

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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E. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, NOVEMBER 26, 1870.

VOL. IX.—NO. 10.

## Original Poetry.

Written for the Religio-Philosophical Journal.

### MANIAC'S LAST HOUR.

BY ADDIE L. BALLOU.

Dead! Dead! and away from me?  
My darling cannot be dead!  
To spare the dear life of my love,  
And see if it cover her head.

Dead! And is God dead, too?  
That he heard not the cry of my heart—  
To spare the dear life of my love,  
And to let not her spirit depart?

Dead! and the sun is blood,  
To my life, and the moon is out:  
The stars are like serpent's eyes,  
That look on a heart of doubt.

Mad! Who said I was mad?  
Why dare they to plodon me so?  
Do they think to divide us by death?  
No! I'll sunder the earth but I'll go.

Friends! hark again to your den,  
And bring me the soul that has fled,  
Or tear out my own heart and fling  
In the waves of the sea of the dead.

Ha! ha! she is coming at last!  
She beckons me over the reef:  
Just one leap into the dark—  
Down, waiver! and give me relief.

Ha! So!—now the crimson tide  
From my veins in a torrent starts,  
Ah, where are the bolts and bars  
That can bind up a broken heart?

I'm coming, my love, to you,  
On a wilder and tempest-tossed wave,  
A moment—how dark it grows!  
Ah! dying?—God pity—and save!

Written for the Religio-Philosophical Journal.

### A Rare Book.

The Bible in India.

REVIEW BY D. W. HULL.

It is very seldom I find a book of so much interest as to demand a gratuitous notice; but when I do, justice to the public—not the publisher, demands that I should give the crumbs that fall from the table to the hungry souls about me, and tell them where they may find such a feast as I have had.

Whilst on my way east the newsboy passed by me. Amongst a heap of worthless garbage, I noticed a book entitled "The Bible in India; Hindoo Origin of Hebrew and Christian Religion, Translated from 'Le Bible Dans L'Inde.' By Louis Jacolliot. Carleton, Corner Fifth Avenue and Broadway, New York."

I must confess the title of the book attracted me, and I purchased it. And, now that I have it, ten times the price would not tempt me to part with it without the possibility of procuring another copy.

That your readers may not be compelled to rely on my judgment, I propose to give copious extracts from the work. This will be useful to the reader as an index to the book, and also furnish those who have not the means at command to procure the book, with some of the evidences of the Hindoo origin of the Hebrew and Christian Scriptures.

The thought is not a new one to me, as I had been preaching the same ever since I saw the glorious light of the gospel of Spiritism; but the works of Maurice, Sir William Jones, Mrs. Maria Lydia Childs and others, were too voluminous, besides, they did not seem to write with reference to that idea,—all of them, with the exception of Mrs. Childs, being in the interest of the church. But here comes a work, unique and concise, with its direct quotations from the Indian scriptures, placing them in juxtaposition with our Hebrew and Christian scriptures, leaving the reader to make his own comments.

It is scarcely necessary that I should refer to the discussion of philology on this book, showing the same types of thought, and the same mode of expression obtains in India, that does in other parts of the globe. Max Muller has presented this subject at still greater length than the book under consideration, and with the same results.

It will doubtless be a relief to Bible believers to know that all Sanscrit scholars admit the common nationality of all the human race, and that this people all "had one speech and one language;" but with the admission of this idea, the unbeliever is furnished with the solution of all religious theories. But we cannot refer to this at the expense of more important topics treated of, and we pass on.

The only thing that can be questioned, is the antiquity of the Hindoo books. It will be claimed that they borrowed all their ceremonies from their Jewish neighbors. Our author anticipates this objection, and steps out several times to meet them. He quotes the pious Sir William Jones as saying: "We cannot refuse to the Vedas the honor of an antiquity the most distant." "Hahed, the translator of the Lastroe," he says, "makes the remark, that no people possess annals of an authority so incompatible as those transmitted to us by the ancient Brahmins; and, in support of his assertion, mentions a book written more than four thousand years ago, which gives a retrospective history of the human race, of many millions of years."

Further along in the book, the matter is discussed at considerable length. Speaking of the Hebrew Bible, he says:

"It speaks here and there, of certain impurities of the man, of the woman, and of certain animals, but all that is flooded right and left, in a confusion of wearisome repetitions, from which it is impossible to extricate the idea that dictated the law. In the Hindu sacred books, on the contrary, we find a complete and special catalogue of all conditions of defilement, and of the objects that occasion it, with the manner of purification, as well as numerous explanations of the idea that suggested such ordinances. "Which then must be the precursor of the other?"

This may be regarded as a strong argument. A copyist who should be too stupid to comprehend the reason of an ordinance, or who should blindly submit to his laws without inquiries as to the reasons for such enactments, would be very likely to copy so much as was necessary for his purpose, and leave that which did not suit him, to give to his subjects. The quotations given from the Hindoo sacred books, fully sustain this position.

We are necessarily compelled to pass over his comparisons of the characters of the Indian Manu and the Hebrew Moses, and the castes as prescribed by the two different countries, and by so doing, we are compelled to deprive the reader of even an idea of the matter contained in over seventy pages of the book.

While it is claimed that our Hebrew books are copied from the Hindoo, interpolations have been thrown in, so as to mar its beauty. No Hindoo would recognize the *lex talionis* as found in Exodus 21:24, 25 as a moral principle of his sacred books. The author refers to it in the following language:

"Hail! this first appearance in ancient societies of the barbarous *lex talionis*! What theocratic India and Egypt were incapable of inventing; what Manou, Boudha, Zoroaster and Manes would have repelled with horror; it remained for Judaism and Jehovah to afford us. This was no imitation, and Moses may claim the *lex talionis* as an original flower in his chaplet of legislation!"

No doubt all Bible readers have been unable to see the justice of compelling a young man to marry his brother's widow and raising children in the name of his brother.—Deut. 25:5-11

Our author gives us the following reason for this custom:

"The custom, of which Judaism can give no explanation, had its origin in the religious beliefs of the Hindoes, introduced into Egypt by immigration and was adopted by the Hebrews, probably in ignorance of its purport. "Among Hindoes, a father can only attain the shades of the blest, through expiatory sacrifices, and funeral ceremonies, performed by his son on his tomb, and renewed on each anniversary of his death. These sacrifices remove the last stains which prevent the soul's reabsorption into the Divine Essence, the supreme felicity prepared for the just. It is, therefore, a first necessity, that every man should have a son, who may open to him the gates of the immortal abode of Brahma; and it is for this that religion makes its appeal to the devotion of brother or kinsman, stigmatizing as infamous the refusal to perform so sacred a duty."

If there were no other evidences that our Bible was a plagiarism, this would be enough. But our author gives page after page in his book, showing that one of the books has been copied from the other; and we cannot fail to distinguish the genuine from the counterfeit. The same laws exist concerning unclean animals that we find in the Hebrew Scriptures. Indeed, the copyist has not taken the trouble to change the verbiage of the law, or even to substitute different animals.

The ordal concerning the detection of a guilty by the priest, defilement from contact with the dead, the purifications therefrom, impurities of mothers after childbirth, the support of the priesthood, the eating of blood, are literally the same, only the Hindoes attach the reasons for these enactments, which the Hebrews seldom take the pains to do.

There is one thing a little remarkable, which our author does not fail to notice, that in all the legislation of Moses, there is very little said about vice. The ordinances generally have reference to the same useless ceremony. The reader will be glad to learn that the original copies from which the Hebrew Bible has been drawn, has never been exposed to this objection.

The laws concerning fermented liquors and leprosy are, precisely the same in the two books.

It is scarcely necessary that I should refer the reader to the creation, as it has long been demonstrated that the narratives are precisely the same, only one is said to have occurred millions of years before the other. The names of the first pair were Adama and Hova, who by transgression fell from their first estate.

The story of the offering up of Isaac, was first related concerning Adjigarta and his son Vishagava, who went into the wilderness to sacrifice a red goat. The goat having escaped, Brahma is reported as saying:

"Behold the first fact that thou hast committed. O Adjigarta! To efface it, thou shalt immolate thy son; that I have given thee, on this pile—such is my will!"

"Oa hearing these words Adjigarta was seized with profound anguish. He sat himself down upon the sands and tears flowed abundantly from his eyes.

"O Parvady, he exclaimed, 'what wilt thou say when thou shalt see me return alone to the house, and what can I answer when thou shalt demand of me what has become of thy first-born?'"

grievous sacrifice. Nevertheless, he dreamed not of disobeying the Lord, and Vishagava, notwithstanding his tender age, was firm, and encouraged him to execute the divine commands. "Having gathered the wood and constructed the pile, with a trembling hand he bound his son, and raising his arm with the knife of sacrifice, was about to cut his throat, when Vishagava, in the form of a dove, came and sat upon the head of the child.

"O Adjigarta," said he, 'cut the victim's hands, and scatter the pile; God is satisfied of thy obedience, and thy son, by his courage, hath found grace before him. Let the days of his life be long, for it is from him that shall be born the virgin who shall conceive by a divine germ!"

Every Bible defender has felt a difficulty in finding prophecies of the Christian Savior. Many prophecies having a double meaning have been cited; but could they have inserted the prophecies after the man had appeared, the language could not have been so dubious. From some cause (perhaps the prophecy was written after the event) the Hindoo does not labor under the same embarrassment concerning the savior in their religion. Some of these prophecies abound with the highest metaphors, of which the poetical language of Isaiah seems to be a miserable copy.

The circumstances concerning the birth of Christa is already familiar to many of the readers of this article. Suffice it to say that Christa was born of a virgin; that his life was sought in infancy; that he was killed for the sins of men; that his body disappeared after his death, etc., etc.

Our author has found that the Hindoes maintain the same moral principles that we do, and thus he accounts for the failure of our missionaries in that country. He quotes a Brahmin thus:

"Why should I change my religion?" demanded a Brahmin with whom I was one day discussing these matters. "Ours is as good as yours, if not better, and you but date it all since eighteen centuries, while our belief is continuous without interruption from the creation of the world. God, according to you, and you thus diminish him, required several efforts to provide you with a religion. According to us, he revealed his law in creating us. Whenever man has strayed, he has manifested himself to recall him to the primitive faith. Lastly, he incarnated himself in the person of Christa, who came not to instruct humanity in new laws, but to efface original sin and purify morals. This incarnate in you have adopted as you have adopted our tradition of the creation of Adama and Hova. We still expect another by force the end of the world,—that of Christa coming to encounter the Prince of Rocketness, disguised as a horse, and from what you have just told me of your Apocalypse, you have also borrowed that prophecy from us. Your religion is but an infill rapture, a souvenir of ours; whereas, then, desire me to a top it? If you would succeed, do not begin by teaching me principles that I find in all our holy books, and a moral which we possess in India from long before Europe had opened its eyes to the light of civilization." All this was but the exact truth, and admitted no reply.

Mr. Judson has said that he found it very difficult to hold an argument with the Hindoes, from the fact that their mode of thought was different from ours. If the above eloquent extract is a specimen, we may suppose that it is different, but in the same way that light is different from darkness.

We have continually heard from our missionaries of the ignorance of the Hindoes. The following extract from the "Bible in India," presents the matter in a different light.

"We shall be less surprised at this when it is known that there is not a Hindoo, whatever his rank or caste, who does not know the principles of the Holy Scriptures, that is, of the Vedas, and who does not perfectly know how to read and write."

It is said the Hindoes are very fond of discussing with the missionaries the difference between them. From our own experience we should think it pretty hard work to get a discussion with them.

Those of our readers who may wish with the book, will find our accommodating publishers ever ready to furnish it to them. Price—\$2.00; postage, 24 cents. This work will soon be followed by another, entitled, "The Son of God."

For sale at the office of this paper.

### Emma Hardinge to her American Friends.

Once more, farewell, my American friends and fellow-laborers in the beloved cause of Spiritualism. For a season, which I hope to make a brief one, the wide waste of ocean waters will separate us in the sphere of earthly duties and mortal communion. In the unity of spirit, we know there is no separation, no death. Bound to America, the land of my spiritual birth, by the holiest ties that can move the soul or influence the life, it must be the logic of events rather than the yearning of the human will, if I am long absent from the shores of the New World. As I now scratch these hasty lines of farewell, even as the sound of the carriage wheels is heard that are to bear me away to the ship, I see on my table a pile of letters just received, and unanswered by the sheer necessity of my immediate departure. Unfulfilled purposes, unfinished articles, unwritten sketches, fill up the corridors of my busy brain; and yet my tired hands and now lagging feet have labored incessantly up to this, the last moment before my departure.

To all and each who deem letters are due to them, to the various spiritual papers to which I

would so gladly have contributed, had I not worked far beyond my strength, and up to the last moment of my time, in other directions—to all and sundry, I now say farewell—God speed—and, like the ancient Druid, if I cannot pay every debt I owe here, in the hereafter I will surely render justice and acquittance to all.

I ask every one who loves Emma Hardinge, and believes or appreciates her work to meet with her in solemn, full convention in the spheres of the spirit country, in the year 1870, and at the period that corresponds to the Christmas Day of earth. We are immortal. Our loves, memories, energies and human attractions are undying. We shall all still live—all be gathered into the harvest-fields of immortality. Why should we not demonstrate our faith in these glorious elements of belief, by pledging to ourselves and each other our promise to this meeting? My heart's attractions to my friends and fellow-laborers shall be the focal cord of union, and beneath its urgent magnetism, the hour and point for re-assembling will be felt by all who sympathize in the call. And now, again, farewell. The ship "Abyssinia" will bear me on to the accomplishments of my destiny, as yet unfulfilled on earth.

My address will still be found in the lecture's list. For my book, "Modern American Spiritualism," all orders and business connected with its sale and publication may be addressed, as usual, to the spiritualist book-stores and journal offices; and these, again, will kindly send their orders and make their payments to Albert D. Y., Esq., 68 Wall street, New York City. This gentleman will most kindly and promptly transact all business for me in reference to my book during my absence. In the hope of a speedy return to the shores of America, and with most kindly greetings to every reader, I am, ever faithfully,  
EMMA HARDINGE.

Address, Mrs. Hardinge, 9 Vassall Terrace, Kensington, W., London, England.  
[All the spiritual papers please copy.]

### Pennsylvania.

LETTER FROM H. BRENNEMAN.

Bro. Jones.—A band of spirits are now giving manifestations at Harrisburg, Pa. They have made a picture or drawing at the house of Bro. Joseph Potts. The size is three by six feet, made on paper of which they request me to inform you and the BANNER OF LIGHT. This picture is made by the spirits themselves—no medium hand is used. This picture is shaded with various colors taken from the atmosphere. The colors are thrown upon the picture by a current of electricity (spirits say so), for they can be seen coming on it. This is a new phase of spirit drawing to me. This picture is a representative of spirit ul truths. Through its entire length is a river winding upwards, passing houses, a large gate, and an arched gateway. In this arch is suspended a pair of scales, or balance, representing Justice. In the right corner of the picture are two churches—in one is seen the sun shining and illuminating the interior so as to see the pews and various kinds of mechanical tools, and on the outside is written, "Christ's workshop." This indicates industry. The other church has a cross on it, and interiorly looks dark; it admits no light; its windows are stained, or frosted like the windows in bar-rooms of our cities, indicating the reverse of the former church. In the left hand corner are some old decayed trees, on which is perched an owl, and beneath it sits a fisherman, fishing in the stream. Above him in the firmament is the sun. All together this drawing is not so artistically done (for it appears to be an experiment with them), but the manner in which it is done, is really something new to us in spirit manifestations, and must eventually astonish mankind, and prove the immortality of man beyond a doubt, for here is our demonstration of the facts.

The following is what Bro. Joseph Potts said of the picture: "This drawing was commenced about the first of October last. The spirits directed us to get the paper, and tack it against the wall in our parlor, close the window blinds, shut the doors and lock them, and they (the spirits) would draw us a picture. I did as directed, locked the door and carried the key in my pocket. I unlocked the door and entered the room three or four times in each day to watch the progress made. They frequently called my attention to it. This evening, Oct 31, 1870, about 7 o'clock, the spirits gave me a communication by forming letters of light on the wall so as to be read by my son William (a medium), the letters appearing and disappearing as fast as read, when this was given: Darken the room and we will use the medium's hand and write something about the picture. Get us a pencil and paper, and in ten minutes we had the following written.

"Friends of earth, enter the Temple of the living God within thy soul, and from its silent recess, ascend in spirit to the Valley of Truth, and there let thy waiting soul catch hymns of joy and victory. Let thy soul mingle in vibrations with the white-robed worshippers that are on the road through the beautiful gateway to eternal life. O, risen, mankind, to the voice of spirits that speak sweet tones to you, and be willing to weigh for your-selves when on your journey, that which requires weighing, and if a book, or a teacher be necessary for your guidance, read from the ever open Book of Nature, and learn wisdom from its numerous pages. As you see the fisherman taking lessons from the owl, put away all care for the external, and look to the robes and endowments of your immortal spirit. Seek for the true light, and having found it, follow the road to where it leads you, for the truth will never lead you astray. Be gentle and forbearing, be patient, kind, and ever

ready to bear each other's burthens, and share each others sorrow. Seek for light and you shall find it. God's bounties are spread for your acceptance freely, and on every hand his truths are revealed in every form of Nature, in the sunshine, in the storm, in the cataract, in the rivulet, in the heaving ocean, in the broad lands, in every tree, and shrub, and flowers in every living, moving form are stamped in characters of unmistakable clearness, his holy law, his eternal truth. His power is universal—you need no pompous creed—bound press to reveal to you the hidden mysteries of God's immutable laws. Open your eyes and read for yourselves by the light of your God-given powers, your reason and your intuitive perception, and do not wait for a self-appointed agent of God to show you the road to immortality. Open your doors to God's ministering spirits, and let the dear light of truth which your spirit friends shed upon you, be a pillar of fire by day and by night, guiding you onward in the path of inspired wisdom and knowledge, and aid you in your search for hidden gems of light through which your road or pathway of progression may be winding I let those who find strength and faith from chewing the dead leaves of a wornout Theology, be content to go to dark churches, and continue their repeat. But those that incline to work in Christ's workshop, want to impart life to his brother and to coming generations. They cannot live on lumps and garbage, for their souls cry out for the bread of life, and the all-satisfying waters of truth. As you seek, so shall you find churches whose religion is Theology outward—gold and dross. But God's star-crowned angels of light, are coming to the weak and weary of earth, with golden messages of love. You see the posts and lattice work thickly covered with honey-suckles, playing hide and go-peep through the openings, doing all they can to make the naughty old world happy again. This to us is something beautiful, in the idea of those wild vines, as well as the fisherman and the owl. Oh! that man would learn a lesson of wisdom from Nature, and let the tender vines of simplicity and affection twine around their hearts and homes, to shield them from the scorching sun rays of avarice, which is withering up the fruit buds of innocence that are waiting to grow and expand in the tree immortal. Friends—we pity you, for you do not know that a thing of beauty is a joy forever. The balance of our thoughts we leave until we complete the next picture.

Your hand in love,  
J. SECRET.

### Nebraska State Convention.

According to previous call, the State Spiritualist Convention assembled at the capital on Friday, the 23rd of November, at 2 o'clock.—Attendance small, but harmonious. Brother Isaac Young, President, called the Convention to order. Dr. Dunn and Mrs. Warner from Ill, were present. A committee was appointed to revise constitution and present resolutions.—Dr. Dunn gave us some excellent remarks on a form of constitution and resolutions, which had a grand effect. Dr. Dunn, Dr. Maxwell, Brother Potter, and Mrs. Warner were selected for that committee, after which we devoted the remainder of the afternoon in conference. Brother Potter, from Washington county, spoke of a union of sentiment throughout the state, and thought this convention would have a grand effect of uniting us all together. At night, Mrs. Warner gave us a glorious lecture to an audience of over three hundred. Saturday it rained all day—no business. Sunday convention called to order. Constitution presented and adopted, then the election of officers took place. For President, S. McCongis; Vice Presidents, G. A. Unthank and Dr. Case; Secretary, Alonzo Rogers; Treasurer, Isaac Young; Committee, Capt. H. E. Pain, W. H. Ball, Brother Har. Ad journaled until 2 o'clock. At 2 o'clock, Dr. Dunn gave us a grand lecture to an intelligent audience. House well filled. After the close of the lecture, these resolutions were adopted.

Resolved, That we grant to our members the broadest liberty of thought and action, believing that right to every person, is his or her highest idea of right.

Resolved, That we do not endorse in them any act of injustice, or violation of just laws under the government, or a breach of the morals of our country and society.

Resolved, That it is the duty of all true Spiritualists to labor in union with all liberal Christians, for the advancement of truth when we can so do without ignoring any of the glorious principles of Spirituality.

Evening session was devoted to lectures by Mrs. Warner and Dr. Dunn, three quarters of an hour each, to a crowded house. Great excitement from the people to know more about Spiritualism. One Methodist minister said that if it was Spiritualism he was a Spiritualist.—Monday night Mrs. Warner gave us a grand lecture of an hour and a half, to a crowded house, and at the close related her experience. It was very interesting, and deeply affected most of the people present. On Tuesday night, Dr. Dunn gave a temperance lecture at the Methodist church. The church was filled to its utmost.—On Sunday following, Dr. Dunn lectured at 2 o'clock. His discourse resulted in converting me to Spiritualism. Seats all full. At night a discussion took place between Dr. Dunn and our United Brethren Preacher which lasted two hours,—one half hour each alternately, about seven hundred were out to hear. The general cry was the reverend gentleman was too ignorant to combat with Dr. Dunn. Brother Dunn has made a mark here that will be a blessing to all reformers.

ALONZO ROGERS, Sec.  
Lincoln, Nebraska.



MARRIED FOR BEAUTY.

BY FANNIE M. COVLEE.

(Concluded from last week.)

Alas! In a family where constant jars, incessant discords and general inharmonious...

On the third Sunday morning after their arrival in the village, Mr. Morrell after breakfast...

On the morning in question Johnnie with his fine face lighted up with a smile, his eyes like two stars, ran to his mother.

O, mother! father is going with me up to Clark's Dam. Then seeing clouds arising...

Now, it was not because of the day, as she had often spent half the Sunday out with friends...

At length chance brought him to the place where his brother resided. He poured into his sympathizing ear a tide of his grief.

In a few days things resumed their usual ebb and flow. In a few days things resumed their usual ebb and flow.

In the meantime, his elder sister, Mary, came in and joined with her mother, saying her father was a heretic and she would not go anywhere with him.

Johnnie, however, rebelled; declared his father was as good as his mother, and he had said he might go.

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in secret she bewailed the absence of her dear father, for whom she had the keenest sympathy.

At length a sister of Mrs. Morrell arrived from the Canada shore. She was the wife of a wealthy merchant in the city of T. J. joining with the family in sorrow for the loss of their son and brother, and vituperation against that "accursed heretic," Mrs. Doty proposed adopting Mary, the eldest daughter, who, save the present vexed expression of countenance, was a beauty, and bid fair to create as great a sensation as her mother had done before her.

The young lady was delighted at the prospect; and the mother, forgetting her own past temptations and folly, as the belle and beauty of the city, was getting into the prospect of her daughter occupying the same position.

As the unhappy father was absent, there was no chance of opposition, and Mrs. D. returned, taking with her the now beautiful elder sister.

Kittie remained with her mother, contributing by her needle to supply the wants of the family.

For a long time John Morrell wandered from place to place, sometimes stopping long enough to earn a little money; but nothing seemed to calm or soothe the heart broken man.

Sometimes the idea of suicide would flash across his mind. He longed to be at rest; but the great Unknown beyond was too dark; rest might not be his. So, with a groan of anguish and despair, he kept on.

At length chance brought him to the place where his brother resided. He poured into his sympathizing ear a tide of his grief.

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NEW HAMPSHIRE

Sketches of the Fifth New Hampshire Association of Spiritualists.

Reported for the Journal by Frank Chase.

Friends of the JOURNAL, it becomes my duty, imposed by angels, to tell you briefly of this most interesting convention.

It was held at Bradford, Nov. 4th, 5th and 6th. It was the first of a new series, which we term Quarterly Conventions, and by a singular coincidence, it was held at the same place where three years ago, was held the First Annual Convention.

There has been within that time four Annual Conventions,—at Bradford, Manchester, Plymouth and Concord—successfully, under a sort of constitution or declaration of principles that form of convention has fulfilled its mission, an important one, and has now been laid aside, and a series of Independent Free Meetings commenced.

Now, I am to report something as it appeared to me.

Friday noon, as I arrived in Bradford, I saw Brother Mason in the distance, standing in the middle of the street, looking up and then down the street. When I came up to him, he said, "I must go in and see Mr. Hutton and a young man in a Unity;" and then went off up the street.

About three minutes later, found me in the house talking with Brother Hutton; and being introduced to Miss S. Cora Davis, one of the most interesting young ladies I ever met, she grasped me by the hand, and claimed me for a schoolmaster of hers.

Miss Davis was developed as a test and speaking medium only a short time ago, but came down to Bradford the day before, in the storm, from the interior of the State of Vermont, because the spirits told her that she must not fail to attend this convention.

Half past 1 o'clock, p. m., found us all at the railroad station, waiting for the train, when not one soul arrived in it for our convention. Great was the disappointment, because nobody had arrived from the cities.

We repaired to the hall,—a mere handful of us, and collected and sat in the corner, close around the stove; and what seemed the most remarkable to me, was the fact, that, although the hall was cold, and most of us were actually shivering with chilliness, as often as I would open the draft of the stove to let the fire burn, some one else would immediately close it again. I can truly say that I did not feel at all discouraged; and Miss Davis, and some others did not.

At length chance brought him to the place where his brother resided. He poured into his sympathizing ear a tide of his grief.

In a few days things resumed their usual ebb and flow. In a few days things resumed their usual ebb and flow.

In the meantime, his elder sister, Mary, came in and joined with her mother, saying her father was a heretic and she would not go anywhere with him.

Johnnie, however, rebelled; declared his father was as good as his mother, and he had said he might go.

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A SEARCH AFTER GOD. Does Design in Nature Indicate the Existence of a God. NUMBER SIXTEEN. SUBMITTED.

A halo round his head, Like one who is transfigured. He was—"Still Man, I am God-man," he said. He spoke. His voice, at will, It had strange power to soothe or thrill— Music to re-create a soul, or kill. I did not seem to hear His voice with merely sensuous ear: It thrilled within me: heart stood still with fear. From him did presence veal: About him glory visible I saw. Upon my face in fear I fell. "A thing of limits—laws— Long ages since," quoth he "I was— Mistaking what was more effect for cause. "Upon the ultimate I could but dream and speculate; Then sit me sadly down—or work and wait. "Oft feverishly I wrought, Quarrying out in deeds my thought; But found a phantom in the good I sought. "To be—I knew not why— To think I was, and then to die: What after that came next? That knew not I. "Through all my thought there ran The feverish phantasy: I saw Be more than this; there's more than this in man. "So human history— My toil and struggle to be free!— Taus dimly self-expression unto me. "As one who hath been sent, Though blindly, to and fro I went— Knowing not even what my message meant. "Would I decipher it And read—it was to me but fitful, vague, and uninterpretable writ. "I am," quoth he, "Is won The goal. The work is ended—done: Jehovah, God who speaks, and Man are one. "As if I were his soul, Matter doth feel my weird control— Tariffs, blossoms, lives. I animate the whole. "All things phenomenal In quick epiphany I call. I will they shall be, merely: that is all. "I need no tools—no skill— No travel. With immediate thrill, All stirrs and palpitations: I merely will. "I toil not, neither plod To compass what I will or would: Repeating in myself the self of God. "Yet I am Man, as when Jehovah walked and talked with men In dim, prismatic symbols—Man as then. "No nation-prejudice Have I. Broad as himself Man is; And Earth a single proud cosmopolis." A halo round his head, Like one who is transfigured. He was—or one who speaketh from the dead. He ceased—was gone. Since then Have I more faith and joy in men, And things beyond mere philosophic ken. For though the mist be dense, Faith giveth me this roomy sense: To see beyond, as with an inner sense. To know that, though mere clod Or self under the master's rod, There comes a Man Historic, who is God. —Modern Thinker.

WHAT WE BELIEVE. Inquirer. I understand you do not believe in a Personal God or a great First Cause. Positivist. We neither deny nor affirm re-

speaking either. There may be a God such as Christians and Muhammadans generally accept as existing, but they no more than we can demonstrate the fact, if it be a fact.

Inquirer. Then your religion does not recognize any God at all. Positivist. Oh yes, it does. John Stuart Mill has done us a grievous injury in saying that August Comte propounded a religion without a God or a future state; whereas we, with Comte, believe in both, if allowed to define what we mean. Our Supreme Being is Humanity, whom we love and serve. We say the only God man can know, or whose existence can be demonstrated, is the collective Man—the sum of all human personalities, past, present and future.

Inquirer. This strikes me as vague. How can you make a Thing or a Person out of what is clearly an abstract conception? Positivist. But the human mind does very readily personify abstract conceptions. The Town, the State, the Nation, the Church are no more actual things or entities than is Humanity; yet they are—they convey a definite impression to the rudest intelligence. Now Humanity clearly exists as a subjective conception no less than an objective phenomenon.

Inquirer. But how about the Creator? How do you account for the origin of the universe? Positivist. We know nothing of the beginning of things. It is beyond our ken. So far as we know, matter and force are eternal. Science proves this in that no atom of matter can be destroyed or any force wasted. Each can take a different form, but the precise quantity or energy of the one or the other always exists in the same definite proportions. Hence to the human scientific mind there never was a beginning—there never can be an end. Eternity with us is a circle; in other words, the old Hindu symbol—the serpent with his tail in his mouth. The ordinary conception is that of a straight line with a beginning and end.

Inquirer. When you discriminate between matter and force, do you mean that there is any real difference between them? Positivist. Oh, I speak in a popular way of course. We want what Mr. Life in called the "plain people" to understand us. We know of matter only through force; that is, through its changes—by the impression it makes upon us; but this conception, which is simple enough to you or me, is too subtle for common comprehension, and hence we speak of matter and force as two distinct entities.

Inquirer. But the ordinary conception of God must have some valid basis. Positivist. So it has. All gods are idealizations of man himself. They are man-made. Every attribute, with two important exceptions, which the human race in its past history has ascribed to its gods, is purely human. Thus love, justice, wisdom, mercy, as well as revengefulness, vanity and lust—in short, all the emotions and passions which have been attributed to Deity, are purely human. To these have been added conceptions of the Infinite and Absolute, which are extra-human. The Jewish Jehovah was stern, revengeful, jealous, vain; the Christian God is a tender, loving Father; the more human or man like the God, the better he is—hence the noblest deity of all is the man Christ Jesus. In short, this belief and imperfect analysis shows us that Humanity is after all the only pure metal in this alloy of gods. Let us consecrate all our energies to the service of the only Supreme Being we can ever know—Humanity. There may be in addition an Infinite and Absolute Deity; we do not say there is not; but we hold with St. William Hamilton, Prof. Mansell, and Herbert Spencer, that from the laws of our being we can never know or understand Him; He is out of all relation with us. Unlike Herbert Spencer, we regard the worship of an unknowable God as a rank absurdity. His ways cannot be ascertained, nor his thoughts ascertained. He is not as if he were not. Such is the verdict of modern Philosophy and Science.

Inquirer. How about immortality? If a man die, shall he live again? Positivist. We know we live upon this earth. We do not know that we shall continue our personal consciousness after death. It may be so, but we cannot demonstrate it by any scientific proof. If the phenomenon of Spiritualism so-called could be proven, all would be plain sailing; but it resists scientific tests. There is, however, a real immortality which we are scientifically sure of. We know that the materials of which we are composed are indestructible. Every atom which has formed a part of this body of mine from birth to death will exist forever. And so too of the forces I generate; they cannot be lost or wasted. "The good I do lives after me." I live in my children—in the work I do—in what I hand down from those who came before to those who will follow me. The machine becomes unusable and decays, but the forces to which it gave birth live forever.

Inquirer. But does not life lose much of its interest and glory by being confined to this earth, and the few, the very few years we spend upon it? Positivist. We must take things as they are, and not as we would like them to be. No doubt the hope of a personal, conscious immortality has done much in times past to soften and brighten the harsh lot of myriads of human beings who else would have been given over to despair from the wretchedness of their material surroundings; but notwithstanding the comfort men have not from the most other pleasures of illusion, we Positivists declare countenancing the dogma of conscious immortality until it improves. So far it has no basis to rest upon. If it ever should be demonstrated, we should believe in it; but we do not think it possible.

Inquirer. Do I understand you to wish to unsettle the faith of the masses of mankind in a Personal Creator of the universe and a Personal Immortality? Positivist. By no means. The prevalent disbelief and scepticism is to us a worse symptom of the times than current theological illusions. Any religion, even the most other-pleasing, is better than the bald atheism and materialism which is gaining such hold upon the age. We want to build up a religion to supply the spiritual needs of mankind, and one which is based upon the facts of nature. The old faiths upon supernatural authority and revelation; the new, upon demonstrated facts—in other words, upon science. The priest of the Past appealed to the Unknown; the priest of the Future will be the expounder, or rather the declarer, of the Known. —Ibid.

The modern theory, however, at which we seem to be tending is, that light, heat, electricity, life itself are only forms of motion, and that death is merely the cessation of this motion; that the Deity is throughout the universe, the embodiment (since that is the only word I can think of to express myself) of motion itself; and that all which dies, or in other words, ceases to move, falls back into the universe, and is absorbed into the Deity. This was the belief of the Buddhist—the framer or acceptor of a pure and beautiful religion; and to this belief modern science and the enlargement of knowledge slowly tend. —Macmillan's Magazine.

The man who knows most of the universe knows most of God, and who is he? The scientific man, of course; and he is the best theologian, although he does not have that reputation. The speaker referred to Humboldt, and said he knew the most of Nature in his day, and was the best fitted to talk about God, but he was considered by those who did not know anything of the universe, but had God's name continually on their lips as an atheist. The God mostly preached was a false God; the people who worshipped him heathen; and it was our duty, as reformers, to enlighten them. —Discourse of Prof. Wm. Denton.

IS THERE AN EVIDENCE OF THE EXISTENCE OF A GOD? The worlds of space! The suns, stars and comets that float in the ethereal realms of the Universe, in constant motion, traversing the paths designed them, and carrying to the music of unseen forces, is there a Divine Engineer, that formed each one, assigned it a place, and started it on a glorious career, to move throughout all time with automatic regularity? Is there a Personal Intelligence, an Infinite Intelligence, or Blind Force, that organized and sustains the worlds around us? Design, what art thou? Art thou the shadow which the Designer uses to indicate his existence? A design indicates a designer so far as works of art are concerned. The house indicates a builder; the watch a watchmaker; the painting an artist; the engine the mechanic; the statue the sculptor,—in fact we are all aware that in all cases in art, the design points significantly to a designer. Watches do not grow; engines are not developed and brought forth in exquisite shape by nature's forces, as manifested in the works around us; the painting with its beautiful shades is not perfected as the flower that comes forth from the stalk. Design, then, indicates a designer in all the works of life.

Man works with two hands. His eyes guide them; his ears are servicable in various ways; his sense of feeling, too, aids him materially. All designers on earth possess a like physical organization. Each one moves in a particular sphere. Each one has the organs of sense, and through their instrumentality, he operates. All designers so far as we know, have two eyes, two ears, two hands, two feet, etc. If a design indicates a designer on earth, in the works of art, all organized just the same, and if we can infer from that position that a design in nature indicates a designer, then to complete the analogy, he must have two hands, two eyes, two feet, etc., and resemble man. You can not close the analogy just where it suits you. If you adopt this course of reasoning to establish the existence of a God, you must carry it out as you commence.

1. There is a design in the works of art, hence a designer. 2. All designers that we know have two eyes, two hands, two legs, etc. 3. There is a design exhibited in Nature, hence a Designer. To complete the analogy, he has two eyes, two hands, two legs, and resembles human beings, hence the only God or Gods resembles man.

Remember Those in Prison. POST OFFICE, CARLINVILLE, ILL., Nov. 7th, 1870. TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: Pursuant to instructions from the Postmaster General, I beg leave to inform you that your paper addressed to Harry Falls is not taken out, but remains dead in this office. You will please discontinue the same.

H. M. KIMBALL, P. M. REASON: In the penitentiary at Joliet, Ill. REMARKS. Poor fellow! If his parents had had the RELIGIO-PHILOSOPHICAL JOURNAL to read, instead of the catechism and other theological works, they would, doubtless, have been capable of impressing upon the brain of their offspring a higher tone. He might have been an ornament to society, instead of a convicted felon. We will feed his poor dwarfed soul, and aid him in his spiritual growth. One of these days, in the far-off future, in spirit life, he is to be an angel of light. The JOURNAL shall go to him during the period of his imprisonment free. States Prison wardens have learned that they cannot withhold the RELIGIO-PHILOSOPHICAL JOURNAL from convicts, if they would. The Ohio man (?) is the only one who has attempted to do so.

Lyman C. Howe. This distinguished trance speaker has been occupying the rostrum at Music Hall the last three Sundays, and we are free to say that he has nobly sustained the reputation that preceded him here. His discourses are logical, eloquent, and well calculated to instruct the most critical audience. His poetic improvisations are grand, and calculated to instill within the mind a love of the beautiful. He called at our office the other day, and was immediately seized upon by the angels of the higher spheres, who entranced and held him for nearly an hour; and during all that time, such strains of eloquence, such soul-elevating words, cheering us onward in our noble work, we never before heard from the lips of man or angel. He will answer calls to lecture in the West. Wherever employed, he will do a good work for the cause.

Attention. Missing numbers will be sent, on request. Errors will be corrected as soon as discovered. Our friends should keep a close watch of the figures which denote their account with the JOURNAL, to be found on the margin of each week's issue, or on the wrapper. If mistakes are discovered, notify us without delay, and they shall be corrected promptly. Never leave it to a postmaster to give notices when you want the JOURNAL discontinued. Do it yourself, and remit all dues.

Some eccentric individual deposited a ballot at Bordentown, N. J., at the recent election, from which the name of every candidate had been scratched.

ANOTHER FAILURE. It did not require the presence of a prophet to foretell that the half-don aspirants to leadership, who had attempted to foist a second State organization upon the Spiritualists of Illinois, without their knowledge and consent, would prove a failure. In number six of the JOURNAL, we published their call for a ratification, and in the same number we emphatically predicted the failure which did transpire on the day of their meeting. Not a society in the state heeded their call. But one individual came to attend the meeting from abroad. He, "solitary and alone," after much personal solicitation from the principal fugleman of this would be State organization, wended his way to Chicago, and to the advertised place of meeting; and great was his indignation on arriving there to find that he had been sold!

It is to be regretted, perhaps, that several honorable gentlemen's names were used in connection with offices in this bogus organization, without their knowledge or consent. It should be generally known that the twenty persons, all told, who constituted the great organization, will take more in on receipt of one dollar per head. Who bids for a chance to be taken in?

The Benevolent Fund. All remittances made to this fund will be eagerly applied to the sending the JOURNAL free to poor widows and orphans who may desire to read it. Address S. S. Jones, 189 South Clark street, Chicago.

Benevolence Brings Its Own Reward. (See Miss Carey's Letter in No. 4 Vol. IX.) Philadelphia, Pa. Oct. 16th, 1870. BRO JONES—I am a stranger to you, but not to your JOURNAL. Allow me to assist a little in Miss A. M. Carey's case. If you will be so kind, send me the amount of her father's bill for the JOURNAL, and I will remit the same to you with pleasure.

S. K. RICH, M. D. REMARKS. DEAR BROTHER—The amount of the indebtedness referred to was six dollars at the time of the decease of our good friend. Although it was freely cancelled by us, your kind proposition will, we doubt not, be duly appreciated by the sister referred to, and certainly we shall place it in the benevolent fund to be used to supply poor widows and orphans with the JOURNAL free of charge.

Letter from Sylvester Butler. BROTHER JONES—I sent you fifty cents for your JOURNAL three months, which I see runs out this week. I like it better the longer I take it. There are some reformatory articles in it that just suit me, and I would like above all to read its termination "The Search After God."

But I have been unfortunate. I am to this place in August, hired a house and went to work at my trade, a liner and carpenter. Six weeks ago I was taken sick, and have been very unwell until about a week ago, I commenced getting better very slowly, but am reduced down so that I don't think I shall be able to earn anything this winter. I am very sorry to have the paper stopped, but as things are with me, you will have to throw me overboard. I hope to see more of it sometime.

Yours truly, S. BUTLER. Berea, Ohio, Nov. 13th, 1870. REMARKS—By no means, my brother. You shall have the JOURNAL. We know you will pay us when you get able. Some good spirit will inspire some whole-souled man or woman to make a special donation to the Benevolent Fund, to meet your case, and we shall report it when it comes to hand, in the columns of the JOURNAL.

TESTIMONIAL. TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL. Will you be so kind as to allow me the use of your columns, to make known to the sick where they can be cured. I had been suffering mentally and physically, for many months. I was nearly all the time covered with a cold, clammy sweat,—indigestion and general debility rendered me incompetent to attend to business. I sought for, but could get no relief, until I learned of the remarkable healing power of Mrs. A. H. Robinson, the medium, and called upon and received treatment at her residence, No. 148 Fourth Avenue, Chicago. After receiving about five treatments, in less than two weeks time I was quite restored in body and mind, to health, and returned to my usual business. I deem it a duty to make known these facts, that the sick everywhere may avail themselves of her wonderful powers. The presence of the sick person is not required, unless convenient for them. She treats patients wherever they may be—simply by receiving a lock of their hair. She will tell the nature of their disease or complaint without asking a single question, and prescribe a sure remedy. I know this from my own observation and experience. Any one wishing to see me, is at liberty to call on me at my place of business. JAMES HARDY. Bookkeeper at F. F. Norris & Co., Wholesale Jewelry store, 123 Lake and 35 Clark streets, Chicago.

"The Spiritual Monthly and Lyceum Record." We have received the second number of this Monthly, edited by J. H. Powell and are well pleased with its general appearance. It is ably edited, and will answer the end desired.

The November Meteor. Professor Newton, of Yale College, writes to the New York Post as follows: "On the morning of the 14th, six observers counted 153 in four hours and forty minutes. About one-half of them were true members of the November group. Two years ago there were about 7,000 seen on one morning by a somewhat larger party. "Last year the number was much smaller at places where the clouds allowed anything to be seen, but was much larger than we saw this year. "It seems that either the earth had not reached the margin of the great meteor stream by sunrise last Monday morning, or else that the stream itself, which for several years has been crossing the earth's orbit at a velocity of about one hundred thousand miles an hour, has all passed by, to return about the year 1900."

Personal and Local.

Judge Edmonds, in preparing a difficult case for Court, and being in doubt in regard to the best course to pursue, on looking up from his papers, he saw three spirits, two of whom he knew, Chief Justice Marshall and Chancellor Kent. They had all come to assist him.

An exchange says that Rev. Maxwell F. Gaddis has been indicted by the United States Grand Jury, for receiving bribes to defraud the Government in collection of revenue, during his term as Assessor of the Second District of Ohio.

Henry Ward Beecher says: "I believe that the great realm of life goes on without the body very much as it does with the body. And, there as here, the mother is not only the guardian of her children whom she loves, but forces that had associated and evil influences threaten them, but draws them back and shields them from the impending danger."

Charles H. Read, the physical medium, writes: "I am having very fine audiences. Crowded houses greet me everywhere."

Those who desire the services of Dr. J. K. Bailey can address him at Bainbridge, New York. His permanent address is box 394, La Porte, Ind.

Clabryvants have seen standing by the side of Henry Ward Beecher a spirit who inspired him, and knew exactly what his instrument was going to say.

Our brother, Warren Chase, writes to us as follows, in reference to meetings in St. Louis: "We commenced our meetings for the winter in Lyceum Hall, on the southeast corner of Ninth street and Washington Avenue, October 6th, where they will be held every Sunday, at half past ten in the morning and half past seven in the evening. Having hired the hall and opened the meetings without any organization, officers or committee, and entirely upon my own responsibility, I shall lecture there during November, until arrangements can be made to pay our rent to the owner of the hall, secured. All who are friendly to the meeting, will please call at my office, 601 North Fifth street, and contribute whatever they can afford toward the same, as the meetings will be free and open to all while I have the control of them, and none will be requested to contribute who are not both able and willing."

An exchange graphically alludes to Mrs. Collins, who is pushing forward a railroad contract, in the following language: "Gradually we trust, we shall see to it. Mrs. Collins is pushing forward her contract on the Connecticut Valley Road, just below Haddam, with great energy. The one fact was taken by her father, but since his death she has assumed it. She superintends the work, pays off the men, and shows true business capacity. Mrs. Collins ever reflected that by this reprehensible step, she is probably robbing some offending man of the opportunity to earn a honest penny? How long will masculine chivalry stand this invasion of rights? We seek in sorrow and wonder."

Ergagements can be made with Miss M. Lou Hopper, the inspirational speaker and clairvoyant medium, to lecture in the West and Southwest during the winter.

J. M. Norris, of Rock Island, Ill., has entered the lecturing field. He is an old pioneer in the work.

Thanks to Sister Chute for those valuable clippings.

The Spiritualists of Washington have been seeking President Grant why they can't be represented on the Indian Commission. No answer as yet.

Hudson Tuttle, the well known author of "Arcana of Nature," "Arcana of Spiritualism," "Career of the God Idea," and other valuable works, will visit Boston this month. Societies that desire his services, can address him in care of the DARNER OF LYON.

If you want to have good health, buy "Health by Good Living," by W. W. Hall, M. D., one of most sensible and practical books ever printed. Sent to any address upon the receipt of \$1, 75 at the office of this paper.

The American Spiritualist speaks as follows in reference to Father B. Ker: "This dear, good brother, formerly one of the editors of the American Spiritualist, and an earnest worker and speaker in the gospel of angels, is now in a disabled condition. He is very poor, and almost helpless. He has recently had paralytic strokes, numbing his limbs and side. He is unable to earn anything, even scarcely write a letter, yet his head is clear, and his heart full of love. For months he has been expecting to be called to the Spirit World. Now, brothers and sisters, there is no one more deserving of our love in the whole of our country than Brother Baker. We too, shall grow old by and by. Give him a greeting that has soul in it. Send your heaven blest gifts to Joseph Baker, Janesville, Wisconsin."

A. A. Noe, writing from Gahanna, Ohio, speaks as follows in reference to one of the Sherman Brothers' seances: "After the seance was over, we repaired to a brother's house and had a private circle, where we had some of the most remarkable tests I ever witnessed; such as describing those that once lived in the flesh, and telling what caused their death. Among others, the writer's sister, who passed to the higher life a year ago, was so correctly described that all who knew her could not fail to recognize her as the identical person; and this done, too, by a medium who was not acquainted with any of the family. Never shall I forget, the feeling that suddenly came over me on having my departed sister described to me as there by my side. I will ever thank the Angel World for thus proving to me that though my sister is dead, she still lives. Thanks to the angels for thus proving to me the immortality of the soul."

Thousands of people are squandering money on doctors, when they have the means within their own reach of getting well and keeping well. If you don't believe it, send for "Health by Good Living," and learn how it is done. See book list in another column.

Our esteemed friend, Brother W. Noble, is now stopping with his friends in Vermont. He is devoted to the spiritual philosophy, and though old in years, he writes a plain, bold hand, and his mind is as vigorous as ever.

Mrs. Kelgwin, of Louisville, Kentucky, is a remarkable medium for various phases of manifestations. A physician of a very skeptical turn of mind was recently standing in front of her house, when he heard a voice in the air above, addressing him. For some time he held a very pleasant conversation with the invisible personage, and no doubt was fully convinced thereby of the immortality of the soul. We have published several accounts of this remarkable lady's mediumship.

Judge E. B. McCracken, of Detroit, Michigan, has entered the lecturing field.

Dr. and Mrs. L. M. Sherman, late of California, have taken rooms at 368 South Clark street, Chicago. The Doctor's advertisement will be found in another column. He comes well recommended as a healer. The sick will do well to call upon him. Mrs. Sherman has the reputation of a first class psychometrist.

Thanks, Brother Bolton, for that clipping from the Commercial.

Mrs. M. J. Whetton spoke in Wheeling, Virginia, on Sunday last. She has also been engaged to lecture at Mountville and Green Easton. She is doing a noble work for the cause, and gives entire satisfaction wherever employed.

The Michigan Association of Spiritualists holds its Fifth Annual Meeting in the city of Marshall, commencing Friday, December 9th. We have about fifteen hundred subscribers in that state, yet the Secretary has neglected to furnish us a notice of the meeting.

Mediums for writing on the slate are becoming quite numerous. In this city are two children in whose presence writing on the slate is produced. Dr. Slade is another medium for this kind of manifestation. Mrs. Hollis, of Louisville, Kentucky, possesses this, with many other phases. In her presence a slate held under a shawl or in a drawer will come out covered with writing.

The renowned analytical physician, Dr. Dumbont C. Duke, will heal for a few weeks at the Newcomb House, Davenport, Iowa.

Dr. A. J. Grover, of Rock Island, Illinois, has exhibited remarkable skill in surgery by removing from Mrs. W. H. Thompson a tumor weighing twenty pounds. The operation was exceedingly difficult, yet under his skill the patient was saved.

The friends in Iowa are to be favored with a visit from our worthy brother, Dr. Dako. This distinguished analytical physician is winning golden opinions from the press, the sick and the suffering. The Doctor will heal at the Newcomb House, Davenport, for a few weeks, on and after the first of this month.

The troupe with the great Methodist Book Concern is not yet ended. The latest development is that Dr. Lananah has been suspended from office, and charges against him are to be investigated by the Book Concern.

We have received a report of a lecture delivered by Brother Fishback at Port Byron, which we shall publish soon.

Mrs. Addie L. Ballou, who has been lecturing at Joliet, has received a call from Champagne, Ill., where she will deliver a course of lectures. In a letter to the Banner, she gets off the following, spicy and appropriate: "But the purpose of this letter is not to philosophize or speculate, but only to chat a moment, in a tangible way, with those who, in my long silence, might anticipate a 'post mortem' greeting through Mrs. Conant's columns. And, as health returns with a 'fresher boom,' the Master of ceremonies will not long have occasion to say, 'Why stand ye here all the day idle?' for work settles as surely upon the shoulders as and willing to bear it, as the sun in his western glory of purple and golden rest."

A clergyman, reading a chapter of the Bible for his congregation, found himself at the bottom of the page, with the words, "And the Lord gave Noah a wife," then, turning over two pages instead of one, he continued, "And he pitched her within and without with pitch."

In another column will be found the certificate of Mr. James Har'ry, in regard to his remarkable cure, through the mediumship of Mrs. A. H. Robinson, 143 Fourth Avenue, Chicago.

R. C. Kerr writes: "It is useless for me to say anything in praise of your valuable paper—it speaks for itself. Suffice it to say that I take three copies, and I would abandon the whole before the JOURNAL."

It is a striking fact that what are called the great benevolent societies of the Church are organizations for the propagation of theological doctrines, and not for the diffusion of practical beneficence. Take the Bible societies, the tract societies, the missionary societies, the church-extension societies, the evangelical knowledge societies—take all the well known brotherhood of societies which, like the twelve tribes that went up to Jerusalem, go up to celebrate in sweet union their May anniversaries—and they are all dedicated to the theoretical, rather than to the practical side of religion. The Protestant churches of this country have established great and glorious institutions for sending Bibles to the destitute, tracts to the wayfarers, and catechisms to the heathen; but they have never yet thought of organizing a similar instrumentality for sending bread to the hungry, medicines to the sick, and clothes to the naked. Of course we know that many notable charitable foundations exist for each and all of these purposes; but these organizations are mainly secular, not religious. The Church makes it her chief business to propagate her creed, and she commits to the world the task of carrying out the practical charities which this creed is content simply to inculcate.

Mrs. A. E. Allen, at 122 West Washington street, is an excellent medium for various phases of manifestations. The Indian spirits that control her are of a high order, and the advice they give is always of an elevating character.

Amusements.

M'VICKER'S THEATRE. Last two performances of everybody's favorite, Maggie Mitchell, this Saturday evening, November 19th. Maggie Mitchell's new play, in a prologue and four acts, by G. W. Taylor, entitled, "Jane Eyre." Maggie Mitchell as Jane Eyre. Saturday at seven, Matinee, Maggie Mitchell's great specialty of "Fanchon, the Cricketer."

FARWELL HALL. Y. M. C. A. Hon. Charles Sumner, Monday evening, November 21st. "The Duel Between France and Germany, and its Lessons to Civilization." Tickets, 50 cents. Reserved seats, 25 cents extra. For sale at the head box office from 9 to 12 and 2 to 5.

AIKEN'S MUSEUM. Frank E. Aiken, Proprietor and Manager. Saturday, November 19th, two Grand Performances—a Great Double bill. Afternoon at half past two; evening at seven o'clock and forty-five minutes. "Kapparoo" or "The Treaty of Limerick." Mr. F. E. Aiken as Roderick O'Malley. To conclude with the "Gunmaker of Moscow." Four grand performances, Thanksgiving day, at 11 in the morning, half past two and 5 in the afternoon, and 8 in the evening.

DEARBORN THEATRE. Manning's Minstrels. Matinee and night. Last two performances of the excellent bill for this week, Saturday, November 19th, the great sensation, "Across the Continent," "The Sudden Arrival," "The Banjo Lesson," "Den I was gone," etc., etc. Precisely the same bill afternoon and evening. Monday a great new burlesque, Mad. See Bass as "My Dear." Thanksgiving—two performances.

CROSBY'S OPERA HOUSE. Marie Seebach, the great tragedienne. For one week only. Opening night, Monday, November 21st. Debut in Chicago of Mme. Marie Seebach in Schiller's renowned tragedy, in five acts, "Mary Stuart." Marie Seebach in her great role, Mary Stuart. Mathilde Veneta as Elizabeth. The entire star company in the cast. Tuesday, November 22nd, will be produced an original adaptation of Charlotte Bronte's celebrated novel.

Philadelphia Department.

BY..... R. T. OHILD, M. D.

What shall we do to be saved?

NUMBER THREE.

We have seen a few of the things that we can do to be saved on the physical plane. We have seen also the man's physical powers alone do not enable him to accomplish as much in this direction as those of the animals do for them. It remains to be seen what aid his mental powers will render him in this.

The instinct in the animal guides it from the earliest moments of its existence in the selection of its food. Thus the chick when pecking its way out of the shell, will seize upon and devour a fly if it happens to be there. Not so with human beings. The young child will take poison or food with equal avidity. Hence from the earliest moments of existence, the judgment which results from the mental powers is required during the first years from others, but as soon as the individual powers are developed, these should be withdrawn so that the child may learn to use its own powers in the direction to save the physical. All through life, there is a continued action and reaction between the physical and mental, and the highest development of the one, is dependent upon that of the other.

Physical habits exercise an influence upon both mind and body, the tendency of every act is towards repetition, and when thus repeated for a time, a condition is established in which this tendency will accumulate with such power as to overcome all the restraints which the individual can bring to bear. Herein lies the greatest obligation of society to its individual members,—not only to remove all the temptations, as in the case of the inebriate, but to bring all the mental and moral aid which we can to save them from the effects of the disease which expresses itself with overwhelming power in the repetition of physical violations. The jails and penitentiaries, as well as our reformatory institutions, begin at the wrong end. They only pluck off a portion of the ripened fruit from the great tree of error, which, growing in the luxuriant soil of false conditions, continues to produce more and more fruit. We should begin at the root of the matter, and endeavor to nip in the bud all evil habits, however trifling they may seem. We should remove the temptations from those who are not strong enough to withstand them, and by the knowledge which our intuitions will give us of their conditions, and the true sympathy which they will prompt us to extend toward them, and thus give them strength to overcome the most dreadful of all forms of slavery,—the tyranny of bad habits.

The united action of the mental and physical powers, is of the highest importance in this work. Our progress here and hereafter must depend on this. This forms the basis of the spiritual religion, which, in conjunction with the angel world, we are endeavoring to spread over the earth that mankind may realize life's true mission.

The subject is exhaustless. The question what shall we do to be saved on the mental plane is an interesting one. Man's mental powers distinguish him from all other beings on the earth,—not because they are exclusively his, but because in him alone are they capable of being indefinitely cultivated and extended. In order that man may be saved by these, there must be a harmonious exercise of all the various powers of mind.

The greatest geniuses have almost always been the most unhappy beings, because their powers were in angular and inharmonious forms. It is a law of our nature that in proportion to the power of our faculties, will be the power of our judgment, and vice versa; hence the greatest minds, when plunged into the agony of remorse, drink most deeply of its bitter waters. To remedy and prevent these evils, we need the most perfect and harmonious development of all the mental faculties. It is a very superficial system of education that ad's fuel to the already rapidly consuming flame in certain faculties, and puts its extinguishing powers off-tually upon others, which have been smouldering, and need all the help that can be given to bring them forth in to proper activity and strength.

The most judicious teacher recognizes the condition of the pupil's mind, and is able to discover not only the points that need restraining, but also those which require strengthening and development. This forms the true basis of the best self culture. The first great lesson of life is to learn to know ourselves. The next, to learn to bring about a harmonious and well balanced condition of all the faculties. The individual of moderate capacity, who thus brings all his faculties into proper action, may accomplish much more than those whose erratic flights of genius dazzle the eye, but too often, meteor like, pass from our view without leaving any permanent impression.

We have thus briefly renewed the divisions of man's nature, it remains for us to ask the question, What shall man do spiritually to be saved? We shall extend the inquiry beyond this life, and ask our friends of the interior life, What they do to be saved? We have no reference to the theological idea of being saved from hell fire,—that does not belong to our system. We ignore the whole thing, and by being saved, we simply mean being placed in the best conditions attainable now, but not the ultimate.

Poetry and its Source.

We have an innate love of poetry, without the power to produce it. If you mean by Poetry, "metrical lines and rhyming verses," we think there is a broader and more comprehensive meaning to the same. Emerson Bennett has well said, "God is the great Poet, and the universe the grand Poem." Life is a poem sublimely grand!

Since the word Poetry and the words to make are synonym us, it is true that God, as the maker of all things, is the Poet. Man makes many things, hence the mechanic, the agriculturalist, and the artisan are poets. He is the best poet who reads, comprehends and translates Nature most truly and beautifully. Shakespeare speaks of "Sermons in stones, books in running brooks, And good in every thing."

Some one has said, "All are poets," and perhaps there is some truth in this, for all are makers and interpreters of Nature,—and this is Poetry; but too many of us are not harmonious enough to bring out the music of Nature, and make sweet melody of words.

We shall present our readers here with an original poem by Brother T. L. Harris. It was improvised by him, and taken in short-hand by us, in November, 1854. Our notes say, "Given in ten minutes."

THE SOURCE OF POETRY.

"No mortal man can comprehend the power That measures out bright thoughts; the immortal dower Of human hearts. The temples of the stars Are there, and they are borne in golden cars. Through unknown galaxies their path is laid, Where spheres are fashioned and heav'ns are made; And they are piloted by mighty forms Through regions where the elemental storms, That desolate the earth, have never blown. In God's unshaken life they find their home; They are like mystic argonauts who keep, Columbus-like, their path across the deep, Discovering new-born continents of truth. These dwell with morning in its deathless youth; These are they which shake the world, and set A glory o'er the future and the past, And o'er the dim present scatter glories down From heaven, the new-born golden age to crown; These are they who did the world awake,— Bravely they trample on the crawling snake Of Ignorance and Fear, that feeds upon The human heart. Their end in life is one. When they have poured their hearts' melodious breath In golden waves, and charmed away dull death From human bosoms. Then from earth they rise, Being translated to their native skies. Ask ye what power inspires them; canst thou tell What star in heaven first cost its spell, And lights its love lamp in the evening sky? Not one but many stars burn bright on high; Not one but many angels cast their light Of spirit thought, and breathe divine delight O'er the young children of the race. The sun Hath countless glories, though its form is one. So the great inspirations that descend From heaven's accordant orchestra, and blend In music in the poet's heart below, From choiring multitudes of angels flow. One God—one heaven—one hope inspires the strain; It comes from God, and flows to God again."

Obituary.

On the evening of the 21st of October the Death Angel entered and conveyed away from our domain to the realm of eternal light and beauty, Mary Silena Bacon, daughter of E. M. and R. E. Bacon, aged three years and five months.

Oh, we miss our darling Mary, Yet we would not call her back From these flowery fields of beauty To tread with us life's thorny track. Geneva, Wis.

"A Repository of Fashion, Pleasure, and Instruction."

HARPER'S BAZAR.

A supplement containing numerous full-sized patterns of useful articles accompanies the paper every fortnight. HARPER'S BAZAR contains 10 folio pages of the size of HARPER'S WEEKLY, printed on superfine colored paper, and is published weekly.

Notices of the Press.

HARPER'S BAZAR contains, besides pictures, patterns, etc., a variety of matter of special use and interest to the family; articles on health, dress, and housekeeping in all its branches; its editorial matter is specially adapted to the circle it is intended to interest and instruct; and it has, besides, good stories and literary matter of merit. It is not surprising that the journal which HARPER'S BAZAR is made to interest, interest and success; for something of the kind was desired in thousands of families, and its publishers have filled the demand. The young lady who buys a single number of HARPER'S BAZAR, is made a subscriber for life.—New York Evening Post.

SUBSCRIPTIONS.—1871.

Terms: HARPER'S BAZAR, one year, \$4 00. An extra copy of either the Magazine, weekly or Bazar, will be supplied gratis for every club of five subscribers at \$4 00 each in one remittance; or six copies for \$20 00, without extra copy.

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9	Apples' Journal.	6 1/2 x 9	25	45	3 50
10	Home Magazine.	6 1/2 x 9	25	45	3 50
11	Home's Magazine.	6 1/2 x 9	25	45	3 50
12	The Boston Globe and Western Home.	6 1/2 x 9	25	45	3 50
13	Book Month.	6 1/2 x 9	25	45	3 50
14	Every Saturday.	6 1/2 x 9	25	45	3 50
15	Harper's Weekly, and Family Circle.	6 1/2 x 9	25	45	3 50
16	Waverley Magazine.	6 1/2 x 9	25	45	3 50
17	Waverley Magazine, and Young Folks' Rural.	6 1/2 x 9	25	45	3 50
18	New York Ledger.	6 1/2 x 9	25	45	3 50
19	Western Rural and Prairie Farmer.	6 1/2 x 9	25	45	3 50
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21	The Independent.	6 1/2 x 9	25	45	3 50
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WOODS' HOUSEHOLD MAGAZINE contains in every number one complete prize at the value of \$100. Forty pages of other matter. Sent by express to any address on receipt of price. Sent by express to any address on receipt of price. Sent by express to any address on receipt of price.

MRS. A. H. ROBINSON, Healing, Psychometric and Business Medium, 143, Fourth Avenue.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "on rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief in curable cases, through the rostrum and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and is an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient; but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The faculty with which the spirit controlling her accomplishes the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric test, business and trance medium.

Terms.—First prescription, \$2 00; each subsequent, \$1 00. The money should accompany the application, to insure a reply.

SOUL READING.

Or Psychometrical Delineation of Character. Abba Lord would announce to the public that those who wish, and will visit her in person, or send their autograph lock of hair or likeness, she will give an accurate description of their leading traits of character and peculiarities of disposition, temperament, in past or future life, physical disease, with prescription therefor, what business to follow in order to be successful, the physical and mental adaptation of those intending marriage, hints to the harmoniously married, details from her own children, and rear them so that the delicate ones may become healthy and robust. Full delineation, \$2 00. Brief, \$1 00 and a three-cent stamp.

Address: ABBA LORD, Box 166, Dixon, Ill. vs n23 ft.

PROF. HOWE'S SEVEN-HOUR SYSTEM OF GRAMMAR.

The writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He had long been dissatisfied that a shorter pathway to grammar than that which led through the perplexing subtleties of the text books could be secured, and with much skill devised his "Seven-Hour system" of oral teaching. Appeals from his audiences and requests from correspondents abroad became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the demand. His discovery, in the science and many starting, reducing the labor, in many instances, from years to minutes. The limited governing power of the Transitive Verb from 3000 words to seven; his rotating or vibrating "S," securing syntactical agreement between the Verb and Noun; his exposition of the Subjunctive Mood and Preposition, with many other interesting features of the work, are not only original, but might with very great propriety be considered inspirational. These are of the utmost value to the public writer, the platform speaker, the grammarian, or the reader. Efficient attention to any one of them will protect any intelligent person from error once in a lifetime.

The work is got up in pamphlet form of about 50 pages, strong and beautiful with large plain type, containing everything within, in its simplest sense, to constitute the Practical Grammarian. It is not sold for the value of the paper, print, or binding, but for the Seven-Hour grammatical education contained within.

Price—cloth \$1 00. Paper 50 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 S. Clark St., Chicago. vs n2 ft.

REAL LIFE IN THE SPIRIT-LAND; BEING LIFE EXPERIENCES, SCENES, INCIDENTS, AND CONDITIONS, ILLUSTRATIVE OF SPIRIT-LIFE AND THE PRINCIPLES OF THE SPIRITUAL PHOENIX.

Given Inspirationally BY MRS. MARIA M. KING, Author of "The Principles of Nature," etc. Price \$1, postage 16 cents. For sale at the Religio-Philosophical Journal Office, 1 and 19 So. Clark Street, Chicago.

NEW BOOK!

"FRESH EGGS AND YELLOW BUTTER." This work is an exhaustive treatise on these subjects, and shows how to keep eggs fresh for year at an expense of less than one half cent per dozen! There are two egg seasons each year; first, April and May; second, from middle of July to middle of October, when eggs can be purchased from 10 to 15 cents per dozen, and if preserved until winter, they can be sold from 30 to 35 cents per dozen. The processes are sure and reliable. Over three hundred thousand dozen eggs are preserved this season by persons who test Dr. P's processes last year.

Rancid Butter, (which can be bought for less than one-half the price of good butter), may be restored to a perfectly sweet condition. White and streaked butter made to imitate the good June butter; and an Improved Butter Preserver, for keeping new butter in a sweet state. Kerosene Oil Barrels rendered clean and suitable for all purposes.

This book also contains many other new and valuable formulas, with full directions, so that any one can prepare and use them, being the result of fifteen years' research and experience by a practical chemist. This invaluable work should be in the hands of every grocer, produce-dealer, dairyman, farmer, manufacturer, and others who wish to engage in a profitable business.

PRICE \$10. For further particulars, send for Descriptive Circular. Sent free. Address: DR. W. C. BRUSON, Author and Publisher, 145 LaSalle St. Chicago.

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DR. SLADE will, on receiving a lock of hair, with the name and age, make a clairvoyant examination, and return a written diagnosis of the case with cost of treatment. For TWO DOLLARS must accompany the hair, which will be applied on a medium where treatment is ordered. All letters should be directed to SLADE & SIMMONS, 207 West 23d St. N. Y. P. S.—Please write your address plain.

HOME. Spiritualists visiting Chicago, will find a pleasant home at 145, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office. Good mediums always in attendance.

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THE PSALMS OF LIFE, A COMPILATION OF PSALMS, HYMNS, ANTHEMS, CHANTS, ETC.

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This book contains five hundred and twenty-two choice Selections of Poetry, with suitable music on each page from Handel, Hady, Mozart and Other Distinguished Composers.

It combines the advantage of "Hymn" and "Tune" Book. It is prepared with a Classification of Hymns, and Complete Indexes of First Lines, Titles and Authors; and being of convenient size, is generally accepted as the Standard Music Book of Spiritualism, Radicalism and General Reform.

Like desirable for the LECTURE-ROOM and the HOMES OF THE PEOPLE. "I think there is in the book a greater proportion—no, I think I ought to say a greater amount—of beautiful and truly spiritual poetry than in any other collection I have seen, whatever the style of the volumes." Rev. John Pierpont.

PRICE.—Paper cover, 50 cents; Postage, 6 cts. Board cover, 65 cents; Postage, 12 cts. Cloth-bound, 80 cents; Postage, 15 cts. For Sale at the RELIGIO-PHILOSOPHICAL BOOK STORE, 187 and 189 South Clark St., Chicago, I. vs n19 ft.

THE LYCEUM GUIDE, A Collection of SONGS, HYMNS, AND CHANTS, LESSONS, Readings and Recitations, MARCHES AND CALISTHENICS, (With Illustrations) TOGETHER WITH

PROGRAMMES AND EXERCISES FOR SPECIAL OCCASIONS, The Whole Designed for the Use of PROGRESSIVE SUNDAY LYCEUMS.

By J. M. Peabody, J. O. Barrett, and Emma Tuttle. The Musical Department by James G. Clark. THIS NEW BOOK FOR SUNDAY LYCEUMS contains all the excellent features of previous works, with such improvements as the practical experience of Lyceums during the past six years have suggested.

The appendix contains a large number of letters from Conductors of Lyceums and friends of the Institution, illustrating its beneficial influence, and giving much valuable information pertaining thereto.

This book is complete in every particular, and is illustrated with THIRTY-FIVE ENGRAVINGS of Banquets, Emblematic Standards for Groups, Calisthenics, &c.

PRICE: In paper cover, 80 cents; postage, 6 cents. In boards, neat, strong and durable, 75 cents; postage, 12 cts. In cloth, extra, gold-lettered sides, \$1 00; postage, 12 cts. Postage and express charges will be made on quantities for Lyceums.

For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 and 189, South Clark street, Chicago. J. WILLIAM VAN NAME, Medical Clairvoyant, Magnetic Healer, and Trance Business Medium, 420 Fourth Avenue, New York. Examinations Made by Lock of Hair. For terms and particulars, send for circular. vs n22 ft.

WANTED—THE UNIVERSAL LIFE INSURANCE COMPANY of New York, is now prepared through its manager at Chicago, to arrange with active and reliable men for District Agencies in the various western states, on terms which secure to them the highest pay and allowance for expenses which are ever paid to general and state agents. The contract is one that secures to agent all its rights prospective, as well as present. Men who propose to work permanently for applications are invited to call upon W. T. ORMBEEN, Manager Western Department, No. 124 Washington street, Chicago, Ill. vs n24 ft.

MRS. L. LOVERING, Clairvoyant and Healing Medium, is now located at 51 North Halsted St., where she will diagnose diseases of the sick, and prescribe remedies suited for their cure. Her long experience and remarkable success as a clairvoyant, is a guarantee that all who may give her a call will be greatly benefited thereby.

TERMS, \$2. n24 ft.

TO BEE-KEEPERS.

A NEW BOOK on the subject of Bee-Culture, called the SECRETS OF BEE-KEEPING. It is got up in a very condensed and cheap form, to meet the wants of Bee-keepers in every department of Apicultural science. It contains more practical information, and treats upon more subjects than any other book of its kind yet published, and is embellished with numerous cuts and engravings, and contains nearly as many words as a book that usually sells for \$2 00. Published by R. P. HINDS, Burlington, Vermont. Price in paper cover, 60 cts; bound, 75 cts. Sent by mail on receipt of price. Address B. S. JOHNS, No. 130 Dearb'orn St., Chicago, Ill. n21 ft.

PSYCHOMETRIC READINGS.

By sending a photograph of yourself to Annie M. Hall, Hobart, Indiana, you will receive an accurate description of the leading personal traits of your character, marked changes in past and future life, with advice with reference to the future; your physical and mental adaptation to the one with whom you contemplate marriage; with appropriate advice to the married, advice concerning business, etc. Terms for reading, \$1 00 and two three-cent stamps. vs n1 ft.

\$10 to \$30 FEB DAY! One agent wanted in every town in the United States to canvass for a New Book, "Fresh Eggs and Yellow Butter." Active agents can realize \$2 to \$20 per day.

DR. W. M. PERSONS, the Renowned Magnetic Physician, will heal the sick in St. Louis, at the St. Nicholas Hotel, for 90 days, commencing November 1st, 1870.

Dr. Persons treats successfully all kinds of diseases. He has performed more wonderful cures than any living physician. vs n9 ft.

DR. L. P. GRIGGS, Healer, Lecturer and Psychometrist, 239 West Madison street, Chicago.

Prof. Spencer's Positive and Negative Power, for use at this office. Address, S. J. Jones, 139 South Clark street.



Price-List Of Books.

Table listing various books for sale at the office, including titles like 'Age of Reason and Examination of the Prophecies', 'Aristocratic Socialism', and 'The Cause of Exhausted Vitality'.

Table listing books for sale at the office, including titles like 'New Testament Miracles, and Modern Miracles', 'The Cause of Exhausted Vitality', and 'The Chester Family'.

Table listing books for sale at the office, including titles like 'The Cause of Exhausted Vitality', 'The Chester Family', and 'The Biographical Dictionary of the Living'.

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Rail-Roads.

Table listing railroads and their routes, including 'SUMMER ARRANGEMENT', 'ARRIVAL AND DEPARTURE OF TRAINS', and 'MILWAUKEE DIVISION'.

Advertisement for 'THE APPETITE FOR TOBACCO DESTROYED!' featuring 'Orton's Preparation' and 'NO HUMBAG A CURE WARRANTED'.

Advertisement for 'DR. E. P. MILLER'S WORKS' including 'The Cause of Exhausted Vitality or Abuses of the Sexual Function' and 'The Chester Family'.

IS THERE A DEVIL?

Text discussing the existence of a devil, mentioning 'The Devil' and 'The Devil's Advocate'.

SOUL-READING,

Text discussing soul-reading, mentioning 'Psychometric Delineations' and 'A. B. SEVERANCE'.

A WONDERFUL NEW BOOK.

Text advertising a new book, mentioning 'NATURE PUBLISHED' and 'STRANGE VISITORS!'.

STRANGE VISITORS!

Text advertising 'STRANGE VISITORS!', mentioning 'A REMARKABLE volume, containing thirty-six original contributions'.

TABLE OF CONTENTS.

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A NEW PROPOSITION.

Text advertising a new proposition, mentioning 'Our friends are sending us the names of Spiritualists'.

THE "EMPERESS"

Text advertising 'THE "EMPERESS"', mentioning 'The Use of Ladies and Gentlemen'.

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Frontier Department.

BY H. V. WILSON

Wonderful Case of Healing.

In Council Bluffs, Iowa, dwells Dr. — and his lady, old residents of the place. The Doctor is an Athlete; his wife a Catholic. They are well off in this world's goods, — are considered rich. They have five children, four with them, one in the Summer Land. Some four years ago, Jesse, their first-born son, now thirteen years old, had an attack of fever which ended in hip disease, contracting the cords of the leg, drawing the foot up to the back of the thigh, causing the thigh to shrink and wither and the leg to be useless, and obliging him to walk with crutches for over three years. Last winter and spring the hip became very troublesome and painful, — pus in considerable quantities forming along the bone from the thigh joint nearly to the knee, and in such quantities that by placing the fingers on the thigh, pressing hard, and moving the hand down to the knee, the pus would accumulate before the finger as it approached the end of the sack, when the pressure would become so great that the pus would force itself back and be ejected, and as it passed, you could hear the gurgle as it flowed back to its place. Early last summer, the doctor called a council of physicians. Their conclusions were: 1st.—Amputation.

2nd.—Make an incision, opening the flesh from joint to joint, extract the sack and pus, clean the bone, and heal by slow and sure process. 3rd.—To absorb the pus by scientific applications, sever the cords at the knee joint; straighten the leg by force, leaving the boy to pass through life with a stiff knee, — "and I accepted the third proposition," said the father, "and offered ten thousand dollars for any one who would cure my son, and make his leg whole and perfect as the other." Thus much told me the father of Jesse. Said the mother: "With a sad and sorrowful heart I took Jesse up to his bed on the evening of the day this council took place, trembling with fear in view of the trial my boy was soon to pass through. While undressing him and preparing for bed, I felt a strange influence come over me. My hand was strangely moved out and toward the thigh of my boy, and the voice of my father, who was in his day a good physician, but who has been many years in the Spirit World, said to me, 'My daughter, heal your son Jesse,' and then my hand went out to the thigh of my boy, making several passes over it, after which, I was told to take the boy out of bed and stand him up against the wall. I obeyed, and then I noticed that the leg was straight. I stepped a little back from him, and bade him come to me. He did so. The next morning he came down stairs without his crutches. The leg was whole and sound, the gurgling pus gone, the stiffened cords limber and straight. My boy is healed in sound and well."

"Come hither Jesse." And the lad came to us in the perfect use of his limbs. The crooked leg is straight; the withered and shrunken thigh is full, rounded as plump as the well one, the gurgling pus gone. There he stood before me, the personification of health. We examined the boy carefully, we saw him walk, work, run, play. There was no halt or limp, no complaint, and no effects of the old disease left. There is no change in the size, shape, form or appearance of the leg.

We turned to the doctor, and said: "Are those statements of yourself and your wife true, and may we use them?" "Yes." "What say you, madam?" "Yes." "Doctor," we asked, "did you or the physicians in council have anything to do with the case?" "No sir."

"Who cured this son of yours, doctor?" "My wife, sir; not I."

"What say you to the spiritual part in this case, doctor?" "I have only this to say. I did not see the spirit. My wife says she sees, hears and feels, at times, what you call a spirit. Knows the child was helpless invalid when he went up to his bed with his mother. I know he came down healed, sound and well. You see him as I see him. I did not heal him, nor had any living physician anything to do with his case. My wife healed him."

"Madam, did you heal this boy in and of yourself?" "No sir; my father, now a spirit, through me, healed his son."

"Have you ever seen or felt the influence of this spirit, your father, on any other occasion than this?" "Yes, several times. Once he came to me and told me to take my sister out of the convent, and I did so, and I attribute, through God, the healing of my son to the Spirit World, and myself as the vital or living agent used by them."

"Are there other cases in which you have felt this power, and healed the sick?" "Yes; I was in Missouri this summer after the healing of my son, and there was in the family with whom I was visiting a child who had falling fits, and had had them for several years. While there, this child had one of these terrible fits. I felt this wonderful power with me; took the child in my lap, passing up head over his head and face, and from that time to this, the child has had no return of the fits. So writes one of his parents."

"What do your patients say to these things?" "They say it is the work of the devil, and that he does these things to deceive me and cause the loss of my soul."

"Do you believe them or the spirits, which?" "I believe the spirits, and shall continue to believe them."

"And in my soul I rejoiced and thanked God that I am free and not a Christian, and that I had lived to see these things."

We are prepared to prove the statements in this communication.

A German Spirit Test.

Monday evening, October 3rd, 1870, we gave a séance at Beeshop's Opera House, in Council Bluffs, Iowa, when the following incident took place. The Germans demanded tests. We turned to Mr. Beeshop and stated: "There are with you two beings who once were men in this earth-life. They knew you over twenty years ago in the Old World." "We then went into a minute description of each. "The first spirit speaks in German. I do not understand him."

"Try and tell what he says," said Beeshop. We replied, "He says, 'ich bien burgomaster Metzler.'"

"I knew him well," said Beeshop, "now the other, who is he?" "You cannot tell for the words he speaks are very peculiar, 'ich bien der chasser Gottes.'" "My God!" said Beeshop, "I remember him well."

We answered, "He is now singing the chorus of a song, and one that we think you joined in singing with them."

"Repeat it," cried half a dozen voices. "We will try," we replied. After listening carefully to the spirit chorus, we repeated as follows, as near as we can write it: "Litorao, litorao, litorao, litorao, Wills willa wick, ye hiras so litorao, Wills willa wick, ye hiras so litorao, Wills willa wick com bon."

Beeshop and others, then present, replied: "We knew both these men in the Old World. The one was what you call a mayor, the other a justice, their names, Metzler and Gottes. Over twenty years ago we parted with them in the Old World. On the eve of our separation we joined in a song, the chorus of which, Mr. Wilson has rendered as correctly as is possible for one not conversant with the language, to speak."

To whom it may Concern:

Our friends are most urgently requested to examine these accounts. It is the duty of every citizen to see that the public treasury is not drained of its resources, and that the public credit is not impaired.

A full explanation of the manner of keeping these accounts, as they appear in the Journal, is given in the editorial column on the fourth page of the paper. We speak of this matter, most emphatically, because that payment is expected from subscribers now in arrears, without delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth waiting for, and we can know what to depend upon.

We are weekly backing the very bread of life to our numerous subscribers, most of whom pay promptly, but those who owe us large sums, do us great injustice, by neglecting to pay the time to run on from month to month, and year to year, without doing anything to relieve us from the heavy burden we are constantly carrying for their benefit. A remittance (if a part of what is our due, is much better than nothing, in such cases.

We do say to all who are in arrears, that the editors are willing to make the square to your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you became indebted to us for the paper.

It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so until justice is done.

We mean to give no offense to any one. It is a matter of business, and common justice, which all Spiritualists must appreciate, dictates that all who owe for the JOURNAL, should pay for it, even as they should pay for the bread they eat.

THERIAKI AND THEIR LAST DOSE.

TO OPIUM EATERS.

THERIAKI.—A book of over 700 pages, treating upon the subject of Opium-Eating, and the wonderful discovery of a permanent and painless cure for the terrible habit, and containing interesting letters upon the subject, from Friz Hron Ludlow, HANAY READ, and others, will be sent to any address, free of charge, upon receipt of one three-cent stamp.

Dr. Collins feels compelled, in order to protect the public against one who, under the ample cloak of "noble-hearted philanthropy," claiming to be an agent of Dr. Collins, has extorted from the meagre earnings of the poor Opium-Eaters, one hundred per cent. more than the medicine cost him, to warn the public that Mr. Henry Read, of Lowell, Mass., is not authorized to receive orders for medicine, and no orders sent through him will be filled.

Dr. Collins appoints no agents whatever, and all letters of inquiry, and all orders for medicine must be addressed directly to the author, Dr. F. S. Collins, La Porte, La Porte Co., Indiana.

PENNSYLVANIA SOCIETY.

The Fourth Semi Annual Meeting of the Pennsylvania State Society of Spiritualists will be held at Harmon Hall, corner of Eleventh and Wood streets, in the city of Philadelphia, on Tuesday, the 13th of Dec., 1870, at 8 and 7 o'clock p. m.

Edward S. Wheeler, and other speakers, will be present. Clementina G. John, President. Henry T. Child, M. D., 631 Race St., Secretary.

NOTICE.

The Quarterly Meeting of Spiritualists of Nunica will be held at the Bartholomew School House, Saturday and Sunday, December 17th and 18th, commencing Saturday, at 7 o'clock p. m.

Mrs. S. A. Pearell is engaged as speaker. Other good speakers are expected to attend. A cordial invitation is extended to all.

Nunica, Mich. Arga Bartholomew.

Spiritualists, Look to Your Interests.

Richmond, Ind., is a nice city of 15,000 inhabitants; healthy and good as a resorting country. The Spiritualists have a Society and Lyceum, and a hall costing \$45,000, in which they meet free of expense.

There is for sale, on a brick house containing 12 rooms, brick barn; one-half acre of land set with a variety of fruit; 12 acres of fruit-farm, with brick house of seven rooms, barn, etc.; 7 acres of orchard, 1 mile from Richmond; 24 acres of timber, and some nice building lots; a farm near Greensburg, Ind., containing 240 acres; 35 acres of land in Indianapolis two brick houses, one for sale, one vacant lot; 100 acres of land and acre property in Chicago, where S. S. J. sea, Mrs. L. Kimball, J. M. Peelle, and a number of other Spiritualists have purchased, and are paying for from \$100 to \$500 in monthly payments; or on third cash, the balance on time.

Farms and unimproved lands in all the Western States, 20,000 a row of plots of 400 acres; 100 acres in Missouri, from \$2 to \$10 per acre. All of this can be bought cheap for cash, or one-third cash, balance on time. For particulars, address O. P. F. IN CHARGE, Richmond, Ind., or W. W. HALL, 47 Delaware street, or JACOB ELDREDGE, Indianapolis.

J. W. Free, Graham, Perry & Co., Room 8, Major Block, Cor. La Salle and Madison street, Chicago, Ill. v9 10 41.

Health by Good Living.

BY W. W. HALL, M. D.,

Editor of Hall's "Journal of Health." This book is to show how good health can be maintained in common diseases cured by good living; which means eating with a relish the best food, prepared in the best manner.

The best food includes meats, fish, poultry, wild game, fruits, and the grains which make bread. The best cookery preserves the natural taste and juices. As there can be no "good living" without a good appetite, how to get this great blessing without any artificial or force, is pointed out, and, it is hoped, in very clear and plain terms.

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