CHICAGO, APRIL 2: 1870
VOL. VIII.-NO. 5.

## 

## the rorsaken.



 Oh ye mothers who have dayiteres, In your eftitrstana andeasers








For the Rellgio.Phinsoputial
the ontaIv of THIVG. Hiterestine communteation trom Mru. P.
BRourima Joxes - I trust you haventrt come
to dount my faith in the reality of "Spritual manifestations," becuse I I have for so long time
failed to repat from my portion of the fidd of


 demonstration to my senses through one fact Icannot uuderstand how the soul or mind of
man can cometo acknowledge an all contronling, man can come to qcriowledge an all controiling
indwelling, omnipresent Divinity, or infinite
perfection of love and wiodom, and not acknowl edge and realize as well, that, every form or fatl
of visible life is a medium of revelation, a phys. of visible life is a medium of revelation, a phys.
iccil manifetation, iliving geauine exponentof
the science, phllcsophy and religion of spirit
in However delightful and healthul to the mind and soulil may be to stretcct the ideeal wings on
being in search of the mest rem
rieusstights of observation of the vast myste-
 Hhe claims of Moderry Spiritualissm. Were nee of heaven's brightest, wisest angels
to enter my chamber this monning by no jan.
guage which he could employ, by no symbols of guage which he culd employ, by no symbols ot
thumght which he ould call into serviee, by no aurso of love's hhly attraction in which he could
enphere aie coula he bring me more e uques.
tinable evidence of an ommipresent love and wisdom, or of "spiritual communion," than can
my litle Canary bird, warbling gtt glad song to
matan the radant morning, or the bright geraniums
zan japonicas that, reaching in every leaf and
tibre to the suncight, beckon me to a morning tibre to the sinnlight, beckon me to a aorning
seance with Goun, through their mediatorial
sweetness and beauty. sweetness and beauty.
If I can communicate with the spirit, the
geniu, the thonght of Raphatel, through limit.
 thought of One greater than Raphael, throngh
Cilimable art?
Cant tepyst transend the authry
Cay intelligence lies, and must ever lip bhal I gay intelligence lies, and must ever lie, behind
the pieture of a bird, and not behind the living,
breath breathing manifestation, of which the pintire is
at besta feeble eimitation Shall
my friend awaken my sense of love and joture and at besta feebe imitation sest onave picture of
my friend awazen my sense of ove and joy and
gratitue more than the presice, warm and
glowing of my friend himseff? GIave Ibetter evidence that an organic intelli.
gence controls this Jounini, than that the zame

 the floral kingdom? Only through physical
manifertation have
scious communion with brought into ean either. I have never Been intelligence, or spirit,
or llaw, or life
ment or have onify meen their embodimant or manifestation, Ihare seen the embood.
iment of inteligence which brought to me the

 farther, or through more wone widn not lead me
relationanhips, than will the other. The Jounvat, bright and fresh from the press,
as it comes before me this morning, will lead me as it comes before me this morning, wiillead me
back as far and as instructively into the marvel-
 ot sun, as can either bird, or Hiower or man,
IT forlode tird thro, ity its mortal ift, and
it introduces me to as many relations-to as many intelligent identities, as could ans archas-
sel The introductions made to me by either
seuld only cease with my Houla only cease with ny own mental himits.
tions of reeption. Itotlow the bird to the most




 $\substack{\text { conitual } \\ \text { materem }}$





 wound around the limbs of some poor, weary





 of bisis spirit, but under certain requisite condi
tions, have been abbe to grasp his hhand not only
in broad gas light, but in broad daydight in broad gas ight, but in broad daydight.
This muechp, wat of physical manifestation
and historical dataof this ppirit. Next, we en ter upon the intellectust, and consequently
internal circese of manifestation connected with

 for one word with each, a heey come before $m$
 own transition, before I should get round to
think of him again. I hant he hriek ing panting, beating, iron and
of ungeen intelligence or spirit identity, the 10 comotive. It moves forward, impelled by the
throbbing of the hump hearts and braint
glowing, burning, in every venn with emolion glowing, burning, in every veln with emotion
projected from human souls-its burnishee


 lawyers, Congressmen, stock-balders, stock brokers, merchants, farmers, postmen; indeed
every identifed intelligane in the vishe un
verse is a personalt acequaintance, as well as blon relation to the hitlue Jouranat, as it ema prove to
you, if you will give it time for demonstration Follow up the analyeis of the phenomen?n, the
locomotive, and loy you find yourseff in a dark
circle, the only circle in which, st one stace of its unforolding, it could demonstrate to us its siden
tity. Down in the impole
 this majestic physical manifestation, the loeo-
motive.
Thus, cause and eftectis a chain, We find;
Brain linked into brain, and mind linked into Circle round gircle, and goal round goal,
Heart around heart, and eoul around soul. Yet, these beautiful manifestations of spirits
controllment of matter tangible, is every day moving in our midat, and men listen to its roice,
and gaze upon its beautiful form, not dreaming
and hat it is a divinely annointed prophet of the
 nnswer to its voice: "TTe present. This in ine" pimphaps
ingering a few moments within the circle of its warm, glowing breath, to discuiss, with smiles
half contemptuous, hait inquisitiye, the cliims It those fanatics, who "would make poople be-
lieve that orrgntc inelligence can control and
ove ponderabie matter" When through all these media of intellibeing, in the brain of its editor and proprietor,
am no nearer to
its controlling spirit than ocomotive, and every other medium related to its life, , trace it into that rare circle of matter
called by in identity or imaginaion, where
lies in perfect outhine, only awaiting the notion of co-operating identiti




## 














 Sisepitiem almitit most meckif the ciains


























## The tollowine Now Recipe. <br>    <br>    

##             年d





 Yith eseray beaut
























 lowed up of bie. The magnetism and eloquence
of the spanke held the audience for on hour
and a quater as if spell bound. The session




Namaway wavavizu aumbaw




























 lionisis Frot fierel the folowing which was



 and genionity



## It is well know fret triat no animal is more








## 



## Oxigiual Cssays <br> The Vermin Equitiox.  Marel the 29th is now wat hand. In pitite of all the faiths," and dereess of bishonps, the earth aill movec. The ice fetter of this, our northera. hemisphere, are now flast iisolving into danc. ing rillis and rolling streams. These, though apparently inignicicant, are ever working out their most stren       

##  <br> \section*{}








































## 












































## 




 Sutaral that thay wantid make uxe of his organ.
nim
im and through him give just what they know or delighted in.
This 5 no
nothing































##   













 Rexxaxs. - We are atter this would be censor of
he pubic press, and intend to bring him and all or his kith to time, if not to prief, when they at-
tempt to interpose theit authority to prevent the arculation of the Joersat.















##     






 through your paper
Suriker Ohlo.
Remangs:-We have no knowledge of the owe. Any reader tho may reognize the per-
son and inedent referred to, will oblige by re-
porting the same.

## ffluggatena.

## 

 C Chapter xi
 pleasantly arreable family nume of "Ketchum






 Som Mill forgiven and forgoten, of course. But





































 taken captive the stranger. Hat bles me, its ai

may yet he checkmated," game of chess. Sh need not fear her witi, mines Lemponx, 'tisis. pertect
 Chimed In Suan gaily.
 "Two agairst one. is mot fair")







##  













It wasaght ietconum Gody esayed to speak

















## spiritualisu fu Texaro

Flake's Bulletin:
Edron Flakers Buotsiox, Mared 30, 1850.




 in irected tore much on your generroity, and will be as briet as ircumstances sill permit
I was born and educated un ssreite









 Curistianty, and eqpecially for spiritualism
and entertanirg theee prejuicese myselfit pre





 reault to their happiness gad welliare strengtu
grom out or eabnes. The ind
Tidnation which




 ire of our opponen




Speaters zegister


## 





















| soUt-reading, 03 |
| :---: |




A WONDERFUL NEW BOOK. sest published.

STRANGE VISITORS!



| Meny $y$ Rnvonout,Marguret Fuler, |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| har Olmete |  |
|  |  |
|  |  |
| arim |  |
| tur ${ }^{\text {a }}$ |  |
|  |  |
| Smam |  |
|  |  |
|  |  |
| Bytuilith |  |
|  |  |
| Amonder |  |
|  |  |
|  |  |
|  |  |
| THEPHILOSOPHY of CREA |  |
|  |  |
|  |  |
| Spitit worid. By Tooma |  |
|  | Horace $G$. Vood, Meaimm |
|  |  |
| Cosprative | mot Neg |
|  |  |

ALL RELIGIONS
Comprising the Views, Creeds Sentiments, or Opinions, of all the Principal Religious Seets in the World, particularly of allChristion Denominations, including Spiritualism in Europe and America; to which are added, Church and Missionary Statistics, together with Biographical Sketches. JOHN HAYWARD.

THE NEW RWOLANE GARETEDR \& 438 Pages, Cloth, Price 11atur Pestage Fer sale at this onat.
mevelations
PLANCHETTE
 UNDERHILL ON MESMERISM.

Criticisms on its Opposers,


 THE PIILOSOPHY OF ITS CERATEV POERS; How to Develop a Good Clairvoyant THE PHILOSOPHY OF SEEING WITHOUT EYES.
 of mextal commenox whichory



HEDGED IN.
hlazbent staber meary
$\qquad$

 A PEEP INTO

SACRED TRADITION.
by nev. onbin abbott. "The Conten ed Scitenes on both sites, of the
moxt inportunt पeestion knownit to Ahtin. IIIS PRDSENT AND MUTURH
IIAPPINESS.


BEYOND THE BREAKERS.

 HOW AND WHY I BECAIIE A SPIRITUALIST,
Wash. A. Danskin

## SOLID IRON RING MANIFESTATION

Prico 750ts, Postage 12cts.


## THE EUGENIA

LADIES' COMPANION
Is a Periodical Bandage.







Onte, 187 \& 189 South Clark Street,

onicago arril a3, 1570

## Weligion-4hilosoptyical Eoumal.







 Nan weypripz prusiox




TEwamem
SPIETTUALISM OF THE BIBLE, NO. XVII
TYE REDE CHARACTER OF GOD-HIS
Easwaxaz








 We are abe to stite results with mathematical
peecian. There so no ancertanty in our inves-
tigation. The atronomer with telescope in hava igition. The astronomer writa teesescpe in hana
survey the miles and grandeur of the arched
sky absya, vews the path of those briliant ris, and cun tell the nature of all their motions.
Even the ecentric comet is no sealed book to him. However quickly it darts throughout
the sky, or however much it attempts to avoid the close scrutiny of man, it can do nothing that
he has not recorded in figures before him. The path that comet will traverse for millions of years, is known to him. It cannut escape his
mathematical vision. It can not play hide and cek with the stara, dance cin in the rings face Sat the sun, slake is
Saturn, or get behind dhe planet Jupiter, with-
outallita intentions being known-fate, matheout allitsintentions being known-fate, mathe-
matical fate in its motion, and we desire to say here, that as there existe mathematical fate in its
motion, in all ts wanderings among the stars in motion, in all its wanderings among le stars in
the firmament, so there is fate connected with its ftuture desting, and the nature thereof can be
is ae same unerring precision that the mathemati cian can calculate its size,--and tae course
will follow for the next millon of years. The mathematician learns many rules by experience.
He learns the designs of the angel world by studying the automatic laws that they originat.
ed. The astrologist has his signs, his zodise, he planets, thecconsteliations, the whole starry manament Whether true or not-whether it has a man. Whether trae o deluded brain or not, we
basic foundation in the will not say. The result of Heenan's fight with
Sayers, his firat truggle with Morrisey, and his Sayers, his firts struggle with Monisseg, and his
still hater defeat by an English puglist, was pre of Lincoln, the course of the present Emperor Napoleon, the attempted assassination of the
Czar of Russia, were predicted by an eminent astrologist. We would say that much in astrology has no foundation, but there are many
grand truths in connection theremith that we will unfold to you in due time. In carrying on our own invetigation in regard to Jeus, there isno abotrase caleulation, no mysticism, nothing that has a tendency to obscure the vision, We trace hun lite as we would
beautifalriver meandering arownd among monsy banks and felds of flowert, and we make no mis-


 Bilitieal clistacters.
We spokg of the Sensizzad Plate of Nature,
comparing it with the plate that comparing it with the plate that the artist has
in the camera, when he takes sour ikeness, This Was a crude comparison
parpase for the time your minds ts adrance a step. You know that
your physical organiztion isa part of the ininyour physical organization isa patt of the inin-
ity of matter, - do you not? You know that much, and it is unneecessary to elaborate further
on that po in on that point. If your paytical orgainaur spirit
a part of the infinity of mater, iseot your ual organization a part or parcel, as it were, of
the infinity of spirit? And now we will advance a step. What is true of the plysical or
ganization in that resuect is tere parts of the baly; therefore, the mind must be a
part of the infinity of mind. As matter and spirit are difused throughout all space, mind
must be also. Man is a microsssm of the Uniwhele. Now, as at is the mind withia us that takes cogaizunce of all things that comes within
the scrpe of our investization, we have a right to conclude that the intiaity of miad, or the Dif. fusive Mind of Gja, as we call it, takes cogni.
zance of all the actions of earth's children. It can not be otherwise. You see a hozse, The characteristics are forever daguerreotyped, as it
were, upon your mind, and simultaneous thereod. There is er, the power of man must be a part of that allthere would be something standing in antagonistic relations to Him. This Diftusive Mind
contains a record of all our thought, scenes we have witnessed, for welise, as it were, in this infinity of mind.
Well, this is the Sensilized Plate of Nature, the "Diffusive Mind of God," takiog cognizance takes cognizance of those things that come mithin the radias of our vision. It is from this
"Difusive Mind of God" that the angel world are enabled to glean the seciret history of ind-
viduals, survey ancient batties and scenes, brigg into exitence all the pristine splendor of crowd that thronged to hearDemosthenes as he
tarilled Greere with his eloquence. They ean develep from this Ditausive Mind an things
in the pat: The appearanee of our Congress signing the Declaration of Indfpendance, the
ratreat of Washington from Valley Forge, the
Tict try over Eorgwalls and other British Generals, can be brought before their vision by a las
understom by them, but which we ean not now the the goaeral reader. TTisy is the wholes serret
of psychometry,-it is only the action of this Difusive Mind of God.
In regard to this D.ffusive Miad of Gud, we
can not now fully elucidate. We have stated enough in regard thereto to awaken considerable
thought within your mind, and inducs 4 spirit sent our views in a manner to be easlly under-
stood. It is not, then, really, the earth with its stood. tis not, hea, really, hie earth wist its
massive buildings, is hills, valleys nd mount-
ains, that have impressed thereon the eloracteristics of all the acts of our life, but the Difiusive
Mind of Goa, that is impregaated therewith. hold in my hand a petrified pebble taken from
the bank of the Missisippi River. Within that pebble is the Diftuive Mind of Goa. I am
brought in rapport with it, and I lesrn the near it. "First, there appears before me a bird of majestic mien and glistenigg plumage, near.
oy four feet in length. Then there ises up in
hide fumes that escape from its venomous longue
almost stifligg us. We survey the monster with a feeling of awe, and wonder why such an
animal ever had an existence. Then steps forth an Indian withe bow and arrow in his hand, and abe strides along with all the majesty and
ers. He mien of an ancient warrlor. Then cores another scene,-a litde girl, with the ringlete of
her hair falling over her Bhoulders, with rosy cheeks and eyes ond I wonder why one so fair and beautitul was allowed to be alone. Then there anises a loud war whoop, and there
spings a cluster of bukhes an Indian, who seizes the lithe girl, and carries her off. Within
that pebole was the Diftusve Mind of God, and it had laken cognizance of those things, We
hold in our hand an inkstand that had been used in the Capitol at Washington. What a scene presents itself! What arandeur there Rume in all her anding andend or Greece
blooming under the influence of her seven wise men, could not present such a scene. Therein stands the repressnatives of a mighty nation!
Grand indeed! There is the flower of the na-tion-the people are its stem, and the constitution the soil in which it is nourished, We thike
hold of the rempant of a coat. There arises every fature ; there is the knave in that eye there is a festering canker in that heart. We
see him at hume with a wite on his knees, a little boy and girl by his side. He kiseses his wife, he claspg to forsom his hittle girl and
boy and then goes forth to to houses of prostitution, to clasp to his bosom the residents of the lowest dens of infamy and
vice. We see him intoxicated, the dagger is used, and comes forth fron a wound dripping in ling on the gallows, recelving the punishment his conduet had gained him. Ah s children of earth, there is a Book of Judgment, and it is the
Diffusive Mind of God. You who think to es


 yind of 43 , whis has recorded all your acts,
all your deeds, Do you undertand us? Yout
cannt help it. We have made our position too phin to be misunderstood. The debusuchee, the hanth, the thief, tbe back bitter, the miserabl
losths me drankard, may not wish to believe it; yet every word we have uttered is true.
This Diffasive Mind of $G$ วd is in all planets This Diffasive Mind of $G$ 3d is in all planets
and worlds: Ia the house of worship, in the deng of prosit ation: In the rose with its raia-
bow tints, in the featering canker within the licentinus heart ! On the tongue of the gospel
advocate, within the lips of the pirate I This Diflusive Mind of God is everywhere! Some call it Paychometry ! Prof. Denton has written
learnedly on that subject. His thoughts ar learnedly on that sabject. His thoughts are
grand; his thustraijassare beautiful. We love
the man tor the god he is doin the man tor the good he is doing, for the good
he will do. Pare in heart, geaerous to a fault,
and wi.h on honest parpsse, he will go forth and wi ih on honest parpsse, he will go forth
winuiug many laurele tor himself. We pronounce hin a great man, and our mind seems to
come in rapport with him, driaking in the thoughts that he has garnered up, and reveling
on those flower gardens of his soul that his own tertile mind has crused to bloom into existence.
Stil, in his works he has tuught but little of
Pesching Pagchometry,--Aimply presented to the world the It is, then, this Diffasive Mind of God that constitutes Paychometry. We called it first the
Sensitized Piste of Nature, standing in the Sensitized Piate of Natare, standing in the same
relation ts the Universe that the little plate does to you, that the artist puts in his cimera when Now, dear reader, you understand as. We are now prepared to continue the narrative of the
earry life of Bible eharactera, knowing fall well early life of Bible eharacters, knowing fall well
that you will regarat the same as truthful, for it
is furnished us by the is farnished us by .the wise sage who stands by
our side. We would, then, in conclusion say that you
are enveloped in this Diftusive Miud of God, and that it takes cognizance of allyou say and
do. Under all circumstances, remenber that the Bible stated a grand truth when it referred th
a day of judgment. Ree gnizing the fact that all your inmost thoughts are known, are re-
corded, - nerve yourself to renewed exertions, virtuous lifee, ever remembering that your ex
istence here is the parent stem which will in the fature blomm into one more beautiful and grand.
We frrst intended to cortinue the discussion of this subje ct in another number, uaveiling still
farther the trik claricter of God, ty tracing
the varied hitbory of a hail



 The Tandeney or the ola Theology-cardi-
nal Antonellis Instruetions.





 still we deem it to he by no means superfluoup 10
stimulate your well kywn zeat to bee lost the
clergy, and ab wwe sal the curatee, dot heir duty Freedom of education and of worship "con "
trary to the laws on God, and of the Church Caurch" in the enereteenth century! Free edu
 may guess, theu, that something ib inikely to come
from the Ecumenical Council that will make a
siic in the worldAnd here ir another chanievenut, full of theological meat. Verily, noe would hardly believe
that either the Catholics or Protetal es of christians, were followers of the honest Nazarene, if thy did not with persistency as-
sure us that such is the cise. These are the penple who daity ut er all manner of falsehood
and scandal against Spiritutlists. The Reeserend rascal referr d to ing paragraph sould be defended by his church with as much pertingity as they recently de
fended the other Reverend, who drowned his wife to obain hioe thourand dollars insurance
money, for which he had procurad a policy to that end.
ans, rec ently addressed the following letter to he Judes of a Court in which the preacher hai How. m. Wat
 Which I ame a party defenkent, a subiect,
earnest prayer to God, I have been constraine
inform you the conclusions to which aree arrived, which are theses: That if fuch
jotice
done, the disputed land is mine. (This ismo
 d cided by you, if your honor will be kind
ennught stocent, , will make eou a present o
\$500. Permit me to say, aleo, that one half o


the offfre was rejected, notwithstanding the
asurance that the proposition, eminenty calculated to redound to the glory of

Beautifu vilons-magel viliants. The Ithaca (N.Y.) Jurrnal gives the following at Ihacs last Thursday. She was one of the
viectime of the Lang family poiswing vicime of the Lang family poiswing case:
"Little Kity continued to grow worse until
between seven and eight occiock Wendestay



 of January, 'tate hold of my hand and help
me across. Between six and geven, Thurday
morning, she breathed her latt? We have another cass directly in point.
one of the most beautiful, sprightly and intelliwent chis drea we ever saw, was stricken down Which in less tban five daye, closed her ife upon a material plane.
hours be her head formard and gazed in one direction
with intense animation. Her Ma asked, "What do you see, Mipnie ?
She replied, "I see a tady and a little girl. hoy are dressed so nicely. The little girl has got curls
heed."
She c
ment.
Bhe closed her eyes as ir sleeping for a mo-
ment, when she looked again in the same direcion, with the greatest intensity, and, in a moment convulion-the first he had ever had in her iif, and apparently was fying. Anotted to, sect mpanied with a warn, bath. In ife, but only for a whozt tine. The guisdian angès had enme to guide the
loved little one to the other shore. The casket
was lef, but the jewel was transferred to the was lef, but the jewel was transferred to the
coronet of the zurdian who had eabibited heryet in the form
But, $O$, how beautiul? how consolng the
manifisation to the receivers of tie spritual philotophy!
Litte Minie, always so bright, si lovely in
the form, now till clinga to, and shows her litle pirit self to the loved ones of earth.
These are not isolted crses and of rare occarrence. The fuithiul oferver-the devoted
Spiritualist-the phitosopher, who semns well
and observes the liws of life, knows well that but a single step separates the two spherss of
existenes, and that those who are not blived by superstiton or the irregularities of mortal life,
usually meet the guardians of the हyiritual


 Mzawaw ix

Mrs. Esthor Morpis, Esq.
The following is extracted from a lettor to : fourteen), son of Esther Morris, Esq., one of the nemly appointed Justices of the Peace in that
Territory : "Yorritory :
"You are informet by this time that vour
aunt Esther Morris is as Jantice of the Pegee.
end if not yet one of the 'eminent wome



 way for their followers now seems comparatively
very manoth; and thy who vill dinish the grand reform of equal rights will no more realizuthe the
hard work , selfideunial and suffering it required, which has employed so many days hard work
ditat in quarrying and chiselling the rough marble to
a beautifi form. I am mother' cleork, and since
her appointment, I have been busily engaged in her appointment, I have been busily engaged in
stuyying law and the form used ingor new
culling. Ithink we will get along smothly, and the prospect of conaiderable businesg, too, it
fattering for most of the prosession have
promised to bring mother their cases.?

The above named mast interesting story,
Which is now being pubbished from week to
week in the Jouncil, is bringing in many hundreds of sub cribibers
We
We shall be able to furnith the story complete
for all new subseribers for stree weeks
as we are publishing a large number of extra copies ereh week, from the com nen of extran of
the present volume, with which the story com.
menced.

## The Thlog Neeirat s pay for the Jounval. The little gra ane many, make up the fitte amounts due thanded do? gaturday, to dofrat we have to pay  Jovansi on credit to remit promptly suich ampants as they can spare, even if doen not pay in full.

## Eiteraxy wotices.





 $\substack{\text { juta } \\ \text { jum } \\ \text { ziditid }}$




















 Nomation






















 ailed oridias.





象



## ncaber two

Tir. Tish presented in reply an elaborate argu nent on gedlogy and astronomy, showing the
utter fallacy of the six days' story, if taken ilter shly and the utter impossibility of a universsi
deluge. He stated that those who accepted the sible had always opposed the progress of eci-ence,-that everywhere it had been held up as step in science fiad been outside of the church
and mosily in defiance of it, and under ite and persecution, He gave very extensive illusand the recent developments which go the whow that man has lived on it a much longer period and presented various authorities on this point. The geologieal argument occupied several even Then followed the astronomical argument solar system were children of the sun. The historical argument in Teference to the
 were written between fify and one hundred Was no historical evidence by any cotemporary
that would establish the fact of their authorghip that these books were selected out of more than
three hundred writings and made canonical by after the time of Jesus, and that in this eepear there were many bitter contests, and the final Mr. Figh admitted that there was a reformer
who jived about the time of Christ, as there was figions idens of the of a grear change in the r with the evident that this reformer was imbued sedret order which had existed in Egypt and
which promulgated the duetrines which are as-
cribed to Curit. He denied tiat there was the plightest evidence that this retormer and prophet was any
thing more than ogod man, or that whe whs
born out of the ordinary conrse of nquare
 prominent characteristics that were elaimed to
Jesus, had been previousiy claimed for Chrisha Jesus, ,had been previously claimed for Chrishas
zmong the Hindoos, long before bis time that
there tad been many of eilled inctrantious of God amone the nations of antiquity; that some
of the eary Futhers in he christan cuirch; suld
 was a point on whict the dispuazats differed
norer raically than any other
Mr. Moore contended that the whole story of
 near Delhi, not tong before the days of Curist
To which Mr. Fish replied, that it was so mued te worse for the carisizans to plagitize an im
moral character from tre Heathens and delty
him.
Mr. Fish accepted the teachings of Jesus as
smong he best $n$ record, but faile to tind any
orignality in any or them, and denied most em .
 ed that if Chists was indeed a ue prophet,
which he befieved, that the theulogans of twis age were not entitled to call themservers bis follow
ers, pince Christ most emphatically declared, "Th ertingse Chanst most emphatically declared "Th
thong which Ido, and greater things shall y The churches of to-day, not only tail to do
these worirs but they invariably persecute and
denounce and for a long time have used all therr power to
crush out muspiratiou which they declare has any of the so culled miraceles of Currst. He declared that Christ must either have been
a talse prophet, or the so called ectristians of this
day, were not tuIs followers. Bible and of the Esyponang, wwo , presentec the considertd at conslde ababe length
Was the oldeste contended that the great pyramid sented a computation, showing that it is the
fourth dyanaty of Eypt, and twenty hundred
and seventy yeara betore Christ This would be only one handred and eighty years after the must have occcupied ant least four hundred years,
which would carry Menes the first king of Egyp beyond the flood.
Then it meroius religious rulers. We think Mr. Moore Upon the mternal evidence, for and against
the inspiration of the Bible, nither of the dispu tants had much tume.
Mr. Fish showed
wicked things recorded in in the the absurd and
aboun ita T repentament about its "repenting the Lord that He had aade
man", and about " 1 His decluring that he would
come down and see what was in man"s heart," and d ewn otter pee whatst was in manis heart,",
time was not devoted to this branct that more
more the subject; ;or alter all in this practical age it is tho
main one read the Bible as they do any otherr book, with
a view to tus intrensic meri, and not wilh blind
idolstrous
 We are very glac that this discussion has been held, it can not tiait to result in good, It has
awakened a grtat deal of interest, and many
 that which whit be of practical value to them. We propose in our next to review the subject
from our own tandpont, having given this
brief account of the views of these learned gen-

## What is splitit Control ?

Brother Bacon, in the American Spiritualls, makes a friendy criticism of our remarks on the
subject of Influence, C He reters to our statement in regard to th great work, "Nature's Divine Revelation," writton through the organim of Brother $A$.
Davis.
The
The question involved is a very important
one, We believe that spiris in the interio in the form, accomplish the most important Forks in organized crrcles or bands, where there is mutual aid and co-operation. Our impression
was, and is, thast in the case in question, when
Brother Davis was brought into a certain passive condition, through the magnettsm of persons in the form,-siritst from a hand, having
in view the grand
he new disponationt of the introduction he uk through him.
We do not think Brother Davis' opinion, that his "information was not derived from siy per-
son thatexited within the gheere, into which
his mand entered," is infallhble, or proof that our

 Does any body believe that now? The facts
of modern Spirtualiem furnish the solution ty
howing that the men and women who talke with God as they believed very honestly, were
calking with spirits as we do to day. These are
and
 In the case alluded to the medium was passive
and anconcoious of all that was uttered through ndividualized being must have made thet bool Mr. Davis did not, Dr. Lyon and the other
magiitizers did not, and we are eft to infer that
some one outaide of these did it We do onot think Spiritualifts have ben defi
nite enough in tais matter. Some through mial esty, and others through che other extreme ego
tism, have fialed to percoive the exact truih
We are glad to have our atticle criticised, Wee are glad to have our article eriticised, and
hope Browher Bacon and all others will do this
freely. We have heard from geveral in Eety, We have hear from several io refer-
ence to this article, and believe it has awakened
coniderable interest among Spiritalita considerable interest among Spiritualists, ater a
It wa writen to deine our poition, attor
certain Rev. I R. Gates in a debste, aseerte hat all Spiritualism was obsession, and we hold
 praye to nus thest wise and good spirits may con-
rol for usetul purposes. While obsession ifes produced by ignorant and
undeveloped spirits; fearful instances of which nideveloped spin in one of Sister Hardinges liee-
will be bien, which we are writing out for the Jour
tur Nax, we believe wilh her, that spiritualism is
te ony preventive and eure for the terrible fils of obsession, and we trast the time is not
far distant, when thoury
he knowledge of Spiritualism, we enhall gread of se from allobebgesion anind the entive power por of the
Spitit World over humanity will be confined
 hid Contol, and as the worla muves onwara
higher couditios, the latitr will gradualy give
place enirey the former; and when nan


 dividuals; then the bighest, Lolyst and purest
torano inediumship,-mamely, divine inspira tor:3s of medi
tion, will furn
for the world
We are man
We are marching on towards this-a angel and
mortur spete the day, when knowldge which is
revelatoon of the elory of tee Lord shan

 "o dieanize that rellgi, wh wh eh teaches us, 10.
and nezer dic: theaven, but to go to heaven

Zexsonal aud 点ocal.

> Mns. mLifen wayr.

Some ter davs ago, Mis. W. sent us a note atat-
ing that she had just receivel dispotion
 hearre from her and ss she did not give any post olice addess, we are unable to forward the many
letiers which tave acequalked since she left. E. La fincke, what is your pos
You gave neither name nor state.

Some ooe gend us an Anniverary Address,
consisting of tevelve paghs, but fails to give by
whom, or where deliverea. George Willis Cook, of Jefierson, Wis, has entered the lecturing fel
Dr. Henry Hov,
William Bell was lately hung in st. Louis, firmly Wrotesting his innocence to the list moment. The noble veleran, Judge Eamonds, is improving in health.
an exelignt wor, a prominent spirtualist, is doing terms of the labors of Mrs. Wilcozison.
Good reports are constantily reaching ns from
Mr. Addie L. Ballou's labure ma the West. At acter and deseribes spirtts, mnch to the astonith Jont of the orthodox portion of her andience. nead of the communication he refers to
Mrs. F. O. Hyzer, the highly gifted inspirational
needium, is still in Bultimure. We publish an interesting communichtion from Dr. J R. Doty is lectutins at Madisonville, La., ed there, with J. W. Allen, President ; James Wingard, Yice Presidens; L. Dutruit, Treasurer ;
E. F Semens, Sertary ; A. Liverman E.F Femens, see
Bailey, Manuyers

Be patient, Brother
Dune Daring a discussion at one of the public schools
in New York, as to whetter the Bible scould read wiu schouls, a bible man knocked down in read w schools, a
anti-Bible adrocate
Thomas Harding, of sturgis, Mich, so now in
the leeturing field and is represented as doing is the lecturing
good work.
B. S. Wells informs us that the orthodos have be gun their persecations of Spiritualists at Francis-
ville, Mo., treating them in many instances, in the most shameful manner. Be patient, brother, zueh
Chauncey P. Grillth into hette we sent him, will write under his hand, imparting,
pereafler.
Brother J. M. Whinlow, Barre, Mass,-Goo bless
im-will never become weary in doing good. He sends mother dollar to Austin Kent.
L. Armetrong laforms as that six pious young
men are trying to convert his town by prayer-
meetings and exhortations in the streets and by-
 onsumas.
 ${ }^{\text {dimpand }} \mathrm{D}$




Ramsdell and His Oats: The above eat is engraved from a trie photo.
grapl of Mr. Ramsell standing betwen two
 In tormer articeles putulisted last montil











 Stutistital 28 Bequtment.

##  <br>   N. Bo aroftil and dire the coprect Post Oflce Addross of all porsons reported





## REports

##     










## Terii, Whiloon Co., सanses.



0) Mitury

MRS. D. w. strphess.

 Sto ouroder W. JEMETT-The Shepherd
$\mathrm{N}^{\text {ORWAY }{ }_{\text {gatte }}}$






gied sooms.
COSMOLOGY
George M'Ilvaine Ramsay, M. D.







REAL LIFE
THE SPIRIT LAND ;
 of spinc lifinion tin privisives Given Tmpirationally


CONJUGAL SINS
LAWS OF LIFE AND HEALTH, their effegt on the father HOTHER AND GHLLD.
Tate Proteseser of Diseaeses of Females and Clemi Madial Mituriters th the Ner York Medical Oollege.


## WOMAN WHO DARED.

by ERES SARCENT. ADrion or

## Planehette, or the Despair of Science




THE CAREER CHRIST-IDEA IN HISTORY.
$\qquad$
by gudson tuete comtents.






## MAN'S RIGHTS.

 HOW WOULD YOU LIKE IT$\qquad$



## IS THERE A DEVIL

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |









TOTHEPUBLIC. first-class apple trees







## ISAAC ATWOOD

Rock Lake Vineyard and Nurseries

Pants for FARMES and others. The



MEDICAL


Communitations fom dex enntr Gifit INTERESTING SPIRTYUAL COMMUNXThe flaywing is a description of the Spirtthas worli, May 1, 1882, now a residont of the
thrd splete,-and continued by Thomas Paine thiza sphere, -ana continued by
resident of the fourth sphere.

We have bet some months in receiving these
combunications They have been writiten with
cate and sutmitted to those from whom we re.

 Hyarky Rosseat.






 Was my newly awakened sensations. My moth-
:informed me that I was developing powers of
inf wifich until now I had kown nothing of


 cared to meand as 1 was informed by others. Foives upon its axis. The ive circles compris
int hiin sphere are really but one expanding
circle, formed from fvesegent.
 ancice sisty milisest, that, each eopering ing the ciricum-
gerence of the earth, the fift segment being Rerenee of the earth, the fith segment beine
taree hundred distant The whole are united
the eartit by iccined planes, torming a con

 difierent incles in this sphere, are as various
fait languge. All who leave thei forms do


 of them pass through the horrors of delifium
Which to then is an wful realty, driping them
zo desperation, offen continuing many years beYo degperation, often continuing many years be
foretey will or can listen to the Ieast encoura
gefmeut for merce. We will say for the benefi hapiness of their fellowat thicy will paysthe lisi
fasting before the Gud of their souls will forpive then for degradiag the cibildren of thei irituality fein thuse who are deficient in spiritiality, being possessed with bately enough
so nablit them to tuits the form, but not sumil
cient to progress withont a large amount of culvation. The majority are so low that they re
puire food but litile in ardace of hheir primi ive condition. To supply this need, Nature in sime plain with them. Here the red man finds
hing butntitg grounds; here he partues his prey ed the forests of the west, The name of this
elass is $L$ Lgimis they have been pouring mito the





 Shio magase mas of some duration hit not int





 - mata, and men anayayain mhite gimentain


























 is superiar. We have a telegraph, it is mor
perfect than yourg The action is magnetic
AA the mespe giles over the wires there is
slightillumination. Our language is uniform slight illumination, Our language is uniform,
and we alo communicate by impression. Lan.
guage is used for public speaking, and jyful oc-
Oans.
Our light is partially derived from the sun
 pon the axis of the earth. Our climite is uni-
Crm,--0ne continual summer, Howets always in
loom, bloom, and superbly beautiful. We are not sen
sible to cold o reat. When we meet a fren
we greet him with a hearty shake of the hand We are as tangible to ourselves as you are. W
have great pleassure here in visiting and in mak
jng others ng others happy.
West of this ct
 with one or more mansious. Many of these
silands are graded with risig ground in the
entre, sloping to the water'sedge, adorned with entre, sloping to the water'sedge, adorned with ringed folizge. The scene is enchantingly
beautifut and is euriched wiil sailing vesselso
every description, decorated wilh splendid polor
 nusic comes rolling orer the water, temptiagal
Oo entur the smale craft and jin thein in therr Gratifeation ts not the only desire which
setuates those who spand their time wh the
titer-their real purpose is improvemet

 itnessing the same Inal lie raling passion or genius of eachindiv, esire until he is satisfied with his attainments The same law governs every mind,-whether
meatanical, scientifichiteray, wealt, flame ,
whatever it may be. This principle bears
 Man mind. The sutiterings of the miser in the
lower sheres from the los of his wealth, may
eean him in a measure from his idol, and ent ble him to advarce to the third sphere; but on
his arrival here, he will soon learn the fac
hat there is abundance of gola. The sight
 esire gratified. He then learns che reality, that mostcommon meial. All his amabitiou and dhat the
is clanged by disappointment to mortifcation
 instruction whi
purpose of life.
When we wish for anything we cannot sup
ply ourselves with, we make it known. Fo
instance: if $I$ desire \& mansion, IJ or get an architect to make one for me, and it
will not be long before a master builder, who is
not gatisfied with Wishees, callo on, me and ofoferch his serving mices ia
erecting my mansion. His aim is to gratify his ain a mansion, according to my wiahes. Th
one mode of barter with another-to of a one mode of batter with anotherConjugal attachments formed on earth, and ad third spheres, $A$ true
 orm a unit-that is, euch supplies the variou
deficiences of the other. One of the mot, the gpheres, is the spinitual outicrowth of con
that There are many large citices in this sphere reso immense tracts of hand devoted to country
reeidentifuly including parks of grat extent
batoried with walks, tratuary, fruil beautifuly
and flowers.
The land is
 bery, bright green verdauge, and had hung diedra o their perfect delight.
Over the third sphere magnetic lights, emititing rays in color and form by the constant intercourse lights are cause
The arts bave long engaged ourhighest ateren on. Sculpture, Dininting and engraving an
our favorte pursuita
one great advantage wo Wave in scuipture is the beauty of our marble
We have, in this city ione, (nad ther aremany of preserving and exhibiting specimens of the
arts. The exterior of these temples are lelabr-


 stones, Th
the center
and mastiv
 $=2$

gresive, in its supernal state,-infinitely per
fect.
Such was the God impresse
 pressions, I errin that only
Mann, to resume, is the

 Beirg his children, pirititually and phyically,
and born in his malizure, we can readily mey
with scripture writer thet

## Gedop velo

##  <br>     At that hour passing oa the earth On one sido was gations barth The other heid tue poor Beegan.




 On one atia gititions stel and frie

















##    hatatitu dold  In <br> D. Trukinezi. <br> 



 and






 reely give our time to gratify the curiosity of
our firends.
The The following was writen by Planchette.
Q Will you give us the name of somie one
we have known in the form?
(The name of a young lady was then writen
Wha was a resident of the vicicity, but had left
fert months ago on vist to the state of few months ago on, , vist to the state of
and was veryllong distince ftom here.)
Q. When did you die? 2. Yesten
2. Does
No
No No you telegraph to your pa?
Did, but my friends sidid
When will your pa get the despatch What diseesse did you die of? Willy you give us a test.
Miss (a good test).
Do you believe in $S$ Siritu $\qquad$
$\qquad$ The young lady has written tack to her friends
 hette, and write a communication?


writ A gentleman present aked Planchette to to
rite the name of 1 and father. The name was
ritten and acknowledged to be correct. Fre. written, and upon asking them what they wish-
 enit spiritt, and we shoume not have anything to
do whithen, forthey would do us hatr.
Planchette claims to be moved by spirit
 Whatar digposai. apparitions, are there well attested
Wets ?
A number of years ago, when I was residing A number of years ago, when I wa residing
in tue city of Cincinnati, Wecuited the second
story of a new building. My wife was absent

 Amme ereby 0









 Ened






## . <br> s







## A WONDERFUL BOOK!



 Kank








 Ren
 1 Urasilite, MERERITRTM MUNSON


First minlarsoa malition Death and the After-Life. eight lectures on the summer I.AIND.

By Andrew Jackson Davis.


For sale at the ofice of the Reucio-Pmio street, chieago, III.

## Dr. P. B. RANDOLPH'S WVOIREKE.



## Price, 75ctser Portrgen 12 Ctt.

 AFTER DEATH, OR DSSEMBODIED MAA


Priee, $\$ 1,00$; Postage 8 ets. PRE-ADAMITTE MAN, demonstrating the $a$
 Hundred Pages.
For sale at the oflce of the Rexiolo-Pitio
 Strett, Chicago, mi.

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |

MODERN
AMERICAN SPIRITUALISM," A TWENTY YEARS' RECORD commentos
EAPM and the WORLD of SPIRIPT

 per BY TMMIA TIAREDINGE. Jnder the Direct Supervision and Guid ance of the Spirits,

## 




 the Oflee of the Renera-PEmosomitra Address, S. S. Jones, 187 \&.139, South Cliar

LIEE'S UNFOLDINGS WONDERS OF THE UNIVERSE
REVEALED TO MAN, By the Guardian Spirit of David Corless s.s. JonEs, Rencro Pallosoparical probl The Yediurs, in bis address to the pubic says;










 haye eeno, will be ent by min from this ofire to
 VINE COTTAGE STORIES

PLATING SOLDIER
the littleffioner gire THE ORPMAN'S STREGGEF, By the eame Axtior.
S. S. JoNES, Publish Renaro-Pailosopincar Jouxsar Oryce, Chicuro II
 Chidren's Rorresesive ivecean Librarase



 dye cents pro copy
a rewownabie discount to the trade

$$
\begin{aligned}
& \text { S. . Jo Adress } \\
& \text { 199 South Clarkstreet } \\
& \text { Chicggo, II. }
\end{aligned}
$$

ABOOK FOR EVERY HOUSEHOLD The Chester Family,
The Curse of the Drunkard's APPMMITH:

Headrate Drnakings thessurce of all yrukicmen

tib hat ailight coliring of fection
Price, $\mathbf{\$ 1 , 0 0}$, Postage, 16cts For sale at the Oflce of the Rexumorniostreet, Chicago Il
$\qquad$


 Ex...

Tho Loved and the Absent.
 There ti a worid of soni in hit "saturday
Night" Lett every ous read it and think of the
tored and the ahent.















## 


 Brick pourrox.


 sucess.
Ithace is a pleasant 1ittle to mn, of bome elght
or nine thourand inhabitants, situgted at the heaid

 ing puryoses, ate with a good rail road from
Elinirat to Corland, Ihaca must take rank with
Saratoga, Lake George or Newport, ss a resort for Saratoga, Lake George or Newport, ss a resort for
ppeasure seelersis \&nd invilids. No finer seenery
can te fondi in any part of the Empire State than can be fonnd in any part of the Empire State than
amogst the mils, valleys, streams nud lakes of
Contand, Cayuga, and Tombin's Countles, and Cspecially about Ithace.
Cornell University, founded by the Hoo. Ezra,
Cornell, tad enioved by him with a prineely sume.
Where the youths of our country can be edueased Where the youths of our country tan be educated
freo theologient dogmas, bigotry and riligions
coevcion, the minde of the students being teff free conveion, the minds or the studaents being left free,
and they ean go to whatever metaing they choose,
of course the churches zowl, and well they may,

 of our conntry, and more demanding admibsion
than can be accommodated at present.
We leetured in the beautitul Court Hoise
 there were more souls present than could find
siting room in the large and commodious recep-
tion

























## AGENTS WANTED

ZELLIS ENOY

## 

The bres, Laxesp and Comaptsz ever publighea, is 1
 Baturis, and those who foughat them, butz F alfo $\&$ thorif
orghi nad compraxe lexicov,

$$
\begin{aligned}
& \begin{array}{l}
\text { A biogreer of the worli, } \\
\text { A bibical icieviovionary, }
\end{array} \\
& \begin{array}{l}
\text { a legal dictionary, } \\
\text { a menicac merova }
\end{array}
\end{aligned}
$$









THE GREAT BOOK OF THE AGK! "FRESH EGGS AND YELLOW BUTTER."
Now in Press, and Nearly Ready for Dotivery.

 ${ }^{2 n}$ It contains sure mettiods of keepliag eggs in a
freceh tiate at leatat one year,
 coss and the
prepared and

UNPARALLELIUD
As Sure and Reliable Etg Preservation
-Never Before Puthished
and destined to take the place ofall other methods
for the preservation of egss ii a fresh and natural amd cesined to taike the place ofall other methods
for the preservation of eggsina fresh and natural
condition-withont tarulsh, or appearance of age condition-without tarpish, or appearance of aye
to the shells, and when offered for sale can not be
ditingished FRESH LADID EGG.


## LITTLE

GRACE C. TREADWELI.

 and



 to Prorawor Sparice

Gents wanted evenywugie fon what
FOGMVE AND NEGATVE Powners

## THE STOMACH

 ostrice.




ENOUGH FORTHISTIME.








## THREE DOCTORS

A WIZZARD.







WHO TO ASK
WHATtoASK




A WONDER IN LONDON.

 ${ }_{\mathrm{T}}^{\mathrm{m}} \mathrm{m}$

THE GREAT SPIRITUAL REMEDY mrs. spencers POSITIVE \& NEGATIVE POWDERS.

## 



## ONARGA NURSERY,

## EXPRELMENTAL GABDER.

 HVIERGRHENS and ROSHES, BULBS, \&e.

 Noi. 7 , No.16-t

Dr. Wm, R, Joncelyn,
 Ho st. Cloud Howne, Dr. Joweolyn has been practicing
$\qquad$


## 







 Soll Intrrections, to that overy one can readily plate with








## 

GOTOTHE BESTI
bryants chioago business

 bRYANT a Stration.






 If Box s817, Now Torit city.


