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Fruth wears no mask, bows at no human shrine, seeks neither place zor applause: she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, SEPTEMBER 17, 1870.

VOL. VIII.-NO. 26

Lecture

On the Life and Character of the Late George Peabody.

By Mrs. Emma Hardinge.

Reported for the JOURNAL by H. T. Child, M. D.

The subj et of our address this night, is not selected because it is one which now fills every heart, and stirs all the deepest feelings and warmest emotions of love and sympathy that can be awakened for the great and good. Neither do we intend to effer any tribute or any expression of homage to one so exalted in character as he who forms the subject of our theme this night.

We ask you to meet with us to night as thinkers; as 'those whose duty and privilege it is to turn every opportunity to advantage for improving the highest elements of human character; to consider passing events as those opportunities for improving the mind, the heart the conscience, the living principle within us. It is to improve this occasion with the most shining example that the century has effered us for consideration, that we ask you' to meet with us to night.

The name of George Pe body is now a "household word" in two hemispheres. In the old and new world alike, all that concerns this great and good m n has become as familiar as a well worn story. Long, long ago his history became national history. His virtues, ay e every iota of his deeds are public property. There is no need to recite them—no, nor even to comment upon them. We all know them, for he has built a monument in every human heart;

ples that have now secured to him the confidence of all around him; gradually they ouworked their natural constructions, and placed him in a position which led to unparalleled prescently.

We next find him vi i ing that second hemisphere, where he was destined to make such an immortal mark. We find him in the old country employing his takents, his industry, his busness caracity, his integrity and his benevolence. The same system must form there as in his own, a circle ar and him capable of appreciating so pure and consistent a character.

We row mirk the first step in the result. When George Peabody first landed in London, and determined there to establish that cell brated bank, which he has since d clared to have been the fourdation, not alone of his prosperity and wealth, but of that enormous financial success that gave him the lever of abundant wealth to use it at a period when he determined thus to act in a great financial crisis, the most disastrous and calamitous period that ever existed in their country, it became necessary to nego inte heavy loars.

The American accustomed to view the extent of this vast land, almost immeasurable and boundless in resources, very seldom contemplates the other side of the picture, and remembers that to develop the resources of the largest and grandest country, there are certain things required,-one of which is foreign credit, and another, a large and ample supply of world wide currency. The want of these were bitterly and painfully felt in 1837, in the great financial crisis. It became necessary in order to m intain the strength and rising power, that credit of vast amount should be obtained abroad--then it was that the value of the good character of en individual, as of a nation, was most signifi-cantly felt. The credit of the nation had been impaired, by a system of currency that was terribly influted, and it was imposible to obtain credit, and even the resources of this mighty country were inst flicient to negotiate the loans required.

It was then that this gentleman was appointed one of the Comimssioners for this purpose.

equal to any other department by which it was surrounded.

It was the general opinion that bit for the min figuree of that patriotic spirit, the mble and unostintaticus generisity, that never for one minent represented itself, that but for these, America would not have had any reprasentation, or would have bad such an one as would not have be in creditable to this section of the world.

There are but very few who ksew, when they gazed upon the vast and bautiful department of the United States, that it was, in reality, the George Peabody department; that it was his wealth, his hiberality, his open hand and pa riotic spirit, that were represent d there rather than the American Government.

There is yet another point in this noble life, to which I call your attention. It is very little understood, but these are the points which stand out far more grandly and significantly in the midst of his splendid benevolence than, all the millions which he has bestowed upon home instantions.

When we see the credit, the power, the red streng, h of the country, represented by this one single individual, it seems more grand than when we read the long list of figures which he has bestowed upon the various educational institutions.

This man tork the glorious old Stars and Stripes to wave in the far (if regions of the North, in a manner which none but a wholehearted patriot could have done. It stems strange that the unstentations, quiet name of the great philanthrop's, who lived almost in obscurity, refred from public gaze, but little known, his habi's scarcely understood, his general footprints scarcely tracked by the stranger, it seems now a new revelation to speak of him as a patriot, though he was known as a great and glorious philanthropist, who prured cut the tides of that weal h which his own industry had accumulated, for the benefit and honor of his country.

There is, however, one other place where he stood in the gap, and with the same simple, unostentations love of country and feeling of duty, never for one modent hesitated to take mon himself a duty which every true American knows belongs to his government; it was on the coasion when Dr. Kane waited to expose the precious life which he since laid down in the cause of sc ence,-waited, and appealed to the world for the opportunity of Trying to unlick the mystery of the Arc ic Sea. What did he wait for? A ship was most nobly placed at his disposal by Henry Grinne'. II re was the man and the occasion. The mysteries of that wonderful und:scovered country, hid away in these impenetrable regions of ice, was to be explored. The possibilities of tracking the nartyr feet of those who had laid down their lives on former, xpeditions, were fully believed. He was waiting for what? For the s news of action to be supplied by the United States Govern ment How long he would have waited will never be known. The rich hand of the great philan thropist and patri t was again opened, and again supplied the means to redeem the credit of the United States. He furnished the sum which Dr. Kine req ired for the outfit of the expediin. I leave these three acts to speak for themrelyes; I cannot comment up n them; I love America too well. I am myself a spirituallyborn child of America, and feel keenly her honor, her glory, her strength and power. I would see her well represented,-a noble power as she is among the nations, and would not yield one jot of that representation when her honor and credit stands in the balance. I, therefore, feel as one of yourselves, that this nation owes a life-ling debt of grati.ude to this noble man. I need not speak to you of his beneficence. I simply point to the fact that his acts of charily were not for the relief of the paupers, or for the encouragement of that dreadful system of pauperism which remains as a blot on our civilization. The great philanthropist saw that to remove these evils, we must place men in a condition to help themselves. We must put the staff of intellec usl power in their hands, and ' give them the knowledge which makes man free, and breaks the bondage of ignorat co from the neck of the pauper. This was his object; for this we find his benevolence almost unparalleled. There never before was poured out such a vast sum for educational purposes. Dating his life he bestowed vast sums for the institution of colleges and schools. There are two points to which I will call your attention in this regard. One is the fact that this man has endowed the educational institutions, and every description of beneficial institutions that minister to the needs of the people, during his lifetime. When do we find those who accumulate wealth with the right han', disburse it with the left? I have seen very rich, very noble, very disinterested persons; there are some in this city; there are those known to yourselves, who confilently and benevolently look to the time when their wealth shall be placed at the disposal of the public; when alms-houses for the poor, infirmaries for the sick, colleges and schools for the ignorant, shall become, through their industry, 1ich, strong, and powerful, by means of the wealth which they have heaped up-when they have done with it themselves. I have seen this. I have begged for the poor, the outcast, and have been assured that when these vast sums which were now required for adorement, when these evidences of wealth and splendor were no longer needed, no longer uscful to their possessor, they would be bestwed o upon the pour Magdalens who now wander through the city streets. This has been the case too often with these who have accumulated avast wealth.

I know that it is not always so. I know that it is right to cultivale the love of the beautiful, but the example of this noble man in the use of his vast means for the good of humanity, while he wall living, is worthy of being followed. He who, with such persistant, hie long benevolence determined to be slege the very kingdom of heav en,—is there one of us who would not g'ally excl a use places with him who walked through hife with his kind, unestentations, benevolent purpose, perpetually building up for himself a monument in the hear's of the people. Is there one of us who does not see that George Peahody acted wis ly in thus distributing his wealth during his life, and not waiting till it could no longer serve him, or he direct its disposal.

I need not remind you that these gifts for educational purposes, vast and magnificent as they were, were not mere acts of charity and kindness, but they were all designed to relieve the ignorant from their cond tion,—every one of them evidences of the d termin a ion of this great and good man to teach humanity to follow in his footsteps.

Taere is but one point more to which I desire to call your attention, and it especially belongs to my own country. It is that which above all others has identified Mr. Prabody with the Eaglish ration, and given him not only a reputation ε s a philanthropist, but one that will forever remain as a monument to him in every European country. I speak of his beneficence to the poor of London.

There are very few of you who have not vis ited this great modern Babylon, who can form the slightest conception of this, the great metropoles of the world. Parnit me to invite your attention to the peculiar class whom it was designed to benefit.

London City is supposed to occupy a space of sixteen square miles, every partion of which is thickly set with brick and mortar. Some twenty five years ago, the consus of its population was three millions. It is now nearly four mil-lons. Out of this I have myself presented publicly the evidence that there are hundreds of thou ands who never have any chance to know what it is to rest by night beneath the shelter of a roof, who wander through the sity strees, uterly houseless and homeless, na neless, placeless, with no where to go, even in the bitterest co'd of winter. You may see them huddled away, s un times creeping, with their loathsome rags flu tering in the wind, for sheller and warm h upon the doorsteps, in alleys, and anywhere that they can find the least protection from the inclemency of the weather; anywhere that they can creep away from sight, like loath-ome anima's, whom nobody cares to keep, nobody wants to see or to love. How they live,-how they maintain their wretched existence,-'et none ir quire. It was not for such as these -it was not for these utterly helpl.ss, hopeless, miserable, degraded ones, that any chance or any possibility of benefit seemed to present itself to the great and wise mind of George Peab dy. He looked, as many others have looked, upon the problem of London vagrancy, as one of those things which is built up to d.stroy itself. It is a monster that has grown so immense and so terrible, that every one who lo ks upon it sees in it the shadowy death spirit that must ultimately strangle the rarent that gave it bith. It is left to its filth, its wreichedness, its suicide. We know that there is upon an average one hun an being a day, who starves to death in London. We know this, and none can help it ; none can save; none can stretch forth a hand: at least it scens.s., for none do it. No one seems able to grapple with this dreadful problem. I have given these statements that you may have some conception of the poor of London. Next above these wretched beings there is a numerous class who may be seen at the street corners and in many parts of the city, peddling smill wares. You may see li the sad-looking children, striving in their little way, to do a trade in ma'c'es, and in the smallest kind of wares, whilst their parents sit at the street c rners with some fruits and vegetables. When they have realized a few pennies, they creep back into their old, delapidated quarters. Every room of the miserable houses accommoda'es several families. I dare not attempt to give you the details. Suffice it to say, that when I inquired whether I might not venture to one of these places, I was cautioned that it was not safe for a laiy to go unprotected. I was told that each corner of the room, and also the middle of the room, every inch, seemed to be cccupied. I turned from these abodes of distress, and asked myself how they lived; how they died; How they strove; how they, like Ishmaelites, lift their hands against society that crushes them down. That is another phase of the poor of London. They are a little better than the others who live openly upon plunder. There is another phase-yet a little higher character of industry: the costermonger. It you go to certain parts of the town, you may see them before it is light. tramping on their way, to make purchases of small wares. These they carry, generally, a very long distance. From the earliest morning you hear their hoarse cries. It is calculated there are some thirty thousand of these in London. They are generally honest and fair in dealing. They don't know anything but pennies, yet they manage to support their wives and families by very hard labor. They are never old. It is a very great mystery where they all live. Many of them find homes in old fashioned, fumble down places, that have or ce been dependencies upon palaces, but have sunk into dilapidated ruins. There are such quarters in London connected with the tichest and most aristocratic palaces. There are other par's where there are whole neighborhoods of such dwellings, black and Gilppi lated, with fantastic

old carvings, and here and there is 'ge old steps fillen to ruins. There these co-termongers and small trallers and petty mechanics live, and will live as long as London improvements will let them remain.

I must p int to you a special feature of London life. There is a very great desire to renovate and adorn certain parts of the city, to make it fair and beautiful.

You know this is an age of progress, and it is culminating in a wonderful perfection in certaia parts of London. During my life time, I can well remember of great i nprovements which have been made in some parts of that city. Old dwellings have b en torn down in great numbers, and their inm itcs have been compelled to seek new homes, and no one can tell where they must go. You may see them wandering about disconsola'e, looking for some place where they may ply their wretched trade. Think of such creatures looking for shelter, for nobody at-tempts to build lodgings for them. There are lodging houses for the resp ciable classes. There are are set quarters, often very pleasant rows of pretty small dwellings, with little gardens, pleas-ant homes for them. They lo k pleasant with the firelight twinkling through their windows, occupied by some poor lab ving man, who has been able to rent one; able also to pay for the means of hvirg. In contrast with these, we have the splendid palatial residences. You may pass these for miles and miles, and all lock grand and stately, being so finely ornamented. But we turn to the dwellings of these poor

people; these wretched costermongers; these poor mechanics and day laborers; these humble people,--men, women and children, each one iaured to toil,--cach one striving to keep up some of the decencies of life in that which they call home. But there is no place for them. There has been no endeavor by the philanthrophist, those reformers who are perpetually preaching domestic economy and reform in every direction; there had been no attempt made to care for such as these, until the good George Peabody came amongst us-then it was that his great heart and his wise mind perceived that there was a special point in which a labor of true philanthrophy could be extended, to teach these poor creatures,-first, the value of heme; next, to maintain this in cleanliness. For this purpose, he built large t-nant houses. I care not whether they be a failure in the administrations or not,-some of the noblest governments are failures in administrations. The faul, however, is not in the princip'e, but in thes, who do not carry it out. I am ashamed of those who fail d to procure for these homes the proper c inditions. There was a needs ity of enforcing cleanliness, order, and a decent observance of rules, as well as industry. The means of educa ion must be enforced in all these, and although these were wanting, it is enough to know that such were the principles which actua'ed him in erecting this monument in the great thobbing heart of London. Now Judge for yourselves, how his name must be honored; how his kind face; his stately form, with quiet gate, as he passed through the streets of London, was severed. The snows of many a winter had silvered over his head, and now that Lis presence has gone out from their midst, it is I ke a star qu nched. It matters not that his purposes might have been defeated, by mal-administration,-there is the example: there is the intention for the people; there is the same determination to promote self help, the determination not to degrade humanity by making paupirs of them, but to help them by giving them the means of helping themselves. Now, that he has gone from us,-gone in one sense, but I can not pass over the scenes of his departure, the memory of what that blank is, which he has h ft, without inviting you once more to linger amidst those scenes which he has glorifi.d, and pause with me for a few brief mcments of retr.spect, where they laid his ashes m peace, and sang the grand old anthem, that his s ul lives. They to k him to West Minster Abbay, to the place where lie the ashes of the kingly dead; they took him to the grand clois-tered cathedral, which for a thousand years has upreared its mighty head to the skies, to that place which contains the history of that wonderful little 's'and, from which so many of us sprang. There the history of century upon century is mapped out and recorded in the long line of descended kings, heroes, war-ricrs, s'atesmen, princes, poets, discover-ers, navigators, many who have been great and wonderful and strong, find there a record in the grandest specimens of art that our eyes bave ever locked upon. B.neath the everlasting roof of this wonderful abbey they laid him, and it is not many days since London's thronging millions were all alive and pouring in one vast. line of hu-manity. I am to'd that there was not a single point on the line that was not reveren'ly draped with black. The tall masts, which by thousands pierce the skies from east to west for five miles loog in the docks of the Thames, were hung in mourning. All the stores were closed, and the bells poured forth the requiem notes, and above them the heavy boomings from St. inster A-bey, which never sound, solemn murmur to the wind, exsound Pauls and Wes rever give ti cept in honc thunder peals royalty. Now, these gigantic rd swinging with their mourn-wind, and for the space of more ful cadences te than twelve . the procession moved in the midst of these a wast and solemn requirem tones, midst of these a mat and solemn requiem tones, through all London, with the deep hoarse boom-ing of these bells, which never sounded except in honor of royalty. Again they tolled out to the wind that a king y man had gone home; that the sovereign of philanthropy was no more. The pea-ple mourned for the great loyal heart of George Peabody, and on they poured; those living tides of life,—all in one direction—down to the grand old abbey. They came by hundreds and by thou-sends into its cloistered arches. They were there from all per s of the country. There were shreed are the there who had never looked up in his f.e., who there who had never looked up in his f.e-, who had never felt the grasp of his kind h nd, and yes

the memory of a useful and precious life is engraved in enduring tablets. We shall not repeat to you, then, the details so well known—so truly cherished, but only invite you to consider four elements of his life, so great, so grand, that it becomes us to ponder upon them, and take the lessons they bring to us, no matter how limited may be our sphere.

These four special points relate first to the foundation of his life, and are included in two momentous words, self help. We all know that in this country, the noblest minds that ever wielded its destines have been self made. Here is a reality in the life of this man, an illustration of the principle of self help exemplified, first in his own life, and tren in his peculiar benefactions. It is to this that we shall call your attention. Then we shall learn of the speciality of that love which he bore to humanity, not as a nation, but as the great divine humanity in the nations of the earth.

Next, we shall point to the fact of how he estimated the ti le of nobility which was offered to him as a distinction, from the gratitude of the nation, and the power of a nighty aristocracy to lay this at his feet. These are the special points to which we desire to call your at.en tion.

In a brief glance over this man's life, we find that he was a child of obscurity, without the educational advantages which are opened now to all ranks; that when he first launched his little bark upon the stormy ocean of existence, there were none of those opportunities for guiding it and steering it with intellectual knowledge which you now possess.

A child of obscarity, with humble means, compelled even from the tenderest years to practice lessons of discipline peculiar to his character, we find him setting forth at eleven years of age, commencing the foundation of his own individualized career. At a time when others are still clinging to the paternal roof, we tind him going forth with this capital,-a capital that throughout the whole of his life has become more and more developed, and upon which we may say the entire of his marvellous career has been built. It was this first indomi table industry-next that peculiar capacity of discernment which we call business talent-next that indomitable spirit of integrity which we do realize so fully in reviewing the career of a long and useful life, as the best policy, and last' of all, that grand world-wide benevolence, to whose peculiar characteristics we shall presently call your special attention.

By the aid of these four all ments of character, we trace him first exercising his industry and business talents from step to step, until he attains the period of maturity. There is, however, in all this, nothing more than the sturdy development of a noble and consistent character,—a bountiful and industrious life, an honest purpose, and a spirit resolutely bound on doing justice to all men. From point to point, this man learns all these life lessons, which so peculiarly fit him to know the people and to understand their wants.

A child of the people, a struggling man, one who had realized their necessities, their toils and privations, and the powers locked up within the human soul, --with the various opportunitids for their development!

Practically he learned all these kasons, practically he demonstrated that all should follow in his shining foot-prints, and measurably realize the value of self help, and the glorious priviles that ever the poor ergiv, when they set forth commissioned to learn life's lessons by even its severest and most practical purposes. From point to point, then, we trace him until we find him the prosperous Baltimore trader, gradually developing all the four princiBy the aid of that capital developed by h mself, and of those special qualities which were his, not the world's, not America's, net any country's, but the property of one honest man, then it was that he stood like a mighty Colossus, holding in his hand almost the destiny of a ration. By his benevolence he had is won to himself the hearts of all who knew him; by his indomitable perseverance, he had succeded in establishing a most extens ve prosperity.

It was to George Peabody rather than to the natior, that the financiers determined to entrust the vast wealth which America demanded. I do not say that America did not nobly redeem the promises made by her Commissioners.

It was a quality of humanity which transcends all the power of wealth, and which is in itself the staff upon which any nation can lean, that enabled America to negotiate these loans in England, which, at that if ne, were essential to her credit and prosperity. I merely point to this fact to show the vast debt we all owe,--the world, and every human being, to the good, the honest man.

The next point to which I shall specially call your attention, is that not very long afterward, the first great exhibition of 1851, the great International, world-wide exhibition since called by the favorite name of the Crystal Palace Exhibition, was projected in London.

Then it was that all nations were invited to represent themselves, and send in the evidence of their wealth, their power, their productions, their manufactures, their jewels, everything they had to effer that was rich and fair, beautiful and useful. All nations were invited to send representatives of the vart and inconceivable tides of splendor and beauty and utility into this first great international exhibition. Nothing of the kind had ever been known. It was to be an unprecedented scene,—a gathering of the wealth, the splendor, and the power of the four quarters of the world. Even those who first projected this gigant c undertaking, never conceived of the extent to which it would grow; of the nighty and almost illimitable wealth, and strength, and splendor that would be poured into this great international worldwide fair.

Then it was that the American government failed to make any appropriation to represent in a creditable manner even, the grandeur and power of the great New World. It was patent to every American interested in this subject, that when the vast-array of space which was set apart for America, which was due to one quarter of the world, and had been set spart by the cflicers having charge of the undertaking, when they saw that this remained week after week without any decoration, with nothing but bare space-there it was, a great empty space, surrounded by the magnificence sent in by other nations, capable of receiving the representatives of eight millions of square miles of the great New World-that something must be done. Weck after week sorrowful faces gazed upon this vacant space, until at length it began to be questioned whether the representation of the New World should not be extinguished to give place to these who were sending their contributions.

Then it was that the liberal hand of the good George Peabody was extended, and the place was soon filled with a sp'endor worthy of the New World. The mighty space soon became crecitable to this nation. His great heart and hand were both alike opened. All that his vast wealth could do was done to supply what the government had failed to do, and by the energy and liberality of George Peabody, the United States department stood forth in its noble grandeur—in all its power, its world-wide splendor—

C NTINUED ON BIGHTE PAGE.

Written for the Religio Philosophical Journal. ORIGINAL SIN, OR MAN'S FALLEN CONDITION.

The doctrine of Originial Sia is still adhered to by the Orthodox Caurches, and proclaimed from the various pulpits by the clergy of all denominations. The usual quotation offered by them as an argument in its favor, is that of St. Paul, where he says :

"As by one min si i entered the world, and death by sin, so death passed upon all, for all sinned."

This is the doctrine of man's fallen condition, as contained in the Bible, where we are told that the result was the effect of one man's sin, and that the transgression of a given law is to effect his whole posterity. Billy is a communication I received from Dr. Hare, in answer to a question upon this subject I propounded to him several years ago, v'z: "Is man a fallen being ?' The answer was given on the 25 h of February, 1860, anl is too good not to be frequently known. It is as follows:

"WW. B. FAHNESTOCK : DEAR BROTHER, your question of last evening I could have answered as well then as now, so far as I am able to ans. wer it at all.

"Question :- Is Man a Fallen Being? "Answer :-- Not in the sense in which it has been heretofore held, by any means. Man, how-ever is not as perfect as God, nor can he ever he. In order that we may to some extent under stand the subject, it will be necessary to go back to first principles.

man less than himself,-less pure, less wise, less good. Now this must be self evident; because if man had been created equal in goodness, wisdom and purity to God (had this been possible), then there could have been no God. Now, as the consequence of man's being less wise than God, there must have been a degree of ignorance in man, and as the misdirection of good, through ignorance, produces evil, manmus, of necessiy, b c me evil in proportion to his ignorance. The musdirection of good resulting in greater ignorance, the deterior ation of the adult race was the consequence.

Now, as moral ignorance must, in its nature, produce infliction of physical laws, physical malformations would, in time, be the result. Hence, may be accounted for, the phrenolog ical discrepancies daily occurring, and which clearly indicate difference in infants, who are thus made to suffer the penalty of infracted physical laws on the part of parents.

Now you will perceive that although when man came first from the hand of his Creator, the amount of ignorance, and of course evil, connected with the race, was small, comparatively; yet through a s ries of ag s that mislirec'ion was increased, until self became his only God,-murder, the't, rapine and deb uchery the the only result of his life. Now, this condition must have continued to increase, had it not been for the efforts of progress made by reformers In various ages, which stayed, to some ext.nt, the tide of evil sweeping over the world.

That the race, as a race, is to a certain exten', less pure than it was originally, is true, but that it now is much better than it was in the days of Judaism, is also true.

These facts may be clearly demonstrated. All moral impurity is productive of physical discase, and, of course, premature decay and death. Now the lives of men are of shorter duration than they were in the first ages, but a comparison of the moral condition of the present race in Christendom, will c'early show that hey are better men than David and his associ 45:03. Now, a question occurs: How does the action of reform rs restore the race to purity? Simply by removing the ignorance by which men are surrounded, and teaching truth and wisdom, by which evil is, of necessity, removed, and man is instructed to use the mercies and good of heaven as they were intended to be mond. It follows, then, that when wisdom directs man's actions evil cannot exist, and as all progrees implies increased wisdom, all progress inplies increased good, and, of c urse, redemp loa from the fall, understood as defined. The fall, as understood by religionists, being, in reali y, merely an unmeaning jargon of senseless phrascs, alike destitute of reason and common sense; as, God wanted to know if man would be obedient, and in order to try him, set up an apple tree, and told him not to eat of its fruit,-and then a snake, being opposed to God, persuaded the woman to do that which God (by their own showing) knew she would do before he made the trial. Is not this the veriest trash? Now, to be serious, I am persuaded that the exposition which I have given of the full, although imperfect, from the fact that few spirits understand things which took place so long before their existence, is nearer the truth than any you have on the subject. There may some good result from this view, as man may, by the observance of his nature and condition, learn the necessity of rejecting ignorance, as the cause not only of his own evils, but also of those by which he finds himself surrounded.

a fatuity in organic law, I must submit to the pressure and expussion.

Belog of skeptical mind, I have watched the phenomena of Spiritualism closely, bicause I had hopes like other mon, and would l.k. to see immortality established beyond and without faith.

After many years of careful investigation of mental phenomena, and the use of all available powers an 1 means, and a special inquiry into the views and methods of induction manifested by others, I am compelled in honesty to my own soul, to acknowledge a disbelief in the publicly prevailing, advocated and publish d taiths of Spiritualism, and to rate them as dogmas growing out of mistaken interpretations of facts, and misunderstood causes of effect.

In the JOURNAL of the 20th inst, I notice a descussion bet ween E. V. Wilson an I G. C. Haddock upon a resolution off red by Mr. W. "which covers the whole ground," and is the

first I have seen not open to objections. As the lecturing season is now opening, and I expect to be about, I will state that I am willing to defend the negative of that resolution at any convenient time, and place within my reach, and should any or many of the numerous adv)cates of, or lecturers on, the philosophy of spirital intercourse, thick it either profitable or interesting to discuss that resolution with me, they can address me for pre arrangements at this locality.

P.S.-If this is accepted, I hope to see it inserted soon. My proposition is not made in any spirit of selfis's boasting, and I mention public, not private views; as the world does not own our or others' private views, and I enclose one of my small bills, that you may estimate wheth-I will prove an unworthy antagonist.

Respectfully yours, Dr. W. J. PHELPS, Professor of Phrenology and Outfoldy.

Box 301.

Written for the Religio-Philosophical Journal.

Canton, Lewis Co. Mo.

UNDERHILL VERSUS FAIINESTOCK

Interesting Particulars in Reforence to Clairvoyance,

DEAR JOURNAL :- In your last number your correspondent, Dr. Fahnestock, writes upon 'Clear Seeing." I say no clairvoyant can see any further than th ir nervous fluid reaches. Entranced persons may, and do, sometimes, leave the body an I make journeys, perhaps, to the moon or planets; but that which is light to them,-that which brings to the perceptive pow ers a knowledge of obj c's, n it visible to the eyes, is this nervous fluid, the existence of which the doctor so persistently den'es. It is a life chain, connecting all who love each other. Those who read my work, entitled "Underhill on Mismerism," will find facts that go to prove this. Hence, what numerous cases of prisintiment arise from this. A young man in Western New York left the plow and went to the house with his hand pressing against his body, near the stomach, and said to his friend, "My brother is killed by a shot striking him here." His broth-er was in the battle of Buena Vista, Mexico, that day, and killed by a shot in the spot he indicated, and about that time of day. They were twin brothers. A kindred case occurred in Dachess county, New York, in 1812, whilst I was there. A bachelor farmer had adopted two orphan nephews. They were bedfellows, and greatly attached to each other. The uncle, that spring, put the eldest in a store at upper Red Hock Lunding; and now the yourger slept with his uncle. It's uncle put him to bed before dark, and retired to read. In a few minutes the boy was screaming. The uncle rushed to him, and found that his cry was, "Brother is drown-ing, brother's drowning!" The uncle, believisg that he was only dreaming, shoak him, and bid him wake up. He reply was, "Uncle, I am not askep. I saw him go down three times, and I see him now on the bottom of the river." Think you that there was no telegraph wire of magnetic fl iid between the brother-? Dr. Jastians Kerner has published the "Ma-c n," of which I got four volumes. They gic n." came out once a year, beginning about 1837. He was the author of the "Prophetess of Pro-They are full of interesting modern VOSL." facts. Take the following: "A young Frenchman died in New O leans in 1811, I think, and just as he expired he extended b th arms and cried, "Father, I die." That night the father in Paris, France, was sl.eping, and dreamed that he saw his son's extended arms, and was awakened by the cry of, "Father, I die." He jumped out of bed, made a note of the time, and took the first ship for New Orleans. He reached his son's boarding house, and inquired for him. He had died the night that the father heard the cry, and learned that the cry and cx ended arms was a fact." I asked a brilliant clairvoyant how she knew when the bot'le of water was magnetized. "Wuy, I taste it," was the reply. I filed the bottle before I put her to sleep, then put several in communication with her to ask questions. She would always tell me when the water was magn.t.zed, when I had attempted to do it without her knowledge. Oace I went to the farther end of the room, thinking, as she was very busy, that she might not know that I was magnetizing the water. I had just begun when she broke off her conversation to say: "He's got so far off with that water that I don't know as I can taste it there." She reached it with her nervous or magnetic fluid. The doctor makes the the subject too independent. I know that some carry a resolution into their sleep that they will not tak when magnetiz d, and persist in the determination. I just will them to be some other person, and they talk freely even ab out their not talking. I will leave until my next, remarks about sensation and feeling. When utterly insensible to needles in their own flesh they may feel anything that I feel. More anon, S. UNDEBHILL.

the least deviation from the facts as far as could be known. When he states a thing positively, we have always found the proof exactly in accordance with the statement.

Mr. Fahiestick says, 'Spirits can aid in healing, but they can only do it by impressing the mind of the patient;" in other words, by working through his faith.

The old Indian spirit says the fact must be otherwise. "How," he asks, "c in spiri's draw healthy Magnetism from the me tium as they do, and take it to sick patients hundreds of miles away ? How can we operate on the faith of a pers in asleep, crezy, or who has no faith at 811 91

Mr. Fahnest ick cites the case of a boy who could see and describe the position of the French and Prassi in armies after the spirits had withdrawn their control. The Mohswk says, " The boy could see nothing independent-The spirits knew the position of the armi s, and they brought it b: fore the mind of the boy, and then he could see and describe. That's just what there was to that."

Mr. F. speaks fur her of the boy being able now to " throw himself into incensible condition without the aid of some other spirit in the body cr out" He says, "There are always, spirits en mgh present to control the bay, if he desires it. He can do nothing unless the spirits choose to control him

Incidently in speaking of magnetic influence, the Indian says the spirits magnatized the pool of water spok n of in the Bib'e; and the person who first went into the water, received the bencfit of the megaetism, and was healed. A second would receive no such benefit.

The question was asked, 'Why are spirits so charry of the little simple facts and dates of their former liv s, that would serve as tes's if given us?' The Mohawk replies, "We can magnetiz. and control the upper part of the medium's brain much casier than we can the the lower. The memory of facts lies down in the lowest and darkest front l organs. These little facts are perfectly clear to ourselv.s, but it is difficult, usually, for us to express our-selves through the medium's organ of mem-

ory." There is always s mething to be learned from the old Mohawa. He is clear, concise, cogent, holding himself to the facts, and not given to exigeration or vain sp culation. MILWACKEE.

GONE TO THE SUMMER LAND.

As another of the early pincers in reform has just passed over the river, we deem it but meet that more than a short notice of his departure should be given to the readers of the Spiritualist papers.

Ephraim S. Bartlett, of Greensprings, Ohio, on the eve of July 28 h, left the worn out body, and became one of those bright angel forms, which sometimes, in cur clearer vision, we see around about us. His was no common mind. He was firm and true always for the right; one who opposed all forms of bigotry and slavery. He was b in in the year 1797 in Thomaston, Massachustis (now Maine). He served in the War of 1812, and followed the sea for many years. Its united with the Biptist Church, with a firm convistion of right at an early age; finally leaving; on b.coming satisfied of their errors,-objecting to the use of wine at the communion table,-so firm was he in his temperance principles.

He was an Abol tionist, voting the first ticket in the county of Seneca, helping the slaves to Canada for years. H s life was one of persecu-tion and danger. R dical on all subjects, a firm believer in spirit communion, his hie-record is one of interest. Many of our lecturers will remember him and his kindnesses. Many a poor slave will drop a tear for "Uncle Eph," as he was familiarly cull d. Kind, benevaleut, with a heart overflowing is sympathy, we shall miss him when we go to see those he has lift behind. But we have bid him fare well in mortal life, and in the inspired words of Bro. A. B. French, on the occasion of laying away the worn out garment, we say : "G od bye, Uncle Eph. Tell Voltaire, Volney, Hume, Rosseau, Gibbon and Paine, that the world is beginning to think. Tell them that al ready theology is tottering and crunbling away; that the chains are being broken. God hie, Uncle Eph. Tell Washington, Franklin, J.ff.r. son, and Lincola, that the world moves, and that freedom is triu nphant. Already we hear the sound across the waters, of the clashing of arms, that foretels of coming events."

NO MAN CAN DO AS YOU CAN."

For twenty years I have ridiculed an 1 turned a . deaf ear to all spiritual manifestations and spiritual healing, but now my former good faith and strong convictions have received a raking broadside from the following incident :

Some two months since, while sitting near s ta . ble upon which were writing materials, with a good friend of mine, my fore-arm and elbow was sud lenly scized by some strong invisible power, firmly, painfully and repidly shaken, and pushed toward my surprised friend, then instantly thru.t forward, grasping the pen, and immedia ely writing:

"No man can do as you can "

Astonished, confounded, trembling, and actual. ly weeping from the great surprise, and sharp painful shaking in my elbow joint, and the above sen ence so strangely and suddenly written in a plain, coarse hand, buraing in my brain, I attempted to rise and rush from its presence and the room, but could not stir. There i was transfixed, and time and again dashed off this wild sentence: "No man can do as you can "

What to do, where to look, where to go, what to ask and what to think of this sudden paintal manifestation, I knew not; yet glowing and burning in radiant light, and staring me fall in the face from that pure white sheet was this ominous sen tence, seven times plainly written thereon : "No man can do asyou can."

Again and again it was dashed off, burning deeper and deeper in my very soul; again and again 1 tried in. van to thrust pen and paper from me, yet as firmly and as steadily as the march of time, it would dash off:

' No man can do as you can "

Quite counter to my long life of spiritual parsecution and spiritual repulsion in its every feature, I was thus conquered, and gently bowing my head, mentally prayed, "Thy will, O Lord, not mine be

Use this as you may, yet I solidit from your large eircle of readers a solution to the above, and ask how, when and where am 1 to know whether the abive was only a test of spiritual presence, or that its import will prove true in its literal sense. E. J. FARNELL, M. D. Yours,

Aurora, Ill., Aug. 24th, 1870.

EARLY SPIRITUAL MANIFESTA. TIONS.

BROTHER JONES :- Conversing with filends a short time since, on our early recollections of Spirilulism, the following incid int was related by my brother, who was a resident of Albany at the time. You will see by the date that the manifestations occurred thirty-five years since. Albany was too Datch at the time to learn their signifi cance, and as the Dutchman said of his wife :

Was." 10

H RISTEAU.

In the year 1834, spiritual man festations were developed in the City of Albany, New York, of a remarkable character. There lived on Daviels street a family by the name of Beal. It consisted of a mother and three children, -the eldest a danghter of sixteen years She was a weaver, and had her foom in the bisement. In the month of April, while the daughter was at the loom, she heard dull heavy soun's overhead. She, supposing her mother required her attendance, hastened up s'airs, and was much surprised to learn that she had not called her. While they were conversing, the sounds were again heard, this time under their feet, as if in the bisement. This so astonished them, that the neighbors were called in. This only increased their difficulty, because it added to the number of the frightened ones, and spread the alarm. The sounds continuing with but little interruption, it was soon noised throughout the city, and many Albanians had the satis'action of

Voices from the Leople.

WOOD, WISCONSIN. - O. W. Pitts writes. I would say that the paper is doing much toward freeing the creed bound minds of many here. If we could have a good test medium, like E. V. Wilson, many would believe our heaven born religion.

MEDFORD, MINN -- Mrs. Bell Chamberlain writes -- Being fairly launched upon the field of Spiritualism, as one of the many why hope to be useful as pilots to those to whom the waters are strange, I feel it proper that I report to your valuable paper my successes, and the state of the cause as I may find it in the various places I may yleit in my itinerant labors. I wish my name placed in the Speaker's Register.

LINCOLN-Mrs E A. Corwin writes.-I hereby acknowledge the rec. ipt of the four papers you so kindly and generously sent me, and have given them all away except one. The JOURNAL is uni-versally liked and praised by all for its many noble qualities, sound and instructive arguments, and the glorious cause it so fearlessly defends.

MASON .- H. J. Wilson writes .- I would not be deprived of the pleasu e that reading of the paper affords me, for twice the price of it. Long may it wave.

QUINCY, ILL.-S. J. Lowe writes.-I have been a constant reader of your p per for the last six months, and can say that I am very much delighted with its teachings, and am willing to do all I can for the furtherance of its circulation in the community, as I-think it will thro v a great deal of light on the minds of some of our benighted friends in this city. 1 like it for its free and open principles.

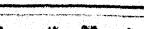
RICHMON), PEN N .- Joel M sryott writes .- We have a society here, of about forty members. Have built a hall for the purpose of holding meetings, and have it now completed. We have been for the last six months holding little family clicks, and there are now eight mean as being developed for different phases of mean as being developed for different phases of me lumship. Last week, Mrs. Trego came to this place and give two lice inves, and held two scances. She gave so ne very good tests, and it was a refreshing time to the thirsty soul.

MONTVILLE, OHIO.-S. B. Hart writes.-In-closed you will find three dol ars to ren : w my sub-scription. I can not tell you how much I like the paper, and how often I thank God that he has given to the world an I to the couss of truth, such man as stands at its heid.

EYOTA, MINN.-G. M. Willis write .- You m sy consider me a permanent read is of the paper while here on this mundane shore, for the older it grows, the better it becomes in tone and scientific. knowledge, and I will do all I can to extend i.s. circulation. .

BLUOMFIELD, CAL -A. B. G over writes -The margin of the paper puts me in mind of my dues to you, so you will find inclosed three doltars, for a renewal of my subscription, for I could not do without the paper und a the present circum-stances. The spiritual food it contains, raisfies my soul's desires. It is finding its way into almost every family of our neighborhood, and the people are becoming more liberal after reading it so much so, that Spritualism is becoming very popular, al-though we have had no public lectures since Mr. B. F. Todd left. He prom'sed us a Pachic De. pirtment in your valuable piper. I really wish you would send us out some good speaker and test medium. They would be received with welcome hands and warm hearts, and well pild for their trip to the Pacific, as all seem anxious to in vestigate for the truth. We have some good me. diums here, speaking and healing, but prophet are without henor in their own country. So it is with us. Yet we live in one of the finest counties in the state. I would advise all liberal minded men coming to our state to call upon our county before locating elsewhere, if they wish to do well and prosper, for our crops never fail. The climate is delightfu', so much so, that people never die,they sometimes dry up and blow away, but they always blow bick again in spii; if not in body for at times we have some glorious communica-tions assuring us of their presence among us egain, and the word death should be forever blotted from our minds: MIDDLEBURY .- Anna Telt write .- We have just had the question set i.d by the Reverend Mack, presiding elder of the M. E. Caurch, stationed at Gostien, Ind., in a discussion on the divinity of Christ, in which he labored nard to makes him the very God, and brought Ourist's own words to substanti ite the fact, was che siys, 'No man hath power to take my hfs," and it first as says, "for this his elenies pursued and breath killed him.'

"She is now pretty much no better as she



SEPTEMBER 17, 1875

ROREST HARE."

After the above was given, an orthodox preacher of this place, who passed into spirit life some years before, took passession of the medium's hand, and gave his view in opp sition to the above. Dr. Hare replied the next evenlog, and was again answered by the same spirit, to which the Doc or made a final reply, which was unanswerable.

Altogether, this spirit controversy is rich and instructive. If you would like to have all for publication, I will copy and send them to you.

Fraternally, WM B FAHNESTOCE.

DR W. J. PHELPS CHALLENGES DISCUSSION.

ERIEND JONES: As a subscriber to your JOURNAL, I do not design (am in arrears now) to pay subscription and postage without reading and noting its contentents, and I freely acknowledge that I am entertained by articles from Dr. Underhill, and other contributors, more than pleased with the words of Austin Kent, F. B. Dowd, and many other noble minds.

As this language will somewhat expose my thoughts, I will add that I have often contemplated writing you comments upon the views, stated facts and theories of many of your contributors, but have been deterred from fear of imposing upon over-filled columns, the magnitude, and, perhaps, uselessness of the labor to comment on all I like cr dislike; and lastly, because I am continually learning more about that neutral space on the "debatable land between this world and the next."

Again an impress would come booming over the waves of thought that I might be thrown into "the waste," and my labors fall to naught; and again, Faccepted, I might find myself climbing the fence, and only entitled to belligerant rights, but as there is a ' tide" in all things, and WHENCE COMES IT?

The "Old Mohawk's" Denial of Prof. Fahnestock's Magnetic and Clairvoyaut

Theory

Mr. Fahnestock's third article on "Spirit Control and Animal Miguelism" in the Jour NAL of the 27th ult, was read to the "Old M hawk" as soon as received. The old chief (Indian control of Dr. II-rring) heard patiently to the end, and without waiting for questions, im-mediately r marked in his close, direct way; "Mr. Fahnesteck knows a great deal, but does he know anything outside of himself?"

The old M mayks question is most perliaent. There is no query on the face of this grand phenomena of "Control," "Clairvoyance," "Magnetism," &c. All see it. The point is, what forces are beh nd; what causes it? Of course, Mr. F. knows nothing about it; he can only theorize like the rest of us.

It is different with the Mohawk. He is where he can know. He is behiad the curtain. He can speak to the point. He knows the source this wonderful power, if he knows anything. But Mr. Fahnestock says, " Spirits are not perfect; their "say so " is no proof that .a

thing is so. Is the Mohawk then reliable? In the thousand examinations made, and the thousands of questions asked him, we have never discovered | greatest, has changed occupants.

Banner of Light, and American Spiritualist please copy. FRANCES A TUTTLE.

Clyde, Aug. 5th, 1870.

THE ANSWER. . By S. Underhill, M. D.

You kindly ask me if I am in earnest. I am in earnest, dear Brother. Suppose that you should become acquainted with phenomena that did convince thousands of future existence, whose minds had lost all confidence in the history of phenomena on which you had always believed, would you not be in earnest in presenting them to the world ?

Paul said we had come to meet spirits of just men made perfect. The Jews rejected Jesus, saying, "We know God spike unto Moses," and they claimed that that was enough. You admit that Moses, Elias and Jesus returned, and say that that is enough for us-how like.

I sfli m that we want fresh evidence just as much as the Jews did. With the millions expended in preaching those ancient facts and phenomena, the world is full of infidelity, and a large portion of the unbelievers are church members. I think Spiritualiss are the only consistent

believers in the New Testament. It is brim-full of spiritual phenomena which I believe, and also believe that these phenomena were to continue in the church. Some say you must be-lieve all or none, but as I never heard a good reason for that saying, I reject it. You believe the phenomena recorded in the Bible because they are recorded in the Bible. I believe them because I have withessed similar in this day. You believe that men anciently wrote under spiritual influence. I believe they did, because sometimes I do so write.

Thanking you for the kind spirit in which you have written, J am yours,

S. UNDERHILL, M. D.

THE SABLE POET.

"We's be nearer to de L' rd Den de white folks, and de know it. See de glory rate onbarred, Walk in darkies past de guard. Bet yer a dollar He won't close it.

"Walk in darkies, troo de gate, Hark I de culleres angels holler, Go way white folks, you's too late, We's de winning color, wait Till de trampet blows to foller.

"Halleloojah, tanks to praise, Long enough we've borne our c.osses, Now we's de sooperior race, An i wid Gorramighty's grace We's going to liebben afore de bosses."

Since Q seen Victoria took her place on the English inrone, thirty-three years ago, every throne in Europe, from the least unto the

knowing that there was something they did not understand.

Am ng the number of those who called to hear the sou de, was the Reverend Mr. Kirk, a Presby erian elergyman of note. After an investigation, the reverend gentleman was evidently con-vinced that the phenomena was sup matural, and that God could control and remove the cause. We know this from the fact that he off rad prayer, not to expose the humbar, but to still the noise, and give quietness to the family. This was all very well; but it had not the least of set on the rappers or the Lord. The sounds continuing, the visitors incre sed to such extent to hear and se the bewitched loom, that another effort was made to remove the evil; accordingly, a witch doctor was employed to quiet the supposed imp of dark-ness. His incantations and magical charms not proving effectual, he resorted to brim stone famigation for the purpose of driving the imaginary demon to that place where brimstone is supposed to be the only commodity in use. The rapping power being superior to church and brimstone, it was deemed expedient to resort to other measures for relief.

Accordingly, the young lady was next heard from a few miles west of Albany. Raport said the visit was to shield her from the cholera-be that as it may, wherever she went, the sounds followed. As an experiment to free her from the invisible power, she was placed upon a swing suspended rom two apple trees. As soon as the swing was set in motion, it so amused and pleased the spirits that they beat the rat-tat-too loud and double quick on a sour apple tree. When the cholera disappeared, the rapping qui-

elly passed away.

EPIRIT COMMUNICATION.

From Gen. George H. Thomas.

BROTHER JONES :- I send you a communication from General George H. Thomas, which will exp'ain itself.

N. E. DAGGETT,

Oa Wednes fay evening, April 6.h, 1870. General George H. Thomas had the pleasure of coming back to earth through a medium, George L. Converse, in the City of Chicago, at the private residence of Rassell Green, and for some time he conversed with this gentleman and his lady ; also with Mr. and Mrs. Daggett, of kigin, 11. Upon that evening, and at the time he was in conversation with the above named p rsons, he could distinctly hear the firing of heavy cannon, and saw the cor-fin that contained his own rem ins ; saw the procession, etc., as it moved from place to place. He also conversed freely upon the parade that was being made over his exit from the form to spirit life. Was greatly surprised at the change, and doubtful of its duration. A cigar was handed him. The medium took it in his hand, --it was tangible. Truly it was a cigar, and its use did him more good, he said, than any other cigar he ever smoked, for after he had finished amoking, his mind was

clearer, vision more distinct. Yet all this time he had control of another person. He was somewhat bewlidered. The medium vas a smaller and younger person than himself. He had no sword, no uniform; in fact, it was him self and yet not himself. Past and present were crowded upon his mind. Finally he controlled his thoughts to speak freely, and still continue to yisit Mr. and Mrs. Diggett in their home in Elgin, Iil., through George L. Converse, the medium through whom he made his first visit back to earth after his exit from the form. E'gin, 111., July 21st, 1870.

California develops humor. There poor Dow Jr., ground out his patent sermons and drank himself to death; there John Proenix wrote his mirth-provoking Phœniziana ; there, too, Mark Twain graduated from a newspaper | lent their aid to make it worthy of the memcoffice as the court jester of a whole people.

WIN DNA, MINN.-Jate M. D. vis writes -- I love the paper now better than over. May you ever have help in your good work.

HASTINGS, MINN .- Wm C. Hall writes -You will find inclosed one doll ir and firty cents. Send on your paper. I like it because is teaches that man cannot sia, and then whine out of it without paying the score.

Wm. McK vy writes -You will find three dollars inclosed, being one year's subscription for your most valuable paper. I took it for three months on trial for fifty cents, to see if I would like it. and to be candid with you, I would not be without it if it cost five times the sum. The lectures of Emif it cost the times the sum. The jectures of Em-me Hardinge and others, more than pay for the paper; but above all, give me such food as the debate between E. V. Wilson, Spiritualist, and G. C. Haddock, Methodist. Such brings it home to the very soul of all parties, and shows who is right and who wrong. Wi hout prejudice to either of the gentlemen, I think the Reversed has made a very poor start. I am sorry to see any sane man pretend to discus or d. bate with another upon a subject that millions of the most intelligent of our race have examined to the fullest extent and proven it to be the only religion known to man that can bring forward facts to substantiate the truth of the immortality of the soul. Without the philosophy of Spiritu lism, all is wild conjecture, and others, as well as myself, might have contin-ued atheists and deists till now, if it had not been for the soul saving, life-giving phi osophy of Spiritualism.

GONCORD, MINN.-A. E. Castice writes.--I cannot think of doiag without your paper. It is read by three or four families, and I think it is doing a great deal of good. There are miny liber-al minded people here, and I think a good lecturer would be well received. There never has been a spiritual lecture delivered in this place, and most of the people know nothing about our philosophy.

PRINCETON, IOWA .--- Elvira Hallerman writes. Will you permit me through the paper, to say a few words in regard to Mrs. S. A. Rogers, who he been here some two or three times, always giving good satisfaction. I consider her a good lecturer, a pure high minded woman, one ardently working for the cause she loves so well. As a circle me-dium, there are few her equals. The beautiful er blems and spirits she sees and describes for th she sits with, makes them feel that they a most in the Spirit Land, her language and de tions are so fine. Through her mediumship came a firm believer in the spiritual philos and a subscriber to this paper, which I love de find therein many fine manifestations 1, through diff rent mediums, such as E. V. Wilson, Addie L. Ballou, and many others, but I have never seen or read of any that equal hers. As a psychometrist, there are few better. As she thinks of going to the New Ecgland states, we can recommend her to all requiring such a medium, as one of the best psychometric clairvoyonts. She would stop on her way to lecture, if any society should need her services. Her post office address is Rock Island, Ill., care of A. J. Grover, M. D.

The great musical festival lately held in New York, was in memory of Beethoven, who was born a hundred years ago. The singin is said to have been glorious. The festival las ed a week, and the best musicians in Americ

of the old composer.



SEPTEMBER 17, 1870

RELIGIO-PHILOSOPHICAL JOURNAL.

Original Poetry.

Written for the Religio-Philosophical Journal.

AN IMPROMPTU POEM.

Respectfully Inseribed to Mrs. Julia Brever, of Hartfurd, Connecticut.

BY EIIZA A. PITTSINGER

Friend of my scul, how swiftly flee My thoughts, my sympathics to thee! Friend of my : oul, all friends above. Upon the golden wings of love, That know no change, oh. let me bear A tonder blessing and a prayer! Thou sayest above thine carnest life Are clouds with wintry shadows rife; That from the dark and devious way Sweet Hope shuts out her starry rav: That pak disease and wan despair, With many a dim, o'ershadowing 'care, Still setties o'er thee, like the blight That it.lis upo., a starless night

Dear friend, oh, would that I could bear Upon the silent wings of air, Or by the flight of some sweet dove, To thee the elive branch of love 1 Or yet upon the breath of morn, Fre sunlight brightens o'er the lawr, Oh, would my spirit fondly flee, And bear its despest tones to thee! Oh, in the hour of sweet twilight, Ere yet the stars shell down their light,-How oft my weary spirit yearns, While every hope within me burns, As in the dearest days of jore To clasp thee to my heart once more ! How oft at m dnight's silent hour, When inspiration's mayic power. Like some far-off, sweet waterfull, Upon my waking dreams doth fall, Do I the veil of distance rend, And gaze on thee, my dearest fri nd !

"Tis said that in the quict hour Of night, the spirit hash a power All buoyant, disengaged and free. From its rude prison house to flee ! That flesh or substance may not bind The soul, the spirit or the mird!

If so, then who would seek to shun From truth such potent lessons.wor ? If so, who would not seek to win, From out the lurmoil and the din Of life, the eesticy and bliss Emblending with our own, like this?

One midnight hour, not long ago, With funcies flitting to and fro, I saw beside me, flushed and warm, The gentle face, the matron form, Of one whose missive brought the light Emblending with those visions bright, That sweetest costacy and spell, From her I loved so long at d well.

For her, the absent one, prolong, Ch. Love, your deepest, sweetest song! While yet the token of its power Shall bind me to that midnight hour: Dear -ymbols, in your langrage stek To breathe the thoughts I fain would speak, To chant the music ere it dies, And in the gloom of silence lies f

Oh, Music, serd y av for dest strait. Across the broad, et pansive plain. Ci fil her ravished eur hath caucht The cadence of each ling ring thought! Until her glowing eyes behold, The threads of purp'e and of gold, . Whose varied shades may hear the proof Of love-spent web and silken woof.

her face, over which alt mated millor and a b'ue block hae that produced a sort of horror in my mind. Suctoid me how he went, and why he yent, and many things of his adventured that I knew were true; and other things she told that then I did not knew, but when letters from friends in California came, they were confirmed, in so much that my uncle declared "that woman must be the devil ' Then she told me of a dreadful storm, a shipwreck, a fa l, an injured skull-of r bbers coming with the morning (over a sand bar, which proved to be there, and the boat fast on it-s) found by my uncle) and carrying Herb r^t, who alone remained in the little vessel, to the mountains, or to wilds where they resorted; and much more, which I mut not take space to repeat. Of course I c uld not readily forget this adventure, nor make up my mind what to think of it. Nome time after, I walked into the room of a noted " mediam " on Broadway, and esked, without introducing myself "Have you here any spiri's who wil tak with me ?"

At the time, there were several persons sliting sb ut a table, in the center of an (I think, uncarpeted room. They all moved back. I was bid to put my hands on the table, and the mo-ment I touched it I was greeted by a concert of raps. I started b.ck. All in the room exclaimed. N) one that morning had been able to get much response until I came. The meci-um brightened up perc-plibly: "There are encugh to ta'k with you," he said, a faint smile playing over his ary pale face.

But I was suspicious of trickery. "Sit, far-ther away from that table "I said. He moved at once. I litted it, turned it over, examined its legs, its thickness-saw that it was an honest, this-topped table, and replaced it. The mement I mid my hand upon it again, the knocks were renewed. "They want the alpha-bet," said the medium. "I will not use u, re turned I. "Let them write through jou." "You can't dictate to the spirits in that fushion," said the man looking curi usly at me. "If they are friendly to me, they will do as I wish them to; if they are not. I want noth-ing to do with them," said I. Everybody st.r-ed at this promulgation, but no one replied.

Suddenly the right arm of the median was flung violently out. He moved quickly to the table saying, "Give me a pencil"—one was handed him, also paper. He wrote furiously, down one page of foolscap, then turned it, and on, almost to the bat m of the next page; then signed with a name I knew before he had half written it, but which he could not make out when it was fluished.

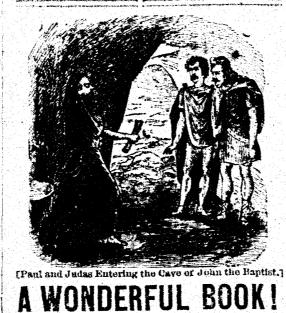
"Can you tell what the name is?" he asked.

"It is Herbert, my brother, who we fear has died in California," I replied, and taking the paper read to them all a statement, written in my brother's well known hand, confirming what the wonan had said, and further saying, that the robbers had shot him, in his efforts to escape from them; that they had been keeping him in hopes of a ransom; that he had longed for a charce to communicate with me; that he was nearer to me than when in California ; that he was glad I had found employment fir my pen, but that Mr. — woull not fulfill the expectations he had traised : that he saw our mother every day, but did not live in the same place with her. That he would bring h r to me,' etc, etc.

"Is it true?" asked several voices, in tones of interest and awe. I knew well that my fee: was by this time pale as that of the cureraeyed medium.

"So far as I know, it is tra-," I replied; and oow came more raps, col and then came communingations from what protessed to be the spuit of my mother. I had made up my mind to see the the thing through ; I cannot repeat half that was written and done, but there can be no such thing as crplaining it. by any theory of deceptions used by human egerts. That medium had never seen, nor did he know, me or mine; and as to writing what was in my mind, to do that, he must have had superhuman knowledge, and he wrote what was not in my mind.

Tenth Stranger Than Fiction.



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

ALTSANDUR SHYTH, MEDIUM,

of Philadelphia, by the spirits taking possession of him about one nour in every twenty tour, when, usurphic all his powers, giving a continued series of well connected his powers, giving a continued sches of well connected scenes, presenting scenery, characters and personares, dialogues and actions in their results order and succes-sion, embracing all the cost important personares and incidents which accurred during the solution of Jesus while upon earth. There was probably no book ever written in which stell perfect his obtainer every city and country village, every river, break and monn-tain, and scenery in general, is so visibly perfected that an actual journey through the country could hardly be more interesting. The characters in this uncampled drama are so faithfully portaged, that, as you are hardly to drama are so faithfully portaged, that, as you are hardly for duced to each butture, you seem well acquinited and deithted with your company, and the many points of interest you are called to takit. The book is reporte with interest from beginning to end, but we can mention only one or two leading from solutions of each scene as we pust. pass.

BRIEF STNOPSIS OF CONTENTS:

In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the recluse, don's fur. Bap-tist, We journey with them - at noon they had for rest and refreshments.

SCENE II.

Steve H. The bondsman, Judas opens out a rich feast from his leathern bar, while Baul rives him a feast in turn, which is perfectly be wildering. They resume their jour-ner, and find the object of their search alone in a moun-tain cave, haranzuing an imaginary audience. Paul and Judas enter John frightened and squares himself for a fight; haughable scenes occur, and Paul gets well paid for his journey. SCENE III.

Graphic description of the Mount of Olives and sur-rounding country, including the heautiful village of Bethany, the home of Lazarns, his lovely daughters Martha and Mary: the latter has a strange presentiment; Martha tries to pry into the secret; Mary in lears, etc. STINE IV.

Jeans visits the house of Lazuras, after a sojourn of many years in foreign lands. It has welcouse - a perplex-ing mystery solved. Mary awoons; comes to her senses -too good to be true, decus and Mary walk by moon-light alone in the garden; what transpired during the interview.

SCENE V.

The haptism: the stern: what John saw. Jesus of-femled, and John distressed: Paul jubilant. The opin-ion of ducks reaccountry of suc John and others. The multitude scatter, Paul command's ducks to follow de-sus to his report. He observe is delighted with his com-pany, and becomes a disciple. What occurred there,

SCUNDAR. Judas returns with a flattering report. Pull encour-anch, studied and of the starth of internate dury. He Stops at an interview for these is an off-flowed of his young have a jubilent these is creds discissed considers, fields. A struct schematic her intracfueed, who plays an important part is the schematic her while, during halfs a methan and theorem static and by second SCOND YI.

SCRUP TRUE

The Disciples all next at Bethany; a grand remain, and infamous treachery. May noclematily catcher a few words of some remark of Judas', she discovers a plot, and warms Jesus, but he fails to see the point until it's too hate. An infamous document soft by an officer from the great Sanhedring; an launedate reply de-manded and answered. SCENE XXV.

Matters culminating very rapidly. A fearful scene. SUENE XXVI.

The last support strange conduct of the Apostle John. Judas retires from the company ; he returns. SCENE XXVII.

Jesus arrested, and his followers disgusted: their game was up; fishing for jest more incrative. The great trial; the witnesses and indges; exciting scenes and incidents. Another prisoner approchended and brought into court; nine counts in the indictment. SCENE XXVIII.

The magnificent Palace and Fortress of Antonia, built by Herod the Great; the creat half of state. Pontieus Pilate; Tiberias Casar. Herod Antipas comes to the city on business; attends the trial and had a severe trial himself. The Father and Mother of Jesus; who are they? We shall see before the close of this scene. SCENE XXIX.

FCENE XXIX. Great excitement in Jerusalem and elsewhere, A frantic mother and i ver. Ho, for Calvary! The proces-sion: line of march. Marshells, 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 Antipas musing in his pal-are. A strange visitor; her affecting plea. The curious bracelet; an impregnable monitor; Herod wills; has sent his own son to henominious death; the scramble for the cross. Alas: too late. SCENE XXX.

SCENE XXX. Another scene. The shades of night, and a murky hit hangs over Jerusalem. Paul and oudas under en-gagement to meet in a sociuded spot, by moonlike, at the hour of midnight; Judas on time; his impatient waiting, and the strange sensations which come over him; Paul approaches. The feecken papers and bag of gold are presented, and clittering weapons as well, "Are you prepared, Judas: you or I must die this night." The terrible context; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every render of this remarkable book.

SCENE XXVI.

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SCENE III.

I know not how it is, my friend, But as these hasty lines are pensed, My spirit seems to thee so near I clearly understand and hear Thy very thoughts, while on thy face . The rapture of thy soul I trace !

Thy locks of glowing auburn hair To my rapt vision seem more fair Than when upon thy brow my hand Thy two-fold destiny L planned !

Thy two-fold destiny 1 ah, me 1 How blest it is, my friend, to be An instrument of love and power To those whose frailties are their dower !

Strive on, oh, absent one, and gain Thy future recompanse from nain ! Strive in thy strength, and kindly lead The lewly to thine own Ligh creed ! Strive in thy woman-love to win, From out the chaos and the din Of life, the golden amulet, Whose diamond-pointed rays are set In colors that serenely shine Upon the breast of love divine !

Speed on thy mission ! Upward bear With thee the poet's earnest prayer ! Speed on thy mission, in the strife For freedom and a tetter life; Until in each libation flows The human balm for human woes! Crichton Hall, La Porte, Ind. Sept 1st,

MODERN SPIRITUALISM.

Strange Incidents in the History of an Investigator-Interesting Particulars.

BY AUGULTA MOORE.

From the Congregationalist and Recorder.

This communication will be read with interest, as the tests given were of the most convincing character, but the corclusions that the writer comes to, that demons alone did the work, shows an unparconable weakness on his part, or that he is badly afflicted with orthodoxy .- ED. JOURNAL]

The scornful assumption that "there is nothing, or merely humbug in Spiritualism," is an arrogance and a weakness. Th se who assume, this are often the first ones to "go over," when confronted by experience of the facts of the case. The true course is ever the safe course, and any one who attempts the investigation of Spiritualism with the idea that probably his Bible has told him all about it before, will not be likely to be won to change his faith in Jesus and his gospel for a pretended gospel preached by devils—even if they do work lying wonders, personating one's dearest friends and relatives. And now, at the risk of my reputation, I wish to state a few facts. Hundrids of persons could tell as strange a story, if they dared; but there is too great a dread of being laughed at, or considered credulous. This is wrong; self should not stard in the way of efforts to do good-to warn our fellows.

I was induced to go to hear what a clairvoyant would say over a letter and a lock of trary to my expectations she asked no questions ; but, sinking into a strange sort of sleep, began talking. First, she correctly described Herbert, with his long, curling auburn bair, and mark of India ink, which he had in childhood pricked them in this very thing, the means of putting to into his arm. She read the name "Jane,"

"I guess you'll be a believer," remarked cne present.

"'Tis seldom we have such dicided mani-festations," declared the mediam. "Are you convinced ?"

For a time I knew not what to say. That handuriting-the familiar forms of expression that had been used-the antic capers of a chair set in motion by what pretended to be Herhert's spirit, and which answered strangely and forcib'y to his style when in a merry mood, and, truth to tell, a spell over me as of the actual, though unseen presence of my beloved ones, almost overwhelmed me.

But my mother, while she was yet with me, had faithfuly taught me to test and judge everything by the written Word of God; to make that my rule and guide in all my Wavs,

And now-how does knowledge of it save us l-its words "seducing spirits," "lying wonders," seeming like "angels of light," came to my help, and with a violent effort I threw off the spell, and said earnestly in the hearing of them all:

" Convinced of what? Do you suppose that I believe my mother, who has been with Christ in heaven these ten years, has come here to this public room to knock and write for me, when if she did long to commune with me she might find me alone? Will I believe that my friends can commune with me thr. ugh a stranger, when they cannot when I am alone and yearning for their presence? Now, I must tell you ('o the medium) of what 1 am convinced, and 1 warn you to care for your own safety. The B ble tells of things like these; and, sir, I do truly believe that you are possessed by evil and deceiving spirits, just as men used to be when Christ was on the earth."

He was, apparently, not effended; but a little alarmed for me.

"I should think," he said simply, "you would be afraid to talk so, when you have had such proof that the spirits are about you."

"Why straid ?' I asked, "It your views are correct, they are my own friends, and they know I am speaking as I think. They will not Larm me; if my view is the right one, I defy them to hurt me. He in whom I trust will protect me when I testily against them. As for you, sir, please remember what I say. They will certainly do you harm, unless you resist and overcome them."

Then I came away. The promise of those spirits that they would come to me sgain, and in my own room, has not been kept. I did not expect it would be. But never can I feel that it is justifiable in those who should be leaders and teachers of the people, to neglect and keep silence on such a subject.

There is really a cark and cangerous reality to Spiritism. I do not doubt that Satan is all the better pleased to have so many who could fight powerfully egainst these particular wiles of his, merely laugh at them, or quietly pass them by, as nothing. They are drawing sou's in multitudes away from all that is sure and safe, hair of my brother, lost in California. Con- to trust in lying vanities, and there is not one in a hundred of the ministers, or the religious editors of the land, tl at consider the matter worth especial attention.

Let them consider if God has not provided silence those who are trying to destroy all faith sat in silent amazement, my eyes fastened on in angels and spirits, if not in a personal God.

tiges a stitling for his musicr, - time that is the set S 111

The Octation Temple of Myslery: his garge and drapery and furnitized: the que silv occuping. If this reception and embarrassment is transfer a velation staffic designed and the medium distant.

SCENE VIII.

Josus in his Grotto, reclines upon a teach and falls into a deep similar: has a recordable dress; fore-shadowing his inture career and its results all of which have been literally falfilled during the past eighteen hundred year-.

SCLNP, IX.

Fifteen hills and verdant slopes surround a fortile spat wherein a village stands. Description of said vil-lage and its inhabitants. At the setting of the orb of day, three weary travelers arrived at the Sprinz of Naz-areth. Several lovely maldens 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 surprise, and what comes of it. The death of Mary, the reputed mother of Jesus; her parting words and bestowal of a casket, which he opens, and which opens his eves; a mystery solved. which opens his eyes; a mystery solved. SCENE X.

Jesus preaches a sermon, and offends a Rabbi; he re-plies; a warm time; meeting brocks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement.

-SCENE XI.

-SCENE XI. Jesus among the fishermen of Genesereth. A graphic description of the country. The Hill of Beatitudes. The Town of Capernium and Village of Bethsuida. Simon and his residence, and what occurred on the piazza. Si-mon's birth-day, and a remarkable draught of fishes. A strange coincidence. "By the God of Moses, here comes old Zebedee." He takes a cup of wine, and tells a long story. Judas in cestacies; he puts a flee in Simon's ear. Simon pleased with the prospect of becoming a great man, becomes a fisher of men. Has poor success pecun-iarily; kicks up a muss; Judas divides the spoils, and Simon becomes reconciled. Simon becomes reconciled.

SCENE XII.

Judas and Simon become friends on a basis of mutual interest. John the Baptist declared crazy; has a dis-pute; his opponents get mad, and leave in disgust. *Ogby*, a strange character, appears. An exciting scene. SCENE SHI.

Paul begins to be uneasy. Judas in possession of his necrets, and he fears an expose. Pauls meditations upon the precarious situation: a rap at his door-it is Judas. He enters and they take a drink. Judas reports progress. Strange doings at Nazarch, Judas gives an amusing description of the character and personal ap-pearance of Jesus' followers, considentially. SCENE XIV.

BEENE XIV. The City of Jerusalem. The *Gargeous Traple*. A mi-nufe description of the stupendous structure. The im-mense Altar of Burnt Sacrilices; the points at the top; vast inclined planes extend from ciffer side, terminat-ing in well filled cattle-vards. An immense gathering at the Temple; Jesus mingles in the crowd; obtains an elevated position and preaches his radical doctrines; says hard things about the hish priests. The people en-raged; a general melee ensues in which the tables of the moncy-changers are capsized, and the thieves and pick-pockets reap a rich harvest.

SCENE XV.

The gorgeous palace of the Sanhedrim. A full description of it and its immates. The high priests in trouble, Paul's opportunity and how he improves it. The conspiracy: the whole city in confusion and terror. Paul plays a double game, and how he comes out.

ECENE XVI.

Jesus turns up again and preaches another radical sernion. ('osby appears upon the scene, though not rec-ognized-of course not.

SCENE XVII,

The beautiful gate, the largest of nine which gave en-trance to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with cold plates. Jesus gains admission and gets into another dispute, and what comes of it.

SCENE XVIII. Paul gets John the Baptist imprisoned and condemned to death. Jesus visits him; an affecting econe: the exe-

cution.

A PLEASANT DIVERSION

In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, or Philadelphia. SCENE XX.

SCENE XX. Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourn-ing: the strange thinks that occurred there, and what was said of them. The priests excited by the stories adoat concerning the strange transaction. Another sermion and another argument in which the priests are confounded.

SCENE XXI. The woman cought in adultery; her arrest; the con-domnation, trial and triumph. SCENE XIII.

Coshy turns up again; his afflictions and how he is relieved. A gay and festive gent, up to all manner of tricks. SCENE XXIII.

The great conspiracy ripens.

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gory, out of joint and distorted, and il y aday ted cr after a twenty four-hours' prayer and supplito meet the wants of the present age.

quictude, the same as any mortal.

answer a certain purpose.

that prolific law giver, Moses.

sent a living p rionage.

through fear.

We may c me to the conclusion, then, that

this scheme concocted by Moses, was only in-

tended for a particular class of people, and to

Then, the Garden of Eden was a myth, Adam

and Eye never existed, the flaming swords were

a flaming lie, and the tree, with its luscious fruit.

created to entice the happy pair from the paths

of virtue, only had a place in the fertile brain of

The various Orthodox Churches to-day are

only worshi; ing a myth of Moses' brain. They

bow to a fictitious idea, and show no more con-

sistency in so doing than the Israelites did in

making the golden calf, and worshiring that.

While the various Orthodex members are bow-

ing before an idea of God, an idea that origina

ted in the plastic brain of Moses, and are just as

much i lolaters and pagans as the Hindoos who

kneel before Brahm (who is only the phantasm

of some mind that lived in the misty past), they

thick they are worshiping the only true Deity.

when, in fact, he is only a "castle in the air,"

that originated with man, and which repre-

In our search after Deity, then, we have found

the origin of the Orthodex God to have been

within the finite conceptions of one who con-

trolled a stubbern reople, and ruled them

When, however, Lis people desired to form a

God for themselves, he would not a low them to

do it, but required them to worship one that

had its first inc ption in his mind, thereby really

establishing himself as the only true Duity. The

erthodex, then, are simply paying homoge to

Moses, only reverence him when they bow b:-

fore the alter, for he must be superior to any-

It is a fact, then, that the real God cannot be

found within the precinc's of the various Octho-

dox churches. They have no true conceptions

of D.ity. They have crystal zid a God, and

are just as much id. Laters as the Indians of Mez-

ico that worship the sun. To-day we would

rather bow in reveren isl awe before the gran-

deur and me jesty of the sun, than u. i.e in prayer

with any circle that bend the knee before the

idea of that being that had its first incontion

thing he could create in his imagination.

S, S, JONES, SDITCH. PUBLISHES AND PROPERTYCE. Office, 187 & 189 South Clark Street. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

Religio-Philosophical Journal

CHICAGO, SEPTEMBER 17, 1870.

TERMS OF THE Beligio-Ohilosophical Journal.

\$3,00 per year, \$1,00-6 months, \$1,-4mo. Fifty Cents for Three Months on trial

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1. # A

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A Search After God.

NUMBER SIX.

The Origin of the Orthodox Gud-Garden of Eden a Myth-Does Prayer Avail Anything?

Continued from last week.

In our previous article, we plainly democstrated that the Orthodox God is only half crystalized, only half formed, and that hideous now.

cation than before. Perhaps the Daine Being we to revere the T e germ of the O. the dox God was first oo m ny hairs to number, or sparrows to watch, started in the Garden of Eden, ard finally grew into gigantic proportions, and the ugh only half to take notice of the wild and extravagant prayers of millions of people. We have to crystalized, is worshiped by millions of people. f. ith in a G at who spends a portion of 1 is time in rumbering the numberless hairs of the heads of his children, and watching the sparrows, but who will not listen to the agonizing prayer of The more fact that through the instrumentality of his commands alone, the earth and all found therein was created, shows conclusively the weakness of Moscs in his fabrication of the event. Then, his statement that he became those in distress and relieve their many wants. weary and rested from his lab ars, is an evidence Being, however, only an idea of M ises, it is not strange that he is deaf, b'ind, and censeles ',-in that his power of endurance was inadequate for the task, and that he required recuperation and fact, without an existence.

Where, then, shall we go next in our search? We ventured in the misty past, traveled am ing the traditions of ancient 11 nes, conversed with the sages of history, and brought our mild en rapport with scenes of olden times, yet we have failed to observe the fostprints of D sity, or fiad a place that, has echoed his voice. The dark ages of the past have never been illuminated with the countenance or genial smile of a personal God; the earth has never felt the press of his foot, nor the air in thrilling accents conducted his voice to the ears of martals. He never said "Let there bi light," and there was light.

What! are the churches laboring under au hallucination, in prostrating themselves before the God of Moses? Certainly they are. Their prayers have been fruitless, their efforts have availed them nothing, and they find to-day that they have been worshiping the Idea of Moszs, a man, who, though an eminent lawyiver in his day, could not be elected al lerman of any city at the present time. Their prayers have been mswered only so far as they have been, by ther own acts, or by strict chediterce to principle.

Hamanity seems to require a Gud. Nations have sought for one. Philosophers have a'tempted to unveil the Architect of the Universe. The Indians worship the Great Spirit.

"The unwearied sun, from day to day, Doth his creators powers display, And publishes to every lat d The work of an almighty hand,"

hence the incluss of Mexic), mide a Gil of i'. The old Exyptians carved out an ugly sphinx, and bowed before it in humble a loration. The sturdy old Greek, full of the fire of patriotism and devotion, cut of Parian stone, sculptured a statue of Plachus Apoil, the God of the San, and made it an of j ct of worship. The Cathoi s make a statue of the Virgin Mary, point it, and then bend the knee to it. The Orthodor hows b fire an image of Miscs' brain-the most miserable Gul in existence! The unly Sphynx, or the Parian marble representing P. cebus Apollo, is superior to that crystal zed God.

Appalled at the darkness ecompassing us in this Starch for Deity, we kel like struggling jet for Miss A, would make her popular, and with renewed exertion, in order to flad some fron which she would realize fortune. ncient landmark, whose index finger points out would rather prostrate ourself before a molten | the pathway that we should follow, is order to uny, il the nature of Him who was in existence when the "Morning Stars first sang together," R-ally, then, the various churches are in a de- | and within whose breast there glistens, " Love for all, with malice toward none.' We shall continue our pilgrimage in the regions of history and philosophy, searching the records of ancient milds, and viewing ancient landmarks, until we can cry aloud in cur exultation, " We have found Deity! We have unveiled the there defined, and Ferguson has wisely said if Divine Ergineer of the moving worlds of Sp: ce."

r dust thou art, and unto dust shalt thou return."

He then expresses his rage to the woman, as follows :

"Unto the woman he said, I will greatly multip'y thy sorrow and thy conceptious, in sorrow shalt thou bring forth chillren ; and thy desire shall be to thy husband, and he shall rule over thee."

Now, if Miss A. will direct her attention to the above kcotty questions,-first adjusting her spictacles so she can bring the meaning thereof within a proper focus of the same, she will do a signal service to those who bolieve that such a min as Adam and such a woman as Eve ever existed ; the first created from dust and the latter from & 1ib. According' to an eminent historian's statement, as publish d in the New York World, Adam was 495 feet, or thirty rods in height, and Eve 337 feet or twen y rods in height; presenting two subjects for the acute mind of Miss Anthony to ana'yze. We, hope she will favor us with an article on the subi et.

After interpreting the above, and showing con clusively that man has no right, to domineer over fragile women, or even those of strong minds and obstreperous dispositions, we would suggest that she adjust her spectacles on Paul, bring him with in the focus of her acute mind, and decide what the old fellow meant when he said, "wives, obey your husbands "

The fact of it le, Paul was a crus' y old bachelor, who, having no one to comb his hair, wash his shirts, or tell him how much "she loved him." became irritable, haughty, socially billious and mentally dyspeptic,-in fact, he might be called a monomaniae on the subject of wives, for he was eternally exhorting them to obey their husbands. Not having a very high opinion of Paul, we should like to have Miss Anthony adjust her spectacles on him, diagnose his disease, and prescribe a rem. edy that would have cured him. In our opinion, he was socially bilions, and mentally dyspeptic. Adopting an exclusive life, like Miss Anthony, he might in his day have been denominated the "boy of the peri.d."

Now is an excellent time for som ' of the leading women of, the day to immortalize their names by attacking Paul,-put him in an address and a frame ten by twelve inches, and travel over the country, delivering the "address" and exhibiting the 'frame" at ten cents admission, children half price. The lady who would have the boldness to do this, m'ght well be regarded as the "gill of the p. riod," and whether twen'y or fifty years of age, with or without spectacles, the would coon im montalize her name.

The circumstances under which Paul mide that com rand, were peculiar. He had on a dirty shirt; his garm ats were ripped in cumprous places, and he looked "ferlern" as any old bachelor ever seen trying to thread the "eye of a reedle," or atten pling to darn his stocking; with a tooth pi k. Ab! who will distinguish themse'ves by attacking this Bible personage, disturbing thereby the character of the illustrious dead? Who will adjust their spectacles on him, analyze Lis character, and explain his foolish saying that has bound in chains millions of earth's children? This is a grand sub-

In regard to her operations, Miss An hony writes

-N. Frank White speaks at Vineland, New Jersey, duri -g November.

SEPTEMBER 17, 1870

-The Lenswee County Circle of Spirilualists, hold their Quarterly Meeting, commencing to day, September 17th, and continuing over Sunday.

-Wash Danskin gives an account of a Spiritualist who said, "I have been a Spiritualist seventeen years, and thank God, it has never cost me a cent." He may thank God, too, if he gets out of the lowest spheres any time during the next hundred years.

-Mrs. F. O. Hyzer is still lecturing in Baltimore. She has an organism admirably adapted to the control of those distinguished poets, Byron, Burns, Pope, Poe and others, and at a glance the hearer can detect the peculiar style of each. She can not be excelled as an inspirational speaker.

-D. S. Underhill writes to us from Sterling Michigan. The doctor, thoug's considerably advanced in years; is still one of the most vigorous advocates of our philosophy.

-The meetings of the Lyceum at Baltimore, have been resumed.

-Tne New Life Las been temporarily suspended . Its publication will be resumed soon, nuler the auspices of a new company with increase d capital.

-Some kind friend sends us the Steramen's Union. containing the sermon of Reverend Dr. Wythe, on "True and Filse Spiritualism." Will find room for it in the Journan sometime. Thanks to the concr.

-Dr. Underhill speaks in high terms of the lee tures of E. V. Wilson, at Dixon, having listened to four of his masterly (flats.

-There are two spiritual associations in Baltimore.

-P. P. Butler, of Topeka, K.nsas, writes : "Our lecturer, Mrs. Thomas, 'passed on' on the 23rd inst. We desire a speaker. We have a good resident parsonage for a small family, which we give to our speaker. Last year we rised twenty-five dollars a month, besides this rent for Mrs. Thom as. I suppose the amount we could raise for the next year, would depend somewhat up in the ability displayed. Here is an opening for a speak. er who could do something cles toward a living. Can you give us any information that will lead to a correspondence with a view to an engages ment?

-Thanks to the filerd that ceut us the Olago Daily Times, published at Nev Z aland, Many items of interest therein.

-A letter f.om Sturgis, Michigus, says : The attention of the people for the moment has been attructed to what purports to be a strange phenom. enen in the art of photography. Mr. Bastwick's rooms were crowded yesterday by muy of our most intelligent citizens, to examine an ambrotype representing a child sitting is the ordinary position, and the heal and han is of a lady, seemingly looking f om behind and at one site of the screen. How the picture of the lady came there is the query. Mr. Bustwick says he can not a ccount for it. The child is the daughter of a Mrs. N.ce», of Lexington, lod., whose picture he took a few days since, when this i nage also was mys. teriously developed with that of the child.

he would appear more so when fully completed. There are various methods adopted by men of profitiend minds to determine not only the character of God, but 1 is very existence. We do not propose at present to review the various ideas presented by prominent personages and show their ut'er absurdity, but rather to let our mind ramble cm mg the traditions of the past, searching therein for the foutprints of a G d,some mark that will betcken his presence, and forever establish Lis existence. Our mind gees back among ancient traditions, enters that h cality denominated the "Garden of Eden," raises the curtain of the past, and reviews its scenes. What d mittake, what a sigantic blunder the various Orthodox Churches have made in selecting this locality as the birthplace of the first pair! There who encected this plan as the starting penat of creation, knew at the time that it had no is undation in fact, but was origi nated merely as the nucleus for one of the most gigantic frauds ever perpetrated upon the human family. Moses, the distinguished law-giver, is the one who is responsible for this allegory. He was dealing with a people who could only be controlled by acting upon their fears, teaching them that if they did not lead a life characterized by great virtue, that an angry God would punish them severely; and in order that his teachings might have something of a bacis, he wrote an account of the creation of this earth, and the worlds end systems of worlds that deck the fair surface of the sky. They wanted a reason for all this, the same as the men sailing with Columbus were clamorcus to know the cause of the variation of the compass, and would not preceed on their voyage until he had given an explanation therefor, which convincing to them, was no more correct than Meses' account of creation.

This statement of his was criginated for a certain purpose, and it answered well to appease the everlasting cry of there under h's immmediate control, to understand when, where, how, and by whom, all things were made.

The more barbarcus a people, the more neccessary it is fir them to worship a God whom they thick will punish them for all their misssteps, and who is vincictive and jealcus, and who, while he guards and protects those who serve him, is terribly severe on these who venture to dischey his *civine* decrees. Moses understood this; far in advince of those he controlled, he grasped these-abstruce problems that govern human nature, apd knew better than any other man living at that time the character of the God that should reveive the homage of those under his immediate command.

But in order that his God might have a firm basis in the minds of the illiterate mass, he concocked the scheme of creation, not for a moment entertaining an idea that it would be transmitted to preterity as a grand truth, upon which should repose in kingly majesty, the very Gid he had commirced crystalizing.

Moses the law-giver really perpetrat d a joke, and that has been incorporated in the theology of the present day, as a beautiful truth. This grard scheme of creation, as gotten up by this indefatigable ruler, has no real sense or consist. | the prayers would not be attended with any ency connected therewith. It is simply an alle-

within the plastic mind of Morce; yes, we calf, a store (r a planet than to the ficilitious idea of this law giver.

plorable condition,-are without a G.d,-are worshiping a myth, and their prayers instead of finding response in the corridors of heaven, fall lifeless at their feet, a representative of the folly and foolishness of man.

We cannot find God in the Bible, for he is you define God, you lose him, for

. He lies throughout all life, Ex'ends through all exten', Spreads undivided, And operates unspent."

Now, if the O:thedox Ged is a verity, and is so ready to respond to the million of prayers that are constantly emanating from human hearts, could he not be induced in the plenitude of his mercy to indicate his presence in some manner, and thereby enthrone himself in the hearis of the pec p'e more secure'y.

Were it possible, in our Scarch After God, we would organize a grand prayer meeting, the object of which sheuld be to entreat God to manitest his presence to the world, thereby banishing idel stry, infilelity, and doing a vast amount of good. We would place Henry Ward Beech." er atl'he head of it, and D. L. Moody, a prominent divine of this city, at the foot; the former distinguished for his strong brains, and the latter for his strong lungs,-and the Young Men's Christion Association, we would employ to distribute trac's, that those who are engaged in prayer, might as they clased occasionally from their arduous duties, have something to interest them. Thus creanized, we would have the whole world on its knees, and engaged for twenty four hours in ceaseless prayer for a sign. The scinti lations of Beccher's mind, contrasted with the strong brea hings and utterances of Moody's lungs, would afford a beautiful contrast, while the numerous tracis distributed, would relieve the tedium of the day. Would not such a prayer-meeting be glorious? The whole world biwing before an idea of Moses, and straining their lung: and throats in the loudness of their en treaties for it to munifist itself in some peculiar

Well, such a prayer-meeting, if any, wou'd have a tendercy to cause God to show his face instead of his back parts (as related by the lawgiver), and thus ban'sh all infidelity, cleanse the world, and make minkind purer, wiser and better in every particular.

way !

He who numbers the very hairs of our head, and watches the sweet little sparro vs so carefully, will he not condescend to gratify the iasatiable world, and present some indication of lis real existence, thereby promoting the prosperity of all?

A prayer-meeting of this charac'er would certainly have a good eff.et (if any) in inducing God to prove his own existence through the instrumentality of a sign, for he could not, seemingly, resist the outpouring of ardent, honest hearts, for a solution of this grand problem. Still success. The world would be no better or wirs-

TO BE CONTINCED.

Old Adam, Bachelor Paul, and Susan B Anthony.

The demand of the present age is that women. should be allowed (qual privilegis with men.not only in the various pursuits of life, but in all respects his equal in the eyes of the law. Susan B-Anthony, who is now nearly fifty years of age, yet as sprightly and enthusiastic as many young ladies in their teens, has done more to advance the cause of wom in thin all the papers published in America. When she first went forth as an advocate for the cause of woman, she was regarded. by some as insane, by others as mad, yet when she adjusted her spectacles and gesticulated to give emphasis to her remarks, all were willing to admit that "if mad," there was wonderful method in her madness. Susan B. 13 not elequent. Her sentences, proceeding in beautiful melody from her tongue, put us in mind of a boy stripping the bark from a gnarly tree, and her gesticulations while speaking, would prompt us to believe that she w.s fighting mass lites, justeal of adding pungency or empha is to her remarks. She is really the "girl of the period," of whom we have read so much, and to-day, resting on her laurels as the representative of the "sunny side of fifty," she has the strength and ability to do a great work. Now, Miss Anthony is the Webster of the woman cause; Anna Dickinson the Henry Clay, at one hundred dollars a night, or no speech.

Miss Anthony is methodical and systematic, and will work for the cause, if she is compelled to do so gratuitously. Anna Dickinson loves the cause of woman at one hundred dollars a night. But we do not wish to draw a comparison between Miss Anthony and others engaged in the reform .tory movement. We simply wish to call the attention of Miss Anthony to certain passeges of the Bible, and desire her to explain the same.

· Now it is well known that on a certain occasion the Lord was walking in the garden in the cool of the day, showing that he had a taste for "cool things," as well as his children in the cliy of Chicago, and while enjoying himse'f only as a God is capable, he cried out in a stentorian voice : "Adam, where art thou ?"

Adam, poor fellow, his limbs trembling, lungs heaving and heir standing creet, approached him and said :

"I was afraid, because I was nakel."

After a few preliminary inquiries, he said : "And because thou hast hearkened unto, the

voice of thy wife, and hast caten of the tree of which I commanded thee, saying, thou shall not eat of it, cursed is the ground for thy sake; in sorrow shalt thon est of it all the days of thy life ; thorns, also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the fild. In the succat of thy face shall thou eat bread, till thou return to the ground ; for out of it wast thou taken | turned from St. Johns, New Brunswick.

as felions to the Revolution .

"My financial recklessness has been much talked of. Let me tell you how this r ekkesness wo.k. d itself out. Alw ys, when there was need of greater outlay, I never thought of cart-illing the amount of work to lessen the amount of cash need. ed, but always dout led, quadrupled, it need be, efforts to raise the needed sum ; at once rushed to every one who had professed love or in erest in the cause, for con ributions. If it was 20,000 tracts for Kansis, the thought never entered my head to less:n the number-only to rush up and down Broadway, through the scorching suns of July and August, for advertisements to meet the necessary cost. If to meet the expenses of printing the Revolution is wasn't to pinch printer or laborer, bat to make a folay upon some money king. For, during my two years and a half of s'ruggle to keep that brave bancer affort, the only womin's rights woman who ever gave me a dellar, ever and above their subscription, were D. C. S Lo. z'er, of New York City-the best friend and help er, the most justly appreciative woman of all-and Mrs. Burnett, of Lockport, ill, and Mrs. P. W. D vi

I have borrowed money, and debts are still due, every collar of which is to be paid-\$10,000 And I am tugging away, lecturing amid these burning suns, for no other reason then to keep pulling down, hundred by hundred, that tremendous pile. I sanguinely hope to cancel this debi in two years of hard work, and I must cheerfully look forward to the turning of every possible dollar into that channel; for if you to day should hold \$25 000 in your hand and ask me to choose between the possession of it this hour, in place of the agitation, the immense work done by my Revolution during those twenty nice months by which 1 sank that amount, I should lose the work done - not the cash in hand."

Outside of the vein of humor in which we have written, we desire to sav, that, in our opinion, Miss Anthony stands at the head of the movement for the amelioration of the condition of woman, having accomplished more real substantial good for her sex than any other person, male or female, in the United States. Her lectures are practical, full of good sound sense, and will interest any audience Societies that engage her services will not be compelled to borrow money to pay her.

Fersonal and Tocal.

-The fiends in Kinsas wishing to have Warren Chue lecture for them, c.n be accommodated on very reasonable terms, b fore Dicember 1st, by writing to bim soon. Direct to him at 601 North Fifth Street, St. Louis, 'Mo.

-August 21st, Cora Green, twelve years of age, of the Lyceum of Birmingham, passed away. She was a sweet little girl in life, and beloved by all. Emma Hardinge and Hudson Tuttle conducted the burial services.

-Daniel W. Hull, an incefatigable laborer, is going East in November, to labor during the winter montus.

-Remember that Mrs. M J. Wilcoxson will travel westward sgain the last of September or first of October. All along the line of route from New York and Philadelphia who wish to secure her services, should address her at orce, at Flushing, Long Island. After the last of September, address her in care of this office.

-A. S. Hayward, the healer, has returned to Boston.

-Miss Lottie Fowler, of whom we made mention a short time ago, continues to hold her test seances. in Hartford, Conn.

-Dr. H. Slade has left Boston.

-Mrs. S. A. Jespirs, magnetic medium, has re-

-A friend sent us the Ledger, published at New Albany. Thanks. It contains a valuable item of news.

-Mrs. Mary A Mitchell, M. D., will receive calls to lecture in Illia is and Missouri. Subjects :-

"True Religion," "Psychomery," and "Medical Reform " Address box 91, Huntley, Ill.

-The friends have a two days' meeting at Roscos, Ill., Saturday and Sunday, September 17, h and 18 h. A large turn out and a good time is expected.

-J. M. Peebles spoke at Beloit, Wisconsin, on last Thursday evening.

-"The Woman who Dared." If you want to read one of Epes Sargent's best works, send for the above. Those who are interested in woman's elevation, shou'd have a copy. See advertise -. ment.

-Rev J. O. Barrett spoke at Sparta, Wis, on the 21st and 22.d.

-We are informed that MLs El'zi A. Pitsirger, the celebrated California poetess, will give readings from her own productions the coming season, among which will be a new original poem on Califernia, which is said to be a splendid production, We have published several of her poems, and there was a voin of beauty connected therewith, that attracted great attention.

-To d.y, September 17th, the meeting at Nunica. Wisconsin, commence, and will continue over Sunday. Mrs. L. A. Pearsail is the speaker engaged.

-Ettie Brown, trance and test medium, can be found at her rooms, 123 West Washington Street. She is an elequent advocate of our cause, and will answer calls to lecture.

-Mrs. Addie L. Ballou's lectures at Belvidere were a grand success,-her tests given were nearly all recognized. She is doing a good work. The people were so well pleased with her efforts that she was enguged to give another course of lectures.

-We learn from the friends at Aurora, that D .: J K. Bailey has recently paid them a visit, et d given a lecture to the satisfaction of those who had the pleasure of hearing him. The doctor is now itinerating through the West, and will answer calls to speak on subjects appertaining to the spiritual philosophy. On his way home from labors in Minnesota and elsewhere, the doctor gave us a frater_ nal call on Saturday last. He reports good success in his routes for the last few weeks, and that renewed interest is everywhere apparent. From La Porte, Ind., he goes to the convention at Richmond.

-We have received a copy of Brother Moses Hull's "Letters to Miles Grant, a notice of which, was crowded ont this week. Will appear next.

-J. O. Barrett, J. M. Peebles and Dr. Dunn are doing a noble work in Wisconsin. A list of appointments was sent to us by Brother Barrett, but were mislaid until too late for publication. Keep ns posted in your doings and appointments, broth er, and they shall be promptly published.

-The Wilson and Haddock discussion will be continued next week. Our reporter was unable to furbish copy in time for this week's issue.

-J. O. Barrett, Dr. Dunn, and others, hold a micting at Janesville, Wis, Septtember 24th and 25th.

-It is said that over five thousand were in attend-ance at the meeting of the Friends of Progress at Hemlock Hall, Brant, Erie County, N. Y. -The lecture of J. M. Peebles at Music Hall, on Sunday last, was a grand success.



Thiladelphia Department.

BT..... H. T. CHILD, M. D Subscription will be received, and papers may be obtain ad at wholesale or retail. at 634 Race street, Philadelphia,

History of Spiritualism and the Progress of Spiritual Ideas-Number 13.

Chapter second, Section Seventh.

We were speaking of the value and import-ance of correct speech. Not only in your prize essays and up m great occasions is this necessary, but in all your intercourse with your fel-low-men, and in the most common and ordinary events of life, habits of chasteness and purity of language are important, and just as readily formed as those of the use of careless, profane and vulgar expressions.

There, is a vein of low and sensurus wit that was not known in our day upon the carth, resulting from the activity of certain faculties, which find their expression in this manper. Spiri'ua'ly minded persons cannot fail to perceive the sources from whence these proceed, and to regret the disposition to use them, knowing as they do, that this is the means of cultivating and strengthening these faculties.

In the good time coming, when the sen-suality which has marked cer ain periods in the history of the race, and which have left those secret and hidden effects, has entirely passed away, men and women will speak out from the depths of pure and loving souls the sentiments and feelings which should be cultivated.

Then every expression of a low and sensual charac'er, will be abandoned, and a pure chaste language will grace every department of life, not only the profane and vulgar forms, but the harsh and unkind will give place to the pure and the beautiful, the loving and the kind, and all language as an expression of the conditions of numanity as it is, will be poetical and beaut. lfiz]

Springing from rure and holy fountains in ones ul, will always awaken and strengthen similar feelings in others. There is no more potent external influence either with you or us than language, and hence we have dwelt upon this subj ct in the hope of impressing upon mortals the necessity of a reform which each

individual n u t feel and then labor f r. The sweet and endearing tones of love and affection are felt by all. Kindness is a link that has bound the angel world to humanity, and humanity toge her in stronger ties than anything else, and yet how few truly realize and appreciate thesa.

The language of the period to which we refer, the car'i st historical era, which is far beyond any date known to man at pr. sent, was much less perfect than that of your time. But in that era as in this, there were individuals why, In the use of linguage, were able to convey Spiritual thought, that were very inpressive to their hearers.

There are miny persons who are so entirily on the external plane, that spirits cannot rec gn'z: a sything they say; there is another and a larger class consisting of the m jurity of mankind, who have some expressions that are spiritual, and reach the interior or soul nature and ctiers that are on a superficial plane and ca not thus be perceived while the traly spirit-usly minded always sharp the impress of their Spirituality upon what they say. Their lan-curge is imbued with the life of the spirit so that listening arg is catch the echoing notes of their soul-lauga age, and real the retimic music of their lives. The language of little children is often highly spiritual and very instructive both to spirits and to mortals, because in their innocency, the waves of soul-life flow out into tue exteri m. The world has always been blessed by little children, and they will always continue to be saviours of humanity, because their innocence and purity gives greater freedom to the souln ture to flow out to those around them. Even the rudest and most cruel savages of our era, were melted to a condition of tenderness, which was spiritual, by their children who were thus leading the way to heaven or higher condi ions.

and distinguishing idea which hal never been and distinguishing dies which had never been presented in its broadest and fullest sense prior to the advent of M dern Spiritualism. Science had asserted the important fact, that not a atom of matter could by any possibility by destroyed or last, and whilst a blind theology measing that the mag of mail was loudly proclaiming that the mass of mankind would be either lost or destroyed, a few progressive minds were discussing the idea, and were timidly asserting the probability that all mankind might be saved. Spiritualism fearlessly and bidly declares that all mankind will be saved ; that whatever may be the depths of degradation and corrup ion into which any human being may fall, the universal and eternal law of Progress will not permit any one to es cape from its influence, but, sooner or later, in time or in eternity, they will change from their downward course under its influence, and

ascend toward the hill-tops of purity and per-

fection into the glorious and ever u_folding realms of i amortal bliss. Second, that Progression means Sulvation. and there is no other way or means. The popnl r theological idea that we are to be saved from a burning hell and an imaginary devil, has been exploded by science, as well as by the revelations of Spiritualism, hence we are not to be saved from these, but there is need for us all to be saved from ignorance and undevelopment, and this law of Progression, this power of the human mind of sceing something desirable ba-yond the present, and aspiring after it, which is the result of a natural growth and unfoldment of the human soul, is the nears of this salvation through th t which we call our, third proposition, that knowledge is the only saviour. On the physical plane, mankind have long known that knowledge was power, and the means of Salvation. Intellectually the same is true, and just in proportion as man knows the laws and principles, which govern the objects around him, so does he become able to control and regulate them. The progress of civilization, the arts and sciences, and all that makes man grand and god like is thus saving him. Every-where throughout the endless chain of being, man will find that the rounds in the ladder of progress, are i rmed of knowledge, and as he learns to lay hold earnestly up in these, he shall surely ascend, but it will be only to perc ive higher and more sublime truth in the beyond. The light of knowledge cawns upon man like that of the o tward sun In the first grey twilight, we perceive things dimly, and we find that we recognize the character of those objects with which we are fami iar first and most really; then as the light grows brighter, other objects are discovered and understood, provided we do not close the windows of our souls and

that out the light. The laws of progress belongs to the soul of man, and is recognized by the fact that the scul first perceives objects dimly, as in the twilight, and then more clearly as in the full blaze of sunlight. All progress, all grow h is from the in terior, by the expansion and unfold neut of the germs that are implaated in the sou', wh'c' as they grow, being immortal in their nature, c mtinually find new scenes and of i c's around them, which are drawing them farther out, and into the great areana of nature, the exhaustless fields of which will surp'y the demonds of the s ul in this directi n through alt eternity. It is not therefore a question to be settled, whether min shall be saved or 1 s'; but whither he will reach the good that is set before him now, or in some far off future. It is for us to choose for curselves, whether we will labor earnestly for the at ainm nt of thes: things now, cr flut along fully and wait for them in some fature condition. One thing we may rest assared of, there never will be a tine when an attainment will be easier than in the present. Delay with the hope that it may be obtained with less

J. B. Ferguson.

This able and elequent advocite of our cause, rassed to the Summer land, August 27th at his regilence at Nashville, Tenn. Septem ber 5th, his pre.ence was mat ifested at a circle in St. Louis.

In the death of Brother Ferguson, our cause has lost a noble advocate, one who has been instumental in doing a vist amount of good. As an orator, he had few equals in our ranks

Mrs. F. W. Calkins.

The above named lady is a very fine medium for healing, business, tests, etc.

Mrs. Calkins proposes to visit towns in Northern Illinois, or Indiana, and stop for a few weeks in a place, at such times as shall be agreeable to the friends. Address her at her residence, Peotone, Will Co., Ill.

Spiritual Meetings, Conventious &c.

QUARTERLY MEETING.

The Regular Quarterly Meeting of the First Spiritualist S. clety of Lowell Kent Co. Mich., will be held in Union Hall, on the first and scoond days of October next. Caas . A. Andrus and Mrs. E. N. Talmadgo Lave been 62goged as speakers.

All are invitou to join with us for the cause. Miss N. B. Purple,

Pres t.

H. B. Aidor,

Sec 1.

THE IOWA SPIRITUAL ASSOJIATION

Will hold its third antiversary at Des Moires, on the 7th, 8th. and 9th of Cctober, commencing at 9 c'click a.m. at Spicitualists' Eatl, over Citizens' Bank.

Good speakers have been secured, and an carnest request is made for speakers in Iows to come and aid us in making this an interesting and prefitable meeting. We hope the Spiritualists of Iowa will feel the necessity of having the State fully represented. We had reduction of fare on somerailreads la t year, and expect it on more this time.

Papers friendly, please copy. In Lebalf of the Commit-J. P. Davis, PBIS'T. tee.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturlay and Sunday, 25th, 23th and 30th of October next for the State Asso lation, to be held in th State Capi ol at Lincoln.

There will be good fectures for the occasion. We cordially invite all lecturers and Free Thinkers to particizate wi.h us.

Come and see our young State Capitol, where we can speak our miads freely.

By order of the Committee ;

ALONZ : ROGERS, Corresponding Scerctary.

SEVENTH NATIONAL CONVENTION.

The American

Assisociation of Spiritualists,

The Seventh Arnual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tassday, the 20th day of Feptember, 1870, at 10 o'clock a. m.



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During the month of September, I have engaged the valuable assistance of Dr E. C. Dunn, and J. M. Peebles in the missionary work. Mr. Peobles can co-operate with us only weak evenings. Friends in any part of the State. asking for such services, will please address us at Gien Boulah, Wisconsin.

The management of the missionary work in Wisconsin having been entrusted to me, by the concept of the other members of the Executive Board, I most cheerfully recommend Mrs. N. K. Andross as a missionary. Our Sister is a trancespeater, and a most worthy woman Let the friends far and near open the way for her most welcome labors in the cause we love

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J. O. Barrett, State Missionary. Glen B.ulah, Wisconsin. Aug. 19.h, '70 v8 n23 4c

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THE LIFE

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OF

CONFUCIUS.

It was a profound truth of nature long before any scripture record that the clier shall serve the younger." and a lit le child shall lead them."

While, therefore, we conside language as an expression of the condition of man, we also know that it has an infl ience upon him, in various ways, and every expression from the course vulgar and profane to the soft sweet lute 1 ke tones of music of the most spiritual, has its reacting off of upon the individual from whom it springs. We would therefore encourage all to cultivate chas'e and pure expressions on alloccasions, and never give way even to indifferent and careless expressions, because habits are easily formed. Thus shall you be enabled to help onward a reform which is much needed, spirituality will more abound, and the good work which the angels are seeking to promote will be earlied forward to a higher and grander consummation.

The Fundamental Principles of Spiritualism.

Is the mi's of the variety of grand and beautiful truths that are from time to time, presented by spirit, as constituting the religion. an | phil is phy of modern Spiritu-lism, there are certain busic principles which it is well to hold up before the world prominently.

The first of these is the fact that man is a spirit now, clothed with a material body, but as really and essentially a sp'rit as he will ever be.

S could that this spirit, which is connected with and controls the physical body by the animiting prirciple or life, has continued existence and does not put on immortality at their deate of the body, but goes right on in its cou se, when it, l ke the crah, has cust off its shell, which we c ll the b dy. Whether these spirits had an existence prior to their connecto 1 with the body, is an open question, some believing they have always existed. We do know that the spirit, under favorable conditions, increases in its power over matter, all through life, and. Spiritualism proves that although its powers may be changed at death, no cesential part of them is lost, and by means of this power, we have the phenomenal manifestations, which have marked the new era. The third pluciple or fact, established by modern Spritulism, is that spirits can and do communicate with mortals under certain conditions, which are becoming much more general, as mankind learn in what they consist. From this grand trinity as a basis, we are enabled to evolve a system of religion and philosophy, which is calculated to meet the demands of humanity better than anything which has herefore been presented.

The fundamental and distinctive traits of which may be summed up in those grand but simple propositions.

First, that every human soul will be saved. Second, that Universal law of Progress reaches all and is the means of salvation.

Third, that knowledge is the only saylour of map, here or hereafter, and that Progression means Selvation.

We shall briefly review these propositions. First, Universal Salvation. This is a peculiar | has claimed for his own.

ell at. is certain to lead to want. Let us then skan the present opportunity, and with firm recolution, press forward towards the highest unfoldmen's which we can realize

Doing the best we can to day, we may be assured that something he ter lies before us for tomorrow, and in the real zation of this, Spiritualism, our b. loved religion and philosophy will ever be our ; ideal, growing brighter and brighter into the perfect day.

Mrs. A. H. Robinson as a Healing Medium.

The undersigned having seen a notice in the JOURNAL, of Mrs. A. H. R binson's remarkab'e powers as a business and healing medium. and being greatly perplexed about important business involving many thousands of dollars, called upon her at her residence. 148.4 h Avenue, Chicago, to consult her, or the power, whatever it may be, that controls her while in a trance s'a'e, upon the subject.

I found that while in an an unconscious trance, the ist-ll'gence that controlled her, knew all that I did about my business, and, as has proved slace, very much more.

I was told exac'ly what to do to insure success in the business then so agitating my mind, which directions I followed, and the result has been exactly what I was informed it would be. I confess it could not have been a reflection of my own mind, as I was greatly, depressed upon the subject, while the information I received was most cheering.

I feel it to be a debt of gratitude I owe, not only to the medium, but to the intelligence communicating through her, to make this matter known, and more especially, that others who may be situated as I was, may be able through her medimship to obtain valuable adv'c., which will lead to success when disapp intment scens to b overwhelming. Any one who may desire the details of this matter, will be most welcome to call upon me for the same, at my residence, corner of Campbell Avcnue and Harr'son street, Chicago.

II. S. LEE.

Chicago, Ill., Sept. 8:h, 1870

128" We unhesitatingly endorse all that Mr. L e says in favor of the powers of Mrs. Robinson as a business medium. As a healing mcdium also, she is not excelled.

See her adverii ement in another column. -ED JOURNAL.

Opium Habit.

There is shortly to issue from the Pablishing House of the RELIGIO PHILOSOPHICAL JOURNAL, A pamphlet addressed to "opium eaters," containing the letters of Fitz Hugh Ludlow and others, addressed to Dr. S. B. Collins, of La Porte, Ind., regarding what is concided by scientific men the world over, as the most remarkable medical discovery of the Ninetcenth century-1 pairless cure for the "opium habit."

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GHOSTLY PHENOMENON IN LAW. RENCE, MASS.

Ben h of a Lady and Sudden Appearance of Her Face in a Window Glass....The Appartiion Photographed.

From the New York Herald, Aug. 30. Since the fall of the Pemberton Mills the city of Lawrence has known no such excitement as that produced on Saturday, the 20th inst., by the nnaccountable appearance of a female's features in a light of glass in the window of a house on Broadway. It appears that a few days previous to the discovery of the phenomenon an elderly lady, aft r a long and wearing sickness, had died. The day succeeding that on which the funeral cccurred a lady who was visiting one of the tenants of the same house, in passing saw a figure in the attic window, which she instantly recognized as that of the deceased lady, and with great consternation communicated the fact to the other occupants of the building, and in a short time the entire neighborhood was made acquainted with the strange and exciting dis covery. The window of the room in which the woman had died was immediately under that in the attic, and was the usual sitting place of the decessed. Some suppose that by some means her face had become impressed upon the glass; but the fact that it was not in the room occupied by her, and in a room that was usually unoccunied displaces all belief in this idea. During the day and evening the story of a ghost on Broadway was widely circulated throughout the city, and early the next morning, which was the Sabbath, people began to gather about the illfated and haunted house, much to the annoy-ance of its inmates and immediate neighbors. None professed to believe a word of the wild story, and were only convinced upon an actual view with their own eyes. A sister of the de-ceased, hearing of the matter, visited the place, and pronounced the likeness to be that of her relative. The only remaining members of the family are two small children. The excitement momentarily ir creased, as also did the crowd in the street, and by noon it was so great as to fender the passage of the horse cars quite diffi cult. The inmates tried various means to remove the figure from the glass, but were unsuccessful, and, with a view to sending the crowds away,

removed the sash to the rear of the building but as a means of scattering the people it was only successful in drawing them away from the front of the building to the rear, where the face was seen to still better advantage, though it seemed to have a somewhat different appearance. It was only when the a sh had been removed and secreted in the house that the crowd began to disperse and wander back to their homes, each having an idea as to the cause of the singular vision, and all agreeing that "there was something in it, anyway.

Early on Monday morning another crowd gathered around the house, and Dr. Wm. D. Lamb, a prominent physic ar, obtained permission to remove the sash to his office, on Essex street. Here it was placed in his window, opening upon the main business street in the city; and every one could get a fine view from below. The window was examined by intelligent and scientific men, and while some were of the opinion that it might be the result of the action of lightning, when some person had been sitting near, others thought this theory one of impossibility. Of course, the many superstitious were satisfied that it was the "ghost of the dear woman, and 10 hing more." There is one thing about it, at least, that seems strange, and that is the fact that no face or figure is to be seen in looking cut from the inside. During the day a drm of photographers, after several attempts succeeded in g ting a very good likeness of the sash and the face it contained. . No one can account for this strange phenomenon, but men who are practical, and possessed of a good share of common sense, conclude that it must be one of those curious deficts that will sometimes appear in window glass. The strangest thing in i's connection is that it was not discovered until alter the death of the inmate of the house. Those who believe in the "spirituel" are making the most of the circumstance, and, doubtless, there seldom occurs such instances upon which they can surely reach the partially superstitious mind. Ghost or not, there has nothing occurred in the city of Lawrence of this nature that has produced such wonderment since the well-remembered stories of various apparitions in connection with the fall of the Pemberton Mills.

and numerous spirits were distincily seen by Miss Scott and myself. Our spirit friend Wdson, who seems to take the direction of our circle, instructed J. B. Hover, by impression, to procure music, and immediately Jasse McWilliams heard above his head, very distinctly, a noise like that made by the singing of bees. August 10 h .- Piano played upoa again in my room by professor Isaac Miller. Miss Scott saw a hand moving silently above the head of the Rev. Thomas Ladd. Numerous visitors

August 7th .- This evening the room appear-

ed light at times to all the members of the circle,

were seen ab: ut the room by Jesse McWilliams and Miss Scott. Each seemed eager in some way to express their wishes and affection for the members of the circle. I was touched several times on my cheek by a soft hand,--that of my beloved aunt, Mrs. Mary Scott.

"Last night, about twelve o' clock," says the Rev. Thomas Ladd, " I saw on the wall above my head, a graphic picture of a living rac coon. I saw it continuously for the spice of five minutes, it then noiselessly disappeared.

August 12th.-This evening, the controlling spirit seemed to be Mr. Wilson. The table moved around as if it were a living thing, and a halo of golden light o'ershadowed the room in which we sat, and frequent movements of the table indicated that there were a number of spirit visitors with us, and one was distinct ly seen gazing upon Miss Scott, when she was unexpectedly placed under the control of Mrs. Steel, a spirit, and a pencil which lay on the table moved toward her, and she was directed by a spirit friend to write. She took the pencil, and the spirit dictated a message to my family, which I will not make public at this time.

August 14th .-- This evening we had the room brilliantly lighted while sea'ed around the table. H. S. Melinger was mesmerized and strangely controlled by the spirit of Adam Spitsnag'e. He arose from his seat and talked very fluently upon the subject of Spiritualism for about fifteen minutes. He then seated his medium at the table, took up a pencil, and wrots a com nu-uication to the church, and strangs to tell, it was the only legible hand he was ever known to wr to. At this moment, Professor Muller again favored us with a march on the plano. August 16th.—This evening, Jesse McWil-

liams controlled, and the appointment having been mide public, the room was filled with anxious spectators. Mr. McWilliams was blindfolded, a piece of money was taken and passed through the crowd, and finally placed in the vest pocket of a young man in the back part of the room. The medium went directly to the young man and took the money from his pocket. He was then tried with numerous other articles, such as finger-rings and silver coins, but every case was attended with the same success as the first, and this proved to all who saw him. that he was peculiarly proficient in this line. All further developments will be communici-

ted.

Cascade, Putnam county, Oalo.

A HOUSE STONED BY INVISIBLE HANDS.

From the Leavenworth (Ind.) Independent.

About fifteen miles from Leavenworth, near the Benham Salt Works, stands a house that seems to have fallen under the displeasure of some spirit or spirits, apparently not of this world. It is occupied by Mr. Benham, and is a new one.

About six werks ago commeaced these mystepounds are being constantly hurled at the house, and mysterious knnekings and rappings are heard at all times, of day and night. Watn the throwing of stones first com nenced, the occupants of the house supposed it to have been the work of some melicious person, and accordingly a wa'ch was set to discover the mischiefmaker, but in vain. Not a stone would be thrown while any one was on the watch, but just as soon as the guard was withdrawn, then the rocks would commence stuking the house. What is more mysterious still, the rocks are invisible at mid-day un il they strike the house. About forty persons determined, if possible to solve the mystery. Accordingly, the ertire part went on guard around the house. Hour after hour pass d, and not a stone was thrown. Half the guards were withdrawn, and placed inside the house. Still nothing unusual occurred. All the guards, except one, were called in. Everything remained quiet; not a stone was cast. The remaining guard was called in, and scarcely had the door closed behind Lim, when whack ! bang ! cresh ! went half a dozen stones against the house. The door was thrown open and all rushed out. Not a thing was to be seen. The door was again closed with all the watchers inside, and rocks struck the house as before. Then came a knocking at the door, It was immediately opened, but nothing was to be seen. Two men stood holding to the doorknob, and as soon as the first tap was given they threw the door violently open and sprang out, but no cause for the knocking could be discovered. The owner of the house has frequently concealed himself under the porch, and would crawl out when the noises commenced, but just as soon as he would get into a position to see, all noises would cease. The larger the crowd seeking to discover the mystery the more frequent and more violent are the demonstrations. For six weeks has this state of affairs existed, and the mystery is no nearer a solution than at the beginning. The yard around the house is literally covered with stones thrown by this invisible hand. The house is covered with den's made by the flying missiles. The windows have been slatted up, it being impossible to keep glass in them. As yet no one has been struck by the stones, though there have been some narrow escapes Every inch of ground within two hundred yards of the house on every side has been carefully searched, and no biding place of any kind has been discovered. The family continue to reside in the house, and express their determination to remain as long as there is a plank to protect them from the stones.

Written for the Religio-Philosophical Journal. THOUGHTS CONCERNING PRAYER.

By Dr. E. B. Weelock.

Who by taking thought can add to his stature, or stay the tide of Niagara's foaming waters? Who by tears and supplication can push back the blazing comes's otherial flight, or stay the lightning's flash ? Who by prayer can hush to silence the ocean's wave, or the reverberating echo of the awfal thunder's roar? Who by taking thought, or by united supplication, can stay the silent tread of mother earth, as she walks along her bright, etherial pathway, amid the myriad diamond worlds, that ever dance their unceasing cotillions along the blue yault of the siderial heavens?

Yes, in all humility, we a:k, who by simple prayer alone can make the Sierra Nevada mountains less, or the gigantic Alleghanies more? Or who can cause the wilderness to blossom as the rose, or earth's rivers to flow up inclined plains, or the forest trees to grow in form triangular?

O ye Christians, how oft ye take the name of God in vain, by asking a change in the holy order of his immutable laws. The dew-drop and the mountain must each obey the law of gravitation. The Storm King will ever ride his own chariot.

The fish will inhabit the sea. The birds will live in the a r; Honey is made for the bee, Independent of "faith," Independent of prayer.

But is there no balm in Gilead? Is there no room for devotion-for sacred and consistent prayer? Let us hear the voice of reason, and witely contemplate her answer.

As no prayer can be answerable except it be in conformity with the order and law of the universe, or in harmony with the infinite and divine element of God's providence,-how im-. portant, then, that we study these, that henceforth all men may pray aright. Know ye, then, that all of God's ways are ways

of right, and all human prayers that can, in the nature of things, be answerable, must be in conformity with these.

Just as certain as unerring wisdom stands at the helm of the universe, will she reach the celestial harbor of beatlude and peace. What if rocks, and shoals, and eddies, and heaving tides of misdirection are seen by us along the sea of time, shou'd we commence a protracted howl, and pray God to change the order of the universe? Is not such the view of the 'Christian" Church? And if so, how blasphemous! Yet prayer, true prayer, is universal. To the Spiritual philosopher, it is everywhere manifest. The grand, the holy, the unceasing prayer of the vegetable kingdom, is to repeat itself. Natural aspirations and modes of life are the nravers of the animal kingdom, and of the feathered tribes that live in air, and of the fish that are in the sea as well. The bird sings as its nature prompts; and

this is prayer. The panther's screwns, the lion's terrific roar which causes Africa's jangles to tremble, and her mountains to re-ceho, are but the voices of prayer,-the prayer of beasts.

Written for the Religio Philosophical Journal. PROBABLE COALESCIVE RESULTS OF MATTER AND SPIRIT.

"There are more things in lleaven and Earth, Horatlo, than are Dreamed of In your Philesophy. "

W. N. BEYANT.

I ap prehend that the ideas I am about to promulgate may, in this age of bigotry and reli. gious intolerance, awaken and call forth mirth and ridicule from the sceptical element of society, and, perhaps, subject their author to the anathemas of our cotemporary would be sages No truth has ever been established without a terrible coull et with error, and hence, though in my day and generation no infallible and systematized method may be established, and no practical results ensue from the theory I am about to enunciate, yet, Galileo like, my consolation shall be-notwithstanding the opposition, notwithstanding the failure to reap practical re-sults at once, yet;—"the world does move." If in coming generations the little ball I now set in motion should gather unto itself and cast off such truths as shall radiate the universe, as a mile post on the highway of progress, I shall have "done the state some survice," and the knowledge, in the after life, that I have contributed my quota towards man's spiritual unfoldment, on this plane, will correspondingly elevate me in the supernal spheres, is my con-scientious conviction; and if pe mi led to return from "that bourne whence"-not as Shik:peare says, but as I believe-humanity do return (when understanding the geography of that "undiscovered country," the charts and maps of which must be studied b, fore going in quest of i); if, as I said before, I am permitted to return, and participate in the concerns of those who were dear to me in this transitory life, and the "tree" I am now planting shall have "brought forth good fruit" to gladden the hearts of man-kind and bring hin nearer to God,—surely the knowledge of this will fully compensate for the persecution I may experience here in this be-

half. This much by way of prelude. Science has demonstrated that the mineral and vegetable kingdoms are undergoing perpetual changes, and with each transition a higher state of development is attained. Though decay seems to be stamped upon all matter, yet there is nothing lost, and each transition is really a reforming influence, bringing it out of its crude .s'ate into a more perfect development. It is no longer a matter of debate, but an established and incontroverlible fact, that man, the grandest micrecosm of the universe, has a conscious and progressive state beyond this life. We know that both matter and spirit possess within themselves all the elements necessary for their perfict unfoldment; and hence all life is progress. The return of disembodied spirits through media establishes the fact of the inseperability of matter and snirit.

On this plane of life there seems to be no lin t, no line of demarcation, where man's dominion of material things ceases. He adapts them to his uses and purposes, often in ways inconceiveb'y grand; and with each cycle of time we b hold him upon the apex of fame, as it were, as compared to his condition in the preceding generation. The spiritual philosophy, as taught by the angel world, unfolds for man a s ill higher destuy. S, "when this mortal n imm'r ality,' with conditions and enlarged powers, so unmistakebly illustrated by the correspondencies of nature, why may not man have do ninion over and subdue the elemen's to his purposes, and subvert them to midiums for the trans communication of w rlds? The inseperability of matter and spirit being established, why may not the lightnings, or the electrical forces of nature (controlled and mate. rialized, as it were, by supermundane intelligences) supply the battery, and (used in conjunction with wires and other necessary appliances), manipulated by these unseen intelligencies, open up communication between this and all other inhabited planets of the vast universe, and prove as effective and reliably in its method as the present system of intercommunication? I put the question as an original idea, although the same thoughts may have suggested themselves to other minds. Until a better system shall have been estab lished, I propose the following method to bring about the results speculated upon. Provide an instrument, such as are in present use with telegraphic operators, or something more simple, that will answer the same purpose, and the more delicate the instrument may be formed the easier may spirit presence be indicated by it, however feeble the forces desiring to communieste. Set the instrument in the centre of a table constructed and put together with wooden pegs, instead of nails. Bure two holes in the top of the table, about one foot apart, equi-distant from the instrument; make the holes about one inch deep and 112 inches in diameter. Have two glasses made to ex cily fit these holes-solid except as to a small opening, extending half way through the centre of each, just large enough to admit a small wire with difficulty, and to hold it there tightly when inserted. Now take two wires, and insert one end of each in the two glasses; sink the two glasses in the apertures, or holes, on the table, and form a junction with the two wires equi-distant between the instrument and the glasses spoken of. Twist together the wires from the point where they form a junction to the ends that are disengaged and attach these two wires, so united, to the ins'rument. Arrange another wire from the instrument through the table, earthward, to carry off the currents, or the same wires may be used for both purposes. Operators could the better prescribe rules in this particular. Adopt the same sounds (as to the signification of letters and words) as are now in use in our present system of telegraphy, and have some one in attendance competent to receive and literally render them. [In this connection I would suggest that some one not skept cal as to spirit communication would be preferable.] I propise that a good physical medium (i. e. a medium for physical manifestations) shall form not the battery, but the RECEPTACLE for the centralization of the electrical forces, that shall make up the battery; and the medium's hands being placed upon the table, in conjunction with the wires, shall form the aqueduct for the transmis sion of the electrical currents. Let half a dozen healthy magnetisms form a circle around the table, all uniting hands except the two persons on opposite sides of the medium. Let these two place their hand nearest the medium upon his or her shoulder, and with the other grasp the hand of the person next to them. Let no one's hands, but the medium's come in contact with table. By the manner indicated, the magnetiams of the others will be tributaries, as it were, to the main stream, and thereby strengthen the battery ; whereas, if all the hands were placed upon the table, distracting influences would be the result. As it is necessary in our present telegraphic system to have an operator at each end of the wire, it will be an indispensable rule in this, my method, as well. Therefore, the spirit circle that desires to co-operate in bringing about systematic intercourse will have to provide an operator expable of manipulating the battery, and

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in shatting off and letting on the flaids at will, so as to insure the transmittal of intelligible mcssag-s.

Discipline and organization are conditions necessary to the success of any enterprise. Be punctual in holding circles, having "office hours," as it were, and this will be an incentive to your unseen friends to cultivate the intercourse. If, indeed, as I have no doubt, this plan of spirit telegraphy is feasible and tangible, such a concert of action would soon bring it to a high state of perfection. This result may not, of course, be expected at once, and it may require large experiences and unremitting perseverance, before anything entirely satisfactory is realized. Indeed, it may be that defeat will often be encountered, and success but seldom attained, except so f.r as to incoherent and unintelligible sounds. But the independency of the sounds, alone and of themselves, should be, and would bo, a sure indicative of spirit presence, or an invisible organization, and this fact should stimulate the investigator to persevere, until at least this mystery is olucidated.

Though communication, in the main, may be vague and unsatisfactory, except so far as to relate to the signification of the monosyllables of yes" and "no," yet if all the surroundings are of a harmonious character, and punc uslity marks your appointments with the invisibles, messages of an entirely unsatisfactory nature must fillow, for the consummation of one involves, as an absolute certainty, the possibility and practicability of the other.

The superiority of my plan over the ordinary method of "spirit rapping,' is this: that it purports to be a systemalized method by which intelligible communications may be obtained, instead of vague and contradictory communications, as by the methol we have thus far entployed, seems to be the general experience.

We do not design, by this method, to transmit messages to dis ant parts. We already have a telegraph that answers fully our needs in this regard. There is no necessity for establishing another of the same kind. We desire to open up communication with our spirit friends, only through and by this system, and hence we require no continuous lines of wires, or telegraphc poles. We are after the sounds only, and don't desire to transmit them beyond our hearing. By this method, our spirit friends would have the facilities of communicating with everybody that is liberal enough to open the door and invite communication.

· I expect these ideas, like all new scientific d'scoveries, to be deemed chimerical, illusory, and the product of a disordered intellect, or of " esting too hearty a supper before going to bed;" yet I firmly believe the future will not only prove my plan to be feasible, but eminently successful, in electro communication between this planet and the denizens of space.

The triumph of the electric telegraph was established against oceans of skeptleism, and though the grandest triumph of the nineteenth century, or, indeed, of any age, it has ceased to be a marvel.

The planetary s. stem, the invention and adaptation of sceam and electricity, and this, my plan of enlarging and multiplying the uses of the latter, are all links in the endless chain of progression that shall ultimately bring man up to that high state of spiritual perfection, when under his dominion, the "lion and the lamb shall lie down together, and a little child shall lead them." Then, indeed, the millenium will have dawned, and man will unders and the Litherto mystery of his own being, and his relation to the Infinite; then will the grave be robbed of its terrors, and death, instead of being linked to hell (that theological nightmare-that abide of eternal misery and interminuble woe) and inspiring awe as a grave-visaged and unrelenting genius, be weld mad and longed for, as the while winged messinger that shall bear us on to the hebitations of the just, even unto the courts of the New Jarusalem.

A VIEION. Wonderful Manifestations, Spirits Seen, Described, etc. LETTER FROM J. B. HOVER

S. S. JONES-DEAR SIB:-The Rev. Thomas Ladd, while preparing his sermon on the evening of the 2nd of August, 1870, became entranced, and remained in that state for the space of two hours, and was conducted away by the spirits. What he saw and heard, I will give in his own language :

"I was guided by a bright angel through a dense forest, and as I passed along, I saw a great variety of wild birds flitting from branch to branch. Each seemed happy in the presence of the God of Nature. I was led by my angel guide, and soon emerged from the dense torest, and found myself in the center of a vast plain. I stood on an elevation with a gradual descent in every direction, surrounded with trees bearing every variety of the most luscious fruits, and the whole surface of the plain was covered with flowers of every bue and variety; and throughout all the plain, gathered in groups, and differing from others, I discovered flowers of a scarlet hue, and while I stood contemplating the beauties of the landscape. I saw the flowers of a scarlet color droop and fade, and soon I beheld approaching from every direction an innumerable host of angels, and as they entered the plain, began to pick the scarlet flowers, throwing them into the air, and crying with a loud voice, "Peace on earth and good will to men" I asked my angel guide what all this meant. He told me that it represented the final overthrow of Orthodoxy, and pointing to a tall scraph, said, "That is Wilson the musical leader of the Spiritual Band." I heard other music, the most lovely, above me, and desired to go up, but my guide said, "Not so, Brother, you must return to the body-there is work for you to do. Go, say to the sons and daughters of God, that religion is reason and spiritual development." I returned to the body.

On the evening of the 4th of August ult., at a meeting held at the house of the Rev. Thomas Ladd—present, myself, H. S. Mellin-ger, Jesse McWilliams, and Miss Molly Scott— We placed the table in the center of the room, and seated ourselves around it. We had the room very dark. Our sitting was from eight to nine o'clock. There was a dim light seen by Miss Scott and myself. An occasional tap was heard on the table by all the circle. No very positive demonstration of the spirit was maniiested. Miss Mary Scott says, "About one o'clock last night I awoke from a sound sleep, and an odor filled my room like upto that produced by the most delicious flowers,"

Various theories as to the cause of these mysderious doings have been suggested, and abantoned for want of grounds to support them.

MORE DISORDERLY CHRISTIANS.

When the leaders of the chosen flock go astray, we note it, that we may keep it before our orthodox brethren throughout the country. We are a quiet people down here in "Egypt," but now and then the ministers leave their disciples, and are at war with each other.

About eighteen months ago, a Reverend Mr. A. and a Reverend Mr. L, both Methodist preach-ers, were about to make a trade concerning some cattle and hogs owned by Mr. A. Mr. L not doing as he agreed, Mr. A. sold, his cattle and hogs to another party, whereupon Mr. L. entered suit in the Circuit Court against Mr. A. for five thousand dollars damages, and also had Mr. A. brought be-fore the church and tried for awindling. There was nothing done in the church, and last week the trial came off before the court at this place, We listened at the case attentively, which lasted three days. In this trial, the Reverend Mr. A. had the joke turned, and had Mr. L. Impeached, bring-ing fourteen of Mr. L's, neighbors who swore they would not believe him (Mr. L) auder osth.

How is this for conduct, especially from those who claim they are the elect and called of God to preach the gospel to the erring sons and daughters of earth ? We know all the parties above spoken W1-

Mount Vernon, Ill., August 221d, 1870.

lag, and is working out its own inherent elcments, and its manifest destiny, is living true to prayer-the natural prayer of its eatstence.

The human type (if unwarped by false educalin) would ever make a better, truer prayer. The above, in part, illustrates the science of prayer. But to elucidate still further, I will endeavor to give some illustrative views.

Is it not self-evident that the law of gravitation is a law of God? Hence, all fluids, from necessity, must seek their lowest level. Thercfore, I pray, O Father, let thy wi 1-thy 'aw be done! Permit me to be in harmony with thee ; to be reconciled—that water should rua down hill. Thus I pray in faith, believing that all prayer which is not of "faith," is "taking the name of God in vain," without practical benefit or use.

Again, human nature, or human spirits, are movable and sympathetic. God in spirit is immovable,---" the same yesterday, to-day and for-ever. How absurd, then, to pray God for pity or mercy, as though he could be cajoled, coaxed or teased from an eternal purpose.

But let us illustrate again our conception of the ability and purpose of prayer, when addressing the Supreme Father.

Suppose we contemplate ourselves as fluating in some beau iful gondola, upon the mirror surface of some broad and beautiful lake, whose diamond shores are still in view, upon which may be seen the waving palm and the orange tree, with golden-paved walks, all skirted with flowers of richest hue; also birds innumerable, with " plumage gay," whose sweet music waits over waters in the gentle breeze, while in the distance is seen the flocks and herds, and costly temples of science and learning, and (if you please) the home of spirits-of "just men made perfect."

Suppose, now, that the "gods" have decreed that we shall reach this most beautiful shore,— that we, unconsciously, are being waited thither,-but being impatient, and by the promptings of an innate dusire, over spiritual Adviron kneels in prayer. Using language as things appear, we find him speaking thus: "O beautiful, most beautiful shore! Thy dia-

monds, thy sparkling diamonds-oh, how rich ! Thy golden wa'ks,-thy golden streets,-all be-decked ard skirted with choicest flowers of richest hue ! · Draw near, draw sensibly near unto us, with all thy terrestrial and celestial enchantments

"O ye orange grovest ye trees of Lebanon! bow ye cown, and give us fruit ; give us of the orange and the pomegranate, for our wait-ing spirits are longing for thee. Come, oh, come, ye beautiful birds, with plumsge so brilliant and gay ! come, give us thy song. Strike the key note, and bring our sou's in celestial rapport with thee.

O ye angels i just men in higher perfection made, invite us to thy shore, give us thy hand, welcome us to thine Elysian bowers!

"O ye home of the blessed-thou land of the free ! Rejoice ! rejoice ! ye friends of our crew, dear brothers and sisters, the shore has come Let us arise, and in the name of our queen! whose motto is, Progress and Truth, possess th, land,—that is, in faith, if not in fact.—AMEN."e

The language of the above supplication can not be justified in the suppresition that the fixeand immovable shore was induced to come oud and visit this devotional crew, in answer to tht prayer of an infallible pope. But when we cone sider the action, or the effect, as bearing on the boat, or upon the crew, or upon humanity, giving these results,-then it is well, and the prayer is useful.

13 The great cause of so many young peo-

ple being gray-headed is an account of their having used the vile compounds which have flooded the market so long. NATURE'S HAIR RESTORATIVE is a sure remedy for this. Clear as crystal; no poison; pure, swiet, clean and reliable. All druggists sell it. See advertisement.

Written for the Religio-Philosophical Journal,

The Night of Error Past.

By F. Skinner.

In my childhood's summer hours, When the earth was strewn with flowers. Ard their fragrance filled the breath of morn . When the clouds of heaven long gathering, And the distant thunder murmuring, Told the coming of the fitful storm.

Oh, that dark and stormy night ! How it filled my soul with fright,-Fearing death and the anger of my God, For the teachings of my childhood Made my soul's ideal wildwood, As along the path of life I trod.

Though the earth was strewn with flowers. Though there was music in her bowers, Yet beyond the earth life all was gloom. I no narrow way had chosen,-A'l my soul's ideals frozen In the life that lies beyond the tom b.

But our loved ones come as teachers Who were gathered by death's reapers, And they tell us of that future shore, That its land is strewn with flowers, Fairer far than earth-life's bowers. No endless hell awaits us evermore.

Now has fled that night of error Which so filled my soul with terror, And we meet no angry God above, For our fathers and our mothers. And our sisters and our brothers Tell us 'tis a land of light and love.

Let us join in one grand chorus, With the loved ones gone before us. Till the earth our praises shall resound, For the future of our pathway Leads to brightness through death's doorway, Where the soul's rest evermore is found.

SPIRIT COMMUNICTION.

The following is from my son. Charles G. Rich. mond, written through Dr. Farnsworth, on the morning of the 27th of August. Charles passed away on the 22nd of July. On the seventh day after, I received a message from him; on the twenty first day, quite a lengthy letter, and on the twenty ninth day, the following communication :

DEAR FATHER:-Again I am made happy to communicate to you. When I lived upon earth, I did not comprehend, as 1 now do, the importance of your labors relating to spirit communion. Although you have lost your reputation in the active business world, the confidence of men in that di-rection,-you have gained a higher importance and influence among minds occupying a higher posi-tion. I am now with you with all my energies and enthusiasm.

Follow the light that is given you, and make the best use of all the means under your control. Consider that there is no more comparison between the days of earth and those of spirit life, than there is between light and darkness. I will com. municate often to you. Your son. C. G. RICHMOND.

Henry C. Wright and my son were probably better acquainted, personally, than any other two to be found,—the former in the moral and literary department, and the latter in the business world. He was known as a business man, almost from the Atlantic to the Pacific ocean.

Eleven years consecutively he was agent of the New York Central Railroad, and of the line of steamers connected with it upon the lakes. From his youth he was engaged in the lake trade and commerce of the East.



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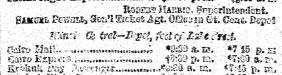
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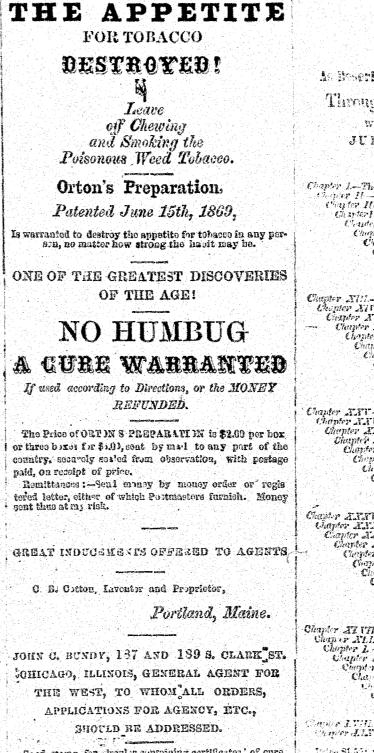
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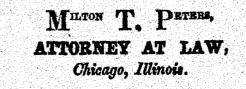
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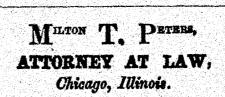
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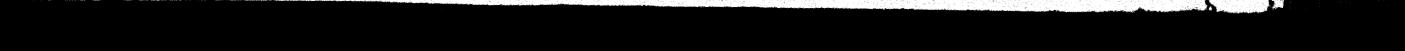
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14 15 Ca

there were tears stressing down their face, for they felt as if a father was taken from them. They passed in, these marges, and listened to the tol-emm voice of the preacher, the thunder tones of the mighty organ waking up the dim stillness of these mighty arches as the old authom was heard. There his body rests in peace, and his soul lives

Such were the funeral obsequies of George Peabcdy. There is one other event that I must re-call. I refer to the fact of the offer made to con-fer the tile of nobili y upon him. You will look with kindness on the set which was a recognition with kindness on the act which was a recognition of a stranger, an American, a foreigner, who had done more for her starving poor than ever she could. When this lady recognizing in this great and good man the besefacter of her people, stretched forth her royal hand, feeling that it was all the honor she could give, and extended to him an offer of the tile of the patent of nobility—however grand, it was the highest gift that she could lay at his fact. You know the answer; you know that with that same aimple phose stations suffit that with that same simple most out in a spirit which has ever marked he life, he modestly de-clined as an American citizen, to receive any title from the nation, but such as came from those who alone had the right to confer it—his own people. What tivle these have given him, you all know, as we stard by the open grave and lay therein the untitled remains of an American,—"THE GOD-LIKE MAN.¹⁹ It is a not-ler title than ever yet was be-stowed by sovereign. He could well renounce all their titl s end rank, hecause he already had a higher one. He went down to the grave and closed his noble life, put off the old gurments, returned them to the dust from whence they came, and his towering, glorious spirit is enshrined in the heart of every one of the millions of hum in creatures that pronounce his name. He went out from amongst us,-George Peabody, the God ike man. There is no other inscription worthy; there is no other title worthy of him; there is no other mon-ument but that inscribed in the great heart of humanity, that can be crected to do justice and hon-

Ere I close, let me remind you of one little event, one closing scene in the drama of this noble life. It is a very little act, perhaps will never be heard of elsewhere : -

Dicorations were being prepared for receiving with all due futeral pomp and honor, the last re-mains of the great philanthropist. During the va-rious p-eparations that were being made for this purpose, a pale young lad presented himself to some of the officials, and with very great difficience tendered a tablet which he hul engraved for the tendered a tablet which he hul engraved for the deer good man in the hope that it might be per-mitted to occupy a place. It was a simple piece of white carved work, very beautifully prepared in imitation of marble, and engraved with most ex-quisite chirography, and contained four verses from the poems of Whittier. The whole tablet was surrounded by a very fine wreath of ama-ranths, all drawn with a pen. When questioned why he brought this tablet, the boy said he was a New England had, an orphan, friendless and poor, who hed received an education, and the means of knowledge and power to execute this means of knowledge and power to execute this beau'i'ul willing, through the benevolence of George Peabody. He had been educated at Dinbeautiful witting, through the benevolence of George Peabody. He had been clucated at D:n-vors, beneath the shidow of a building creeted by the philanthropy of George Peabody. He had been the father, the hope, the pole star of this lad's life. He had gone to London, carried thither by one who employ d him as an assistant in teach-ing writing. His life was failing, he knew he was following his benefactor to the land of light, and he only asked permission to leave this little memento of deep gratitude, which he felt for the man who had taught him to write. The memento was declined—no doubt it was out of place. The decorations were the most appropriate they could siggest. Everything that could be done in honor of George Peabody, was done. But the token was considered out of place. A gentleman who stood by, and heard the lad's tale, glady cff. red to purchase the memento, with a view of preserving such a specimen of writing, but this was indignant-iy.refused. That which he intended as a free of-foring, culul not be purchased with money. He was, however, permitted to make a copy of the lines, and he we informed that they were written by J. G. Whittier, of New England. A copy of these verses were sent to me this morning, with this little history, which I have given you: therethese verses were sent to me this morning, with this little history, which I have given you; there-fore I will close this briet humble tribute to the memory of the great and good man, the friend of humanity, by reciting the poem.

We who know that he lives forever, feel that we

The Bible in the Balance.

From the advance sheets of a volumn bearing the above significant title, from the pen of our able co laborer, J. G. Fish, we are happy to say to our readers, that the author has performed a work which they have bu' to read to appreciate and recommend to their friends, as one replete with historical, chronological and scientific in-struction, that, from the high authorities quoted, place it at once entirely above criticism. This work supplies an important. desideratum ; for while Colenso has attacked the historic certitude of the pentateuch, Bunson and others the Bible of the pentateuce, Bullion and others the Bible chronology, Denton its scientific inaccuracies, Paine its vulgarity of style and immoral teach-ings, and others of no less note and ab lity, its plagiarisms, both of theology and ritual, as well as New Testament central character, our author her combined the whole on a size on charger has combined the whole in sisteen chap'ers, with a clearness and pungency that attest to the reader with what ability and faithfulness he has performed his work. The need of this book has long been felt, that the general reader might have at one glance and in one volume, the arguments that various authors have presented in tacir several works, against the claims set up for the B'ble by the clergy of the present time. This book of three hundred and twenty pages, is a library in itself, of B ble history and chronology. It proves a biblical canon a myth, an A'exandrian council not a historical verity, and, of course, a Septuagint translation of the Old Testament, never to have occurred It shows revelations to be a forgery, and a New Testa-ment canon to exist only in name.

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THE CELEBRATED CASE OF

HUSTON RUSSELL

Terrific Attack of Tic-Douloureux, or Neus raigia, lasting nearly two years.

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

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

HE FINALLY TAKES THE

POSITIVE POWDERS.

IS CURED,

AND GAINS FIFTY FIVE POUNDS IN FLESH.

Brownsville, Nebraska, Dec., 22, 1869.

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 ocnfined to my bed. I called on another doctor, by the advice 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 me under his treatment until April, 1869. I used the shower bath every morning Juring the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spance's Positive and Negative Powders. Six boxes of the Positives have cured me of the pais. And I had the Liver Complaint for several years, and the Disbetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank Ged on the 25 of May 1869. I commenced taking Spence's Poritive Powders. My weight then was 132 pounds; now it is 187, and I know that it was the Positive Powders that cured me.,

HUSTON RUSSEL. Seal of Subscribed and sworn to, before Nemaha County me this 22nd day of Docember, 1860. Nebraska. County Clerk of Nchama County. Nabraska

have not lost him.

He my build no more shelters for the poor smongst us. He will raise no more grand monu-

ments of patriotism. He will up more disperse the proceeds of his in-dustrious and useful life to bless and benefit man-kind, but surely, surely, in the brighter and grand er vistes of eternity. In the land, where heaven is er vistes of eternity. In the hand where heaven is no mere idle rest, but use, activity, blessings; surely, surely, his argel spirit will still labor for humanity, and like the poor New England lad, whom he educated, we feel that he is in our midst, blessing us, and we appeal to his exalted spirit once more to minister to humanity. once more, to minister to humanity.

The words of the poem are: With silence as their only benediction,

God's apgels come. When in the shadow of this great affliction,

Our souls sit dumb.

Yet must we say that every heart approveth, Our Father' will,

Calling to him the dear one whom he loveth, In mercy still.

Not upon us or ours the solemn angel Hath evil wrought, The funeral anthem is a good evangel,

The good die not.

God calls our loved one, but we lose not wholly What he hath given ; He lives on earth in thought and deed, As truly as his soul in heaven.

A Wonderful Medium.

A. Medium Under Two Controls-Gives Tests and Paints Beautiful Pictures.

To-day I leave in your office a spirit painting. which I hope you will permit to remain a few days. It was painted by Mrs. S. M. Blair, at Sadays. It was painted by Mrs. S. M. Blair, at Sa-lem, Mass., under the following conditions : Linen cloths were wet in cold water, and doubled to thirty two thicknesses, and laid over and pressed down upon her eyes. Then a large linen hand-kerchief was tightly bound over the eyes, pressing the cloths down so tightly that it would seem im Possible for her to open them, and if she could, certainly it would be impossible for her to see through all them cloths. This being done, she parsed into an unconscious trance, her brain being influenced by an Indian, and her hard by an Italian artlist.

She will, under the Indian influence, often give tests all the time the Italian influence controls her to paint.

The picture I have in your room for the in-spection of all who may chance to see it, speaks for itself. It was painted in less than one hour, under the conditions above named. She has paint-ed in my public audiences more than fifty times, never having made a single failure.

Those wishing pictures can secure them by ad-dressing her at Montpeller, Vt. The prices of her pictures, I believe are:

Photo size, 25 cents, four by six inches, one dol-

lar; six by eight, two dollars ; twelve by fourteen, five to ten dollars. As works of art, the pictures are worth twice the money. As evidences of spirit existence and power, they are invaluable.

Mrs. Blair never took a lesson in painting in her life.

MOSES HULL.

REMARKS :- The painting referred to by Brother Hull is now on exhibition in the Reception Rooms of the Religio-Pallosophical Publishing House. where it can be seen by any one disposed to call. it is the representation of a beautiful wreath of flowers in brilliant colors,-the following inscription splendidly wrought within the circle :

"Work on, dearest one, and thy labors shall guide thee aright."

The beautiful memento purports to come from a loved companion of Brother Hull, in spirit-life. We assure our readers this painting is but to be seen to be admired.

me Saturday night, while at the Collins yearly meeting.

It was a glorious turnout to meet and greek the angels through their "appointed." in old "Hem-lock Hall." in "Tucker's Grove." The Friday ression was not large, but was excellent. Many spirits known to the audience while in the form made themselves manifest through different mediums. I had the pleasure to op in the afternoon services that day, and help kindle the great fire of inspiration that warmed up the entire heart of the audience.

Saturday the attendance was large, and was ad-dressed by Giles B S chbins, Brother Wheelock, of the American Spiritualist, and others; and another excellent days' work in breaking the soulfetters of humanity was accomplished. But it was reserved to Sunday to learn the deep.

pess of the current against popular superstition, when from two to three thousand prople came together to hear the words of inspiration from mortal lips, and be made to feel that the dear departed were ever near. Brothers S'ebbins, Wheel-ock, and Lyman C. Howe, were the principal speakers, and the meeting was closed by Mrs. Hezen and George Taylor. There are not Ecamenical Councils enough on

earth to stop the ball set in motion in "old Hemlock Hall." May the good angels help us to keep the little stone cat out of the mountain rolling, until it shall fill the whole earth and embrace all

humani'y. Although the sgents of three or four other pa pers were there, and profuse in presenting their claims, I took the liberty to represent the Jour-NAL, and as a result send you inclosed a list of eight trial subscribers, and two renewals; for which find inclosed a post office order for the amount.

REMARKS :-- Many thanks, dear brother. Go on as yon have beg 17, and the angels will bless you, and inspire thousands to subscribe for the bold and invulnerable exponent of the spiritual philosophy, the RELIGIO PHILOSOPHICAL JOURNAL.

We Have been to Minnesota.

We like Minnesota, with her rolling prairies, her green groves, her golden fields of wheat and green fields of corn ; but above and beyond all, we like her people,-the freedom loving people of Minnecota. It is true our stay was short-all too shortand yet during that stay, friendships were formed whose sympathies will blend in love and tru'h beyond the river that flows by the throne of God. Old memories were revived, old acquaintances renewed, our childhood home revisited, we were once more a boy, in memory sporting in the rip-pling waves of old Oneida Lake, and we remem-bered, how sweet the thought, that in spirit-life we can commune with felends long since passed on

At Northfield, a merry group of oldish boys and girls came on the cars. We telt them before we heard them, and heard them before we saw them, and heard them before we saw them, and knew that they were of ours. Amorg tnese, Brother Jamieson, fresh and fair, with eyes bright-ly beeming forth love for all. Then came hand shaking, soul greeting, with words of cheer ont-flowing from souls tall of love of God, because he is good. The formalities past, we entered into a cocial chat, full of that peculiar spirit that makes one feel free in very word and deed. Brother Jamieson has much improved, and we heard good reports of his work wherever we went, and he in-formed us that he had never done as well as

But while these greetings were being carried on, on rolled the cars, and the loud shrill one,-onebird shrick, one third scream, one third whistle, producing a compound sound as of the howl of the wolf, the bellowing of the ox and the roaring of the lion, mingled with the shrill cry of the panther, reminded us that we were near our stop. bing place, Farmington, Minnesota. E V. WILSON.

received for nearly the whole of the first edition before it was published, one party alone having received or ders for over three hundred coples.

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Editor of Hall's "Journal of Health."

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

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 Neuralgis, 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, butgot but little relief. I have used Speno.'s Positive and Negative Powders in Scarlet Fever and Diarrhoes, and found them to be good for those complaints.

JEROME HOOVER. On the fifteenth of September, 1868, Huston Russel came to me with a farious Tic-Douloureux, Neuralgia. had him under treatment until last April, 1869, at while a time he was dismissed improved. WM. ABNOLD

State of Nebraska. County of Nemaha **********************

I hereby certify that I am acquainted with Huston Rus. sel, and that I know him to have been sick, and I also cortify that I am acquainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

Witness my hand, and scal of said Beal of County, this 22nd day of December Nehama County, 1869. JAMES M. HACKER. Nebraska.

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