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Truth wents us mush, bows at us human shrine, seeks neither place nor applause : she only uses a hearing.

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S. S. JONRE, PUBLISHER AND PROPRIETOR.

CHICAGO, MAY 7, 1870

But what is the world to do in this great perwent over later in the day myself, and was shown into the spacious parlor occupied alone by Dellie's lifeless form ; and I think that I have never seen a more beautiful corpse.

She had not lost a bit of flesh, and was as white as the garments they had robed her in.

They had sprinkled flowers all over her, and there was no suspicious looking sheet in sight. to make her look different from ourselves, but the moment the door was opened, she was to be seen lying there, with her own sweet smile wreathing her countenance, and almost compel-ling the beholders to feel that she was not dead,

but only sleeping. I have no doubt it was a severe blow to her own family, for if my memory serves me right, she was an only child. I passed April-tool jokes with my young friends in my earlier years, many times after that, but they never seemed so good as before, for I generally ended by thinking of Dellie McGill, and I do not think an April-fool day has ever passed over since that time, without bringing those little incidents to my mind. Others may have forgotten them, but to me they are about as clear as when they

took place. Where Dellie is now I could not say, but it may be possible that she gives me a call the first of every April, as I seem to remember her so well.

And now to the young readers of our Jour-NAL, I would say, if you have been interested in my story, I am satisfied, and bid you all adieu.

"Gates Ajar." The Last Hours of Maj. C. E Fulton.

After an hour's conversation with the family and relations of the late Maj C. E. Fulton, I was impressed that your readers and the community at large who knew his every day life,

swer, "Yes." Question by the same. "Have you any pain ?" Answer, "Only general"-paus-ing an instant he proceeded between gasps, saying, "Understand me-1 mean corporeal suffer-ing, not spiritual." Question by Newton, "Charlie is there any fear, any trepidation ?" Answer "Oh! no." Question by the same, "Then is it so terrible to die?" Answer, "No." His wife fol-lowed this by, "Is it a door that opens to admit us into a better life?" Answer "Yes." Ques-tion by same, "Darling, are you happy?" An-swer, "Oh! yes." "Does it look bright?" "Sun-ny and fair," adding an instant afterwards, "I am just catching glimpses." "Brighter than am just catching glimpses." "Brighter than anything you ever saw on earth?" "Oh! yes." He was again asked if he saw Jesus. Answered "Yes." Question by his wife, "Is he near you?" Answer, "Yes." By same, "Are angels hovering about you?" Answer, "Yes." She then ex-claimed, "Oh! Death, where is thy sting-Oh! Grove where is thy victors?" Nowton saked Grave, where is thy victory?" Newton asked, "Charlie, has death any sting?" Answer "no." And again he sank away and the last word had fallen from his lips closing in death; and thus ended the triumph which was the natural outgrowth of a life, the motto of which had been the Golden Rule and "Peace on earth and good will to men." AMICUS.

OTTUMWA, IOWA, April 12th, 1870.

For the Religio-Philosophical Journal. Short Sermons from Scripture Texts.

BY WARREN CHASE.

"Blessed are the merciful, for they shall ob tain mercy."—Matt., 5 and 7. Several important questions arise with this

text, and are to be duly considered. 1. Who spoke it? Was it God, or his son?

2 Has it any more authority in it than it some newspaper writer of our day had written it for

For the Religio Philosophical Journal.

VOL. VIII.-NO. 7.

The Pelgan Massacre.

LETTER FROM A. H. DARROW.

DEAR SIR.-Not many weeks since, an article in the editoral columns of the Chicago Weekly Tribune, gave what purported to be an account of the late Peigan Massacre, with the comments of the humane editor. Supposing it to be a cor-rect report of the bloody affair mentioned, I noticed the article and the sublime humanitarian logic therein exhibited, in a communication to the "Present Age." But a subsequent reading of the official report has revealed the fact to me that the account in the Tribune, horrid and shocking as it was, is altogether eclipsed by the report of Gen. Sheridan himself, who has had the honesty to present in all its horrid de-tails, one of the foulest deeds of butchery ever laid to the charge of a band of Union soldiers.

The account in the Tribune states the number of warriors killed to be 170, and more than half asserts that all the women were captured, whereas the official report says: "Of the 173 killed, 33 were men. Of these, only 15 were such as are called by them young or fighting men-these were between the ages of 12 and 37. The these were between the ages of 12 and 51. The remaining 18 were between the ages of 37 and 70; eight of the latter between 60 and 70. Nine-ty were women; the remaining 50 were child-ren,—none of them aged 12 years, and many of them in their mothers' arms."

This "massacre of innocents," from being merely useless and inhuman, becomes absolutely revolting to every sense of justice, humanity, or manhood, when it is announced that the victims were helpless "women and children." Perhaps the doctrine of infant depravity and damnation has crept into the hearts of our generals and officers, and made them insensible to the barbarity and shame of such an openly authorized wholesale butchery of innocent children. and an impo True, the Indian 18 80 Outca

ment to the onward march of civilization, but

if the American people would exercise toward

Biterary Department

Grandfather's Pet.

This is the room where she slept, Only a year ago,-Quiet, and carefully swept, Blinds and curtains like snow, There by the bed in the dusky gloom, She would kneel with her tiny clasped hands and pray! Here is the little white rose of a room, With the fragrance fiel away!

Nelly, grandfather's pet, With her wise little face-I seem to hear her yet Singing about the place ; But the crowds roll on, and the streets are

drear, And the world seems hard with a bitter doom, And Nelly is singing elsewhere—and here Is the little white rose of a room.

Why, if she stood just there, As she used to do, With her long light yellow hair, And her eyes of blue-If she stood, I say, at the edge of the bed, And ran to my side with a living touch. Though I know she is quiet, and buried and dead.

I should not wonder much.

For she was so young, you know-Only seven years old, And she loved me, loved me so, Though I was gray and old . And her face was so wise, and so sweet to me. And it still looked living when she lay dead, And she used to plead for mother and me By the side of that very bed.

I wonder, now, if she Knows I am standing here, Feeling, wherever she be, We hold the place so dear ? It cannot be that she sleeps too sound, Still in her little night-gown dressed, Not to hear my footsteps sound In the room where she used to rest.

plexity of plans? No two of them are alike; the people are pulled and hauled in every direction. Now the plain fact is this, there is not tion. Now the plain fact is this, there is not now, and never has been any definite plan on the subject of salvation at all. Christ himself never thought of such a thing. If the salvation of the world was contained in some very defin-ite plan of salvation, then Christ was wise enough to know it; he was also good enough and cautious enough to tell man that it was highly necessary, that he should write out that highly necessary, that he should write out that plan very definitely and specifically in a book and leave it to the world, as there would be then no chance for mistake on a subject so vital to the happiness of the people. It is safer to obtain a thing direct from head quarters than to pick it up after it has floated far down the muddy stream.

No two men have ever had precisely the same experiences in their spiritual development No two men are organized alike. Hence the impos sibility of the application of one and the same definite plan in the case of each and every sun-

Men cannot be developed spiritually by any fixed and definite rules. The thing never was done and never can be.

Christ humself never elaborated any fixed and definite plan of selvation; nor can such a thing be found in the creeds of men, and there they are numerous as the stars of heaven. Salvation is a personal matter,—there can be no proxy in these things. The merits of Christ which were his pure and spiritual life saved him, and our purity and spirituality of life must save us. There can be no substituting the life and deeds of one being for another,-not even of Christ, Nabody's merits can do us any good except our own, unless indeed it might be as an example.

Christ personally saves nobody, but we may save ourselves by working out a life after his pattern. He has, as well as many other very good men, set us a beautiful copy, and our best interest demand that we should work up as close to that copy as possible. We are saved by the imitation of Christ's life; and not by his blood or his death in any way whatever. Christ did not die for anybody but himself, and that at the hands of a mob of desperadoes,urged on by the orthodox ministers of his day, to whose teachings he had taken many very strong exceptions. He maintained and kept up a quarrel with the priests from his childhood up, finally lost his life in consequence of it. He lived before the days of religious toleration. Christ did not die for the world physically, for we all have to pass through that natural change called death, for ourselves. He did not die for us spiritually, for the spirit never dies,neither, indeed, can it die being composed of an indestructable essence. His spirit most certainly did not die, consequently he did not die in any sense whatever.

1 have felt hard fortune's stings. And battled in doubt and strife, And never thought much of things Beyond this human life; But I cannot think that my darling died Like great strong men with their prayers untrue-Nay! rather she sits at God's own side.

And sings as she used to do !

For the Religio-Philosophical Journal.

PLAN OF SALVATION.

BY JOHN SYPHERS.

The Plan of Salvation must certainly be one of the most singular things that was ever heard There is to-day, nearly or quite one tell of. hundred different versions of it abroad in the land.

There is no unity of plan to be found among all the creeds extant. Each and every petty lit-tle sect or party has its own peculiar plan of Salvation, and stoutly declares that its plan is the one ordained by God himself, and plainly taught in the Bible, and that all other plans are mistakes. The Baptists have their plan; the Methodists theirs; Presbyterians theirs; Campbellites theirs; Catholics theirs, and Universalists theirs, although not very well defined, as all will be saved at any rate, plan or no plan!

Now to take all these various plans and analyze them thoroughly by separating them into their elementary parts, we will find that they present to the human mind, the most singular anomally that the world ever saw.

The plans of the old regulars, who call themselves "Orthodox," are all nearly similar to each other, although each one possesses peculiarities of its own, sufficient to justify its believers in hating the members of all other orders quite heartily. The orthodox all have an immense big blue pill, which they thrust down the throats of sinners, and unless it works thoroughly and throws them into convulsions, fits and spasms, there is no hope or salvation for them. I have often seen at camp meetings, as high as from fifteen to two dozen great strapping blg sinners, all under the influence of these pills at once, rolling and tumbling, howling and praying in such a manner as to be heard for miles up and down the hollows and across the prairies,-the preachers also taking on most dreadfully,---rubbing their hands, exhorting, singing and praying --seemed to be in extactes at the very special outpouring of the Holy Ghost upon these poor, ignorant wretches whom they had well nigh set crazy, throwing themselves in every direction, howing and walling. The or-thodox pill is the strongest dose of all, being composed of hell fire, cheap brimstone blue mass, and corrosive sublimate ! This pill it is believed would kill the devil himself, if he was not like our doctors, too sharp to take his medicine ! This pill used to operate pretty effectually on the people, but now the world demands a milder medicine. But here come the Universalist doctors with their little homeopathic sugar-coated pills-everybody can take them. Oh, they are so nice ! so agreeable ! so gentle and so sweet, that many strain their mouths wide open, and cry, "Pour down your pills, for we have hope

only in your plan of universal salvation." The Campbellite must have "faith, repent-ance and baptism for the remission of ains" as the center and circumference of his plan. He doesn't take much stock in hell fire, but still thinks it best to keep a little of it on hand, to use in very extreme cases. He will not dispense with it entirely, but uses it very sparingly. His motto is, "more water and less hell fire," "More love of the Lord and less terrors of the Law;" "The fear of the Lord is the beginning of slavery, but the love of God leadeth men to repent-

For the Religio-Philosophical Journal.

Dellie McGill, or April Fool's Day.

BY MRS M. A. KOCH.

Believing the JOURNAL to have a large number of children among its readers, it has occurred to me to write out the following little story for perusal; and as children always want to know if it is true, I will assure them here at the outset, that the main incidents and names on which it is founded, are strictly true, and happened twenty years ago, at which time I was living in the city of New Orleans, on what was then about the central part of Julia street. The name of the family that I lived with was Beard, and among other younger children, there were two girle, named Estelle and Blanche, aged respectively about twelve and ten years, daughters of Mrs. Beard by a previous marriage. They had a young friend about nine years of age, liv-ing in the next block, Adele McGill, or as she was more familiarly called by her friends, Dellie. She was a general favorite with all the young people of her acquaintance.

Every one loved Dellie, and no party was thought complete until Dellie had arrived: She had a very winning way with her-was always in a good humor, and even it she tried to speak in a tone of reproof, seemed as if she could not get very cross about it. I remember her saying once to some of her young triends, "I wish you would not call me Dellie. My name is Adele.' But she had such a sweet smile on her face, and gentle drawl in her voice, that it made no more mpression upon her hearers, than if she had not spoken at all. Besides she had always been Dellie to them, and remained Dellie just the same afterwards.

This brings my story to the first of April, a time when most young people love to fool their friends and schoolmates, with some harmless jokes, so that they may create a laugh, and in turn be fooled, perhaps, themselves within the next five minutes.

On the morning in question, our family was at breakfast, in the second story of the building, in sight of the staircase, when Mr. Beard's man-of-all-work showed his head and shoulders above the floor, ard said, "Dellie McGill is dead." "April fool, wash your face and go to school," says one. "O, you can't fool us," says another. When they gave Sam a chance to speak, he said. "Indeed I wouldn't fool you ab ut sweet little Dellie, but she's dead sure enough. I saw McGill's man just now and he told me that Dellie took the cholera last night, and died at five o'clock this morning. It you don't believe me you an just go over yourself and see."

Then we all felt sobered, and kind of believed it. The girls began to cry, and the rest of the breaktast was disposed of very quietly. They made feady and went over, and sure enough the news was but too true. Their friend had "passed on" without a parting word. They could hardly bring themselves to believe it at first. I would be interested in an account of its what remarkable close. 3.

His disease acting almost wholly upon his nervous and circulatory system, left his mind clear and of its usual vigor to the end. And those who watched by him day and night, inform me that there was not one hour during his protracted sickness and intense sufferings, that reason failed or that his intellect appared clouded. About three weeks before his death, he had given up hopes of recovery and conversed freely and fully upon the approaching event, evincing no fear or dread of death, and only desiring life for the sake of his family, and repeatedly saying that the faith that had been his through life was sufficient for the hour of death. During the last days of his life the arranged his business and left kind words of affection and advice to his family and friends with as great composure as in health he had transacted the ordinary duties of lite.

In the alter part of Sabbath night and as early as three o'clock of March 28th, he recognized the icy arms of death as they began to be tolded about him, and at four o'clock had his children brought and bade them a last farewell, then summoning his failing strength uttered the following prayer':

"Oh! Almighty Father, if yet thou art God upon earth, and have compassion on human woe; if yet Thou art a husband to the widow and a fatner to the fatherless, look in pity upon this my stricken wife, and these my tatherless children."

The many words, expressions and prayers of the next two hours, though recorded, and of sacred interest to his family, we must pass over.

At about half past six o'clock, he sank visibly into the arms of death, all thinking that they heard the last whisper from his lips. After lying thus for some ten minutes, he aroused with the exclamation faintly uttered : "Not unto/us, On! Father, but unto thee, be all the glory ; pausing a moment he exclaimed, "Five mil-lions !" His wife leaning over him said : "Newton, what does he mean?" Newton replied, "Spirits," he whispered, "Yes, that is it." Then followed the conversation here given, in the familiar terms in which it was accurately recorded by members of the family, within a few hours after his death.

His wife then asked, "Are they redeemed spirits?" Answer, "Yes. Some came yesteruay others just getting in." His wite then said, "And you, darling, swell the number !" Assent ed to by "yes." Sne then asked, "Are they coming to welcome you home?" Answer "yes." Newton asked, "Charlie, do you know them?" Answer, "I know all that I knew on earth." His wife asked, "Do you see father?" Answer, "Which father?" (During the night and day previous, to test his failing sight he had repeatedly been asked if he could see certain persons standing near. Father Mast was then standing by the bedside, hence his reply-he doubting whether she meant spiritual or natural sight.) His wife said, "Father Fulton ?" (died six years ago.) Answer, "Yes." Question by the same. "Do you see little sister Mary who died long ago in Virginis?" Answer, "Yes." She then exclaimed, "Then we do know each other in heaven." He turned his face towards her with a faint smile, expressive of knowledge and surprise at the doubt, and whispered, "Certainly." Newton then asked, "Charlie, is heaven then a reality ?" Answer "Yes." His wile then asked, "Charlie do you see Jesus?" Answer "Yes." (At this point the victory over death seemed so complete-the triumph so great, that glory rather than gloom filled the death chamber. A feeling of supreme exultation, a nearness to, and sympathy with spiritual life possessed each heart in a degree entirely unknown and unexperienced before.) Between gasps, he then whispered, "I am so weak, let me rest and then I will answer your questions."

Atter waiting a moment, Newton asked. "Charlie have you any strange teelings?" Anthe first time? Who are the merciful?

4. What mercy can they obtain?

To the first of these questions, we can find no evidence that God spoke it, and incline to the bel of that it originated with, or was uttered by, one of his many children, with only the merits and value in it, that are intrinsic ond natural to the principle; but those who believe it to be the word of God, and spoken by and with the authority of God, must take its full force and consequences as such, which we will look after in due time.

To the second question, we incline to the be lief that it is not always true in this world if it is in the next, and that it is at best only a moral speculation and saying, that shall be which ought to be, but our orthodox brethren have no right to their conclusion, since they take it as authority, and should look for mercy by being merciful, and expect the principle to exist in their God with force enough to put an end at once to endless misery in all his created creatures, and in bringing this to the third question-Who are the mercitul? we cannot for a moment accept the testimony of every one who believes in endless torment, because this is unmercitul beyond all bounds of reas in Those who inflict it and those who accept it as a doctrine, are entirely beyond this text. We once thought the Universalists were largely entitled to the benefit of this blessing, but of late, they even have gone into unmerciful paths, that render it uncertain whether they are more entitled to it than many of the orthodox. They are compromising with orthodoxy even on the theory of hell, and are extremely unmerciful to the liberal portion of their own church. So far as all the signs in this life are concerned, we can find as many, and as much mercy among the Infidels as Christians, and this brings us to the fourth question,-What mercy can they obtain for being merciful? If they are sinners, and born for hell, can it save them from hell, or are all merciful persons really christians, while many of them deny the name of Christ? If so, and they can get this blessing, what is the use of being a christian? There surely could be no mercy to a soul in hell if it could not rescue him. All christians are not merciful surely, or is mercy as good or better than christianity? We think it better, but our orthodox brethren would not agree with us, and as they are to be judged by the standard of their belief, and I by mine, for, as a man thinketh, so shall it be with him ;" and as they are unmercitul, and believe that God said the merciful shall obtain mercy, how can they escape and put me in hell without mercy. If I am merciful, certainly if I know my own heart, I would inflict no pang of sorrow on any human being, however much he or she may have abused me, and would do all in my power to relieve all suffering, and most readily, too, in any enemy, hence I claim to be merciful, and ask it I can obtain mercy, or must I go to hell and suffer eternally for not believing that the Bible is the word of God, or more binding than any book of fables, and for not believing that Jesus of Nazareth was the Christ, or any Christ, but that Christ was a myth, and Jesus a man like other men. Over this pelief I have no control as it is involuntary, and ever has been, and no evidence has affected it. Am I entitled to mercy under this authority if it proves to be authority and I prove to be merciful, but yet an Infidel The same chapter contains several other pro-mises of blessings to which I am equally entitled, but this is sufficient to settle the principle, and if it fails the others may. I ask this in all sincerity while I have not a particle of fear of the luture, and would not exchange my future prospects with any christian on earth, not even the fallible or infailible (as the case may be) Pope.

Dr. Holmes thinks it would be a blessing to

mankind if all the medicine in the world were thrown into the sea, but it might be bad for the

fishes.'

him some of that Christian charity which is so rare at the present day, but which can be found in the "Sermon on the Mount." and not in the resolutions of the Pattsburg "Christian" (?) Convention, we should then see effects resembling those of the labors of John Rogers and Wm. Penn, rather than a re-cnactment of the scenes of Fort Pillow and other massacres. But such a divine policy will never be inaugurated until Spiritualism shall become the predominant religion of the land, bringing with it "harmony among men." So long as people think they have a right to regard any other light than Truth, the inward monitor, and the necessity of the case in dealing with these Indians, so long will the bloody deeds of theological tradition have a rehearsal not only, but a re-enaciment on our continent. But "Truth Will prevail."

Yes; glorious thought, truth will prevail.

E'en now the gladsome hour, When truth shall strip off error's veil,

when truth shan strip on error syen, And circumscribe its power, As felt and recognized by minds On wisdom's celestial tower, Whose dazzling brilliancy outsbines The sun this very hour.

Science, with all her retinue

Of facts, grand and sublime, In God like accents speaks to you,

While reason loud doth chime The solemn dcath of soulless creeds, Of institutions all,

Which) ever deaf to human needs. Themselves your masters call.

And wisdom's light shall all the lands Of earth illuminate, While to our wants, bright spirit hands

Shall ever ministrate.

Aye, verily, the world moves on; Lies, sophistry, and blood, "Profane," or "holy," soon are gone,

Adown oblivion's flood. And brighter than the noonday sun. Justice and truth appear,

They cry, "Our God and Nature One," And all mankind shall hear.

Clippinge.

A picture in a Holland church, "The Sacrifice of Isaac," represents Abraham on the point of ac-complishing the solemn act of infanticide with a musket. This anachronism was equalled in this sountry some years ago by a popular magazine, in a picture representing the giving of the law to Moses; a neat post-and rail fence was shown run-ning along the base of Mount Sinal.

The late Colonel O. I. Barnes, of Boston, well The fate Coloner O. I. Darnes, or Baston, well known for his many quaint sayings, once gave his opinion of the millenium as follows: "Yes, gen-tlemen," said he, "I believe in the millenium, and that the time will come when the lion and the lamb will lie down together; but, gentlemen, 1 think the lamb will be badly scared the first with the lamb will be badly scared the first night."

Scripe, the French poet, hired a house in the country to pass the summer. As soon as he was fairly installed in it, he went in search of a farmer who had a milch cow. Having found one, he stated his want :

"My good man, my servant will come every morning to buy a pint of milk." "Very well, it is eight sous."

"But I want pure milk, very pure." "In that case it is ten sous."

"You will mlik it in the presence of my serv-

"Oh! then it will be fifteen sous."

Come up here, youngster, Napoleon Alex is Dobbs, come up here and say your lesson." "What makes boys grow !"

"it's the rain, sir."

"Why do not men grow?"

"Because they carry umbrellas, which keep off the rain." "What makes a young man and woman fall in

10ve?"

"Because one of 'em has a heart of steel, and t'other a heart of fint, and when they come to-gether, they strike fire, and that is love."



RELIGIO-PHILOSOPHICAL JOURNAL

For the Religio-Philosophical Journal. CALIFORNIA.

Interesting Particulars from the Pacific Coast

SANTA BARBARA, CAL, Apr. 8, 1870. S. S. JONES, Eco.-My Dear Sir :- I have re-ceived a hundred letters of inquiry, on behalf of three hundred or more families, who desire to make their homes on the Pacific cosst. I am compelled to answer their questions as briefly as possible, and flad it entirely impracticable to comply with many requests for " a good long letter.

Enclosed, you will find a letter from Mr. Herron, of Lake City, Minn., which is one of the best specimens, and indicates an extensive anxiety to find a more congenial climate.

Wishing to impart all the reliable information possible, I have obtained the letter written by Mr. Richards, former editor of one of the Erie daily papers. It was first published in the Philadelphia Press and copied into the Washington Chronicle. It is to be republished here, ia our county paper, this week, and I have procured a copy of it to send to you; and if you can find room for some portions or the whole, if it were not for crowding your columns, I think it would he read with great eagerness and pleasure by at least those who have written to me for information, and probably by a thousand or more families

I am now negotiating for the subdivision of a ranch for the accommodation of those of your readers who wish to make their homes in one of the valleys of this county.

It is well adapted to cul ivation, and is in the wheat growing portion of the county. I am going in a few days to give the ranch a careful examination, and will then impart full information with regard to its quality, productions and advanteg 8. Truly yours, O. S. ABBOTT.

FRIEND ABBOTT-DEAR SIR:- I saw in the RELIGIO-PHIL'SOPHICAL JOURNAL, Jan. 29 h, your interesting letter. Within I send you an envelope asking for some further information from your place.

There is from six to twenty families here that are trying to make arrangements to move to some point with a more mild and congenial climate. We have been trying to form an association,-as yet it is not perfected. We think of sending two or three men to select some point to move to.

Oar community will be men of liberal progressive minds, mostly men of some means. We are getting tired of the long winters of Minnesota. Here we have snow and ice for six or seven months in the year. The ground has been covered with snow since last December--it has been enowing for the last two days. The snow is two feet deep, no appearance of spring.

Please give me the price of lots in your town; the number of inhabitants; kind of a harbor you have; the size of the ranch claims that are nearest to your town, and the price and payments. Do you know of any point or ranch claim, that a community, worth from twenty to one hundred thousand dollars or probably more, could obtain the coming summer, or any other information you may think would interest such a community? Here the times are hard and money scarse. The most of our colony will have to sell partly on time. We could not make more than one third of our means available at the present time,--the balance would came in payments.

What are your fish privileges, game, geese, ducks. d

This is a spot for lovers. Never have I seen such perfect nights --such brightness, such soft-ness, such balminess, the moon seems brighter, starry constellations more brilliant than in other lands. They are nights for the serenade, for the guitar and love song, for romance and sentiment, for the promenade beneath the graceful pepper trees, or on the smooth strand, where the moon flashes sliver on the breakers' crest.

There are many handsome building sites in and about the town, and many beautifully improved properties, where the owners literally live beneath their vine and fig tree, and walk in their orange groves.

The beach is smooth and gradual in its slope, making delightful sea bathing, and affording a ten mile drive at low tide. The drives and walks about town are many and picturesque.

A few miles northeast of us, in a wild and picturesqs canon, densely wooded with live-oak and sycamores, and threaded by streams that skirt the road and cross one's path, and hide beneath embankments covered with tern, from which steals up their chant, mingling with the symphony of the wild woods, are hot sulphur springs. These are the resort of invalids, who find healing virtues in the waters. The land on which they are is now in dispute, and as soon as the ownership is decided a large hotel will probably be built near them for the accommodation of visitors, when, in our vanity, we expect to become the Baden Baden of the Pacific coast.

The Santa Barbara channel, protected by the chain of islands opposite, is perpetually smooth, and the semi-weekly steamers land their passengers safely and without difficulty on the commoaious wharf. Indeed, landing on the beach anywhere from Point Conception to Santa Barbars, a distance of forty miles, is safe and practicable, except some few days in the year, when southeast winds prevail.

There is no place on the Pacific coast where there is'as little crime and lawlessness as in our county ; our juil is nearly always empty, and our prosecuting attorney leads an idle life.

What we want, and what our friends can give us by transporting themselves to our midst, are families of culture and refigement. We have now a pleasant little society, but we want it enlarged by persons whose intercourse will improve us by their taste and education, and enable us to profit well by all the blessings we have about us.

Music seems to be the principal recreation of both ladies and gentlemen here. Our town boasts of some fine musicians, and the little musical re-unions we frequently improvise are very delightful. I know other friends would be surprised could they step into one of our churches on Sunday morning and hear the pieces of our great composers of sacred music sung with tasts and expression.

The county of Sinta Barbara runs along the coast, its southwesterly line facing the Pacific ocean, 170 miles, and sire ches mland some fitty odd miles. The Coast range of Mountains, so called, running northwest and southeast through the county, of an average height of 3,000 test. protects the country from the bleak winds of the north. Oa the southern lace of this Coast range, the foot-hills and canadas, (little valleys,) pushing up into the mountains, are exceedingly iertile, and offer fine locations for the cultivation of the vine, olive, fig, almond, walnut, orange, lemon, and all the semi-tropical fruits, which all grow to perfection here.

There are in the county some five hundred thousand acres of first-class grazing or pasture land, ranging in price from seventy-five cents to two dollars and a half per acre. There are in

flowers ; the farmers and gardners are preparing the earth for the seed; the sun shines brightly; the air is balmy, and all nature laughs and sings.



For the Religio-Philosophical Journal.

J. T. R.

FOGYISM.

MR. EDITOR : -- Unless we sometimes compare notes and ideas of other men with our own, we may lose our soundings, or else, perchance, the par value of our own.

In looking over the Jackson County Journal, of Lows, a county paper published Feb. 24, 1870, I observed an article (editorial) entitled "The Bible." The following is a specimen of the article upon which I propose to make a few comments. Thus saith the editor, Mr. W. Pollock :

"The Scriptures of the Old and New Testament are the only books by which truth and light were brought into the world, and they should be the daily companion of all heads of families, the President of the United States, of all the Cabinet departments, of all legislative bodies—whether of the general Congress or of S ate organizations; all jadges of courts and ex-ecutive officers. They will teach, in all these capacities, the true and correct principles of civil government, from the family to the highest authoritics under God.

"It is from the Bible we learn justice, truth and mercy ; and these three, when correctly applied, will mutually kiss each other,

"Parents or heads of families are alone held responsible, by the Scriptures, for the civil and religious training of their children, and they instruct them how to perform this most important of all duties They teach us not to indulge our children or gratify them in all their desires, but to restrain them from walking in the ways of their own hearts, by the most gentle means by which we can accomplish the end. 'He that spareth the rod hateth the child.'

"And now to conclude, we say, would to God that the President of the United States, the heads of the Cabinet departments and all their assistants and clerks, all the members of both houses of Congress, the Judges of the Supreme Court of the United States and the judges of all courts, the Governors of the several States of the Union, and all the members of the respective legislative bodies in the States, would keep the B ble constantly upon their desks, and read and consult it by day and meditate upon its truths by night. Then we would have good and wholesome laws, based upon the true principles of divine just ce and mercy, which could not fail to follow in its wake. All just laws must have penalties annexed to them equal to the magnitude of the crime. This is the divine law, and nothing short of it is justice. Let no member of our State Legislature, or of any other State, insult those august bodies by introducing a bill providing for the abolishment of the death penalty for cool and deliberate murder. 'He that sheddeth man's blood, by man shall his blood be shed, 'is the law of Christ. He who coolly and premeditatedly takes the life of his fellow man is not fit to live, he has torfeited his life; this, we say, is emphatically the law of Christ.

"Let these suggestions be observed and put

should, perchance, believe in the communion of | If they are mistaken in a single instance, are they spirits, or in the progressive unfoldment and endless beatitude of the whole human race.

To make common sense of the editor's last paragraph, I would use the English language as followa:

In the name of God, who is the perpetual author of perpetual Test ments, may we ever trust that the perpetual divine revealment will ever be such that the good people of this divine and liberal government will be so directed and divinely blessed that no sectarian bigot, or a sacred Book worshiper will ever disgrace the Presidential chair of these United States.

O, ye Americans! if ye love liberty, walk ye. not in the road that leads to Papal supremacy. Place no religious fetters upon the feet of your rulers, for the result will be a heavy yoke upon your necks.

Let the divine and spiritual element of humanity, and a consistent understanding of the arts and sciences of the present hour be the only requirements at the hands of your Senators and Representatives, of your Governors and Legis-lators, of your Judges of the Supreme court and Justices of the Peace.

Where shall we commence the praise and laudation of those who are the readers of the editor's Testaments, which he thinks wou'd soon make this the greatest nation and the happiest people that ever lived on this little globe.

Wonderful wisdom! But what are the facts of history ? We need not go back. The whole history of Bible believers is written in blood. Did they not steal the children from fathers and mothers in Africa, to plant slavery in America Dit they not clain the right of holding property in man by the sanction of your Testaments Did not the Southern people rebel against the best government on earth through the same sanction? Who preached and prayed the most to uphold the cause of slavery in this boasted land of liberty? We answer, the clergy-the Southern clergy-the very men who read your Testaments by day and meditated upon them by night. Who sanctioned the cruelty of Libby prison and urged on the unholy rebellion? Jet ters in Divis, a reader of Testaments by day and a meditator by night. A fine comment, indead; and our wise editor would have all the heads of our government like unto him, by getting their cide of moral etuics and governmental laws from the same source.

Listen once, and hear an Iowa editor quote his Bible: "He that sheddeth man's blood, by man shall his blood be shed, is the law of Christ." Moses and Chri.t, with him, I suppose, are both one, and the same person. I presume this editor, who has received no truth nor light but from his Testaments, would have this man, after having his blood shed by another man, as a punishment, sent to some far-off country to smell brimstone through eternity. Well, let us live and learn. E. B. WHEELOCK.

For the Religio-Philosophical Journal. THE WORLD MOVES.

The Orthodox Divines teaching Spiritualism.

BY VERITAS.

During the past two or three months, the good people of this place have been somewhat agitated on the all engrossing subject Spiritual ism, although those claiming to be led by its divine teachings, are very quiet and undemonstrative in regard to this or willing to support any kind of lectures during the past winter-in fact I think there has been no regular course of lectures for over a year. Brother J. O. Barrett spoke in Music Hall some time ago on the subject, "The difference between Theology and Religion," but he or any one else, cannot speak to empty seats and blank walls. At the lecture to which I refer, there were less than fifty present, and this after it had been published in two papers, that he would be This fact speaks for itself. We boast of a here. population of nearly twenty thousand, and can not give any lecturer sufficient encouragement to come here and feed the souls of this starving multitude with the " bread of life." There are many men and women here who are really be lievers in the doctrines of our philosophy, and many others who cannot swallow the orthodox nill of eternal hell for unbelievers, who. I think, would attend and support good lectures. But our brethren of the churches are doing the work for us, and, perhaps, more effectually than could be done by those professing a belief in the communion of spirits of those in and out of the mortal body. Rev. Dr. Nesbet's discourses on the "future state," and in his review of Gates Ajar, has been doing a great deal of good by the advanced and rational views of the future, which he believes in and teaches, and is gradually changing the sentiments of the people in relation to the cold and cheerless heaven and terrible hell with which they have frightened mer, women and children into their fold, to the more high and ennobling sentiments taught by the angels ; he also believes in, and teaches the ministration of spirits, although thinking it wrong to accept any teaching, whether from n.en or spirite, in place of the licriptures, which he considers an infallible and unerring guide to all moral and spiritual progress, and calls modern Spiritualism some bad names; but this does no harm as long as he preaches our philosophy--it is no matter under what name he goes, or what name he calls others, for the people will listen to him, when they would never enter a hall to listen to one of our ablest lecturers, and when the pure and divine thoughts of Spiritualism are fairly presented by an able advocate outside our ranks, people will listen and believe, and consequently will be made better and happier. What a contrast be tween these teachings and the doctrines sent ture, hid as it was by the dark pall of superati tion, and fear of a wrathful God, with the pictures of his victims constantly held before the listeners. Rev. Mr. Tilton delivered a discourse on the subject of "Departed Spirits," on the evening of March 6th, in which he attempted to refute the arguments of Dr. Nesbet, as well as to quiet the ie irs of some, that what the Doctor had said about the possiblinty of spirit intercourse, might be true. I suppose he succeeded as far as his own church was concerned, but to those outside of that, his whole line of argument was a very shallow attempt on his part, and I think he is capable of doing better, and advise him to try again. It consisted mostly in assertions and denials of matters which need more proof than any assertion that so and so is a fact. He said that all men, or nearly all, at the present day, believed in the existence of the soul of man in a conscious state after death. He did not attempt to prove this, by any authority whatever, but assumed it to be a fact which was self evident, and stated that this was the reason of the silence of the inspired writers of the Bible on this subject. There are many men and women in this nineteenth century who do doubt this,-not because they are ignorant, but because they have no positive proof outs de of Spiri ualism, that when a man dies he shall live again. Men are getting to be very skeptical in these latter days about the assumptions of the men who wrote the words

not fallible as we are ? In discussing the question of the communication of spirits with men, he refused to accept any evi lence except that of the Bible, and in that could only find (as he said) two instances where the spirits of human beings had manifested themselves to mortal senses; one of these was the case of Saul and Samuel, in which he tried to show this was the crowning act of his great crimes, for which the anger of the Jewish Jehovah was kindled against not only him but all Israel, and caused him and his sons to be slain the very nextday, and the hosts of Israel to fall into the hands of the Philistines. He drew from this a terrible warning for the benefit of the deluded people of this day who believed in, and practiced consulting spirits of the dead. The other instance was in the transfiguration scene, where Moses and Elias appeared with Jesus on the Mount. Now, if these instan-ces actually ocurred as represented, and if there are no no others in the whole Bible, it proves that the law existed whereby they could return and show themselves to men, and if it was so then, it must be, and is so to day, for the infinite perfection who brought the law into being, made no such mis ake, as to make such a law and then revoke it. Samuel appeared to Saul in the presence of the Woman of Eudor, and Moses and Elias to the disciples in the presence of the medium Jesus, then other spirits can appear to other men in the presence of mediuns of the present day. I will not attempt to review the sermon, if such it can be called, but in conclusion will only speak of the results towards which these discussions are tending. Mr. Tilton may deny the fact-call it Psychometry or Demonology, or whatever he chooses, but the world will still move, and if he would rightly read the "signs of the times," he could not fail to see that this same spirit which he denies the privilege of returning to its former home, to cheer and comfort the mourners, is gradually changing all the creeds in christendom, as far as their practice is concerned. Even old Pope Pius has heard the warning, and fears its pow-er, and has summoned to his ait the highest dignitaries of the church to devise some means by which they may continue their priestly tyranny; but it is of no use, for they might as well try to stop the flow of the "father of waters," as to check the advancing ti te of this mighty work. It is flowing on with rapid and majestic force, and will continue to flow until the hearts of man have experienced a religion which will be

a part of their every day lives. Fondu Lac, Wis.

Corresoyndence in Brief.

Z

SAUGATUCK, MICH -M. E. Morrison writes. -For the inclosed one dollar and fifty cents, you will please continue the JOURNAL, which I find fully adequate to the spirit's necessities, and with-out which, the soul would starve and cie. At present, your paper is all the food this remote corner contains

SALEM, OHIO .- John Gordon writes .- I send you in this letter, three dollars for one year's sub-scription to the JOURNAL. I like the paper much, and would not be without it at any price. Its weekly visits are looked for with eager expectation. It is more than manna to my spiritual hun-ger. It is with feelings of deepest interest I hear of its increasing circulation and popularity.

BELLEVUE, MICH .- Newell Thurstin writes .-Inclosed 1 send three doltars to pay for the Jour-RAL, till the first of Oct. nex:, one year. Don't see how I can get along without it. There is something new and interesting in every number.

MAY 7, 1870

Do you raise apples and peaches at your SAMUEL HERBON. place? Lake City, Minn., March 14th, 1870.

ANOTHER HOME LETTER.

'From "Santa Barbara Press," April 9th, 1870

Among all the letters written concerning th's county, which we have seen, we give the palm to that of J. T. R., copied below. We find it in the Washington Daily Morning Chronicle, of March 17ch. It also appeared in Forney's Philadelphia Press. All our home readers will bear witness to its graceful and poetic description of scenery. The newspapers which have published it are hereby assured that they have done a perfectly safe thing. The truth is that this is one of the charmed spots of the world, and deserves all the praise it receives. The following is the letter:

Santa Barbara.

THE GARDEN SPOT OF OUR COUNTRY.

In the valley on the coast of California, rnnning from Santa Ynez range of mountainsdown to the ocean, nestles the little town of Santa Barbara. Slill little, but day by day making strides toward greatness. In every direction are springing upparound the old adobe buildings of the native Californians, with their massive walls and red tiled roofs, the less picturesque but more comodious brick and wooden houses of enterprising. American new-comers, the unmistakable signs of speedy growth.

In all my travels, and I have wandered about the world a great deal, I have nowhere seen a prettier picture, a more lovelier scene than that which draws me at sunset to the top of the neighboring town. The bold and rugged mountains bathed in the evening glow; the rolling hills and level plain, carpeted with delicate green and dotted with buildings: the church spires and the Catholic cross pointing heaven-ward; and the curved beach, the smooth strand fringed with the white surf; the almost motionless ocean resplendent in a thousand tints, from whose bosom rise the blue islands; the old mission built by the Spanish friars almost a century ago, which, though bearing sad marks of decay, still keeps watch over a community fast grow ing oblivious of the holy fathers and their spiritual task, upon whose foot-worn corridors, and past its time-stained fountain the melancholy friars, in their gray gowns, still walk, thinking perhaps of the days of their usefulness, their wealth, their prosperity, their power, their hap-piness like their devoted convert children, and the most of their spiritual flock, gone,

As the music of the mission chimes, mingling with the curious harmony of the street dia, steals upon the breeze, one's fancy is awakened by the strange and suggessive contrast. Side by side are the old and conservative, and the new and the radical.

We ask our friends of the East to come and visit our valley on the Pacific; to come and make their home among us, and they will find that I have not overdrawn the picture.

Come now, with the greenness, the freshness, the bloom, the melody of spring.

Santa Barbara off rs many inducements to those looking f r a home in a genial clime. The climate in soltness, balminess, and healthfulness, is superior to that of Italy. The mountains shield it from the northern blasts, making wint er but a name for a few months of the year: while the breeze from the occan, fans away the heat of summer. No seeds of consumption rown by black winter winds; no malaria generated by summer sultriness. Snow comes but to crest for a day or two the highest mountain peaks. The winter is probably the pleasantest portion of the year, especially to those who love to hear the occasional pattering and splashing of the rain, and scent its fregrance, and see na ture awake at is quickening touch. Our bachelor quarters have been cozy and comfortable all winter, and we have not once had fire; ndeed, our house is without a chimney.

the county of good agricultural land, some three hundred thousand acres, that range in price from two and a halt to twenty dollars per acre. The great Santa Ynes and Santa Clara, (Sin Buenaventura,) drained by rivers bearing tueir names, both wide and extensive, the latter containing one hundred thousand acres, through which a plow will pass without obstruction, are destined to become the granaries of our county. Even last year's harvest has given husbandmen sixty to one hundred and twenty bushels of barley to the acre. All cereals are grown, and yield abuadantly, except wheat, directly on the coast.

Past experience shows that irrigation is not necessary to raise any crop in this county, either fruit, vegetable or cereal. The soil is so fertile that on cultivating and pulverizing the surface enough moisture is pumped up from beneath by the sun to nourish and sustain the crop.

Up to the present time since the settlement of this country by the Spaniards, only two dry seasons have been known. Should another occur some time in the future, by ordinasy prudence all disistrous effects could be avoided. Farmers hardly know what short crops are.

The tiles to land in this country are based on old Spanish grants made to actual settlers years before the conquest. There is little or no litigation concerning titles here. The only trouble, which would be entirely at an end when patents to all the large ranchos can be obtained, arises from the equatters on private grants of individuals, who, claiming to be settlers in good faith, seek to make a good crop or handsome compromise peadente lite. There is also in the county some government lands open to pre-emp-

The yield of truits and vegetables in Santa Barbara county is abundant in proportion to that of the cereals. The average annual profit of walnut, at present prices is not less than thirty dollars per tree; that of olives and lemons, fifteen to twenty dollars per tree; that of oranges, sometimes fifty dollars per tree; and that of the almond, forty dollars. Almond trees will bear in two years, and are fully developed in four years.

Your table can be supplied from your own garden with fresh vegetables, fruits, and berries all the year round, and your vases kept filled with flowers that perpetually bloom in this genial chme. Apples pears, peaches, and all the truits of a colder climate grow side by side with our semi-tropical trees and yield abundantly.

Do not imagine that we are away from the world, out of the wilderness. We are a civilized community in a civilized country. It is true there is a wilderness about us still-a harmless, attractive wilderness. The deer still stalk in our mountains, and the grizzly hear, the wild cat, and the fox make them their home, and the silence of our canons and our plains is yet broken by the bark of the coyotes, and the quail and the hare, and the wild duck make glad the sportsman's heart. With all this we are in the midst of the world; there is not an Eastern scandal that escapes us here. We are within nine or ten days' communication with New York. Our mails come daily, and twice a week coast steamers land their passengers, freight, and late news at our wharf. Besides these steamers there is a line of packet steamers running every two weeks from San Francisco to the ports of Santa Barbara, San Buenaventure, and the Islands opposite.

We all look forward to having a coast railroad in a very short time, that will traverse our county, and drain our rich valleys. In the town of Santa Barbara, water and gas companies have been formed, and we anticipate the enjoyment within the year, of pure water and bright light in our houses.

This is the time to visit our land. Abun dant rains have refreshed the earth; the hills and val ys and plains are mantled with green; th t: uit trees are putting forth their blossoms; the fields will soon be a brilliant boquet of wilde

in practice, and we would soon be the greatestnation and the happiest people that ever lived on this little g'obe."

Perhaps the citizens of Jackson county, Iowa. need such instruction and counsel; but I very much doubt it. The present is an age of progress. Individualism becomes the order of the dav.

The divisity in man is seen to be far more sublime than the divinity in books. It is a well authenticated fact that man has a divine origin ; and it is equally as well authenticated that all books are of human origin. How ridiculous, then, to assert that the Scriptures of the Old and New Testiments are the only book by which trath and light were brought into the world. What a marvelous assertion ! and that, too, by the editor of a country paper. Gracious heav ens! was there no truth nor light in the world previous to the origin of these human Testa. ments?

Did the Egyptians embalm their mummies, build their catacombs and erect their pyramids only by the light of these Testaments? Did the Chinese receive a knowledge of their arts and sciences, or even their theology or religion from these Testaments? Did Confucius become a chieftain, a philosopher, by the reading of these books? Did Socrates and Platy become the embellishment of human wisdom and the educators of mankind by reading the "Scriptures of the Old and New Testaments ?" Had they no truth nor light? Did ancient Greece, the land of philosophers, statesmen, poets and moral heroes, obtain its truth and light and national renown only from that smutty record called King James' Bible?

Northern Europe once looked to Rome for her light and wisdom." So Rome, in her palmiest periods, looked to Greece. And the literati among the Greeks even bowed in reverence before the Egyptian savans for their wisdom.

Why assert, then, that, light and truth only come through the Testament? Why ignore the inborn truth and light forever inherent in man? Why blaspheme the divinity inherent in humanity by recommending that the President of these United States should read the sayings of Moses or Jesus ia order to become a decent manʻ

What is the voice of the people of this government? Do they stoop so low as to look up only these who are your Testament readers, to manufacture into Presidents and Senators -- into Governors and Representatives, or into Judges of our courts, or Justices of the Peace?

A bigot or a blind devotee of the Bible, is the poorest tool the people can select for any public trust, or for any humanitarian movement. No there is not a single town in this State that would elect a man to be a hog constable, had he no other truth or light than what he had got from reading the editor's Testaments.

Witness the mighty and horrid blunders of the priesthood, that have made the Testaments their only study. Who instituted the so called "Holy Wars," of olden times? Who crucified the great reformer among the Jews, called Jesus? The pricets. Who burned Michael Servetus at the stake? Who murdered both men, women and children by the thousand in England, Scotland, Germany and France for no crime except being accused of witchcraft? It was the insignificant, exclusive Bible readersthe clergy. Who imprisoned Gallileo? Who ridiculed the exploring expedition of Columbus? Who bored the tongues of Quakers, and hung in ettigy the body of Thomas Paine? Was it not your pious (impious) Old and New Testament readers, men of grace and none of sense ? And this is the matter that the gracious editor would have on the desk of every public servant in America, to be read by day, and to meditate upon by night. Yes, and I suppose with simiar results that have occurred in the ages past: the burning of heretics, the crucifizion of gods, the gibbetting of Quakers, the roasting of infi-dels, and the bailing into submission to the priesthood all radical reformers, and giving a speedy exit into the bottomloss pit to all such as the burning of heretics, the crucifizion of gods,

LYONS, IOWA-Dr. J. J. Matthews writes .- Are the performances of the Davenport brothers recognized as spiritual manifestations, as they were some years since ? As there is some difference of opinion here on that subject, I thought you, per-haps, above all others, would be able to enlighten us. In your paper I think you referred to the phenomenon produced by them as spiritual.

REMARKS :-- Most unquestionably. The Daven ports, while exhibiting, do not profess to account for the manifestations. They leave it for the public to determine. Continued persecution at the hands of religionists and their tools, compelled them to present the simple phenomena, without controversy as to the producing cause. Continued broils made conditions unfavorable for spirit control, as well as constantly endargering their lives. They neither affirm or deny its being spirit power, for reasons above assigned.

GRANGER. N. Y .- Z. Chapman writes -I am under the necessity of requesting you to stop my paper. Destiny seems to be against its being furnished to me any longer. Long ago, I expected to be able to remit your dues, for I prize your pa-per above all price. The last editorial, "The Real Character of God," is worth the price of the JOUR-NAL one year. That necessity must deprive me of haiding its weekly messages of light, love and truth, which will be almost as sad as the departure of my companion, who passed away on the 29th of March last,—silently, peacefully and triumphantly. She passed the river of death as composed as the would tall asleep at night, in health, leaving me and a little daughter in her fourteenth vear.

REMARKS :- The amount of your indebtedness is cheerfully remitted. We would not deprive you of the JOURNAL under any circumstances. You shall have that as long as you live, free. The Angel World may inspire some one who has an abundance, with the spirit of generosity to contribute erough to pay your subscription. O, that some one would inaugurate a plan for a fund to pay the expense of the JOURNAL to the poor and needy souls, hungering and thirsting for spiritual food. Who will begin such a work? Let us hear from those who feel that they have such a duty to per form. It is noble to give in such cases. We implore you to "quench not the spirit" that may prompt you to action on reading our brother's letter.

MOLINE, ILL.-C. P. Mitchell writes.-Our whole town is watching the "monster," and peep-ing around the corners, for fear somebody will see them. But the philosophy is gaining, gaining, making such inroads into the teachings of old orthodoxy that his sainted imps occasionally raise their beads and howl, -O! so piteously, like a chained mastiff for his departed master. The deep toned bell has sounded, the sceptre of ignorance has departed. Light has dawned, the day star has

SOMERVILLE, OHIO .- F. C. Stevens writes .-Of late, I have been a devoted reader of the JOUR-NAL. I like it better and better. The more I read it, the more I want to read it. I have induced many others to take it. Spiritualism is gaining very fast in old Butler. The most respectable and intelligent people we have here are investigating Spiritualism.

MONROE, WIS.-I. H. Hunt writes.-As an item from this place of "saints," I will inform you that we have just had a short visit from the real "St. Peter" of your city. Well, what of it? On, not much, only a friend from the country called in last Friday, and asked if that "sleepy woman." meaning Mrs. A. G. Wells, a very superior spiritual healing medium, could tell where stolen money could be found. The answer was, "Yes; but she won't do it."

The friend said, "I am sorry, for I have had about thirty dollars taken from my house, and I should like to know who took it."

"Well, sir, if you wish to know, go directly to the office of G. T. Gardner, Esq. and enquire for Mr. Peter West, and he will tell you all about it."



MAY 7, 1870.

Written for the Religio.Philosophical Journal.

Magbalena.

By The Author of "Media "_" The Mad Actress ??_4 The White Slave ??_4 The Spectre Hider "-The Rivals, etc.

CHAPTER XV.

PREPARING AGAIN TO "STRIKE."

But a few years have passed, and in the current of our story, another turn occurs, as will be revealed by the airy and shambling tenor of the following letter from "Guilford Crafton to his friend, George Somerville:"

"I am in luck, my dear boy; give me joy, for at last fortune, blessed goddess, has waited me to the favor of wealth and beauty. Candidly, I do not know which I am the most in love with, the person or the fortune of my adorable. Her name is Grey, Mabel Grey, a widow. young, blooming and bewitching, with a half-million at her own free disposal, and happily without a relative in the world, or jealous guardian to care about dis-parity of forune, or pry into secre's." But how, when and where have I met my divinity? methinks I hear you ask. Then listen and admire my diplomacy.

Passing down our fashionable thoroughfare, in something of a moralizing vein, not heeding many of the light forms and bright eyes flitting past me, a sudden halt of the vast moving multitude seemed just then to occur, and looking up, my eye caught the fairest vision mortal ever be held,—that of a ripe blooming and beautiful woman. Pausing, I noticed the heavenly eyes of the charming creature were bent in sympathy upon a pale and sickly little girl, who was try ing to sell a few bunches of flowers among the crowd.

'Will you buy my flowers?' said the child to the lady. 'Will you buy my flowers? Pretty flowers.—only a dime !'

'Really,' exclaimed a fashionably attired lady, 'These genteel beggars are an insufferable nuisance.

"Will you buy my flowers, sir?' the child asked of a pompous old gentleman who stood puffing and vaporing before me, 'Please buy my flowers, sir?'

'Out of the way,-quick, be off, or I'll have you taken up for a vagrant!' cried the pompous old man, elevating his gold-headed cane, and shaking it over her lattle shrinking head. George, you should have seen the bright glow of indignation which flushed the cheeks of my 'divin-ity,' as this rude speech met her ear. My good genius prompted me at that moment to pity the little flower girl.

'Come here, my little dear,' said I, 'and I will buy your flowers.' The frightened child sprang quickly to my side, and looked implor-ingly up into my face. 'And where do you 'live?' I continued, confident that the eyes of my charmer were on me, and taking out my tablets, I affected to note the little one's auswer,-then slipping some money into her hand, I added,—'Keep the flowers my poor child,— perhaps you can sell them again."'

O, why did not the angel keeper of that darl-ing little waif, clear his vision sufficiently at that moment, and convince him unmistakably of the fact that the little flower girl was indeed his own Lilly, his own 'poor child,' and so stay his further heattless career.

But he continues: "'Pon my soul, George, the look of approbation that beamed from those bright eyes that had so charmed my soul, as mine casually glanced toward her, would have

longed whistle was the first expression by which Guilford Crafton gave voice to the impulse of astonishment, with which he hastily concluded the sharp contents of the note from Somerville.

"Whew! this is a go, to have the glove cast into one's face in this summary manner. "Wrong her at your peril! whew! Well, well, my dear George, would not harm a hair of your head. But this is somewhat gratuitous. Do not wish to put my for t in it at this early stage, but with meddlers, impatience will be very apt to make short work," Crafton muttered thus, sur-veying himself admiringly in the glass.

In less than thirty minutes, Guilford Crafton a' tired a la mode, was ushered into the parlors of Mabel Grey, where until her appearance, he amused himself with the semblance of perusing intently a book of beautiful poems. Mabel soon intentify a book of beautiful poems. Mabel soon entered; beautiful, graceful as a queen. Guilford arcse hastily, and receiving her hand graciously, bowed low. Then looking up, began an airy, and withal an attractive discourse upon various seasonable topics, in which for brilliancy, redi-ness and sparkling wit, he really surpassed him-self. His converse a atfault, fraucht with more self. His converse so artfully fraught with morality,-the correct and refined taste he exhibited for music, painting, and all those acquirements which indeed appeared so delightful to Mabel Grey; his well argued schemes of philanthrophy, added to an elegant person, and an address unusually insinuating, what wonder that she was so easily deceived by one so artfully de-signing; he would have effectually deceived one signing; he would have enectually deceived one less confiding than the fair and guileless Mabel. Soon they were mingling on the promenade, with the elite and the gay. Rapidly, and all too surely did the artful Crafton ingratiate himself into the gracious consideration and esteem of the artless Mabel Grey. * * * *

To christianize us(?)to amend the national constitution, so as to recognize Almighty God a the source of all power; to consider the propriety,-nay, the necessity of this important(?) measure, and to augment sufficient sectarian and bigcted strength, to say nothing of impudence. an immense mass meeting was called at greaf expense, and with considerable eclat and heralding at the spacious Academy of Music. It at once cccurred to the plotting mind of Guilford Crafton, that here was an excellent opportunity to make something of a public demonstration of his active spirit of church extension and morality, which should confirm him immovably in the good exteem and love of the good Mabel Grey.

Prominent and luxuriant seats were secured in advance, as also Gulford Craiton's name ap peared in the call, conspicuously among those who were "expected" to address the meeting. The guileless and tender Mabel was bewildered, delighted, fascinated. Some days previous to this, a small casket was placed in her hands, which on opening, she found to contain a beauwhich on opening, she found to contain a beau-tiful brooch, representing the stem of a lilly,— emblem of purity, and composed of pearls, but around which a small glittering snake was en-twined. The head of the reptile, its forked tongue darting fire, was bent over the sweet floweret as if with its noxious venom, it would destroy its life forever. The angle was of over destroy its life forever. The snake was of emeralds,-the eyes and tongue of small sparkling rubles. On lifting the brooch, a finely written note dropped to the floor. "Beware, pure and innocent lilly,-the charmer is near, but his breath is poison,"-- was its brief and singular contents.

S rangely puzzled to know the meaning and source of th's Mabel regarded the pretty brooch a moment with exquis to pleasure, and the next, shrank shudderingly from the little serpent symbol, and dropping it with the siggular warning ou the toilet bureau, sat down a short distance in a perplexed reflection. To Crafton only, she at length thought, this warning could refer, and yet could it be that beneath so pleasing an exterior, deformity and vice could lude itself. Could he be so plausible a villain, and yet& for such suspicions of cruelty toward any one, the guileless Mabel had no room in her heart of abused friendship-violated confidence, or the betrayal of the heart's warmst affections, that most b.tter lesson of life, she had not yet learn

the poor fallen Magdalens, clung closer to him, and hung in a more loving manner upon his arm. She was the vivacious and affectionate Mrs. Pollock, a prominent member, and regular attendant of the Rev. Smoothington Cratton's wealthy church. Mr. Pollock, her *liege* lord, largely engaged in the wholesale silk and drygoods trade, was often absent on business,--days some times, weeks together, but possessing the some times, weeks together, but possessing the most implicit confidence in the esteem and honor of his heart's idol, Lady Pollock, he never experi-enced the least misgiving on her account, dur-ing any of his prolonged visits abroad. But alas, all absorbed in the untiring pursuit of workthe here are are articated on the statement

of wealth, he never once reflected on the natural requirements of his own organization-less upon the needs of his wife's more ardent tempera. ments and glowing attractions.

But the agreeable comparion of Mrs. Arabella Pollock this evening, was the flattering Ketchum Goldy, E q, also member of the Rev. Mr. Smoothington Crafton's church, and one the im-portant pillars thereof. He had j ined her that evening at her residence in compliance with her request, transmitted to Lim by note in the earlier part of the day.

CHAPTER XVI.

On reaching the Academy, Guilford and Mabel entered hastily. But as they were p-s ing through the crowded vestibule. a voice close to her ear whispered, "Beware of the serpent." Ma-bel started, and looked quickly round, but saw no one to whom she could attribute the remark. It was some time, however, ere she could fully recover from the agitation into which it had thrown her, and Craiton attributing her abstraction to her pity for the poor "forune teller," surpassed himself in his assiduous efforts of wit and sparkling repartee, to draw her attention from the past, to her more attractive and moral (?) surroundings. Several times as she swept the vast audience with her glass, she encountered the eyes of a tall well formed man, regarding her with something of a mournful gaze. At first she thought nothing of it, of course, in such a vast assemblage. But when, again and again she met the same sad expressive eyes, she could scarce suppress a feeling of perturbation. Once, when his face chanced to be averted, she hurriedly indicated the stranger to her compan-

ion. "Heavens, he here?" was the involuntary ex-clamation from Crafton, as he received a full view of the gentleman pointed out by Mabel, and then to conceal, rather to account for his too evident agitation, he remarked :

"I once met that gentleman abroad, under circumstances of strange inter st." Then drawing attention to some telling "hit" in the address, being delivered from the stage, he effectually di-verted for the time, Mabel's mind from the tranger.

Passing out through the dense throug again, Mabel thought once she encountered those same mournful eyes. But when she lookad again, the stranger had vanished.

At home, and alone, poor Mabel, what con-flicting thoughts distressed her; for notwithstanding her former resolution, her confidence in Crafton began to bashaken. And, oh, what a tumult of doabt and misgiving now raged amid her reflections. How she longed for some kind sympathizing real friend, in whom she could confide, and who would counsel her how to act. She had not loved Crafton, yet she felt he was one who had interested her more than any person she had ever met,—one whom, perhaps, she might easily learn to love; but then should he prove the singular warnings she had received, all too true,-what then would be her fate " O. how she shrank from the very thought of such a lot. At one moment she resolved to dismiss him at once from her presence, and the next her heart accused her of prejudice and injustice. Poor Mabel never had she been so unhappy before; never so miserable, as when that night she rested her aching head upon her pillow. Days passed, and one day in mid alternoon, she had just parted with Crafton as a letter reached her by mail. Glancing hastily over the superscription, she siw at once it was from the same hand, that hand that had penned the previous note. Gaining the soclusion of her own room, she broke the seal with some trepidation, and then read : "Ere it may be too late, listen to the warning voice of a sincere friend. Let me arouse you from the pleasing spell which seems lulling you securely into fancied safety. Shun Guilford Crafton as you would the viper in your path. know him of whom Ispeak. Shun him, whose very breath is poison." As Mabel finished this, she burst into tears. Alas, how should she act? "There is a tinth and earne tness about the note, I dare not disregard.'

Here the pencil flew out of his hand and went nearly across the room. The dcctor asked what that meant, and why it did not write out the whole name. I asked him what name he thought it should write. He said Gustine, of course, for it's from your sister. I told him that my sister Fanny married a man by the name of Gregory, and if he had not tried to control the influence, it would have written that name in full. It was, however, characteristic of my sister Fanny when she knew she was right, to have everything her own way, or not at all. This was the first time I had ever met the doctor, and I am satisfied he had no knowledge of me or of any of my relatives.

Yours, W. B. GUSTINE.

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melted the stony heart of a miser. The crowd began to move on again, and in passing my little flower girl, the beautiful lady endeavored to slip some money into her hand, but in the confusion and press of the moment, it fell on the pavement. I quickly picked it up, and gave it to the child, and received a bow of thanks, and a sweet smile as my reward.

That evening, it was my good fortune to visit those clever people, the Pollocks. and there, bless my stars, who should I meet, but the same bewitching fair one of the morning's adventure. Ah, George, 'there is a divinity that shapes our ends'-eh, she recognized me. I was delighted to find her all my fancy painted her, in mental, as in personal charms,-far superior to those around her; and when my hostess whispered that she was also the uncontrollable mistress of a fortune, my heart, of course, melted at once. Next day I called on her at her own palatial home, and was received graciously, and have been a frequent and delighted visitor since. Having made my appearance in the character of excellence, I continue it, of course, to perfection. You would discredit the evidence of your senses. I effect the most chaste virtue and morality-no, that is natural with me; quote Cowper and Mil-Just thick of becoming the husband of so bewitching and dove eyed a creature! But, George, you must come to me, and I will tell you all about it.

Fours, Guilford Crafton.

P.S. I hear my angel is very profuse,-not to say wasteful, with her numerous charities, which I must haste to manage with more prudence.

Do not fail to come. Consider the past all made right.

In haste,

G. C." Some time subsequent to the penning of the foregoing missive, the day fine and balmy, Crafton had arranged for the enjoyment of a prolonged promenade with the guileless and unsuspecting Mabel Grey, and was just concluding his elaborate toilet, when the following in reply was placed in his hand:

Markoe, Oct. 25, 18----GUILFORD CHAFTON, Esq.

Pardon the formality-happy would I be, could I be less so, with him whom I have esteemed a very dear friend. Yours of no date, soliciting an interview, is before me. About to be ab sent from the city for a short time, yet there is that in your impulsively written note, which, though repellant, still I can not refrain transmitting to you a few brief lines. In the name of all good angels, Guilford, what

mean you by the unmanliness and all that hollow mockery contained in your note? What infernal influences do you seem still to attract? Be advised in time. Break away from the spell of this specious enchantment, and be so true to thyself that thou canst not be false to others. O, cease all hypocrisy, deception, and be every inch a man. Is this presumptuous?--pardon me. I could not leave without entering my carnest protest against the scheme of deceit which your letter seems to indicate. And, Guilford, against your honest pleasure or real happi. ness, I am not the person to impose the smallest ungenerous thought; yet, should it occur, that any time in the future, I should suddenly turn up as the voluntary defender of the noble Mabel Grey, do not be surprised. I have not the pleasure of the lady's acquaintance. I form my estimate of her worth, by your own description of her noble and exalted nature. From this I gain my calm resolve. Wrong her at your peril.

Was it not unjust, she argued, to receive thus implicity the words of one unknown, to the prejudice of one whom she did know, and who appeared every way so estimable. And then migh not jealousy in some quarter, be attempting by this singular mode, what mayhap it could not hope to do so effectually in any other way. The more she thought over this conclusion, the more reasonable it appeared t) her, and so raising and taking up the casket again, she placed it away somewhat indifferently, and prepared to visit with Crafton the Academy of Music.

Descending to the drawing room, she found Guilford already there. Apologizing for keep-ing him waiting, he received her in a britliant manner, and they soon set out on their evening visit. Never did he appear so brilliant or more fascinating, and soon all thoughts of the strange warning passed from Mabel's mind, as an idle dream.

Passing along gaily, and chatting rapilly, yet as they neared a public square not far from their destination, Mabel did not fail to observe a woman of pale wan reatures, and meanly attired. who suddenly fixing her glaring eyes upon her, gazed at her with such a look of utter despair and distress, as at once excited her curiosity and pity. A miserable garment enveloped her person; her face was ghastly pale; her eyes un-commonly large, and of a soft lusterous brown, which to Mabel seem d filled with tears, and her brow looked as cold and as pure as the brow of the dead.

"What beautiful eyes," said Mabel to her com

paulon in a low voice,—" pray, look." As Crafton's eye instantly sought out and rested on the toriorn object Mabel had indicated, he started as if stung by an adder, and would have hurried on, but the girl with a gesture as if to address him, sprang a step or two forward.

"Poor creature, let us hear what she has to say," said Mabel. "Pardon me, my dear Mrs. Grey," Guilford replied with an effort at calmness, "I can not submit you to the importunities of that woman. Can it be possible you haven't heard of her? It is crazy Grace, the fortune teller."

Tossing a piece of money toward her, with a look which Mabel failed to see, he passed rapidly away with his aimable companion.

"Poor creature, she should be taken care of," said Mabel, looking back-she saw also the money still lying on the ground, while the girl with her form bent forward, her arms extended before her, and her small thin hands clasped together, seemed the very vision of dismal despair. Poor Magdalena, she had been watching often and long to catch once more a glimpse of him she had so unwisely loved, and now that at last she had met the serpent that had so stung her, far, far better tor her would it have been could she have died there. The hot sea of torture that now swept her soul, we may not describe. Unable to cling longer to the iron railings which in her distress she had grasped, she swooned and fell to the cold wet pavement. Just at that moment a flashily dressed lady, Mrs. Pollock by name passed. with the exclamation :

"O, dear Ketchum, there is another of those hateful creatures. See, she has been drinking, and has fallen helpless to the ground. Dear me ay calm resolve.Wrong her at your peril.why do not the authorities drive them from the
public streets? How I dislike to pass near,
them," said the overdressed fine "lady," to her
companion and gallant, and shrinking off from

Honor triumphed-her tears ceased to flow, and she resolved to see Crafton no more, until she learned either the truth or falsehood of these accusations.

Mabel Grey resolved upon a bold step, and with a firm hand, addressed a modest note to her mysterious counsellor:

"If you are really my friend, why do you shun me? Why, it honest, thus clothe yourself in so much mystery? What proof have I of your sincerty? What reliance can I place upon the bare assertions of one who so shuns inquiry,-against the character of a person bearing the semblance of so much worth as Guilford Crafton? 1 demand the proofs, sir, of what you have stated. Are you sufficient for the test? Then prove my triend to the end."

Two days later, the following was received in answer:

"You demand proof, and shall have it. Thanks t) your good angel, you are suffi iently aroused to ask it. Go then, to No. 205—Street, and inquire for Magdalena. Be not dismayed at what is before you. Do not hesitate to take the step that may save you from untold wretchedness. Go, then, and lear not, pure and lovely one. One will be near, who will protect you with his life."

To be continued.

Letter from W. B. Gustine,

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Toil on a few more years in pain, Ye laden sons of earth, Then, like a dew drop on the plain Receive your spirit birth.

Yon beauties still remain for you. Those circling groves of pine, Those tiny, tadeless flowers, too, Are now forever thine.

No lordling's deed can hold the soil. There are no distinctions there. There are no forms bent down with toll, No features worn with care

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(Continued from last week.)

SPIRITUALISM OF THEBIBLE,-NO. XIX.

SAUL AND SAMUEL.

Saul shown the word of God,-his future life-a spirit makes predictions through the mediumship of Samuel, that are realized-Ecstacy-Saul turned into another TOSU.

In our previous article, we gave comething of the history of Saul and his difficulties with the

generous and kiud to Estelle, but by conducting his father's business, and being brought constantly into contact with those whom he could command, he finally become of that haughty, ar rogant disposition, that distinguished him in his wars, and afterwards by ordering the destruction of all the witches, and the banishment of all the mediums in the land, simply because they predicted disasters,-and only disasters for him dur. ing a certain stage of his career.

In our last article, we left Saul with Samuel, where he had been in company with his servant to look after the asses of Kish,-his father. This interview with Samuel seemed to change his whole nature-he went away from him with new hopes and resolves, thinking that in the no distant future, he would assume a position in the world that would place him prominently before the people. While he was leaving the city in company with Samuel, the latter was suddenly placed under the influence of a controlling spirit, and he said to the former, "Stand thee still awhile, that I may show thee the word of God-1 Sam, 9: 27. It was in consequence of spiritual influence at this time that Samuel had his interior vision opened, and could discern spiritual things,-also predict the future, disclosing many remarkable events that would happen soon. He had not heretofore told him the exact place, or under what circumstances he would find the asses he was seeking, but under the inspiring influence of the controlling spirit, he said :

When thou art departed from me to day, then thou shalt find two men by Ruchel's sepulchre in the border of Benjamin, at Zelzah; and they will say unto thee. The asses which thou wentest to seek are found; and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son ?

The controlling influence of Samuel continued, saying:

Then shalt thou go on forward from thence, and thou shalt come to the plane of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of brend, and another carrying a bottle of wine.

And they will salute thee, and give thee two loaves of bread which thou shalt receive of their hands.

After that thou shalt come to the hill of God, where is the garrison of the Philistines; and if shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pice, and a harp before them; and they shall prophesy.-I. Sam. x:3,4,5.

The predictions of Samuel were fully realized in reference to the Philistines. Saul met a company of them coming down from the "high place with a psaltery and a tabret," and they did prophesy.

This scene had a peculiar influence over Saul. The Philistines, dressed in the richest costume, and accompanied with music, really presented an imposing appearance, and the effect was peculiar on the sensitive nervous system of Saul. In those days, nearly all the prophecies uttered by the seers or mediums, were made under the inspiring influence of music, or some scene that brought their system in a condition that rendered it susceptible to spirit influence. The Sybils, when taking their seat on the tripod, especially at the temples of Delphos, near the Castilian Range, would often request some one to chant a favorite song, and while listening to that, spiritual influence would take possession of them, giving advice to generals on their warlike under takings, and to kings with reference to their governments and the designs of other rulers upon them. Music, then, has this eff-ct-it diverts the attention from the influence that is trying to get possession of the medium, thereby removing one obstacle in the way of complete success. The mind directed too closely toward the action of a spirit circle when developing a medium, has a tendency to disturb the forces which they con trol, and consequently prevents them from accomplishing what they most desire. In the case of Saul, he heard the music of the Philistines and certain ecstatic emotions were caused that rendered spirit control easy. Ecstacy, caused by music, joy, shouting of others, places the system many times in a peculiar negative, and consequently, susceptible condition, rendering spiritcontrol easy. Laughing gas; hashish, opium, and many other drugs will cause temporary ecstatic emotions, rendering the system highly susceptiole to spirit influence. We would not recommend any one, however, to try this method in order to induce mediumistic qualities, for they are generally attended with disastrous consequences. We have known spirits to assume control of a person for the first time when under the laflu. ence of laughing gas. Indeed, nearly every phase of mediumship in ancient times was induced by a peculiar gas obzing from the earth. Especially was this true of the ancient Chaldeans, who resided in a mountainous country, where, from fissures in the rocks, a gas, much more gross, but in its nature somewhat resembling the magnetism of the human system, would obze forth. The ancient temple at Delphos was erected over a fissure in a rock, from which this strange gas oozed in large quantities, affecting those who inhaled it in a manner simlar to laughing gas. But we cannot go into details now in regard to the wonderful elements that exist throughout all nature, which have a strange effect upon the human system. Saul, when he met the Philistines, was affected strangely. He seemed to be thrown in ecstacies and acted in a very peculiar manner. The music had the peculiar effect upon him of inducing the ecstatic condition, and the consequence was, a spirit assumed control of him, and he, too, could prophesy. This ecstacy may be compared to a highly tuned violin, each chord is drawn up tightly, so that a breath will cause beautiful undulations to occur, making music that can be heard by the spiritual car.

Samuel, during his interview with Saul, as he was leaving the c.ty, said that when he met the Philistines with their instruments of music,-The Lord will come upon thee and, thou shalt prophesy with them, and shalt be turned into

another man." I. Sam. x:6. Truly did Samuel predict in reference to Saul and what would follow his meeting with the Philistines. While under spirit influences, he was really turned into another man, for the spirit controlling him was the "other man" that Samuel alluded to. After that time. Saul was subject to spirit influence, and a new life seemed o arise up before him. The beautiful Estelle verified his own prophecies, and for a while predicted a brilliant career, but invariably when describing the course that he would pursue. there would arise up just in the rear of a bright cloud, an intensely dark halo or mist, which she could not interpret, but whenever she alluded to it, it cceasioned a cold shudder to pass through his sensitive, nervous organism, and he feared that it betokened some dreadful calamity .--Still, his strong will, ardent nature and enthusiasm in the new work in which he was engaged, did not allow him to dwell much on that symbol which seemed to foreshadow an end to his eventful career on earth.

Saul was strangely constituted. He was tall, and from his appearance one would regard him as a man whose ambitiousness would lead him into difficulty. He feared not his enemies; and shirked from no efforts required to thwart them in their designs; but he did fear that symbol, that dark cloud that always presented itself in the presence of Estelle, for it foreshadowed the termination of his eventful career on earth, and he knew it. Rash in his adventures, unscrupulous in his designs, and artful in his secret endeayors against open and suppressed enemies, he was carried along on the current of life, a peculiar instrument in the hands of the angel world, to accomplish a certain work.

When he saw the Philistines coming down from the high place, accompanied by music, the scene was somewhat new to him, and, of course, the effect was peculiar.

When a mere boy, we remember attencing a spirit circle, at Scott Corners, N.Y. The scene presented was strange to us, and we felt a peculiar influence, and was soon entranced, though we regarded it at the time as a fainting swoon. Saul, under the influence of the music and the gay equipage, became as Samuel had predicted, "another man," for a spirit had assumed temporary control of him. On this occasion he became fully awakened to a consciousness of his mission. A few days previous to this event, he had started out to hunt for his father's asses--now he found himself on the road that would lead to great distinction, although it would eventually terminate disastrously to him. Undaunted, fired with youthful zeal and animated with the inspiring words of Samuel, he went forth to carve for himself a name in the temple of fame, never for a moment

A NEW STRIKE-ALARNING TENDEN-CY OF THE AGE.

It seems as if our country was in a constant foment in consequence of the conflict between capital and labor. The mechanic, the common laborer, and the artisan of any kind, desire a fair compensation for their services, and when they think that capitalists are aggressive, inclined to be oppressive in order to fill to repletion their purses, then invariably they resist their demands, and a STRIKE is the result. As a general thing, those who engage in such a movement, are unsuccessful, and are greatly the losers in the end. The last strike proposed through the columns of the Revolution, a paper published by Susan B. Anthony, assisted by George Francis Train, both of whom are regarded by Mark Twain as the most remarkable women of the age, is well calculated to create alarm, for it is impossible to calculate the damages that would accrue therefrom to the country at large, resulting finally in the complete destruction of the white race on this continent. We really think that Susan B. Anthony is becoming somewhat fanatical, and we are inclined to regard this project as a serious one on the part of the Revolution, for its publisher has never been known to joke only on one occasion during her eventful career on earth, and that was when she said she did not wish her "tomb stone marred by being registered as the relict of some fool of a man." Whether this was received with stamping of feet and clapping of hands, or whether it did not induce a solemn expression to pass over the countenances of these present, we are not prepared to say. But knowing her intensely serious nature, we are inclined to regard this last suggestion of hers in a serious light. The Revolution is in favor of a strike,not such a one as the wife sometimes gives the husband when moral sussion has ceased to be a virtue,-bu one that will be attended by the most serious consequences. Nothing now but the superior excellence of women who cannot be influenced by Miss A., will save the country. We feel alarmed in this matter (as much as appears), and would exhort opposition to be raised at once to this preposterous scheme. The great need (as it appears from the Revolution) of the women at the present time, is money ! The women must have money. Their wants are numerous; and their husbands in most cases are inclined to clasp their purses with more affection than their wives, resulting in a wide spread feeling of discontent, and a disposition on their part "to strike,"-not for their country and their homes,--but for their husband's pccket-book. The manner in which they intend to do it is well calculated to excite alarm, and we advise (we are serious) every husband in the land to be prepared for the worst. We will not be intimidated ; we will not surrender our vested rights; we will not yield the right to superintend the opening of our own pocket book (consider us in earnest) at any time and under such circumstances as conscience may dictate. We are prepared to meet the enemy of future generations in this struggle, knowing that the 'right will ever come out uppermost," resulting, of course, in a comptete victory to husbands and the humillation of those who branch off on this strike. Husbands, would you know the nature of this strike? Prepare yourselves for the worst! We could not unfold it all to you at once. Your minds will soon be prepared for it, but we would advise you to take out your pocket handkerchief to wipe the profuse perspiration that will surely start on your face when we give the announcement. 1f, after reading this, you don't get an additional string (not elastic either, but a good, strong cord) for your pocket book, you are not fit for liberty, but should be ranked among cowards. The writer in the Revolution (a paper devoted to the cause of women) says: "The great want of women at present is money -money for their personal wants, and money to carry out their plans. I propose that they shall earn it, that they shall consider it as honorable to work for money as for board, and I demand for them equal pay for equal work. I demand that the bearing and rearing of children, the most exacting of employments, and involving the most terrible of risks, shall be the best paid work in the world, and husbands shall treat their wives with at least as much. consideration, and acknowledge them entitled to as much money, as wet nurses. The meaning of this is, that wives are about to strike for greenbacks; so much for every baby born. No greenbacks, no more sons and daughters. No greenbacks, no more population; no more boys to carry on the great enterprises of the age. The scale of prices for maternal duties is as tollows:

MAY 7, 1870

Morgan Allen says that the Spiritualists in his town are making some progress; that the Methodists recently held a camp-meeting, which was of the ancient order of things-far behind, like an ancient romance. They got a few con-

Silveyville, Cal.

For Austin Kent.

verts such as are by nature fitted for that kind

of spiritual tood.

Sister Eliza Sellen, and J. D Jones of Cuba, Mo., each sent two dollars and fifty cents to this office, for Bc. Austin Kent, which we have forwarded to him.

Our friends would do well to remit direct to Br. Kent, and he will report to us from time to time for publication.

When sent to us, we send it forward forthwith, but may in the hurry of business omit to publish in all cases. Br. Kent will make out monthly reports covering all receipts, which we will publish with pleasure,

ts A young clergyman who was consoling a young widow on the death of her husband spoke in a serious tone of his many admirable qualities. "You know," he said, "you can never find his equal, search as long as you will." To which the sobbing fair one replied, almost broken hearted: "I'll bet I will."

A leader of music in a church where conregational singing was practiced, selected a tune with a wrong metre, to be sung to words: With hyssops purge my soul, O Lord!" He tried it twice, when some old lady cried out: "Mister, you had better try some other yarb."

Versoual and Vocal.

J. T. Rouse is still actively engaged in the lecturing field, and is, no doubt doing a good work.

L. Farrel thinks that Butler and Quincy would be a good place for a lecturer on the Harmonial Philosophy.

Mrs. J. M. Wilcoxon who has been laboring with great success in Texas, during the winter. will be in Chicago about the middle of May. She is one of our most efficient workers.

Brother R. S. Pond, of Kansas City, Mo., sends us \$11,50 for the JOURNAY. He is an ardent Spiritualist, a most excellent man, and is de voted to the cause of truth. The angels will bless him for the interest he is taking in the C81188.

Addie L. Ballou lectured at Kansas City, Mo., on Sunday last. She goes from there to Savannah. She has all the work she can do. This will make her third course of lectures at Savan" nab.

The haunted Gloucester schooner is being fitted at Portland for another trip to the fishing banks with a crew who don't believe in the ghosts that have already scared home three Dr. Newton has gone to Europe. Moses Hull will be at home during May, at Hobert, Ind.

warnke tribes with which he was surrounded. With the Amalekites, he was cruel, vengeful and exacting, showing but little mercy to those whom he had in his power. In person, Saul was remarkably tall and slender, and in his movements he was exceedingly graceful. His features were sharp and angular, eyes of a dark piercing brilliancy, and on his countenance glistened an expression that indicated the energy within. His well knit wiry frame and powers of endurance, made him a fit person to lead the armies of the Israelites and overcome their enemics. His appearance was attractive; his person commanding and majestic, and one would have thought on surveying him, that destiny had marked out for him an important career on earth. Still, Saul was selfish and exacting While he possessed a generous nature, it was manifested in home endearments and affection, and then to only a select few. Shortly after his interview with Samuel the Seer, he met Estelle, the beautiful medium alluded to in a previous article, and she verified all that he had predicted in reference to him Estelle, as before stated, was exceedingly beautiful, and her presence made a deep impression upon Saul. who was then guite young, and whose heart had not yet been brought under the influence of woman. Although Estelle had been married to another, to whom she was lovingly and truly devoted, Saul was with her a large portion of the time, consulting her in regard to his future career. Her quiet unassuming manners, her artless innocence and lovely disposition, wove a net-work around the selfish heart of Saul, that softened his nature, and prepared him for the work before him. As the cackling of geese saved Rome, and the barking of dogs the army of the Carthagenean General, Hannibal, so does some circumstance, apparently trifling to us, often so mold the character, that it is better prepared for the work in hand. Kish, the father of Saul, placed implicit confidence in him, and trusted much of his business to his care. Cruel to the servants, exacting and punctilious, he was enabled to do a larger amount of business than his father, and that led to his enlarging his sphere of action. Saul, then, under the advice of Samuel, as previously given, and Estelle, he was prepared for the work designed him. In his day and age of the world, morality was indeed at a low ebb. Samuel was regarded withi great respect, however, on account of his morality and virtue, but the people seemed to be of that character that led to frequent wars. At the time that Samuel and Saul lived, the tribes with which they were in constant war, were but a little superior to those Indians on our Western Prairies. The wars then were equally as remorselesss and cruel as those carried on by the wild Camanches or Navajoes. There seemed to be a general sentiment in favor of indiscriminate butchery during war, and the feelings of those engaged in a conflict, were of that calloused character, that they could not be excited in the least by the tender moans and pitcous cries of the wounded and distressed.

Saul, then, in his early career, had not that training that would incline hin to be of a humane character. It is true, he was exceedingly | duced to predict in regard to the future.

Thus Saul, in this ecstatic condition, was acted upon easily by the angel world, and he was in-

realizing that he was an humble instrument in the hands of the angel world to do a certain work.

As it was with Saul, so it is with all humanity. The work of each is designated, and however humble your lot, ever remember that it is as honorable, as noble as if you were elevated to the position of King or President. The Spirit World has no select congregations, no soft, velvety-carpited aisles where only a few can walk, no Brooklyn churches, with an aristocracy that is bloated so full of self conceit that it only aspires to be free from the common herd.

THE CHICAGO LYCEUM.

The Childrens' Progressive Lyceum gave an entertainment at Music Hall on last Sunday evening. The following was the programme of exercises :

Tableau, Crowning the May Queen; Song, Rover,--by Lizzie Bushnell; Violin Solo, Sounds from Home,--by Frank Fuller; Song, Silent Evening,-by Jennie Kopp; Recitation, Resignation and Hope,-by Lottie Hollister; Quartette, the Old Mountain Tree; Song, the Refugee, by request,--by Phebe Dinsmore; Song,-by Carrie Watson; Wing Movements,-by Mrs. Ridgaway and class; Tableau, Shake Hands Thalberg's Polka,-by Mrs. H. K. Ballard ; Song Come into the Garden, Maud,-by Miss Lillah Williams; Recitation, Floral Convention,-by Lucy Christian; Quartet's, He's Gone; Recitation,--by Louie Fuller; Song, Down by the River Side,-by L'zzie Avery ; Duet, Any How; -by Lillie and Gussie Kopp; Dumb Bell Exer. cise,-by Mrs. Ridgaway and class.

SPIRITUALISM OF THE BIBLE.

Our articles on the Spiritualism of the Bible will close with the 26th number of the same, although the subject has only been just commenced. They will be continued from time to time in future numbers of the JOURNAL. We are glad to know that they have been well received by our numerous readers, and that the ideas therein advanced, have been read with interest.

We shall then branch off into an entire new field of thought, and the articles given will unfold the beauty and grandeur of death, and show the good results flowing from spirit communion Then we shall present to our readers the result of our "Voyage of Discovery after God,-How and Where we found Him."

ONE OF THE VERY BEST.

In another column will be found the advertise ment of Mrs. Sawyer; and we take pleasure in saying that she is not equalled by any medium we have ever met. In all the phases collectively, named in her advertisement, she is used by spirits with a facility surpassing any other medium we ever saw. While others may be equally good in some one phase, her mediumship is general.

Those visiting the city, should improve the opportunity of a scance with her. Those at a distance, should address sealed letters to their spirit friends, asking their questions clearly and distinct-ly, and then inclose the same in another envelop, and direct it to Mrs. S. M. Sawyer, room 23, No. 189, South Clark street, Chicago, Ill.

Triplets	Triplets (all boys) 1.	000

The fact is, the terms are enormous. The scale of prices won't meet the approbation of the laboring classes. They will resist this innovation with a resolute will, and bid defiance to this startling strike contemplated on the part of wives. This scheme originated in the city of Washington, and, no doubt, was concocted by George Francis Train, who evidently desires a revolution to be gotten up in this country, to attract the attention of the government when the Fenians invade Canada, in order that their movements may be attended with success. Yes, this contemplated revolution-this strike on the part of wives will, no doubt, prove a question of more interest in Congress than the Utah Bill, or polygamy in Utah. However, we leave the matter to the serious consideration of all the husbands in the land, and shall watch with great interest, the feelings that they manifest on the subject.

Somebody says that Ike's fast trick was to throw Mrs. Partington's galter into the alley. and call the old lady down from the third floor to see an alley-gaiter. He might have called to her just before he threw the gaiter from the window, and asked her to see "Shoo Fly."

Titerary Actices.

HISTORY OF THE EARTH'S FORMATION-EX-PLANATION OF THE BIBLE THROUGH THE ME. DIUMSHIP OF M. E. WALRATH.

The above entitled work is a spirit communication of 633 very large sized pages, neatly bound, and is sold for \$4 a volume; postage 52 cents. The medium through whom it was given, is a resident of California, and not New York. It. certainly is a book that should be in the library of every investigator into the phenomenon of. Spiritualism.

In our notice of the above entitled work heretofore, we stated the price to be \$5, per volume. It is now offered at \$4. The publisher has in view the good to be done by circulating the work, rather than the compensation for publishing it.

The promised companion volume of "The God-Idea in History," by Hudson Tuttle, is just issued from the publishing house of Adams & Co., Boston, under the title of "The Christ-Idea in History." Like the former work, so well adapted to satisfy a vast and increasing need, this also has a broad field of usefulness. The book presents the same remarkably neat, plain, and artistic style of execution which characterized the former volume. Succeeding an introductory chapter, devoted to the origin and antiquity of the Christ-Idea, and a general statement of the theme, is a deeply interesting chapter on each of the following subjects:

Carcer of the Christ-Idea inHindoostan, Persla, and the West; Jesus of Nazareth; the Prophecies of the Messiah, Conception and Genealogy; Birth and Youth of Jesus; John the Baptist and his Relations to Jesus; the Sermon on the Mount; the Miracles of Jesus; the: Apostles sent forth; the Death of Jesus; Burial and Resurrection of Jesus; Descent into Hell; the Gospels; the Extension of Christianity; Resume of the Life and Character of Jesus; the Ultimate of the Chsist-Idea.

Throughout these chapters the testimony of history presents many significant facts, among which these are prominent: That while we, of this age, believe that we have outgrown the various mythologies of the past, the basic ideas of many of them have been engrafted on our advanced civilization through Christianity ; and also that all those conceptions of deity personified by Brahms, Ormuzd and Jehovah, Vishnu, Zoroaster and Christ, together with the gigantic religious systems of the Vedas, Zendevesta and Bible, and countless other gods, gods-incarnate and sacred books, had each and all precisely the same origin. The crude thoughts and devotions of savage men, modified by the different degrees of culture and civilization, of the successive ages of the world's development. It is seldom that a book is written, especially upon this and kindred subjects, which does not necessitate the writing of another, that the truth may be made apparent. So many works are written, perverting the facts of history, philosophy and science, to favor some preconceived idea, and so fearful are authors that some view may be found in their works which contravenes some popular opiaion; that virtually the truth remains untold until the few fearless and true souls are found wielding an impartial pen in its utterance. There are few lessons the world needs more to learn than the plain, unvarnished truths so bravely uttered in this little valume, and if the demand should correspond with its intrinsic merit, it will be found upon the table of every lover of truth.

RELIGIO-PHILOSOPHICAL JOURNAL.

MAY, 7 1870.

Philadelphia Department.

BY	H. T. CHILD, M. D
Subscription	will be received, and papers may be obtain-
ed at wholesale	or retail. at 634 Eace street, Philadelphia,

The Story of a Haunted House.

One of the grandest revelations of modern science is the fact that we are continually daguerrectyping ourselves upon every thing around us, and the only reason why our pictures do not appear to us every where, and at all times. is simply because we are not like the sensitive plate of the artist prepared to retain them. As we were thus musing, we rode past a fine mansion whose deserted halls and wierd appearance would indicate more than we had heard,--namely, that it was a haunted house. Being in a peculiarly sensitive mood, there flashed before our vision a long line of history which we shall present to our readers, under the above heading. We have since learned that the leading facts of this story are true, and accept the minutia, leaving our readers to draw the moral.

A wealthy gambler, wearied with a life of crime, resolved after a very successful season, that he would abandon his profession forever, seek new surroundings, and live a virtuous life. He was fifty years of age, and had never married -he came to this city, selected the place, and laid the plans for the construction of a magnificent house. He purchased the lot, and entered into a contract with a builder for the erection of his house, for which he was to pay twenty thousand dollars. Before it was completed, he died very suddenly, and his property fell into the hands of others. The contractor had received about one half of the money for building the house, and he entered a lien on the property for the balance.

We must go back now a little farther, and introduce our readers to another character who plays a prominent part in this history. Mr. N-was a dashing young man of excellent abilities, but sadly lacking in those principles of integrity which are so essential to permanent success in business. He was engaged as bookkeeper in an extensive manufacturing establishment. He had recently married a beautiful, but rather inefficient young lady. Mr. N-had managed his books so that he

had purloined large sums of money. When the house was completed, it was sold at public sale, and he purchased it at a very low price. He furnished it in good style. Suspicions were aroused as to the means by which he did this, but he silenced these by reporting that his wife was an heiress, and as he had had the deeds for the property made in her name, the plan succeeded well. So adroitly were the books man-aged, that not the least shadow of suspicion re mained. It was evident, that to maintain such an establishment would require a much larger sum than his salary. His acquaintances and his wife supposed he had an interest in the

The time came when he was watched so closely that he could not escape detection, and during three months it was ascertained that he took more than a thousand dollars each month. Plans were laid by which the proof was brought home to him so as to leave no doubt, and when he was arrested he was thrown into the county Mortified by the disgrace, he fell sick o a nervous fever, and died before the time for his trial. The evidence of his guilt was so clear and positive, that the firm took possession of all his property. The house in question being held in the wife's name, could not be taken. She was a worthy and excellent woman, though she had never held any property, and had been entirely deceived by Mr. N—in regard to the position he occupied, and the interest he had in the firm. She was thus left a beautiful young widow with one son about five years old. Little Willie was a very sensitive and good boy. He knew noth-ing of the causes of his father's death and their troubles, and he was a great comfort to his mothor m her affliction. At first she thought of giving up the property which she well knew belonged to the firm, but her heart failed her, self-interest and a feeling that it would add to the stain upon her husband's character, induced her to let the matter remain quietly. Among those who visited her in her affliction, in obschience to the scripture injunction in regard to widows, was Mr. W--, a minister in the Episcopil Church, to which she belonged. -was a very fervent and affectionate Bro. Wminister who had been married three times. each time to a widow who had brought him some property, so that he was in comfortable circumstances, and preached more from the love of the gospel than for filthy lucre. He had been a widower but a short time, and his sympathies were deeply touched for the young widow in her bereavements, and the stigma which was attached to her husband, and which added to the sufferings of a sensitive woman. He prayed most fervently that the Lord would be with her in her affliction and sustain her, and he kindly volunteered to help the Lord all he could. His visits were very frequent and quite acceptable. Soon after this, strange manifestations began to occur in the house. Mr. W---who was a liberal and intelligent man, entered into the investigation of these phenomena, and being somewhat acquainted with Spiritualism, he soon found that they were produced by spirits, and that both Mrs. N-and her boy were medinms.

Amidstall this confusion ve y little injury was done to the property, and there was no evidence of real malice or evil design. They found out by degrees who were the principal actors, and what their object was. Mr. N-gave his name and that of several of his associates, persons who had been rowdy firemen and members of a club called "Plug Uglics." The object they had in view was to induce Mr. W. and his wife to transfer the house to which we have alluded to its rightful owners. Mr. N-said he had stolen the money with which he had purchased that house and he could not rest until it was restored. Neither Dr. W. nor his lady felt like doing this. When they returned in the winter they found similar manifestations and the demand was repeated over and over again. We present these facts as they were given to

us-they certainly indicate that as

brother, L. A. Fisher, of Hyde Park :

Round and round we run,

Voices from the Leople.

"SPIRITUALISM OF THE BIBLE."

MR. S. S. JONES :-- My soul is full of joy and gladness. Permit an old subscriber to express his feelings in regard to the light your paper is spreading abroad in our dark and superstitious land.

Your paper can now justly claim the right to its exalted title, "Religio Philosophical." Your writers have somehow bit upon excellent veius of

thought, --especially in the editorial department. The article entitled, "The Alleged Disobedience of Adam," in your issue of last week, is a gem of thought, and sufficient to immortalize the writer.

The conclusion strikes a death blow at the vitals

of old theology. The world may be fearlessly challenged to meet the goundness and purity of its

The articles on "The Spiritualism of the Bible," have on their face the impress of celestial origin.

The articles of this week, entitled, "The Real

The articles of this week, entitled, "The Real Character of God," discloses principles of a most profound and startling scientide character. I feel that the ancient query, "Can a man by searching, find out God?" is in some good degree answered, and throws a flood of light into my own mind relative to thoughts I have entertained for several years in regard to the connection of Delty with Dis mode

The idea has been patent to my mind that we were miniature Gods, inasmuch as that Deity evi-dently permeated all systems, space and worlds, as

our spirits permeate and control our bodies, elec-tricity being this great vitalizing, circulatory agent, as magnetism is that of our person.

agent, as magnetism is that of our person. I feel like running from house to house, like the ancient Greek, crying, Eureka, Eureka. This thought could never have been made con-scions to the understanding, had it not been for the Daguerrean process and the psychometric de-velopments of the present day. Both of these sciences have prepared the way, by opening the understanding and disclosing a

by opening the understanding, and disclosing a consciousness of things that are not seen, by those

Go on, brother, I feel conscious that the Rubicon

Letter From P. Heywood.

BROTHER JONES :- Through the carnest efforts

of Brother J. M. Winslow, I was induced to be-come a trial subscriber to your valuable paper. I would say that as an expounder of the spiritual

philosophy, and I might say, new dispensation, it

with His works.

that are seen

can't be beat.

is passed.

The following appreciative letter is from our

And ever is justice done."

Ever the right comes uppermost,

persons in this and other states who feel interested in the society, are invited to become members thereof."

Having laid before you the object of the society in its own words, viz :- "The dissemination of light and truth in regard to all subjects pertaining to the welfare of humanity by such means as shall be adjudged best," your cordial cooperation is in-vited and your pecuniary aid solicited, to the end of making the society efficient in the dissemination of liberal and progressive thought. So far as the funds of the society will permit, it is the purpose of the Branchise Committee to carry on this work of the Executive Committee to carry on this work through lectures and the distribution of the liberal publications, but our funds are inadequate for the publications, but our funds are inadequate for the work before us, and we regret that our efforts must be confined within very narrow limits, unless the progressive minds of our state will generously contribute the funds necessary for prosecuting the work vigorously and extensively. The few efforts made under the auspices of the society since its annual meeting, Feb. 16tn, 1870, have demonstrated that the public thought is astir and sending forth inquiry after truth. At a recent meeting, appointed by our lecture committee, and held in the City of Trenton, It is estimated that

some eighteen hundred persons presented them-selves at the door, but only about nine hundred found slitting or standing room in the hall. Only two weeks persons standing for hist hundred by the set of the two weeks previous, staunch Spiritualists of that city expressed the opinion that we could not call out more than a score of persons to attend a Spiritualist meeting in Trenton. Our Spiritualist meeting in Bordentown, March 21, was editorially commented on as "the largest gathering ever assembled in this city."

Friends, what can you do? What will you do. Individually, for the advancement and diffusion of such truths as will liberate the mind from the shackles of error? If you can aid our fund, you will help to place the royal robe of freedom on the

Individual thought has been bound with the hap-kin and wrapped in the chroud of established au-thoritative opinion, but the great thought-waves now surging around us, cry, "Come forth !" and while we respond by arising to free investigation and untrammeled thought, is it not a pleasure to help carry the good tidings of our joy to those who have not yet let go the line of tradition by which they have how a tweed through lite and conwhich they have been towed through lite, and con-sequently are making little use of the cars of their own spirit.

We leave the thought with you who are herein We leave the thought with you who are herein addressed, hoping you will respond and also invite the attention of others in your vicinity to the suo-ject. Your contributions, either large or small, will be thankfully received by the society. Names for membership in our society, or contributions to the fund, may be addressed to the undersigned President of the society, who is also Secretary of the Executive Committee, by whom they will be immediately turned over to the society fund. Susan C. Waters, President of the society, and Secretary of the Executive Committee. Stacey Taylor. Crosswicks, N. J., President of

Stacey Taylor, Crosswicks, N. J., President of the Executive Committee. Bordentown, N. J., April 11th, 1870.

TEST AND PHYSICAL MEDIUM.

Mrs. S. M. Sawyer,

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

Mrs. Sawyer is one of the most remarkable mediums of the present age. Her phaze of physical manifestations includes the simple rap, loud and distinct, the iron ring feat, the playing on stringed instruments, toned hells, the plano, (closed,) all keeping excellent tune. Also the shak ing of hands by spirits with friends, and holding on to

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Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

of which are those faculties of the mind known as the five senses. Beaulting from a combination of those five special facul-ties is the production of another called memory, by which he is enabled to accumulate knowledge. Having learned a fact yesterday, and another fact to-day, on to morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind. Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on travelling through a forest the first time he sees a great many trees standing upright and a few lying down, his reason intuitively suggets that those trees lying down had formerly stood upright, and those standing up would eventually fail to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and life-like, much like those yet stand-ing, while others again, were very much decayed. His con-clusions in such a case would inevitably be, that some of those trees had long since failen, while others had failen-but recently. Now, this reasoning by analogy, as a means of obtaining but recently.

but recently. Now, this reasoning by analogy, as a means of obtaining krowledge, is of paramount value when we come to study the heavenly bodies, including our earth. The life of man, and indeed the race of man is so short, when compared with the age of suns and moons and plan-ets, that compared with the age of suns and moons and plan-ets, that compared with the age of suns and moons and plan-ets, that compared with the age of suns and moons and plan-ets, that compared with the age of suns and moons and plan-ets, that compared with the age of suns and moons and plan-ets, that compared with the age of suns and moons and plan-ets, that compared with the start is capable of learning what was and what will be, from what exists. But not-withstanding this crowning attribute, all cosmologists must in the beginning, start without whereon to rest so much as the sole of their foot, and make the best of such foundation. We claim no more. We claim ro more.

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Individual thought has been bound with the nap-

It was deemed advisible that the investigations should be made entirely by these three persons, and no one else knew of it.

In little more than a year, the friendship be-tween Mr. W-and Mrs. N-had ripened into an attachment. He spent much of his time at the house, and they were married. Mr. W—had formerly been_located in a

small town in one of the North Western States. He had a very delightful country residence here, to which they repaired during the summer months. There never had been any manifestations prior to the summer when the new wife and her boy came to reside there. But soon after their arrival, the most violent and wonder ful manifestations occurred in the house. The first of these took place whilst the family were at church, and the doctor was officiating. Every door in the house was unlocked, the beds and bed clothing were thrown around in the wildest confusion. The bureau drawers which had been locked were opened, and the contents scattered in various directions. Heavy substances were carried from one room to another.

When the family came home, they supposed that robbers had been in the house, but they could not discover that any thing had been taken. From this time, these phenomena were almost constant. On some occasions when the room doors were left locked, in a very few minutes they would be found open, and one of the rooms would be filled with the furniture from several rooms, piled up in the wildest confusion-heavy trunks were often placed on the tops of beds, and other furniture. The dining table would swing to and fro. Mr. W—seeing the dishes moved, go around the room, and strik-ing the air with a napkin exclaim; "Begone you devile,"

can't be beat. I find very many interesting communications from the pens of the best writers in the country. I think the articles upon "Spiritualism of the Bible," are especially interesting, and after reading them in one paper, I am impatient for the coming of another. I think it would be a source of some good for our orthodox brethren to peruse them during their spare time.

Please find inclosed one dollar and fifty cents, for which, continue my paper from May 14th, 1870. Success to your noble work. I hope to see the JOURNAL in every family. Barre Plaine, Mass., April 1870.

AUSTIN KENT.

Letter From J. M. Winsloyr.

BROTHER JONES :- Inclosed is one dollar from Phineas Heywood, of Barre, Mass., to Austin Kent. I think I hear some one say, "Oh, that persistent correspondent, will he never cease writing in behalf of Austin Kent?"

No.-not till the cause for which he writes, is shown to be futile and useless. Such is not the case at present, and all selfish people might as well "possess their souls with patience," and steel themselves against all appeals in behalf of charity so long as they are unfortunately in possession of s selfish nature. Others of a different nature, are giving of what means they can spare, to Brother Kent, in order to help him comfortably through

life, and "great will be their reward." Friends, give this matter of charity a little consideration, and it is barely possible that by so doing, you may discover in some way that you can give a small amount for the alleviation of cold and hunger,-if it is only ten cents a month. Retrench a few unnecessary luxuries, that are absolutely su-perfluous, and there is not the least doubt but that ways and means will be abundant by which you can give, and not feel the effort to any great ex-tent. Don't be afraid to try the experiment; it may possibly be the salvation of some poor, selfish that has never undertaken such an experisoul. ment. and wonderful results may follow-perhaps repentance and a change of heart.

Some are timid in what they feel constrained to term "ostentatious giving," but I can see no particular harm in one's name appearing in print, if the cause for which it appears is a worthy one. I propose to fulfill my promise to Brother Kent, to the very letter, so here is another dollar towards the six dollars promised, and I leave the public to judge of the motive to suit themselves,

One word in regard to the JOURNAL, and the compositor can go for another "take" Those of your subscribers in this place, as a general thing, think very highly of it, and I think there is not the least doubt but that I can induce a few more to subscribe a conn as "the was ther and transline to subscribe as soon as 'the weather and traveling becomes settled, so that I can get into one of the adjoining towns. Let each old subscriber try to get a new one for the JOURNAL, and the cause for which you labor will be more widely disseminated, and ignorance, bigotry and superstition shall be compelled to seek a hiding place from the presence

of intelligence and common sense. Barre, Mass., April 3rd, 1870.

Appeal to the Spiritualists and Friends of Progress In New Jersey.

At a recent meeting of th . Executive Committee of the New York State society of Spiritualists and Friends of Progress, a resolution was passed requesting the President of the Society to appeal through the public journals, to the irlends of truth and progress throughout the state, for a hearty cooperation in the work of the society, and in conformity with that resolution, you are now addressed.

Truth being a unit, its sincere advocates and true followers can have no diversity of interest. but must have a common cause and a common interest, that knits them together in the bonds of unity. Our society lays down no dogmatic assertions as rules of faith and action, demands no pledges or concessions of opinion from its mem bers. Its constitution sets forth that:

"The object of this society shall be the dissemination of light and truth in regard to all subjects pertaining to the welfare of humanity, by such means as shall be adjudged best."

Art. 3rd.—"Persons may become members of this society by forwarding their names to the Sec-retary and contributing to its funds annually. All

the same until the spirit's hand entirely dissolves and disappears; and speaking, singing and laughing by spirits, in andible voices, without the aid of the medium's lips. Tying and untying of the mediam, moving of fangible objects, etc.

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lieve, A private Scance, Spiritual Phenomena. The Brokas sword, The rustic necklace, Hair-cutting by spirits, Spirit Painting, The mysterions hand soft as a womane, News from the Spirit world, Transformation of our globe and final disappearance of even and all diseases. The book numbars nearly one hundred pages, with illuminated tille pege and will be mailed to any address for the low price of 25ct; Please address W. D. Reichner, No. 207 Carter St. Philadelphia, Pa. For sale at this Office. Address S. S. Jones 189 So. Clark St. Chicago. Vol 7. no2

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EUREKA.

IS THERE A DEVIL.

RELIGIO-PHILOSOPHICAL JOURNAL

Communications from The Inner Fife

AT HOME-THE SPIRIT'S RETURN.

When I was dead my spirit turned To seek the much frequented house ; I passed the door, and saw my friends Feasting beneath green orange boughs From hand to hand they pushed the wine, They sucked the pulp of plum and peach ; They sang, they jested and they laughed, For each was loved of each.

I listened to their honest chat; Eaid one: "To-morrow we shall be Plodding along the featureless sands. And coasting miles and miles of sea." Said one: "Before the turn of tide We will achieve the cyrle-seat." Said one: "To-morrow shall be like To-day, but much more sweet."

"To morrow," said they, strong with hope, And dwelt upon the pleasant way : "To morrow," cried they, one and all, While no one spoke of yesterday. Their life stood tull at blessed noon. I, only I, had passed away; "To-morrow and to day," they cried ; I was of yesterday.

1 shivered comfortless, but cast No chill across the table cloth; I, all forgotten, shivered, sad To stay, and yet to part how loth; I passed from the familiar room, I, who from love had passed away, Like the remembrunce of a guest That tarrieth but a day.

Christing G. Rosetti.

For the Religio-Philosophical Journal.

THE DIAL.

BY FRANCIS H. SMITH.

More than six years experience with the dial has made me very familiar with its use and enables me to present some thoughts that may be of advantage to others. But first you had better copy an article from me, which you published two years ago. And now a few words about the dial, that simple

and efficient mode of communing with the interior world, and which will appear often in what is to follow. Mine was made by Isaac T. Pease, Thomp-conville, Conn., and, as I have been told by spirit direction, any tipping medium would soon become familiar with the use of it, and in almost every family there are one or more members who require but two or three sittings to be developed.

Imagine the face of a clock with its minute hand, but instead of the figures you have the letters of the alphabet. Around its axis is wound a cord, one end of which is attached to a spring within its frame; the other end is made fast to a book, chair, or any other object in the room. The tipping of the table draws the cord, and causes the hand to revolve, pointing to the letters, forming words and

tentences. The spring gives the reverse motion. Let two persons be before the dial, with the hands gently resting upon the table, being careful to use no physical force whatever. If within half an hour, no motion is perceived, let one of the sit-ters give place to some one else, until the whole ters give place to some one else, until the whole family have tried. But the probability is you will soon see the hand revolve; it may be without any spelling. This may require two or three sittings. At first the hand will merely make its circuit slowly on the dial and return, apparently to no purpose, for the spirit also has to learn the use of it. Be not discoursed in any her sitting there Be not discouraged-in ano her sitting there will be more motion, vibrating rapidly from side to eide. This, we are told by the spirits, is for development, and when this occurs, you may be sure there is a medium at the table, and your patience will be rewarded. Presently the hand will stop, spell a word or two. perhaps the name of your mother or other relative, and then more develop. ment : and so for tw vibratory movement between every short sentence. This, however, will become less, until it ceases altogether, and the moment you take your seat you will find your friends ever ready to com. mnne. It is not with all that this tedious proces prevails. Some mechans are well developed in two or three sittings, and I have known an instance where free communication came through a lady within an hour after she had taken her seat. At first the hand moves slowly from letter to letter, spelling out the whole word ; but, as de-velopment proceeds, the spirit is enabled to impress the word upon your brain, then the first let-ter alone is sufficient. The word being pro-nounced, the hand proceeds to the next, and the next, and the communication flows as fast as the swiftest pen can record.

At this point, the dist should be laid sside, as no longer necessary. You have become a writing me-dium, for which the disi is admirably fitted to prepare one. I now merely turn to it for names prepare one. I now merely turn to it for names and dates, for which it is very useful Now, perhaps, will arise the difficulty already referred to, of discriminating between the spirit's work and the operation of your own mind. For-tunately I am relieved of this, for the moment I begin the third finger of my left hand is kept all the while in terminous motion and ap page after the while in tremulous motion, and so page after page is written. But for this friendly little shake,

I, too, might be led into error, but now mistake is impossible, for the finger stops instantly if a wrong word is written, but moves again when the proper impression is received. Thus I know that no part of it is from me.

For the Religio-Philosophical Journal. PLANCHETTE.

COMMUNICATION FROM D. TRUESDELL.

Recently we received a letter from D.Truesdell, of Newport, Ky., saying, in substance, that planchette had proved such a liar that they had almost entirely discarded its use.

Thinking that if planchette was a liar he must be quite human, we requested our correspondent to give us a specimen of the little joker's talk, and here it is :

NEWPORT, KY., March, 1870. MR. S. S. JONES-Dear Brother :-- Yours of the 14th inst, is at hand. I have 'considered your request. Below, you will find a few specimens written by planchette. In about fifteen minutes after sitting to the table, planchette is ready to

write: Is uncle Dick C- present?

Q. A. Yes. Are you happy? Q. A. Yes. Q. A. How many degrees are there in heaven?

- Twelve degrees.
- What degree are you in?
- Q. A. I am in the third degree.
- Q. Have you ever seen Jesus?
- No; none are permitted to see Jesus but those who are in a high degree.
- Have you ever seen God? Q.
- A. No. Is your wife present?
- Q. Α.
- Will she please write her name? Q. A.
- She could not write in the flesh.
- What degree is she in?

She is in the second degree. She was put there because she grunted so much in her lifetime.

- Q. Are there any negroes in heaven?
- Yes. Do you love them any better now than Q. you did in your earth-life?
- A. Some little better. How do you manage to get along with them's
- I have to grin and bear it.
- Was that a spirit your son shw in the Q. one night? road
- No; it was an old white cat. A.
- What did he see the second time?
- The same old Tom cat.
- Do you want a chew of tobacco? Q.
- Nonsense! Will you come again ?
- Q.
 - Yes. How will we find you?
- Q. Find me like you would any one else; enquire for me.
- Q. Do you like fun?

A

is love. Prace and good will to man is written in letters of gold on the pillars of crystal halls. Fame, the holy fame of the saints, is written over the doors; and love, sacred love, on bright banners, wave over the homes of all. Garlands of immortal flowers are trailing over the wide archway that leads to the temple of fame. Crystals of purest ray hang over grottoes of roses, where lovely children in their joy sing-

God the Divine, Father of our race, Thou hast blessed this sainted place ; Placed us here in sinless bliss and love, Placed us in this happy hone above.

'Twas in days of past and ancient lore, When on far-tamed Jordan's shore, The Nazarene in his calm and holy mood, Taught them of the traly just and good.

Children such as wé, in love he took, Without the aid of scrip or book, Without the use of sacramental font, Without the aid of hymn or chant.

He placed his hands upon each head, Then took them in his arms and said, "Suffer little ones in peace to come, Unto my blessed and happy home."

Bless them with my Father's holy love, For of such is that bright home above, And unless ye, like them, be spotless, pure, You cannot pass the golden-portaled door.

For the Religio-Philosophical Journal.

SPIRIT PICTURES.

THEIR GENUINENESS FULLY ESTABLISHED. A. D. WILLIS THE SPIRIT ARTIST.

BY FRANK PICKERELL.

I have been called upon to give my experience concerning the taking of the above named pictures, by parties of long and favorable acquaintance, and in so doing, I design to state the facts as I know them.

In the first place, I will state that I am a daguerreotype and photograph artist of fourteen years' experience, and have taken pictures similar in appearance, but always made a double exposure of the plate, and the subject knew as much about the operation as I did myself; but with these pictures (the subject of this article) the work is entirely different, and hence be-yond my comprehension, other than to admit them as genuine spiritual pictures. I was in Crawfordsville, Ind., December 18th, 1869, selling goods by sample for a Chicago Photograph house I first visited enther photograph house. I first visited another photographer whose name I will omit, and he showed me a picture of himself, with a so-called spirit picture ou the same plate to the left. This plate, he said he had taken from his own room, and coated it with colloden himself; also made a thorough examination of all the apparatus used in making a picture, and detected no fraud whatever.

And now for what I saw myself, When hear-ing all this, and being a great skeptic on the subject, I went and introduced myself to Mr. A.D. Willis, the author of the spirit pictures. He very willingly gave me full and free access to his chemical room. I went to a box of plates which had never before been opened, and obtain-ed a plate, coated it, placed it in the silver bath, examined the plate-holders, also the camera, back ground, &c. Our subject was a gentleman well known. I

took the focus, adjusted everything, and Mr. Willis made the exposure the usual time. We then removed the plate to the developing room, and we both had hold of it when developing, and to my great aston:soment two other pictures appeared on the plate. Responsible parties of my acquaintance have marked plates, and taken them to Mr. Willis, and had their pictures taken on them, also the pictures of departed friends, which every one that knew them in life, recognized them in the pictures.

For the Religio-Philosophical Journal. STRANGE MANIFESTATION.

A Spirit Sister unbolts the door and stands in it in answer to a request for her to show herself physically. While I was in the normal condition.

BY LYDIA H. BAKER.

Happening to spend a night with a young lady friend, it so chanced that after supper, I was left to entertain myself for an hour, perhaps, and picking up a book on physical manifestations, I read through several of them with utter incredulity, for though at that time just developing as a medium, and having read some on the subject. I felt that this was one of the extremes human nature is prone to run into, and being skeptical upon every point out of the general routine not coming under my own knowledge, I rejected it with a feeling of regret for the world's egotisme, and for a moment felt like throwing the book down, as a fancied vagary unworthy further notice when like Baalak, was suddenly brought to a stand, and turned within myself, as if there was an audible voice whisperingly reproving me, and with this came the suggestion, "It possibly may be so, and if sister Rebekah can control conditions, so as t manifest herself physically, she will do it."

This was a favorite sister,-one of promise, who had lately passed on in the prime of young womanhood,--one for whom, while living, I had maintained a stronger magnetic attraction than for any other living person, partly for the reason, perhaps, that her temperament was positive, and mine negative, and then, she had been my constant and almost inseparable com-panion, until a few months before her depart-

Thus turned back upon the possibility of spirit friends coming, I mentally and prayerfully asked Rebekah to come to me, at such a time and place as she, with her superior knowledge could make available-not expecting an answer very soon, if it could be known at all. And with this request, my mind became passive and almost indifferent to the subject.

Among my acquaintances was a gentleman with a large family of children, whose wife hav-ing gone to the Summer Land, had left her little ones in his charge, and that of two daughters, one of whom being married, kept house for him, who was paying his addresses to a lady, whom public opinion and his own family felt would be a misalliance, and having been acquainted with the spirit wife, and received messages from her, I had at several times asked her to tell me if she could control his destiny, and if it was not for the best to break it up. I had also just received a letter from a brother, forty miles distant, stating that he was going to breaking prairie.

At the usual hour, we retired to rest After deeping soundly, as it was my wont, toward day, I passed from the sleeping condition to a deep unconscious trance, and before me was this spirit mother, walking the floor, and striking her heels into it with a will that showed her determination. Walking at the feet of her little ones as she had them straight upon the floor, trying to speak the words, "I will try," and re-peating her efforts to speak unavailably for several times, showing me she would try to prevent the union. From this portion of the message, I seemed to pass out of the room, as if going to breaktast, and when passing on to the front porch, on the way to the dining room, was shown under this pictorial,--the gentleman's boots cut in two, and his position in life injured,

For the Religio-Philosophical Journal.

A Communication from Richard Goldamith.

A. M. LEWIS, MEDIUM.

I come to tell you that I have learned something since I last was here to talk with you, which has caused me to be more satisfied with my condition.

I am now comparatively happy, and I can see into the divine plan of creation in a way that I never did before. I see that you are favored with greater blessings than I was while on the earth, for you have such light given you as will enable you to look into the causes that produce so many strange and mysterious contradictions in human life; an i also to look beyond this vale ot shadows for comfort and consolation in all your afflictions and trials. You ought to do a great amount of good to your fellow mortals, in enlightening their minds, and lifting the burdens that weigh them down in consequence of their ignorance of the laws that govern them.

I would like to tell you something of my home in this beautiful Summer-Land, and of my entrance into it, as well as I am able. When I first came to consciousness after my departure. from the earth, I was surprised to find myselfin such a beautiful and lovely place, and I could not imagine where I was or how I came there. I thought I must be dreaming, or was in a trance or something of that nature I seemed to be alone at first,—at least I could not see any one, but I instinctively felt that I was surrounded by beings of a superior order to any I had ever come in contact with before. The very air seemed filled with intelligences, and I could almost feel their breath upin my brow and cheek.

I was reclining on a couch of downy softness, and its texture and beauty reminded me of something I had read of in some fairy tale of a fairy land, and I almost expected to see some fairy appreaching me. How long I remained wrapped in this vision of beauty and splendor, I bave not been able yet to divine. But after a lapse of time, and when I had become accustomed to my position, and familiar with all my surroundings, I was aroused from my pleasant reverie, only to be more astonished and pleased by the appear-auce of a female form, who greatly resembled my sister Amanda, only she was far more beautiful, and seemed possessed of angel purity. She approached me and took my hand in hers, and there ran an electric thrill through my whole frame. She looked at me with eyes beaming with tenderness and love, and said, "brother, I have come to welcome you to your new home, which I have been preparing for you. I see that you are pleased with it, for I read it in your countenance, and I know that the air has been countenance, and I know that the air has been beneficial to you. I know that you would ask, for your heart lies open before me, and I will answer your beseeching appeal. Yes, I am really your own sister Amanda,—changed as you-now see me by years of discipline, and the exer-cise of my higher faculties. My brother, you have passed the change called death, and are now in the spirit-land. But you think this surely is in the spirit-land. But you think this surely is not Heaven,-neither can it be a place of torment. How long will it be before you will be carried to your Savior whom you have served? All in good time, my brother, your way will be made plain before you. This is your heaven for the present, and you are to stay here as long as you are sati-fied, and until your soul longs for something higher. I am to be one of your guardians, to be with you whenever you desire it. You will need much study and instruction to

latic n to the Great First Cause.

MAY 7, 1870

With me, now, none but the initial le'ter is use d and not always even that Sometimes half a dozen and not always even that Sometimes hair & dozen words are impressed. My practice is to receive two or three lines, write them, and then turn to the dial for more, often lost in astonishment at the facility with which they can impart thought. This leads me to apprize you of a difficulty

which attends all tipping, writing and other im-pressional mediums. Each word being thus im-pressed upon the brain, you begin to think it is all the operation of your own mind, and the effect will be to relax very much the enthusiasm in the subject which was at first excited. All mediums complain of this. I say sgain, be not discouraged ; your spirit guides are ever watchiul, and will find a cure for the difficulty. Facts will be stated or which you have no knowledge, or contrary to your own convictions; ideas conveyed in language foreign to your own; names given of those who once inbabited a mortal form, of whose existence you never knew, all going to show an intelligence present invisible to all.

In my carly investigations, a singular method was taken to convince the medium that her mind had nothing to do with it.

The circle consisted of none but 'a 'mother and daughter, with myself. This young loay was just about leaving scool, when, atter a few sittings at the dial, she proved to be one of the best medium I have known All went on very well for several weeks, when doubting began to trouble us. "Why I know every word that is coming," she would exclaim.

One evening we had been siting for some time, but unlike our usual experience, all contused. The dial moved, but nothing intelligible. At length, recognized a word in French, and then discovered that a communication was coming in that language. I took my seat at another table, pencil in hadd. My young friend had learned a little boarding school French, but her pronunciation was not of the best, and although i tollowed the sound as we'l as I could, many blunders were made. For instance, sur la terre was written solitaris, and many others. Had she called the letters insiend of the words, perhaps we should have done better. After it was through, we had to resort to the grammar and dictionary to correct errors, for, although I learned the anguage in my youth, want of practice for forty years made me quite rusty. The dial gave the name of Henri Quatre, and the

communication was as follows. [Then follows the communication in French.]

There was no more doubting with my young friend after that.

This will serve in answer to my correspondents. for many are deeply interested, and want to know more about the dial. You will ask what moves the table on which regts the dial? In answer to this question my attendant spirit said :

"I stand at your back, my arms around your neck, with my hands upon yours, and then I move the table, while at the same time I give the impression.

"Why can you not thus operate upon all ?" "I can move the table, but can make no impression, unless he is mediamistic."

In the first stage of development, impressions come with difficulty, the index points to each letter of the word, and so slowly that the connection s sometimes lost, but when the sentence is finished, found to be all right. After awhile, impressions come more freely, for with the initial letter, you get the word, and when uttered, no time is wasted for further spelling, but you get the next and the next, and thus a good deal is received in a short time. All this is done by the spirit, the medium being perfectly passive. But as development improves, two, three or more words will be impressed at a time, and then the medium will unconsciously move the table in accordance with the impression.

1 es. aronn mynt. Mediums-a young man and his mother, both members of the M. G. C.

Uncle Dick was well known to me many years before he went to the Spirit Land. He was fond of fun, hated negroes, was a member of the Baptist church, was a believer in Spiritualism, and promised to visit me, if he was permitted to do so, and give an account of himself. consider his answers a good test of his earthlife. We have had several communications from uncle Dick, all being similar in language.

Planchette writes, "Jack Hays, how are you, old Typo?"

Are you a printer? Q. Yes.

Did you ever know me? Q.

Yes. Where did you ever see me?

Q. A, In Xenia, Ö.

Do you believe that Mumler can take Q. spirit pictures?

No; Mumler is a d-d humbug.

You must not swear (by a female).

A I will try and not do so again. I ask your pardon. Good night, madam. Not recognized. Same mediums as above.

Q. Will planchette give us the name of some leparted friend?

A: Thomas Tarvin. (Recognized.) Have you any message?

No; merely to let you know I could come A. back.

Same mediums.

Q. Is M. L. T- present?

Yes. Are you happy?

Q. Yes.

A.

Q Have you any message for your wife and chudren?

A. No; they would not believe it. Same mediums.

Q. What power moves planchette?

A. Q. Spirit power.

Are there evil spirits?

Yes; you should not have anything to do with them; they will do you harm.

Q. Do spirits out of the form communicate with mortals? Yes; sometimes. Α.

Q. How are we to get truthful communications?

A. Ask in the name of God. Same mediums.

A lady visitor asks a question.

Will my husband ever get religion ? A. Q. Yes; in a hundred years.

What spirit controls planchette at present?

A. Devil.

For the Religio-Philosophical Journal. THE SUMMER-LAND.

Communication From Wm, Taylor.

ANNIE CURBAN TARREY, MEDIUM.

flow bright, how beautiful is this land of ours, this never ending summer land, where the soft summer winds, amid the evergreen trees, gently murmur like the faint notes of the zolian harp, and the verdant fields, ever fragrant, fill the sir with the most delightful odor. Here it is that man's fondest hopes are realized : here it is that the grandest aspirations are at tained, and that life wears its spotless robes. In this bright land of ours, we meet with the dear ones who left earth in childhood, meet them matured, besutiful, spiritual, lovely, shouting carols of joy at the atrival of loved ones in the happy land,—singing songs of bliss as they lead them on to the homes prepared for them. Go

Mr. Willis told me that he was perfectly willing to allow parties of sound judgment, to investigate the matter in hs house at any time, and in conclusion will say that I for one will be under obligations to any person detecting any fraud in the matter. Indianapolis, Ind.

CRAWFORDSVILLE, IND.

BROTHER JONES-Yours of March 11th, was duly received. Herewith you will find pictures -eight in number, all copied from ferrotype plates, taken under such circumstances as to preclude any idea of fraud. You will find number, subject and relationship, on the backs of pictures

No 1. is what the artist calls a demon.

No. 2. Person sitting,-William Thomas, of Linden, Montgomery Co., Indiana. The spirit picture is his wife, of whom no picture was ever taken during earth life. Recognized by husband, many friends and acquaintances. No. 3. Mrs. Pickett, of Warren Co., Indiana.

Spirit picture of hersister. Recognized by the whole family.

No. 4. Mr. Denny, of Kankakee City, Ill., Spirit picture of first wife. Recognized at home, even to peculiarities of dress.

No. 5. George W. Purcell, of Indianapolis, Ind. Spirit picture of brother's wife. Recog-nized and compared satisfactorily with existing picture.

No. 6. Dr. Whitehall of Attica, Ind. Spirit picture recognized.

No. 7. Joel Peffly, of Tippecanoe Co., Ind. Spirit picture of child. Recognized by himself, and brother, and corresponds to existing picture at home.

No. 8. Dr. Dixon and daughter, of Attica. Ind. Spirit picture of his wife-mother of the daughter. Recognized.

The subjects have all been strangers to the artist, and all have admitted that there was no possible chance for him to have had pictures from which to copy, all but one living out of the county. There is an artist in your city, who has investigated the matter, from whom you ought to be able to get correct information, he having watched all the process closely and finding no room for fraud. I mean Frank Pickerell. who is with Chas. W. Stephens, Photographic Stock Dealer. I deem the artist honest in the matter-have spent many days in testing it, and have never seen any disposition to cheat.

What I send you are copies from pictures taken on common ferrotype. Pickerell furnished his own plates.

Yours respectfu'ly, FISHER DOHERTY.

Four of the five Chinese printers just-arrived at San Francisco, are under an engagement to proceed to New York, where it is said they will train a number of their most intelligent countrymen in the art. They are first-class compositors educated in an English institution at Hong Kong

The Catholic Church at St. Donatus, Jack-son County, Iowa, was robbed the other night of a golden cualice and several other articles of value.

The mere apprehension of evil has put many into a situation of the utmost danger.-Lucan.

If than art a master, be sometimes blind; if a servant, sometimes deaf .- Fuller.

at her efforts would fail.

Then the spirit of a gentleman with whom my brother had had business, but I had never seen, come up under the symbol of, "On horse back," to identify himself as from brother's locality, and I knew him, though his name was not spoken, and asked him, " How dors brother Will get along breaking prairie ?" He replied, Not at all, the weather is too dry to break prairie," a fact in agriculture I knew nothing

about. With this I was restored to the normal condition, while the touching picture of the spiritmother and her abortive endeavors, and the somewhat novel idea of a spirit represented as coming on horse back to give me the information from my brother, absorbed my thoughts, so that for the time I entirely forgot my request of the evening before, and while thus thinking of the message, the front door was unbolted and a lady stepped into it. I hardly noticed the unusual loud snap of the bolt, as she opened it, but the first thought was, "Some one is coming in," and as the warmth of night had caused an abandon of the bed covering, I raised up adjusting it over myself and the young lady with me, who was sound asleep. Not keeping my eyes on the intruder, I laid down, and looking at her again to identify her, she stood square in the door, with nothing but a bright star-light, or perhaps, a pale moonlight, so that I could not recognize her countenance.

She was a lady with dark hair and dress, with plain white collar, and of the size and form of Rebekah. I had not more than time to note her general appearance, until making herself known, without speaking a word, she stepped out and bolted the door after her, making herself known.

The position in which she stood between me and the light out doors, prevented me seeing her fully in the face, so that it would have been diffl cult to have recognized any one in that position. In a mement I thought of my request of the evening before, and knew that spirits could make a tangible physical appearance, unbolt and bolt doors, when conditions were favorable

against all my suppositions to the contrary. To the question, afterward proposed to Re bekah, why she did not at first make herself known, she replied that by doing so, the excite ment occasioned by it would have so disturbed the magnetic and nerve currents of my system, as to injure my health, and also prevent the conditions necessary to make a full revelation of herself.

It was a beautiful answer to prayer, followed by thousands of messages through every form of knowledge needful to one standing almost alone on the very outpost of the new dispensa. tion, laboring not only for light, but food and raiment, that told me my earthly loves was not lost but living to minister to my needs. Lancaster, Texas

To Think of.

He who would feel his utter nothingness in the universe, let him read and ponder these truthful lines:

We all within our graves shall sleep, A hundred years to come; No living soul for us shall weep,

A hundred years to come. But other men our land will till, And other men our streets will fill. And other birds will sing as gay, As bright the sunshine as to-day,

All that's bright must fade,-The brightest still the fleetest ;

His wit invites you by his looks to come, But when you knock it never is at home. For the Religio-Philosophical Journal.

enable you to understand yourself, and your re-

The Unknown Stranger from the Rocky Mountains.

BY A. W. PICKERING.

A short time since our usually quiet neighborhood was thrown into a furor of excitement, by the announcement of a genuine clairvoyant in our midst. The wonder-loving congregated night after night, to witness his power on de-lineating character, relating incidents pertaining to past, present, and luture,-which were traly wonderful. He also described accurately the spir ts of depart d friends, who were readily identified by those present at the scances. He proposes to devote himself to the cause of Spiritualism, exhibiting a new phase of manifesta-tions, that, if successful, will be most satisfac-tory, alike to the learned and unlearned. He is engaged for a short time as a special detective, and, although a stranger, yet we feel the great-est confidence in his ability as a clairvoyant. Spiritualism is rapidly gaining ground in this community, and the most serious charges arrayed against us are, that it is the work of devils, demons, or evil spirits. We endeavored to meet those charges and show that they were false, in a lecture delivered to the good people of this vicinity, on the 20th inst. But the vile traducers of our angel-born philosophy were afraid to trust their priest ridden minds within range of our shot and shell, for fear, doubtless, that this old, much used and handy weapon of priestcraft might be wrested from their grasp, and they be left helpless. Take from them the weapon of defense furnished by the priesthood during the dark ages of the world's history, and they are helpless as babies, for the bright sunlight of truth has never entered their minds, and reason has no abiding place with them. LEAVENWORTH, KANSAS.

A Warning to Orthodox Ministers.

LETTER FROM EDWIN VAN DUSEN.

DEAB SIR:-A friend of mine, who resides at North Corinth, Saratoga county, N. Y., went a few miles to attend the funeral of a brother, a few years since. His brother, as well as himselt, was a confirmed Spiritualist, but for some reason an orthodox minister was "called on" to preach the funeral sermon. He commenced as usual, but before he had got far he had to give vent to his christian wrath, and commenced by saying that "he would not believe in Spirit-ualism if the heavens shook." Next, he appeared to be confused, and soon spoke like a trance medium, and uttered the following words: 'You shall believe, the heavens shall shake." Next, he pointed towards the coffin and added. "That is not death, it is a birth." In this man-ner he preached and lectured for a short time, when he was compelled to dismiss his congregation. The brother of the deceased says that the minister completely acted out his brother in various ways, and that he firmly believes that he entranced the minister. What a pity it is that more of the orthodox ministers are not developed enough to be entranced in spite of their opposition and ignorance, and be made useful, and notas now, "be a gabbling" about original sin, vicarious atonement, personal devils, endless hell, and other heathenish notions, which should have been forgotten years ago. GLEN'S FALLS, N. Y.

A negro was caught in a garden at Roanoke, North Carolina, in close proximity to a lot of fine cabbage. When interrogated as to what he was

"Good Lord, dis niggar can't go nowhar' to pray widout bein' troubled." The next day it was discovered that he had prayed some half-dozen heads of cabbage off their.

A hundred years to come.

All that's sweet was made To be lost when sweetest.

Cowper.

Moore.

stalks.



MAY 7, 1870.

RELIGIO-PHILOSOPHICAL JOURNAL.

PRICE-LIST OF BOOKS. RAIL-ROADS. NEW BOOKS. 5 ē Artificial Somnambulism. **ORTON'S** LIST OF BOOKS FOR SALE AT THIS OFFICE. WINTER ARRANGEMENT. The author of the above named book, is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years. No work has ever been published which so thereaughly demonstrates many popular theories to be unfounded, and fallacions; and at the same time gives a rational theory for phenomena manifested. Di, FAINESTOCK is a thorough believer in spirit com-munion, and teaches in this work the modus operandi, to a demonstration. The following is the table of contents of this valuable work. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet A BRIVAL AND DEPARTURE PREPARATION. with prompt attention Chicago and Northwestern Railroad—Council Bluft and PATENTED JUNE 14, 1869. Artificial Somnambulism. By Dr. Fahnestock.......1.50 20 A Revelation of Departed Spirits among the Shak-Omaha Line-Depot North Wells street Losve. Arrive. The Appetite for Tobacco Des-.25 02 •6:50 p. m. 3:25 p. m. Gedar Rapids 8:16 a.m. Pacific Fast Line...... Pacific Night Express...... Dixon Passenger...... 10:45 s. m. 111:00 p. m. 4:00 p. m. troyed. 17:00 a. m. *11:10 a.m. work. LEAVE OFF CHEWING'AND SMOKING Prospert Line. *9:00 a.m. *2:36 a.m. *9:45 p.m. *3:00 p.m. Freeport Passenger. THE POISONOUS WEED TOBACCO: . 53 02 thor's remarks \$1,00 12 *4:00 p. m. *11:10 a. m. *5:30 p. m. *8:45 a. m. *6:10 p. m. *6:50 a. m. CHAP. II .- Of the causes which have retarded the pro-CHAP. II.—Of the causes which have retarded the pro-gress of the science. CHAP. III.—Of the conditions necessary for the produc-tion of the somnambulic state, with instructions how to enter it, etc.; I.—Of the instructor or "operator." II.— Of the patient. III.—Instructions. IV.—Of the sensa-tions experienced by those who enter this state. V.—Of their awaking. CHAP. IV.—Theory of this state, CHAP. V.—Of the somnambulic proper sleep. I.—Of s partial state of Artificial Somnambulism. CHAP. VI.—Of the senses: I.—Motion; or, the power to move. State Line Geneve and Elgin Passenger............ One of the greatest discoveries of the age! ..1,50 20 ..1,50 16 ...1,50 20 Wisconsin Division-Depot corner of Canal and Kinsie street. No humbuq! .160 16 .1,25 10 16 10:00 a.m. 7:15 p. m. *5:00 p. m. *3:00 p. m. 5:30 p. m. 5:30 a. m. A Cure warranted if used according to .2:00 p. m. 9:00 p.m. directions, or the money refunded. 16 Milwaukee Division-Depot corner of Canal and Kinsie streets. 16 16 Read the Evidence. Day Express. *2:45 a.m. *10:45 a.m *1:30 p.m. *5:00 p.m. *4:15 p m. *5:25 p.m. *6:10 p.m. Roschill, Calvary and Evanston. Paine as a substitute for merits in others. What is the difference between them? If. C. Wright25 The Philosophical Dictionary of Voltaire. Bifth American Edition, 876 octavo pages, two steel plates, Largest and most correct edition in the 4:00 p.m 7:30 p.m 9.10 a m move. CHAP. VIII.—Of the functions of the faculties. I.— Consciousness. II.—Attention. III.—Perception. IV. —Memory. V.—Association. VI. AND VII.—Likes and Dislikes. VIII.—Judgment. IX.—Imagination. X.—Will. CHAP. IX.—Of the péculiar functions of perception in the different faculties while in a natural state. I.—Of the meanline functions of mercention when in a state of Artis move. 2 CERTIFICATES. Wankegan Accommodation 8:40 a m Wankegan Accommodation..... *0:29 p.m. 8:40 a.r Wankegan do...... *6:10 p.m. *8:10 a.n Milwankee Accommodation..... *11:00 p.m. 5:45 a.n GRO. L. DUNLAP, Gon'l Sup't, H. P. STANWOOD, General Ticket Agent. *8:10 a.m .1.50 12 The following are a few selected from the multitude 5:45 a.m. CHAP, IX.—Of the peculiar functions of perception in the different faculties while in a natural state, I.—Of the peculiar functions of perception when in a state of Arti-deial Somnambulism, IL.—The functions considered when in a state of Artificial Somnambulism, I.—Con-scionsness, 2.—Aftention, S.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 6.—Judg-ment, 9.—Imagination, 10.—Will, CHAP, IX.—Of reading or knowing the mind, I.—Hing-tration, II.—Hustration, Theory of Dr. Collyer, Mental alheemy or electrifying. CHAP, X.I., -Of the identity of other, mysteries with this state. II.—Of the identity of other, mysteries with this state. II.—Of the mysteries practiced by the med-ern magicans of Egypt. III.—Of the "mysterions la-dy." IV.—Of the carth mirrors, First earth glass, Sec-ond earth glass, V.—Second sight, VI.—Phantasma, CHAP, XU.—Transposition of the senses. CHAP, XU.—Natural sleep. CHAP, XV.—Of Intuition, CHAP, XV.—Of Intuition, CHAP, XV.—Presentiment or foreknowledge. CHAP, XVI.—Frasentiment or foreknowledge. CHAP, XVI.—Frasentiment or foreknowledge. CHAP, XVI.—Sympathy. I.—Chairvoyance. Clairyoy-ance at a distance. CHAP, XXI.—Of the sense of hearing. .5 60 60 of certificates in our possession. .hicago. Roch Island and Pacific Railroad. [Our certificates of cure are not like many certificates by W. W. Story of the day, manufactured to surr, hearing false and fic-ticious names for the purpose of deceiving the people. but from living witnesses, men of good standing, who can be found at their places as named by the certificates, men who will beer witness to the truth and nothing but P. A. HALL, Ass't Gen Superintendent. the truth.] Michigan Southern Railroad Depot corner Van Buren and Sherman strests. Ticket Office From John A. Kennardy. 56 South Clark street. From John A. Kennardy. Portland Me., Feb., 22, 1870. I hereby certify that I have used Orton's Prenaration for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cured by less than one box. I can recommend this preparation; it is no humbug. John A. Kennardy. *0:00 a. m. 8:40 p m *0:00 a. m. 8:40 p m *0:00 a. m. *10:00 p. m *1:00 p. m. 8:00 a. m. *19:00 p. m. §*6:50 a. m. Mail Special N F Express..... Pacific Express (daily) Night Exp 1,75 16 Detroit Line. 10 02 Denton logy, by G. W. Ramsay, M. D. Lamoille, Ill., Feb., 17, 1868. CHAP, XIX.—Of the sense of hearing. CHAP, XIX.—Of the sense of smell and taste. CHAP, XX.—Of the sense of smell and taste. CHAP, XX..—Of the sense of seeling. CHAP, XX...—Of the sense of motion. 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II.—Of the influence of Artificial Somnambu-WEARE ALSO NOW IN A SITUATION TO FORMISH Miscellaneous books of any kind published at regular rates, and, on receipt of the money, will send them by mail or express as MAY BE DESIRED. If sent by mail, one fifth more than the regular cost of the book will be required to prepay postage. The patronage of our friends is solicited. In making remittances for books, buy postal orders when practicable. If postal orders cannot be had, register your letters. 10:00 p. m. 8:40 a. m. Davenport Brothers, their Remarkable and Interest-Illinois Central-Depot, foot of Lake street. CHAP. XXV.—Artificial Somnambullism considered as a therapeutic agent. CHAP. XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance. II.—Epilep-sy. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever. VI.—Case. VII.—Inthammatory rheamatism. VIII.— Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequired love. XI.—Case. XII.—Case. XIII.— Case. XIV.—Contraction of the muscles of the fingers. XV.—Scarlet fever. XVI.—Case. XII.—Case. CHAP. XXVI.—Obstetrical operations. CHAP. XXVI.—Obstetrical cases. Conclusion. This valuable work is for sale at this effice. at \$1.59 per volume, postage 20 cents. See book list in another column. The trade supplied on reasonable terms. money. Cairo Mail Frederick Barrett. *8:30 s. m. *9:30 p. m. .1,00 12 sixthedition of 1715... 49:50 p. m. *8:30 a. m. *8:20 a. m. *9:80 p. m. Galion, Ohio, Jan., 4, 1870. Kepkuk Night Passenger *9:30 p. m. Orton's Preparation for curing Tobacco users is genuine. *8:20 a. m. It will cost you less than tobacco while using it, and the only BAD effect resulting from its use will be the reduct-On Saturdays this train will 4:50 p.m. 4:50 p. m. 4:50 p. m. 4:50 p. m. 4:50 a. m. 4:50 a. m. 4:50 a. m. 4:50 p. m. 4:50 a. m. 4:50 p. m. 4:50 p tion of your grocer's profit on tobarco, and yourself freed from a very vile, injurious, and expensive habit. Rev. 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- .89 Wilcoxgon, Mediam

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effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote. J. W. Wilber.

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Spirits at the South.

Dear readers, we this week lay before you an. other account of a seance held in the land of Dirie.

Editors Appeal:-Allow me your columns to cor-rect some invidious impressions which may have resulted from the article of "X," on the spiritual scances. I too am a skeptic of the atrictest sect. scances. I too am a skeptic of the strictest sect. I have attended most of the scances held by the so-called medium, Jennie Ferris. I have no dispo-sition, however, to condemn any pretentions of a religious character, because I can not give them my credulity. I have attended these circles for the express purpose of trying to satisfy myself through the evidence of skeptical and scientific more diverse t those entertian ments whether it is through the evidence of skeptical and scientific men, given at those entertainments, whether it is possible to impose upon the shrewdness of the inneteenth century, in matters of religion, or whether it is indeed the work of supernatural agencies. The possibility of being duped, now, under the most critical tests, is no greater than in the deed next when manual and isnorance the dead past, when marvelousness and ignorance the dead past, when marvelowsness and ignorance precivities of the strempt at investigation. Assump-tion then commanded more reverence for religion in all its mysterious forms. It should have been stated that these scances were attended by men and women of refinement, culture and education, who have been conversant with the tracks of jug-glers and mountebarks, and to such, the expose has no weight, as they individually believe them-selves as peculiarly smart as the egotistical corres-pondent. I have myself called the attention of those who have had these ring tests, to the possi-bility of the ring being concealed upon the arm of bility of the ring being concealed upon the arm of the medium, or even placed by sleight of hand up-on the arm, while the hands were being grasped : but in reply to my interrogations upon the subject afterwards, they have admitted that they were guarded beyond any question of doubt upon the subject, and that they felt the ring upon the table

Subject, and that they felt the ring upon the table after the hands were joined. Your correspondent, if so courteous as not to expose the loose knot and the presence of the ring upon the medium's arm, at the time certainly forgot that courtesy to the parties who invited him to their parlors, in giving his wholesale denuncia-tions upon their stupidity, while he alone stands as a bright and shining light, to expose publicly, to them a mystery ten fold more difficult than those which are believed in by the masses, and upon which they base their general religious principles. I have so little faith, myself, in the honesty of those who make pretensions of religion, that I involun-tarily go from the present to the past to analyze tarily go from the present to the past to analyze what we have presented us from a people more revolting and barbarous than scientific or rational in all their devotion to religious ideas. It is, I admit, a vital question, whether we are imposed upon by these spiritual phenomena or not, for the Berliptures tell us of men who ate and drank, and were even then regarded as angels, who had power to stay the plagues of Sodom and Gomorrah. But as the characters of those who figure in this history, would not answer in our courts of justice as evidence, and as the principal men were so noto-riously sensual, wicked and deceitful, we will ex-cuse all that might be brought to establish the fact of the agency of spirits in doing what is anciently

The medium is a stranger to this city, presenting what is done upon its merits. If the correspond-ent did not tie the hands tightly and securely, it only shows himself a novice, in attempting to do what scores of others have cautionaly done. They have admitted always that no change had taken place from the first tying. There is a plausibility in the use of matches by the medium in making the spiritual light, but the difficulty is, that the ingers, matches, or other objects covered with phosphoras, did not show, and that the light went-out at different altitudes. But does our corres-pondent question a still more striking spiritual phenomena, believed in by American civilization out ad women that the ass upon and educated men and women, that the ass upon which balaam sat saw an angel vhen his rider could not, and really spoke, much like the voice "in a horn" (no doubt) at our spiritual scance. Can he explain this phenomena in his demonstrative scance, which he proposes to hold for the benefit of skeptics? So far as this amusement is concerned, being a swindle, I suppose our correspondent will be sure that his is not so, by the omission of any reward for his gratuitons performance What is said about the rope, in justice to the audience and the medium, should be corrected, as the rope was both small and limber ; but his slight explanation of how a few dollars cheerfully given becomes a "trashy swindle," ought to be cherished as the buddings of a new era, when the grand religious swindles of all ages shall be held up to the light by our new disciple of the black art, and from the day that Moses collected the jewelry of the Egyptians by deceit, to the church fairs and pew taxes of the present day ; the whole disclosures will yet immortalize our hero, by his actute penetration into the machinery by which all religions have been supported. 8.

of the laws involve.

of the laws involve. It is called "eternal damnation," the "second death," everiasting fire," outer darkness," "with wailing and gnashing of teeth," "the lake of fire and brimstone," "where the worm dieth not, and the fire is never quenched," etc., etc. Independent of the above contradictions, all their import falls to the ground, and the terrible consequences, so far as hell fire is concerned, dis-solve into thin air, when the true version of the word Hades, is properly translated. In answer to the objection which is often made by theologians, that the word Hades does not occur in the New Testament, the renly and the truth is, that Luther. that the word Hades does not occur in the New Testament, the reply and the truth is, that Luther, whom the English translators followed, threw it out altogether, and causing the two words, Ge-henna and Hades to be translated hell. Further (and I quote from Sears), "yet, as Dr. Campbell has shown conclusively in his admirable and lu-minous essay, these two words have not the same meaning; and only the former answers to the modern and Christian ideas of hell. The word Hades, occurring ten times in the New Testament, never answers to that idea, and never ought to have been so rendered."

never answers to that idea, and never ought to have been so rendered." Spiritualists do not deny that the transgression of a law, whether physical or moral, will be fol-lowed by a penalty, more or less severe, according to the nature of the transgression, but this is not saying, nor do they believe that the punishment, severe as it may be, will last forever, that "there is no renentance beyond the tomb." is no repentance beyond the tomb."

Progression is a general law, embracing all na-ture, and is as imperative as it is far-reaching—all must obey, and although cycles may intervene b e. tween the deed and the perfect atonement, the time must come when the penalty will have an

If there be a principle in nature that is revenge-ful, changable and full of wrath-then it may an-swer for a would be Christian God. But if the principle be Omnipotent, Omniscient and Omnipresent-then that eternal principle can never change-much less-by laws-to endless punish-ment consign a part of its great essence.

For the Religio-Philosophical Journal. Reminiscences of Our Old Ancestral Farm House.

By MRS. M. L. SHERMAN.

In the long ago, we remember the large inviting red farm house, beneath the wide spreading branches of the graceful elm, that had so nobly battled with the storms of a century ; and of the familiar faces wont to greet us, as with our parents we made our semi-annual visits to the farm mansion ; and of the long line of aunts, uncles and cousins who made merry the rooms and feasted upon the dainties from the ample board ; and then in the long evenings, when the lamps were lighted and the blazing logs from the huge fireplace gave forth the glowing heat, and we younger ones amused ourselves at "blind man's buff," and "puss in the corner," little dreaming of the advance of Father Time, who in a few years would scatter our group in various directions to fulfil the mission of men and women.

Happy childhood ! We remember, too, a dear grandmother, as she sat in her chair in the warm corner, and knit the long, warm stockings for the feet of those who made glad her heart with childish song and glee, and we wondered if we could ever learn to knit and click the needles so fast and strangely-a natural speculation !

Time rolled on, and he silvered the dark locks of our grandmother, and the outer waxed old, and changes came-and then the final change and we watched the departing spirit, and wept that the genile hand would no more caress us, and in our educational ignorance we said, " She is dead.

Then the house passed into the possession of a son; and again, as a woman, we made our visits to the dear old house, and enjoyed new scenes, but not as in years agone, without care TOL MITU GREU AISIT MG BRM TUS ere long, he-too must follow our grandmother; for time was furrowing his cheek and brow, and weakening the once proud, firm step, and in a little time, he, too, passed on to join the waiting ones beyond death's portals. And then came a change. The house passed into uninterested hands, and the broad lands were tilled by strangers, and we remembered the scenes as bright oasises of the past; and of all the happy group who were wont to meet, but few remain, for the bridal and the tomb have fulfilled their mission. To-day, the house is closed ! Pass we along the corridors of time, and a grand change meets us, brightening our lives and enriching our interests. The eyes of our spiritual nature are opened; and although closed is the house and cheerless the windows, yet with the inner are we permitted to enter and discern the forms of the dear ones who had so oft ministered unto us. The magnetism of the house seemed replete with their works and deeds, and we knew that life was there, and we saw that distance and space were unknown, for we had met again. The tomb held not the loying spirits. But how unlike the last meeting? And they said to us, "How strange is death ! It robs us of none of our loves or interests; it takes nothing from us, but promises us everything; it reaches beyond the confines of a narrow tomb, to the boundless realms of a boundless eternity. It goes out to the ties of consanguinity and the living, throbbing hearts of humanity." And they said, "Child of vision, stay not thy voice or pen, but declare the truth of continued life with all its functions, and the positive indi-viduality of the man and woman." And as we listened to their earnest words we said, "Yea, we will repeat the story of the new birth, and confirm it by actual experience with the denizens of the disembodied spheres." Closed is the house to the passer by, but to us full of beauty, for the loved ones are there, basking in the light of a glorious enfoldment; and whoever may occupy it in the future, the owner by right of well earned heirship, and magnetism so thoroughly inwrought in every board, shingle and nail, shall come and go with voiceless tread, wearing not the habiliments of the tomb, but of the glories of immortality. Sacramento, Cal.

"verily the Lord has stricken us." In a few brief hours the idol of their heavis was taken from them, she, the darling who should have lived, and have been the solace and comfort of their declining years. O, why-did they interrogate the powers of heaven ... why was this done From day to day, and night succeeding night. did they mourn; yet no comfort, no relief came. The mother had no relish for company. The piano of the darling she would not permit to be uncovered. That instrument, which had sent forth strains of sweetness, that thrilled her heart when touched by the fairy fingers of her loved child, was now, in regard to use, contraband. It stood in its place a silent mentor of her deep woe. And thus she mourned from day to day. Her health became impaired. A kind sister came to stay with her, who tried to assuage the bitterness of her grief, yet no help came to alleviate her crushing sorrow. Month after month dragged slowly on, and still she mourned for the idol of her soul. Her countenance was the image of despair. One morning as she came down stairs, the sister observed a great change in her features. The sadness and gloom had given place to serene joy. Her sister re-joiced to see the great change, but said nothing to her. After a short time, with holy and erult-ant rapture she said she had a vision. She stated to her sister that she was wide awake, thinking intensely of her bereavement, when a prickling magnetic sensation came on her eyelide, and a glorious scene was presented to her view. A great company of people, draped in gorgeous and gauzy garments, mingling and in-termingling with each other, and all so inex-pressibly happy. Her whole soul was ravished with delight at the astounding sight. Among the joyous throng, she saw her own daughter,-a lovely angel. After a short time it faded from her view. She then said to her sister, she did not want to have her darling back. "Nay," said she, "not for the wealth of worlds." A tranquil happiness took the place of gloom, and she is now living in glorious hope of soon meeting her loved one on the other shore. She being orthodox, believes she had a glimpse of heaven. The reader will draw his own conclusions. They, being presbyterians, never sit in circles; knowing nothing of Spiritualism but the dis-torted representations of it from its enemies. My dear materialistic brother, I suppose you will think this a case of hallucination. Well, say so, if you think so. All the harm I wish you is, that you may get sufficient evidence of your individual immortality and rejoice in a new

being, like Prof. Elliotson, of London, is now doing. Many great minds from your side have come over to the beautiful Spiritual philosophy but I know of no Spiritualist who has turned from its warm, soul-thrilling inspirations, to the cold materialistic idea. This is significant. G.

Letter from Mrs. S. D. Waliridge,

DEAR BROTHER JONES :- "Forgetful, ungrateful, unmindful of favors," is that the verdict in your mind sgainst me? Well, you were never more mis-taken in your life. One more anxious for your success, more sensitive to every word said for or. against the JOURNAL, or its owner, does not exist on this continent, and no one watches its rapid progress and improvement with a closer, keener interest, or more heart-felt satisfaction than does your (in some respects) unfortunate, but I won't say, unworthy sister, for I don't believe it. I am made painfully aware of the fact every week, that my obligation to your generous kindness is assuming huge proportions, and each week I say to my conscience, "How dare you go on in this way? Why don't you stop the dear old JOURNAL until all past obligations are canceled, and the future clear and bright for a continuation of its visits just as long as you live?" But my courage fails me. Selfishness pleads for a little longer indulgence, just one or two more, for it is almost sure there will be something in the next number and the next, that will be just exactly what I want, and so I go on sinning against light and knowledge, imposing upon your kindness, and how to get out of the scrape-that's what I want to know. If I dared to hope a minute, if I dared to build on the present, and should say to you, "Take courage, brother, the burthen is sure to be lifted," something would be sure to come and say to me.-"How dare you hope, how dare you build anything in this world? Has not a blight fallen on all of your treasures here? Are not all of your earthly cossessions as if they never had been ? What you builded, are not even the foundation stones swept AWAV? Aye, I know, I see, so will wait on the spirite. and neither deceive or be deceived, if I can help it. Do you know how my heart blesses you for every word you speak in behalf of our media, every word you speak in behalf of our media, martyrs, as they are, and the only source through which it was possible for light to come to a per-ishing benighted world. Better, aye, a thousand times better, to speak worlds of cheer, of encour-agement, of sympathy, even if some of them should be misplaced, and fall on unworthy recipients, some poor counterfeit interloper, some mistaken impostor, who is still doing his Master's work, and knoweth it not. The truth only shines the bright. knoweth it not. The truth only shines the bright-er for its contact with falsehood and error. What the trance, healing and test mediums have to suffer in their development, none but themselves and spirit friends can ever know. Who, I wonder, is to write their book of martyrdom-it should be began now, ere the last victim has ceased to suffer on this earthly plase. It should stand side by side with our glorious Emma's his ory. How hard it is for me to stop when I once begin on this subject. I intended to have written ont a few questions for Wm. B. Fahnestock. He makes a positive assertion that "nine tenths" of the cures performed by the "laying on of hands," is done by the exertion of the will power of the healer, and the faith or belief of the sufferer. My paper is gone, so that I cannot refer to it. I know his statement includes the two facts "will power ex-erted and perfect faith." He does not state what cures the other enth. I would like to give him a few cases and will as show as I can for the two few cases, and will, as soon as I can. For I know (that's the word) that neither will power or taith had anything to do with them, and they were rerkabie :: 803.

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LITTLE GRACE C. TREADWELL

"I RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niece. Her name is Grace O. Treadwell, and she is four years of age. One side of her face was swollen for a long time, so that it cloud one eve entirely and she had an isjury under the other one. Whenever she could open the lids, there was seen a thick white film over both eyes, as though the white of the eyes was stretched across them. For two days she could not see anything. We commenced giving her the Positive Pewders' as soon as we knew it. When she had taken one half a box she could see as well as ever. She had been troubled with the Scorfula eversince she was born, and had always been "awell. Since she has taken the Positive Powders she has been very well most of the time, as healthy as children generally are. I myself used one box of the powders last summer, and I have not been as well as I now am, for four or five years."

Mrs. Mary M. Newcomb, Bernardston, Mass. To Professor Spence.

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ENOUGH FOR THIS TIME.

(C Probably you remember my letter to you of June 1st stating the condition I was in at that time, and asking your advice. I was troubled with Enlargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Scrofula, and in fact, about as complicated a condition of diseases as you will ever find in the human system, and was unable to do any work. After taking six boxes of the Positive Powders and one half a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success; but I think I have said enough for this time."

H. T. Leonard, Taunton, Mass. To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND NEGATIVE POWDERS.

THREE DOCTORS AND

A WIZZARD.

"A fter trying three M. D.'s, and one bottle of Wizzard Oil, and one other prescription, my wife's Rheumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders which cured her enlarged joining, and now she is well and hearty. We also gave the Positiva Powders to our little granddaughter at the age of two Weeks old for Fits, and it has been the smartest little thing you ever saw up to yesterday, when it was taken with the Boar. jet Fever, for which we gave it the Positive Powders, and this morning it is quite well." Moses Hartland, Penn Yann, N. Y. To Professor Spence.

For the Religio-Philosophical Journal. All Sins are Unpardonab e.

BY WM. S. FAHNESTOCK.

Laws are rules which govern the universe of matter as well as mind. There are many kinds of law, but the moral and physical, or natural, are those I propose briefly to consider now.

The tendency of any species of matter to assume a peculiar form, properties, motions, changes and relations, which uniformly take place, under the same circumstances, is called a physical law.

The moral or natural laws, are rules, arising ont of the natural relations which human beings have to each other, and have existed prior to any precept given to man.

It is a law of nature that no man shall injure another in any of his relations, and that murder and fraud are crimes, independent of prohibition from any source. An illustration of this fact is furnished in the Old Testament, Gen. chapter 4th, 5th and 8th verses, where Cain slew his brother. long before the Decalogue is said to have been given to Moses, and as Cain suffered a penalty, it would prove that there was a penalty attached to. or the result of crime.

Sin may therefore be defined the transgression of any physical, natural or moral law, and as a penalty is always sure to follow such transgressions, it would go to prove that all sins are unpardonable, and that the penalty must be suffered in exact proportion to the magnitude of the transgression. As an example, we find that there is a physical law existing between flesh and fire, which, if disregarded by placing the hand or any other part of the body in the fire, will be consumed. So, too, if holes be bored in the bottom of a ship at sea, she will sink, no matter if she be freighted with the best men the world could boast of.

Man cannot breathe under water and live, nor can he sour through the air like a bird. The former is contrary to the laws of water and the nature of man's lungs, and the latter to that of gravita. tion.

The moral laws prescribe to men their duties to God and their neighbor, and as we have organs adapted to the one as well as the other, it is our own fault (circumstances always considered), if we do not venerate or adore the one, and love and

do not veherate or adore the one, and love and render the other happy. Many passages in the Bible might be quoted, where the forgiveness of sins is said to be possible or orthodox. It is true a person may say that he forgives a sin or an injury done him, but that will not stay, or turn the penalty aside from the person who inflicted it. No! The penalty must be suffered and if the Rible accounts are to be credited the

For the Religio- Philosophical Journal. The Vision of a Presbyterian Mother.

Some time ago you inserted in your valuable paper a request to this effect: "That any one who had knowledge of any well authenticated and striking spiritual demonstration should for-ward it to the editor." With this request I fully accord. No one holding a truth has a right to keep it "under a bushel," but should let all enjoy it—it rightfully belongs to universal man. I herewith send you a well authenticated manifestation.

The individuals who experienced it, and through whom it came, are of the highest order of society, in moral status; utterly incapable of deception, knowingly. And another fact about them is, they are strict church members, belonging to the Presbyterian church. Not having consulted them, I do not feel free in giving their names, I shall therefore withhold them. They render the other happy. Many passages in the Bible might be quoted, where the forgiveness of sins is said to be possible or orthodox. It is true a person may say that he forgives a sin or an injury done him, but that will not stay, or turn the penalty aside from the person who inflicted it. No I The penalty must be suffered and if the Bible accounts are to be credited, the consequences of unrepented sins would go to prove that our position in regard to them, was sustained, at least as far as a penalty is implied, for the most appalling metaphors our ingrange samits of are employed in Scripture, to convey the idea of the nature of the punishment which the transgression had an only child,-a lovely daughter, some

Notice of Meeting.

The second Western N. Y., Quarterly Convention of of Mediums and Speakers for 1870, will be held at Gowanda Cataraugus Co., N. Y., on Saturday and Sunday June 4th and 5th, commencing at ten o'clock on Saturday, and nine o'clock on Sunday, holding the session each day.

Gowanda is three miles from Perrysburg Station, on the N. Y. & E. R. R., where friends will find teams in waiting; also about fifteen miles from Angola Station, on the Lake Shore R. R., where friends can take the stage at 5 p. m., arriving at Gowanda about 8 p. m.,

Br. Lyman C. Howe, Geo, W. Taylor, and Professor B. A. Beal, with many others are expected to be in attendance t contribute to the interest of the occasion and render this a rich spiritual feast.

The happy experiences of previous conventions of this kind, warrant such high expectations.

Our large circle of friends residing in that vicinity are anxions to have this meeting held there, and engage to do all they can to make it a success; and a cordial invitation is extended to all seekers for truth, and lovers of our heaven born Philosophy and Religion to attend .

J. W. Seaver, P. J. Clum, F. Rice, Committee.

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