is one of the most remarkable mediums o the present age. Her phaze of physical manifestations includes the simple rap, loud and distinct, the iron ring feat, the playing on stringed instruments, toned bells, the piano, (closed,) all keeping excellent tune. Also the shak ing of hands by spirits with friends, and holding on to the same until the spirit's hand entirely dissolves and disappears; and speaking, singing and laughing by spirits, in audible voices, without the aid of the medium's lips. Tying and untying of the medium, moving of tangible objects, etc.

As a trance, test, and business medium, Mrs. Sawyer is not excelled, if equaled.

Spirits also answer sealed letters with great accuracy,

through her mediumship. TERMS:-Single person, \$2.00; gentleman and lady, \$3.00; public seances, each person 50 cents; answering sealed letters, \$2.00.

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NEW ROOMS.

HELEN HARLOW'S

BY LOIS WAISBROOKER.

AUTHOR OF ALICE VALE-SUFFRAGE FOR WOMEN, ETG. All who take an interest is the subject treated of in this All who take an interest is the subject treated of in this well written story, should buy the book at once, read it and lend it to their neighbors if they cannot get them to buy a copy. Although written in the form of a novel it is replete with sound philosophy, and is by far the ablest work on the subject yet before the public. It has been favorably received by the press of the country and is condially endorsed by many of the most gifted men and women in the progressive ranks.

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"As I gazed, and as I listened, there came a pale blue-

"As I gazed, and as I listened, there came a pale blue."
footed maiden,
Byes filled with furid light;
Her body bent with sicknes, her lone heartheavy laden;
Her home had been the roofless street,
Her day had been the night;
First wept the angel sadly—then smiled the angel gladly.
And caught the maiden madly rushing through the
open door:
And I heard a chorus swelling,
Grand beyond a mortal's telling,
Enter, sister, thou art pure, thou art sinless evercome."

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RELIGIOUS LIBERTY.

Speech of Judge Snyder in the Illinois Constitutional Convention, April 20th.—The Religious Liberty Clause in the Proposed Bill of rights.

In the Illinois Constitutional Convention, April 29th,—the question being on the 3d section of the report of the Committee on Bill of Rights, which is as follows:

Sec. 3. The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be allowed in this State; and no person shall be denied any civil or political right, privilege or capacity, on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed as to dispense with oaths or affirmations, excuse acts of licenticusness, or justify practices.

inconsisent with the peace or safety of the State.

Mr Snyder moved to amend by striking out the word "religious," in the sixth line, and also to strike out all after the word "opinious" and insert in lieu thereof, "provided that the rights of others are not infringed upon," and said:

Mr. President: It support of that motion, I wish to submit a few remarks.

Under this government citizens are entirely equal, in their polical, social, religious and moral rights. A man of one religion is not better then one of another, no matter what the faith of either of them may be; neither is he better than ore entertaining no religious belief what. ever. Though the great body of our people are believers in the christian religion, in some form or other, this is no more under the fundamental laws, a christian than a Mahomedan government. The great beauty of our free institutions is that a Jew, a Budbist, a Mahemedan, or one without any religious belief whatever, is as good under the law as the christian, and is his peer in all the rights of wan. The tastes, the opinions, the babits, the customs of one who does not profess belief in the christian religion, are as much his to erj w and to practic as are those of the christian his, for the same purpose; and men must understand that, under this free poverrment, no religious belief, however much it may accord with the opinions and prejudices of the majority, gives him who entertains them a patent to be the master of those who differ from him; and all that can be required of any men in this country in the enjoyment of his opinions and testes, is that he shall not interfere with the like enjoyment or the rights of others. Observing this indisputable rule, there is no limit whatever to the full enjoyment by all men of their particular tastes, practices and customs. And no arbitrary standard of right and wrong can be set up by any one man or class of men, by virtue of which he or they can assure authority over the ideas and conduct of others.

The right of private judgment in all things, especially in religious matters, belongs to every citizen, and should always be held sacred. Those who enact and enforce sumptuary and other laws in this country, laws interfering with and regulating the conduct of a certain class of citizens, are believers in what is called the protestant form of christianity. How did they reach their phase of belief? By the right of private judgment in religious matters, as they often boast, and which they so much glory in. Without it protestantism is rebellion, and they, by right, should be members of the Catholic church, and abedient children of the Pape. If their private judgment is sacred, by what right do certain classes of our ci izens, persons professing a certain form of belief, arrogate to themselves the exclusive right to profess and to practice it? Is not the right of honest private judgment, no matter what phase or form it may assume or what conclusion it may lead to, as good and as much to be respected and protected in one man as in another ? Let us suppose that two men of equal capacity, equally enlightened, equally informed and equally honest, start out to investigate certain facts and principles, and to form an opinion concerning them, and in the end, to come to dismetrically opposite conclusions; by what right does one of them assume that because he has reached a certain result, he is the master, governor, keeper and legislator of the other who happens to have reached a different conclusion? And, this too, in the face of the fact that the honest opinions. tastes and prejudices of human beings are naturally and inevitably as different as are their features, the size and heighth of their bodies, the color and texture of their hair, and the peculiarity of their gait. It never seems to strike the advocate of laws to regulate the opinions, tastes and enjoyments of others, that the state of mind which prompts them to do so, has been reached by a procees of reasoning, no more honest, enlightened, or better informed than that which has brought ab ut the opinions of the one he seeks to coerce; and that, under the eternal rules of justice and those great principles of freedom, up in which our government is based, the man he seeks to force into conformity with the standard he has set up, is as good and as worthy, in every respect, as he himself is, and that if their positions were reversed and the latter were supported by a sufficient numerical force, the coerced would become the coercer, with indisputable propriety, that precedent of the advocate of restrictive laws has established for him. Men forget that when they disapprove of the opinions of others, those others dislike their opinions quite as much, and just as positively; and that the right of one side to maniest and act upon that disapproval, is no greater than that of the other to reciprocate; so that intolerance, producing by a law of nature its counterpart, in the oppressed, renders persecution a mere question of physical force, and the persecuted of to day, may become the persecuters of to-morrow.

The doctrine of free moral agency, which is so salient a point in all christian teaching, becomes a contradicii n in terms, a sham and a crael farce, when the individual, instead of being left perfectly free to take his course between right and wrong, is compelled by the strong arm of the law, which in such case is but another name for arbitrary physical force, to do what the enacter of the law deems to be right; and the tyranny isno less and the absordity no greater, even if what is thus enforced is really and morally right. Tyranny is no more contrary to freedom than coercion is obnoxious to and in violation of true christianity. Christianity is the doctrine of gentleness and of peace and of persuasion. It neeks the evil doer only to gently point out to him his error, and to overcome him with kindness. It teaches that its merits and blessings are only obtained through a perfect freedom of choice, and that forcing a human being, under absolute coercion, even to do good, is the devil's work—a proceeding in which there cannot possibly be any meri, on either side, and which by its injustice, will generally create sympathy for the opinion or pratice sought to be coerced. That sort of christianity which forces men to be good after its fashion, and seeks to drive them to paradise, whether they will or no, has only ived to see the utter and invariable futility of itseftoris, except to do grievous wrong, and to hear its emphatic condemnation in the opinion of the really enlightened men whose calm judgment has been given upon it. The diabolism of the inquisition and the fires of Geneva and Smithfield are only remembered to chill the blood with their horrors, and to receive the execrations of civilized man. The milder coercions of our day are only different in degree and not in kind, nor in the inteleration which prompts them.

These who believe in the observance of the Monrovian and Jewish Sabbath, have a perfect right to practice it to their bearts content, and to be protected therein by the strong arm of the law; but they certainly bave no right to enforce it upon those who differ from them in this respect. They have no more right to en-torce its observance, than they who disagree with them have a right to abolish or prohibit its observance on their part altogether. One act of coercion is no better and no more justifiable than the other. There is no reason, either in religion, in nature, in justice, or in common sense, for the eforcement of a Procrustus-bed observance of Sunday, by all individuals alike. Besides the fact that no man has the right to force his opinions and practices upon others, the strict observance of Sunday by all alike, is a grievous oppression to large classes of worthy and honest persons. What is the rest of one, is the recreation of another; and the man, or woman or child, who leads a redentary life, chained for six days, ard away up into the night of each day, in the toilsome pursuit that is necessary for support of life, requires exercise, and locomotion, and fresh air, to recuperate the constantly over-taxed and failing physical energies. To the poor tailor, and shoemaker, and the more miserable white slave of the factories, it would be not only oppression, but absolute murder in that worst form, a lingering death, to compel them to sit quietly within doors for six or seven hours, the greater part of the aveilable time for recresticn of the seventh day. Moreover as has been in quently proved, its entercement is attended with great political canger. It was but a few years ago that Lord Grosovenor brought a bill into the house of Peers in England, to prohibit the Sunday excursion trains from leaving the city of London. But the indignant renon-strance of torty thousand stout-hearted Brilish artisans in Hyde Park, drove him hurredly to shandon the measure. All that one class or portion of the community has a right to demand of the others is, that its opinions and rights and observances shall be respected and held inviclate, so long as it does not infringe on the rights and liberty of the rest of the community. No one can be concerned with what I do, so long as I respect his rights and those of all oththers. In the pursuit of bappiness, he has no more right to intringe upon me, than I upon him.f

To punish a mon for his erjoyments, his pursuits and recreations, when he does not intringe upon the rights of others, can only be justified by his difference in belief, from the party punishing or coercing him, and a more monstrous injustice can hardly be imagined. In the first place such an act arrogates to the punrishing power the sole authority to judge of right and wrong, between the coercing power and the party enerced. In the second place, it assumes, indisputably, the character of immaculacy, also, in the authority punishing; otherwise there can be no shadow of justification for the punishment inflicted. And, thirdly, it assumes the most atrocious position, that horest belief is ent rely a matter of volition. Un-less it is right in all three of these positions, the coercing power is a monster, of a hideous mien and arbitrary and unjustifiable force, be-fore which all semblance of liberty can meet with only cruel and hopeless destruction. Even all wing, for the sake of argument, that the co ercing power is right, and the coerced party wrong, the latter is punished for an innocent error of jadgment, as if honest belief were merely a matter of the will, and could be changed or modified at pleasure, rendering the failure to make the change at the command of the oppressor, a matter of purely willful and contumacious obstinacy. Honest, conscientious belief ter of conviction. In order to bring it about, the reason must be convinced, and the person believing can no more control it by will, than he can regulate his other mysterious psychological functions.

How irequently men are intolerant without b ing aware of it. Of all the demons that have afficted the human race, that of bigotry is the most lurking, the most insiduous, and the presence is the least known to the individual he is in possession of. Even honest and searching reirospection utterly tails to dicover his presence. Fanaticism and intelerance are his right and left arms, by which he strews his track with suffering, and banishes liberty from his presence. The peerless intellect of John Milton manifests its greatness much less in Paradise lost than in that splendid plea in behalf of the liberty of the press—the Areopagitica. Who could believe, without absolutely knowing the fact, that the Areopagitica, which breathes a spirit of the broadest, purest and most exalted liberty, favored nunishment of a simple profession of faith in the Catholic Church with banishment and other severe penalties, and the wearing of the robes of the pries's with death. Who could believe without fully knowing the fact, that those grand Dutch heroes, who periled their all in resisting the giant power of Spain, and that must hideous of prosecuting monsters, its inquistion, would stand aghast when their grand leader, William the Silent, announced to them that the state should know no differene in men on account of religious faith? In our country men talk loudly, and almost constantly of the liberty of conscience, and expatiate in barning words of eloquence upon the matchless blessings it so universally dispenses; yet in nearly all the States of our Union, laws are upon the statute hooks, and ordinances are in force in the municipalities, which discriminate against the tasses, conduct, enjoyments and pastimes of certain men, though these may never interfere with the rights, convenience or liberty of other individuals; whilst in our courts decisions are made which banish from the witness stand and the jury box, honest, upright and intelligent men, on account of their opinions adverse to certain dogmatic points of theology. Yes, let us with sor-row frankly acknowledge the fact that liberty of conscience, in its grand and true sense, even in this boasted land of freedom, is frequently a sham and a mockery, and 1 berty of conscience means that i is the con cience of the majority which is free, to which that of the minority must conform and succumb under severe penulties. It means that certain individuals, for the simple reason that they profess a belief in certain opinions, are alone pure enough to tell the truth and administer the law, whilst those who entertain an adverse belief, regardless of the most unexceptionable uprightness and probity of conduct, are necessarily talse and corrupt. This is liberty of conscience in many parts of our boasted tree country-particularly in the great States of Pennsylvania and Ohio. Do men ever stop to think that belief is not a matter of will, but, on the other hand, is the result of bonest and irresistible conviction? That an honest man can only believe when his reason is convinced? Do they ever reflect that in discriminating against him, on account of his opinions, they punish him for that which the more honest he is the less he can avoid? That they put the ban upon him for what they themselves not only most freely enjoy, but glory in. And, again, let me ask how have these diametrically opp site opinions been arrived at? By a precircly similar process in each of the individuals thus standing adversely to each other. By what right was it done? By that of priva'e judgment, which certainly belongs, in eternal justice, no more to one man than it does to an ther. regardless of what their opinions may be. Now, where upon earth, or in the universe, does one man find the title, the prerogative, to judgeirrevocably and without appeal, that he is right,

and that his equally honest and worthy neigh-

bor is wrong, and must be punished or discriminated against for the difference? If you who plant yourself upon private judgment are right, others who do the same thing, regardless of their opinions, are as much right in the sight of law and justice as you are. If private judgment in matters of conscience be wrong, we are all rebels alike against the Catholic Church, and should lose no time in tendering our humble submission to the Pope, and ask his forgiveness.

I warn gentleman that the agitation of this measure has but just fairly begun, and that should it fail to succeed now, its defeat will but arouse its friends—the friends of justice and true liberty-to increased and untiring exertion, until victory is finally achieved. There is a large and constantly increasing element in the population of this country which is not satisfied with the old tyranical policy of compelling men, by unjust laws, to conform to the tastes, the opinions, the habits, and the prejudices of others, no matter how obnoxious or disagreable such conformity may be. That element, Mr. President, is largely composed of Germans-a portion of that great German people who are confessedly the ripest scholars, the profoundest thinkers, the most advanced philosophers in the world. They are not loiterers, insubordinate persons, or disturbers of the peace. On the contrary, they are hard working, frugal and law abiding as any people that civilization has to boast of; and they have a habit of attending to their own business. and letting that of other people alone, which a large number of our native-born citizens might not unprefitably imitate. They leve their adopted country with an ardor, a fervency, a devotion and a sincerity that is not surpassed by those "to the manor born;" and when she needs their service, they are never the last to go, nor the first to return. Patient, hard working and thritty, they are daily adding immensely to the power, the wealth and the prowess of our great country. Educated by a system of schools which has no superior in any country, they are thorough in their knowledge, and intelligent in their ideas, above the average of civilized men. Mentally and psychologically, they are full grown men, and can not be brought to a conformity with ideas which do not convince their reason or satisfy their sense of justice. And I can tell gentleman that in all the mazes of profoundest thought-in all the intricac es of theological and moral specula ion, men who are familiar with the splendid writings of Goethe, Schleiermacher, Hegel, Fichte, Schelling, Richter, Kaut, Strauss, the Humboldts, and the others of the brilliant galaxy of great German authors, are not by any means neophytes. Loving and appreciating human liberty from the earliest dawn of history, they yield to none in their conception and advocacy of human rights, claiming no more for themselves than they are ready, at all times, even at the sacrifice of their lives, to secure for others. And these ileas are by no means restricted to our foreign-born fellow citizens. There is, I am happy to say, a great and growing appreciation of the true liberty of man, socially, politically and morally among native born Americans, and an increasing disposition to no longer bear patiently the intolerable arrogance of men who assume that. because they entertain a certain form of belief, they are necessarily the masters of their fellowcitizens. Let us adopt and forever abide by the motto of "Liberty for all, infringement upon the rights of none."

INDIANA

Licentious ess in the Churches—The Condition of Religious Matters at Butler. LETTEE ERON 6, W. CARPENTER.

DEAR BROTHER JONES:—Perhaps you will find room to publish a few notes of progress, coming from our small place. Butler is noted along the Air Line R. R., for being the strong point of Methodism and morally, which latter we could wish were true, and perhaps outside of the Methodist church, is true. But if we are to believe the testimony of the expressed opinions of the memberships of the church, within the last five years, two circuit riders, two local preachers and a number of lay members, have been guilty of licentious conduct. The two circuit riders stopped preaching as a consequence,—one of them moyed to another conference, where he could commence again; the other expects, so I am informed, to join the conference again this spring.

But enough. Slander is rife among the churches here,—true or not true. They have lost a great part of their influence with the people, and it is the common talk that there is more iniquity in the church than out, in this town. They are full of dogmatism and intolerance toward everything and everybody who dares to disagree with their creeds. But nevertheless, the harmonial philosophy is gradually insinuating itself into the minds of the reflecting class of our people.

A short time since, a few friends of progress organized a Philosophical Lyceum here, and your humble servant has heen holding forth strange doctrines to the people who wish to hear, which has had the effect of throwing the churches into a state of fermentation. They, having no ability in Butler to meet and overcome the infidelity and free love doctrines, as they call our views, sent for help at an expense of thirty dollars. They obtained the assistance of one Benjamin Parkey, a rejected and cast off Campbellite preacher. "He came, he saw, he conquered."

What did he conquer? you may ask. He conquered the opinions of the churches, and made them believe that spirits come back and communicate with some people, and especially the Spiritualists. But he made this wonderful discovery, that wicked spirits only could obtain permission to come. Good spirits did not wish to return, and he did not wish to have them. In his discourses, he represented Christ as a deceiver, and that he deceived on purpose, that they might believe a lie and be damned.

He also made God out a liar, in this: He comimissioned a lying spirit, after the spirit told him he intended to lie, to go and deceive Ahab, that he might be induced to go to war and have about twenty thousand of his prophets destroyed. The reverend waxed very wrathy because we understood him as he said, though he tried to exhoner-

ate God from the crime of lying.
In short, he anathematized the poor Spiritualists, applying to them every unboly epithet he could command, comparing them to every unclean thing. They were of the devil, and there was no good thing in them.

After listening to his misrepresentations and vile slanders, we asked permission of the trustees of the house for its use to reply to him, and were very pointedly remsed, with the qualifying remark that they would not have anything preached from their pulpic but pure Christianity. We thought, "Oh, consistency, thou art a virtue."

We will show you their honesty in thus denying us its use: About two years since, the Lutherans wanted a church building, and were not able to build. Through their pastor, they proposed to the people outside of their church, to make the house iree to all scientific, literary and religious meetings, if they would contribute to its erection, which they liberally did The house was erected, and when it was completed, there were a few debts in the shape of m-chanic's liens unsatisfied. Your humble servant bought one of eighty six dollars, and made a donation of the most of it to the church In part, the church has complied with the conditions upon which they obtained our money. In part they have exceeded them, in this,—if a show or concert of too little note to be appreciated in large towns, comes along, the house is opened for them to exhibit in. But spiritualism must be crushed; Spiritualists have dangerous doctrines they feel their inability to cope with the subjects presented, and consequently, the doors must be

closed against them. Amen.

The people say orthodoxy is afraid. We feel that great good has been done. Our cause and humanity's cause has prespered, and all such struggles of the dying orthodoxy only serves to expend what little vitaily they have left.

expend what little vitally they have left.
Old age, high living and dissipation combined, break down the strongest constitution, and deat

inevitably follows. Society is growing for deliverance from their unscientific and absurd doctrines and teachings.

The souls of men and women are starying for

spiritual food

The memberships of the churches, even, are unsteady with weakness, their knees tremble, and all nature seems to cry out for deliverance from the pall of darkness that sits like a nightmare over the sleeping churches; and from their doctrines, which, like the fabled Upas tree, destroy all who come within their manners.

all who come within their influence.

As to the few here who believe our beautiful philosophy, we feel encouraged and happy, in view of the prospect shead, and hope to have the assistance of all good spirits, both in and out of the body.

'An Improvination.

DY T. L. HARRIS.

I rose like a mist from the mountain, When day walks abroad on the hills; I rose like a spray from the fountain, From life and its wearying ille.

I have bathed in the heavenly river,
I have chanted the scraphim's song,
And I walk in my brightness forever,
Amid the celestial throng.

I come like the south wind, that bringeth The sweetness of spring in its breath; The south wind that tunefully singeth When winter is borne to its death.

'MEDIUMS.

Views of Wm. B. Fahnestock.

If persons who are mediumistic are closely scrutinized when a spirit is about to control them, especially those who are about to be entranced, it will be observed that they relax the muscles of the body, and get the mind into a passive st-te; or, in other words, let themselves fall into the somnambalic condition; and it is then only that a spirit can control them. Those who do not enter the trance condition, will also be noticed to be in a yielding or passive condition, for it would be impossible to impress or inspire them to do anything, if they were no: so. Many scarcely know that any change has taken place in their condition, and although their eyes are open, and they, to every outward appearance, are in a natural state, yet many of them do not know what they have said or done during their control. Others, again, know what is spoken, but, at the same time, are conscious that the ideas do not originate with themselvesthey simply listen to what is given through their own organism. This is generally the case with those who are highly inspired. I have also known trance mediums who knew all that was said through them, and acknowledged that what was given came independent of their own mind. It is much to be regretted, that, as a general thing, mediums do not understand their own c maition, having been falsely taught, or made to believe, that the condition of mediumship is caused by what is commonly supposed to be a magnetic fluid pervading all matter, and a power possessed by many in excess, and through whose influence, or will power, they can be thrown (whether or no) into the peculiar state which they call the magnetic or mesmeric condition. This is all fulse, as well as the idea that the control of spirits is injurious to their health. These are great mistakes, and they have been the cause of no small amount of misery to mediums, which the truth, or a contrary belief, would not only have prevented, but produced beneficial tiffects. It is a notorious fact that we scarcely hear of mediums be in a delicate state of health, and who do not have to suspend their labors in consequence of exhaustion, and which I know, and am constrained to say, in ninety-nine cases out of a hundred, is the result of false impressions, promulgated and inculcated by those who, if they had studied the matter properly, certainly would have known better.

Upon reading the report of "a talk with Miss Lizzie Keyser," I was forcibly struck with the tact that, although Miss Keyser was in the somnambulic c indition, under my instructions, and the true nature of her condition explained to her, when I was in Cincinnati, two years ago, yet I am sorry to find that her surroundings have again influenced her to tall back into the unfortunate belief that she is not only influenced by magnetism, but that her health is suffering in consequence of spirit control. This is doubly unfortunate, because, as long as she is under these impressions, her condition and the feelings under which she is laboring will continue to annoy her. To give you an idea of the conversation in regard to this matter, which took place during the reporter's visit to Miss Keyser, extract the following from his published re-

REPORTER.—"Well, can she converse with spirits, whenever she desires; that is, put herself under influence at any moment?"

MRS. BECK.—(The lady with whom she is staying) "Oh, no; she has to be in a negative state for the spirits to control her. She is perfectly unconscious to all that is passing around her, like one mesmerized or entranced."

R.—"Well, then, you can place yourself in a negative condition when you desire, can't you?" Miss K.—No, sir; it's just as the spirits feel. I must have my mind off of all worldly matters, and then, through their influence, I can hear and see many things.

R.—Do your seances affect your health any?
Miss K.—Considerable, sir. At times I am extremely feeble, and am unconscious for some time.
During the conversation, Mrs Beck also informed the reporter that Miss Keyser's health was too bad to travel, etc.

The remarks of Mrs Back, in answer to the question of the reporter, in regard to whether Miss Keys r could see spirits, etc., was given according to the magnetic theory, and is, therefore, not correct. If Miss Keyser had a true knowledge of her condition and her powers therein, she could, at any time, by throwing herself into the somnambulic condition, see and converse with spirits, and need not be "unconscious to all that was passing a ound her," unless she preferred to be so. This explanation also applies to her remarks in regard to the question of placing herself in what is called a negative state, which is, in truth, the somnambulic condition.

Again, in answer to his question in regard to the effect that seances have upon her health. It is plain that she clings to the mistaken idea that seances or spirit control has at injurious effect upon her health—but that it is so, is o ving entirely to her belief, and the talse teachings which her surroundings unfortunately inflict upon her, and as I have before stated, if she knew her powers she could travel, in good health, wherever she pleased, and be the means of doing more good, to a greater number than by remaining in a circumseribed locality.

I am aware that spirits have also inculcated the above rulnons doctrines, but it must be remembered that spirits are not all perfect, and that they may be mistaken, especially those who are most ready to communicate. Such spirits do not often know better, or give false information, knowing it to be so, because they are still selfish, and do not which those still in the form, to enjoy advantages which they had not, or wifully disregarded while they were here.

I would therefore say to all mediums, study your condition, and as you value health, prosperity and the glorious boon of doing good, do not cling to do trines that are false, nor let them swerve you from an onward course. There is a power within you nothing can supplant, no one assume, and as you know yourself, so are you truly wise, when you that wisdom cherish and apply.

Lines by J. L. S.

By all mortal human vision
Objects are but dimly seen,
And are often much distorted
As some other comes between;
And what seems a monstrous image,
Would from such dimensions shrink,
And reveal its true proportions,
Did no object intervene.

In the twilight of our knowledge,
Spectres from the "vasty deep,"
Seem to flit before the eyesight,
When we wake and when we sleep,
And we, like to frightened children
Prisoned in a darkened room,
Where but little light cap reach them
Terror o'er our spirits creep.

But as we become enlightened,
And we can more clearly see
Objects which before had frightened,
Part with much of mystery,
And we lose our fear and terror,
As they stand still more defined
in the light's increasing brightness
Mental light has set us free.

It is thus that we poor mortals
Must forever suffer here,
While our minds are kept in darkness,
With illusion's spectral fear;
But with light and knowledge spreading.
We will soon more clearly see,
And the frightful forms that haunt us
With the darkness disappear.

The Loss of the Arctic.

A STATEMENT FROM JUDGE EDMONDS.

Observing in your emission of the 30th of April some matters in relation to the loss of the steamer Arctic of the Collins line between New York and Liverpool, I am reminded of some incidents which were made public at the time, and which may, perhaps, profitably be called to attention now.

About the time of her loss, and when the public mind in this city was very much agitated with the fact that she was several days over due and nothing had been heard from her, one evening at my house several gentlemen were present; and we were holding a circle. Suddenly there came to us several spirits, who told us that they had been passengers on the steamer; that in the night-time they had come in collision with another vessel at sea, which had so seriously injured the steamer that she had sunk, and all or board perished, except a few who had made their escape in one of her small boats.

Among those who thus had been drowned and were then present speaking with us, were Edward Sandford and Abner Benedict, two lawyers of this city, well known to me, Mahlon Day, a Quaker gentleman of this city, and his wife, the wife and daughter of Mr. Collins, the proprietor of the line, and an English gentleman who was coming to this country to see me, but his name was not given. Mr. Allen, another lawyer of my acquaintance, who was on board, I was told had escaped in the snah boat.

One of the gentlemen present suggested that I ought to inform Mr. Collins of this. I scouted the idea, saying that Mr. Collins would treat the matter with contempt, and look upon us as trying to fool him.

This was on a Friday evening, and after the company had left my house I thought the matter over, and concluded that I ought not to keep it secret from fear of being laughed at. So on Saturday I wrote out a full account of the seance and sent it to T. L. Harris, who was then lecturing for us at Dodworth's Hall, for him to read to his audence on the ensuing Sunday. He read only a part of the paper at his meeting, and I published the whole of it in the next number of the Christian Spiritualist, a paper then published in this city.

In due time, after the Sunday reading by Harris, and, if my memory serves me, before the publication in the paper, news of the wreck came to hand. The survivors arrived and confirmed every word that had been said to us, even

to the escape of Mr. Allen.

I had then no personal acquaintance with Mr. Collins, and some two or three years afterwards my brother, who was a banker in Wall street, told me of some things which Mr. C. had then lately mentioned to him. It was this: that one morning, when he was in doubt about the fate of his vessel, he was walking backward and forward on the pier where his vessels landed, and was in a good deal of anxiety about his family as well as his property. A stranger came up to him, and told him what had occurred at my house the previous evening, and that he had been present. Mr. C. said he had treated the whole thing with contempt; had listened to everything he had to say and then turned away from him, without deigning to make any reply: but that when, in a day or two, newscame, confirming everything that the stranger had told him, he was astonished, and had immediatly looked into the matter; had sought out mediums, and had, in consequence, become a Spirit-

It was after this that Mr. Collins and I became acquainted, and he has to me repeated the tale he told my brother.

me told my brother.

The publication of the seanes which I have mentioned caused me to receive several letters on the subject, from which I learned that at the same time, and before the arrival of the news, accounts of her loss were given at three circles, so that on four different and independent occasions the spirits gave the information.

I had a record of this at the time, but it is solong since that it has been mislaid, and I cannot now find it. There was, however, another incident connected with the matter which is of interest.

The spirits told us that when the collision occurred, the captain of the steamer had sent his first mate and a boat's crew out in the dark to find out what harm had been done to the other vessel. The captain was one of those that was saved, and on his arrival confirmed that statement, he, at the time, not dreaming that his vessel had been so badly hurt, but supposing that the other vessel must be. That small boat and her crew had not returned to the steamer before he left her, and they were never afterwards heard of.

But afterwards, at one of my circles, a spirit came, who said he was the survivor of that boat's crew, and told the tale of their fate. They had rowed about in the dark without find. ing the other vessel, and then returned to reach the steamer, but failed to find her; so the mate in charge steered for the shore, but made very slow progress, and they were several days at sea in that small boat, without food or water, and when at length they came in sight of land they were too much exhausted to guide their boat, and she was finally tossed by the surf on a small rock, some distance from the shore, where the boat was wrecked, and only two of her crew were able to get on to the rock—the one who was speaking to me, and one other. That other was thrown parily upon the rock, and was drawn out of the water by this o e. But he had soon died, and this one, whose spirit was speaking to me, had survived only a short time, when be, too, died, on that barren rock in the ocean, -Banner of Light.

Mrs. O'Donovan Rossa gave a reading in the town hall of Waterford, Ireland, which was so crowded that numbers had to remain on the stairs, having been mable to get into the hall.

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John A. Kennardy.

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From N. B. Fleming, Harrington, Delaware. Harrington, Kent Co., Del., Dec., 71869.⁸

I hereby certify that I have been an inveterate user of Tobacco for upwards of 30 years. One box of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used to-bacco; and all this has been brought about by the use of only one box of Orton's Preparation, and at the small outless of the latest several.

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After using Orton's Preparation twelve days I thought I wou'd see what effect to bacco would have. So after lighting my pipe, I began to smoke, and I did not draw it more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have tallen. Four days afterward I tried it again with the same results. I have not wanted to smoke since. I had used to bacco for dity-five years. I think highly of the Preparation.

From Rev. James S. Finley Lawrenceburg Tennessee. Lawrenceburg, Tenn., Feb., 3, 1870.

This is to certify that I had used tobacco for 28 years. I have many times tried to break off, but have suffered so much from a heavy duil sensation, and a complete prostration of my nervous system, with a constant and increasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regular smoker for twenty years. She had many times decided to quit the use of the pipe, and has as often failed-her own will not being strong enough to successfully re-

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Twelve months ago I resolved to try one box of Orton's Preparation and it has effected an immediate and
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may have used it.

From J. W. Wilber, Cloverdale, California. Knowall men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the filthy habit, but as often as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive says. I saw by the numer of the a number of that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong condict ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote.

J. W. Wilber.

Subscribed and sworn to, this 29th day of September, D. C. BRUSH, Justice of the Peace.

Portland, Maine, March 1, 1870. CUMBERLAND, 88. Personally appeared, C. B. COT-TON, Proprietor of said Preparation, and made oath that

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CHAP, I.—HISTORICAL SURVEY. Mesmor not the discoverer of the state.—His theory of ir—its examination by the French commissioners—Their conclusions—The au-

the French commissioners—Their conclusions—The author's remarks.

CHAP, II.—Of the causes which have retarded the progress of the science.

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CHAP, XVI.—Of interior prevision. II.—Of exteriors

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BY Z. V. WILSON

Spiritualism vs. Adventism.

The following letter speaks for itself. It is but one more of the false statements made by the false prophets, claiming to reveal the hypothetical views of the prophets of Israel.

Chicago, March 11th, 1870. BEOTHER Zug:—Your letter came to hand yester-day, and I respond to day. Mr. Miller's reputa-tion is not such that I will meet him in a public discussion. The brethren here who are acquainted with his position are opposed to my having any-thing to do with him. I will discuss with any gentleman of good standing and ability. Brother Reed told me yesterday that he would not disgrace himself by holding a discussion with Wilson. We are well, and hope you and yours are enjoying the some blessing. Your brother in hope,

J. M. STEPHENSON. Israel Zug, Franklin Grove, Ill.

To Messes. Reed and Stephenson:—You were not called on by your brethren of Franklin, to hold a discussion with Miller, but E. V. Wilson. Why should you use Miller's name, or refer to him, when his name was not mentioned in Mr. Zug's letter? Only because you thought to use the faults of an unfortunate man, to misrepresent one whom you dare not meet. I now call on you to make good your charges against me, or stand convicted before the public of uttering slanderous falsehoods. I have been eleven years before the public as a lecturer. I met Mr. Stephenson in debate in Berlin, Wis., some years ago and completely used him up. I refer to the citizens of Berlin. Since then, Mr. Stephenson has on every ogeneion, slandered and lied about us. At Dayswille, Orde County Mr. Stephenson medeways ville, Ogle County, Mr. Stephenson made many false statements before the people about us. He then offered Dr. Newton a resolution challenging us to discuss it before his own people, and when we accepted and put in an appearance, he fied like a whipped cur, when we came to meet him—coward that he is.

Again, when engaged in Franklin Grove for a course of three lectures, on the 25th, 26th and 27th of April 1: st, my friends, all responsible citizens, called on Mr. Zug, a leading Adventist, informing him of my coming, requesting him to call on Mr. Stephenson, who had threatened us with blustering brayado, to be on hand, hence the call, and the

This Elder J. Stephenson, this false prophet of Christ, whose predecessors have fixed the day for the destruction of the world many, many times,—each prophet as well as prophecy a lic,—falls back upon the testimony of one Reed, whom we do not know, and who, we believe, does not know us even by sight. Moreover, this same Stephenson stated publicly to his people of Ogle County. Ill. that he knew us well, and that the Spiritualists of Northern Wisconsin would not recognize us or engage us to lecture for them, when at the same time we were advertised as the speaker for the conference meeting to be held at Oak Hill, Wis., only a few miles south of where Mr. Stephenson was living. At this quarterly meeting, the Spiritwas living. At this quarterly meeting, the Spiritualists of Northern Wisconsin passed a resolution, declaring the statements of Elder Stephenson a declaring the statements of Elder Stephenson a lie, and endorsing us as deserving of their full confidence. This vote was taken on Sunday, the 29th of Sept. 1869, and this year, this same Elder Stephenson shirks the responsibility of his own falsehoods on to the shoulders of one Elder Reed.

Mr. Zug, like a true man, on the receipt of Elder Stephenson's letter, called on my friends and laid it belore them. My friends demanded that Messrs. Reed and Stephenson should make good their

Reed and Stephenson should make good their statement. Mr. Z. conceded the propriety of this, and wrote to Reed, or Reed and Stephenson, to make good their statements. To this letter demanding evidence, and up to this date, May, 19th inst., these false prophets have not replied. And now, Messrs. Reed Stephenson and Co., I

and now, Mesers. Reed Stephenson and Co., I charge you as false prophets, misrepresentatives of God and the Bible; of slandering your brother foan; of cowardice and misrepresentation. Neither of you dare meet me in Dixon, Ill., on the 30th or 31st of August, and on the 1st and 2nd of Sept., 1870, and make good your charges.

I also challenge you or either of you, to a discussion on the resolution so frequently offered to your people,—viz. Resolved: That the Bible, King James' Version, sustains modern Spiritualism.

In its teachings and phases.

In its teachings and phases.

The discussion is to be carried on under strict

parliamen ary usages. I affirm. Come to time, tollowers of lying spirits and false prophets, or ever after hold your peace.

To the faithful and true men and women; Ad-

ventists of Dixon, Daysville, Franklin Grove, Rochelle and Pine Rock, you know that the Spiritualists of your counties sustain me, and that this man Stephenson has sgain and again abused us and challenged us to discussion, and now backs from his position.

You are bound by every principle of right, to make this shepherd of your flock meet the man he has falsified, slandered and belied, face to face, before you, or cast him overboard as one unworthy to be the hepherd of an honest people. We live at Lombard, Ill.

Methodist Missions.

We clip the following from the N. Y. Tribune of Tuesday, Nov. 16th, 1869.

The fifty-first anniversary of the Missionary Society of the Methodist Episcopal church, was celebrated last evening in the large hall of Cooper Institute. A numerous audience of ladies and gentlemen filled the room, listened attentively to the speaking, and joined with hearty arnestness in the singing of the hynn with which each speaker was alternated. The Rev. Mr. Butler, D. D., who has recently returned from the missionary stations of India, was the first speaker. He said:
I was gled to find in the last number of The Missionary Advocate, a census showing that in the valley of the Gauges there are more than 15,000 000 human beings. Thus our responsibility comes before us under the solemn conviction that more than 15,000,000 there live in a state of sin, nearly one-half of the population of this country. Cities are there in the valley of the Ganges, and if they are saved, it will be by our fidelity, and if they are sllowed to perish, it will be by our reglect.

Now, sir, it is very natural for me to say that my waking thoughts go out there. A few thoughts that my time gives me to present to you, will re-late to the claims of India opon the Methodist church; and in the second place, from the church meeting hat claim, and that thoroughly, to which God is beckoning us forward in the great work we have undertaken. We have to day seventeen missionaries upon the ground, which is the same as thirty-four would be to the United States. They have associated with them over one hunrded teachers, and we have six hundred and fifty members of our churches. We have two offices, a printing establishment, and occupy sixteen of the old cities of that great valley. But, sir, there are milions who never saw the face of a missionary, and who will die and be buried before they hear the sound of a Baylor's name. We have little idea here of the necessity of the work of God presented to us. These men are lost, they are perishing,—who feels for them as they ought to do? I answer, that on the minds of some men there is a feeling in regard to their state, and they put the old unction to their souls that it is not as bad as it is pictured. Why, sir, there are scenes there—the filthiest scenes in this world. You may well exclaim, in the lan-

gaage of the Apostle: Altogether they have become filthy, and there is none that doeth good, no not one.'

What is to become of the souls of these people? If God were to admit such people into heaven, the saints would leave. Among these fifteen million, you would hardly find fitteen that you would find fit to be associates for your wives and families, or even sons. Now, what is to become of them in the world to which they are hastening? What does God say in relation to the condition of these peo ple? "Unless a man be born again, he cannot en-

ter the kingdom of heaven."

It is a dreading thing to think of the ruin that Satan has wrought among these men; that they are living in sin and dying without hope. "There is no other name among men whereby they can be

saved," and there are six hundred and fifty instances that the gospel you send can save men. Every one of that number is an evidence that the power of the gospel of Jesus Christ can reach the hearts of these people.

The Methodist church contributed last year the

sum of \$650,000. Across the line in Canada, or over the Atantic, both of those churches, aithough much poorer, are in advance of us, if not in the missionary spirit, at least in the liberality. I find that out of 60,000 members of the Canadian society they have contributed \$70,000 in gold, and the Wesleyan Methodist church in Great Britain has appropriated \$0.75,000 as the contributions of less than a million members. Nearly \$2 in currency each. Our church contributed the sum of fifty cents and a fraction, for each member, for the suppert of missionaries last year. Why, sir, if we contributed as they did in Canada last year, more than \$2,000,000 would have been supplied for the cause. If there is anything that we desire for our church, it is that she should be brought to feel in this important question, and take up a higher standard of liberality in years to come. India never presented such an opportunity as she presents toay, and we should make efforts to possess the key to the whole heart of the Eastern hemisphere, and to save her, we should bring every effort to bear

What an awful condition. Why has the Rev. Butler left the Ganges? If his waking thoughts go out there, why not stay there? Wonder Jesus don't take a trip down there. These men would treat him better than the Jews did. "These men are lost, they are perishing, -who feels for them?" Where is God? we would ask.

"Why, sir, there are scenes there—the filthlest scenes in this world. You may well exclaim in the language of the apostle, 'Altogether they

have become filthy."" "If God were to admit such people into heaven, the saints would leave."

This is strong and rather hard on God. Only think of a Methodist minister in New York declaring before God that if he let these people of the Ganges into heaven, the Methodists would leave,

for are they not saints? We think we have never heard more blasphemy uttered than the thoughts of Butler.

We remember the Democrats declared that every respectable Democrat or white man would leave Congress when the negro came in. And as no one has left Congress or the Senate on the entrance of the negro, we presume that there are no decent men in Congress. So when these people of the Garges enter the kingdom of heaven, we shall see whether there are any saints there or not. Will you leave, Rev. Butler?

E. V. Wilson's Appointments

For June, 1870, are as follows:

McHenry, Ili., Tuesday, May 31st, and Wednesday evenings June 1st—two lectures, and seance Wednesday afternoon at 3 o'clock.

New Boston, Mercer Co., Ill., Saturday and Sunday, June 4th and 6th. This is the yearly meeting of Spiritualists of New Boston and vicin-

Let the friends come out, and let us have a good Brother Backmer, the sweet singer and friend of children, is expected to be present to cheer us with music and song. Come together, friends. Let us meet on Saturday, at 10 o'clock A. M., and the God of Jesus will be with us in

Des Moines, Iowa. On Monday evening, June 6th, we will give a scance for tests and reading of

Nevada, Story County, Iowa on C. N. W. R. R.—Tuesday, Wednesday, Thursday and Friday evenings, June 7ta, 8th, 9th and 10th,—four lectures. This will be our last visit to Iowa this summer. Let our blends come out. Dixon, Ill, on Saturday and Sunday, June 11th

and 12th, three lectures and one seance.

Mendows, in money, Thesday and Wednesday
evenings, June 13th, 14th and 15th.

Saugatuck, Mich., mouth of Kalamazoo river, on

Friday evening, June 17th.

At or near Lewis' Mills, Mich,—a two day's Grove Meeting on Saturday and Sunday, June 18th.

Sister Cutz will be present with us, and all know that she is a host in herself. At this meeting we expect a jeyous time. Meeting will come to order at half past ten in the morning, Saturday

At Hastings, Barry County, Mich., on Friday evening, Saturday and Sunday, June 24th, 25th and 26th, four lectures. Three day's meeting in the grove, if fair weather. Brother Reed writes, "Come along with your angel hosts."

But we say, let the multitudes of men and wo-men come and the angels will be with us. Hastings is on the Grand River Valley and Jack-

son R. R. Brothers and sisters, let us have a good old fashioned love feast, notwithstanding our Methodist brothers claim the copyright of the love We will be in Morris, Ill., on the 1st, 2nd, and

3rd of July. We can lecture on Tuesday and Wednesday evenings, June 28th and 29th, between Jackson and Chicago, on the line of the Michigan Central R R., if applied for at once. Address us at Lom-We will receive orders for books and the Journal.

A joyous programme for you. Let all come in a spirit of love.

Ziterary Notices.

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boro' Association; Prairie Home Community; The Trumbul Phalanx; The Obio Phalanx; The Clermont Phalanx; The Integral Phalanx; The Alphadelphia Phalanx; La Grange Pha lanx; other Western Experiments; The Wisconsin Phalanx; The North American Phalanx; Life at the North American; End of the North American; Conversion of Brook Farm; Brook Farm and Fourierism; Brook Farm and Swedenborgianism; The end of Brook Farm; The Spiritualist Communities; The Brocton Community; The Shakers; The Onedia Community; Review and Results; Two Schools of Socialism.

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Resulting from a combination of those five special facul-

Resulting from a combination of those are special facul-ties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind.

new, and third kind.

Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on travelling through, forest the first time he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much like those yet standing, while others again, were very much decayed. His coning, while others again, were very much decayed. His con-clusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining

krowledge, is of paramount value when we come to study the heavenly bodies, including our earth. The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and plan-ets, that comparatively nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. H. net we find that man is capable of learning what was and what will be, from what exists. But notwithstanding this crowning attribute, all cosmologists must in the beginning, start without whereon to rest so much as the sole of their foot, and make the best of such foundation.

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Skilful Physicians fail to cure it. Surgery and Hydropathy give only partial relief.

Patient prostrated, reduced to a skeleton, and his life despaired of.

HE FINALLY TAKES THE POSITIVE POWDERS.

IS CURED,

AND GAINS FIFTY FIVE POUNDS IN FLESH.

Brownsville, Nebratka, Dec., 22, 1859. This is to certify that I, Huston Russell, was taken on the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he attended me for some twenty days; at times I was easy, when under the influence of medicine but confined to my bed. I called on another doctor, by theadvice of Dr. Hoover. Under a new system of treatment entirely, he gave me no medicine at first, but pricked me with instrumints and put on something to blister; but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 15th of September, 1868, I called on Dr. Arnold, and he had mo under his treatment until April, 1869. I used the shower bath every morning during the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spence's Positive and Negative Powders. Six boxes of the Positives have cured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank Gcd on the 25 of May 1869. I commenced taking Spence's Positive Powders. My weight.

was the Positive Powders that cured me. Beal of Subscribed and sworn to, before Nemaha County me this 22nd day of Dacember, 1869.

Nebraska.

County Clerk of Nehama County, Nebraska.

I also certify that I have been acquainted with Huston Russel for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonderful

WILLIAM POLLOCK.

Postmaster at Brownville, Nebraska. On the 19th day of September 1867, Huston Russel came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physicians afterwards. but got but little relief. I have used Spenc.'s Positive and Negative Powders in Scarlet Fever and Di arrhoes, and

found them to be good for those complaints. JEROME HOOVER. On the fifteenth of September, 1868, Huston Russell came to me with a farious Tic-Douloureux, Neuralgia. I hadhim under treatment until last April, 1869, at which

time he was dismissed improved. ******* State of Nebraska,

WM. ARNOLD.

County of Nemaha. ************* I hereby certify that I am acquainted with Huston Russel, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnold and Jerome

Hoover, and know them to be practicing physicians. Witness my band, and s-al of said
Seal of County, this 22nd day of December
Nehuma County, 1869. JAMES M. HACKER. Nebratka.

and Negative Powders, see advertisement THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

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Men. Women and Children and them a silent but a sure success.

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