

# RELIGIOUS PHILOSOPHICAL

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## Original Poetry.

Written for the Religious Philosophical Journal.

### LOVE.

BY MRS. F. O. HETZER.

"I have come to think that love blights as many hearts as it blesses."—Extract from the letter of a friend.

Now thou dost err. Love breaks no heart:  
But, like the sunlight on the earth,  
With its pure, sacred, serene air,  
The calmest beauty late birth  
When earthly vapors hide her beams,  
The heart throbs softly with its pulse,  
But I only need to catch her gleam,  
To feel with sweetest joy again.

Love never wounds, or stings, or blights:  
All healing o'er to her life power;  
Her gifts are parcel of delight:  
Blessing to the poorest, rich in cheer,  
The fruit of time may rear and chill,  
The summer leaf of love and grace,  
But I need only to catch her gleam,  
To feel with sweetest joy again.

Love never deceits. Though scorned and spurned,  
She seeks no justice for her part;  
Her gifts are parcel of delight:  
Blessing to the poorest, rich in cheer,  
The fruit of time may rear and chill,  
The summer leaf of love and grace,  
But I need only to catch her gleam,  
To feel with sweetest joy again.

Love never betrays. The plighted feet  
In mortal air may never part;  
And down the rocky path of life,  
Long years may pass, and many a day,  
The Christ within will ever prove:  
No power of earth or hell can give  
A soul from his Redeemer's love.

Hate may distort and bear the brain,  
Still making death the goal of ill;  
But in the spirit will remain:  
One spark of love all glowing still;  
Sweet memory comes to mind,  
Sweet memory comes to mind,  
Sweet memory comes to mind,  
Sweet memory comes to mind.

And lead it down the sunny way  
Of childhood's smiles, and father's joy,  
Watched fondly over her darling boy,  
Though now so vile he may appear,  
Till he is brought to God's feet,  
Till through each vein the gift is given,  
Till through each vein the gift is given,  
Till through each vein the gift is given.

Love never despairs. Henceforth the light  
Of heaven's central love,  
From her pure faith and hope,  
Immortal aspiration draw,  
And as we gaze on mother earth,  
In all her pride and glory,  
Till through each vein the gift is given,  
Till through each vein the gift is given.

### PENNSYLVANIA.

Mo's Spiritual Manifestations at Harrisburg, and  
Mechanicburg.—Starting Test.

Communication from W. Barr.

HARRISBURG, Oct. 17th, 1870.—Now that the electric excitement is over, I have thought it proper time to ask your kindness to publish the following—another extraordinary Spiritual manifestation. I had prepared this for publication immediately after it occurred, but deferred it on account of the great political excitement. I wish that some more competent writer than myself had witnessed these tests, and had the independence to publish them under his own name, although I have no doubt this will be read with considerable interest by many, and your name would not be far from the number of citizens of Mechanicburg and this vicinity, in your paper, is they say it is the most read. Now, Mr. Editor, I will relate what we witnessed with a number of as respectable and reliable gentlemen of Mechanicburg and other places, as any man or person in this community. I would say it is not hard for those of us who live so near to church, to sit and hear ministers, profess good men, denounce all those engaged in investigating those glorious gospel truths, as ham-bone, etc., and dare not reply! We believe and know it is God's cause we promulgate, and all opposition cannot stay its onward progress. We ask and invite all honest, unprejudiced, unselfish, to come see for themselves. Our circles are free for all without money, without price. On the evening of the 21st of August last, a number of persons being present in our circle, an Indian spirit passed in the hand a written communication. I opened the paper without reading, laid it on the table. Soon after the spirit picked it up, put it in my pocket, and said, "Read it privately." Next morning I read it, and found it was for Mr. Breuneman of Mechanicburg. I kept it until the next Thursday, when Mr. B. called in my station, and showed it to him. Here it is—as we got it, word for word.

HARRISBURG, Aug. 21st.  
FANNED BREUNEMAN: When you start on your tour, be very careful that Miss—does not change her position in walking from the left side of the medium to the right. If you should by mistake change, you had better go home and start again. You may talk and be merry, the more the better. The boy, that is my boy (meaning medium), need not be much influenced until coming near the place, then we must have harmony and quietness. Take hold of his hand; Breuneman or Doctor, the right hand, and

Miss—the left. Go where my boy goes, and all will be right. In next circle I will describe to you more minutely through Mr. B. (medium), who was the possessor of the found while living upon earth. The walk is not a great one. It will benefit you all to walk in the fresh air, Sunday morning at 5 o'clock, you may start from home. You must not fear of being molested. I will send to that. All will be right. Let it be a pleasure to follow my boy, and all will be well. Keep the found in your little circle. Do not send it to Harrisburg; they have more now than they are deserv-ing. We have a harmonious little German circle in the city of Harrisburg.

Mr. Breuneman read it, and he said, and said: "That is very strange."

I cautioned him to say not one word to Mr. B. as we were promised a statement of the spirit through him. That alone would be a test.

Mechanicburg is eight or nine miles from Harrisburg. Saturday afternoon a number of the friends, ladies and gentlemen, took the cars and went over to witness the test. It being the first of our city primary students, I did not go until late; when I drove over with another gentleman in private conveyance. I got there after nine o'clock, and found Mr. Breuneman's parlor crowded. They were in circle; the spirit knew I was there.

Patrick soon said, "My friends, it is time for you to hold him and get your rest. As many of you as can be here in the morning and go with my boy, will be taken to the place where we shall find a test. Thinking of the digging for treasure, on a former occasion, that I have published in your paper, I concluded it was best to proceed. Patrick struck, shall we say, and said and above all along."

He answered, "No: we don't want any this time." After singing a hymn, the circle closed.

[I would here remark, that at the circle in Harrisburg, Wednesday evening, 21st, after relating the Breuneman's communication, the spirit said we should take a young lady medium along.]

I asked Patrick if he could tell who hoisted or carried the test we were going to get, and how long it had been buried.

He said he was told it belonged to one of General Washington's soldiers, and that he had put it away some time after the war of 1814. He would tell us about it himself, at another circle. "You will observe how this corresponds with Mr. Donallog's spirit's statement."

At morning, at five o'clock, a number met, the lady being present, having in the medium, who was under influence, no one knowing where we were going. I kept as near his right side as I well could, walking over rough road, the fly to his left; followed about two miles down the railroad, until we came to the city of Wood, when it commenced raining very fast, so we were obliged to halt.

He led us into the woods, about 900 yards from the road, through brush and bushes until he came to a partially decayed log or top of an old tree that had evidently been blown off for many years, as the stump stood about fifteen feet high. The top laying on the ground was hollow and rotten inside.

The medium's eyes were closed all the while. He said, "Here it is." Several gentlemen commenced pulling out the rotten wood, when he said, "I see it is up here."

He then turned around, got on his knees, with his right hand reached up in the hollow top of the old tree, and pulled out the rotten wood; after which, to our astonishment, he handed to one of the gentlemen a ladder or stair, in the form of an old Revolutionary weight, with top handle, such as none of the company had ever seen. We then descended off the rotten matter and started the medium being under control, and conversing until we got near town. Still we should meet in circle at 10 o'clock, and receive directions how to open it.

The news of our success was spread. I assure you there was not much good news in any of the churches that I recollect, for there must have been several hundred who were gathered and child a visited Mr. S. (medium) that day to see the old strange relic and get the number. After church I noticed it in the crowd a very old citizen. The circle next as directed. Patrick's spirit said we would find out all about it, that is, his right hand, and pulled out the rotten wood, and explained, but before we opened it, he would like to have a little fun, which would do no one any harm if it was the Sabbath day, that we must not do wrong any day. He would like to pull out down their names and guess numbers in that we found, see who could come near the matter; and started the medium being under control, and conversing until we got near town. Still we should meet in circle at 10 o'clock, and receive directions how to open it.

of your company and may do great things for you; he asked me to give a short history of my life while I was upon earth. I spent two years of my life in a log cabin, not far from your village, the cabin now being burnt down. I lived to the age of ninety-four years. I left the farm the year 1830, Dec. 12th. My name is William Donallog. My late residence was in Meigs township, Cumberland county. I was an artificer in the Revolutionary army. I felt proud at one time to be a manufacturer of the first weight iron cannon. Ah! now my friends, I am so much ashamed that I would have it to have it said I was an inventor of a kind of destroying machine; we have a big one to do here. I commenced a gun and the heat being so great we could not finish it; it is another lying at the Carlisle barracks or at the 11thly Forge also one of my cannons that was captured by the British at Brandywine, and captured by the T. W. of London. If those works of mine could only be destroyed it would relieve me of many thoughts gone by. Never, friends, I will consent to see the top of a weight that has been smelted in the river in time of war to save it from being taken to be manufactured into shot. I had it in my possession some fifteen or twenty years. I kept it as a relic. One day I placed something inside, I can't remember it was a bit of cotton or a bit of paper. When you ask me I will tell you in the top and examine the inside; perhaps I have written something, and placed it therein; that may be interesting to you. In the year 1823, I walked a short distance off the roadside, and placed it in a knot-hole of a short bushy sapling. When I did this I cannot say, unless the spirit did it for some time. It was a good medium in my last days while on earth, and conversed with my friends many times, as you do now. I will control some of you tonight, to have a dream. All I ask of you is to relate the dream or vision to the circle next evening. Do not hesitate, but come forth boldly, and relate it as correctly as you can. I will show to you, that you are all mediums as we are or less.

Patrick will now write some of his thoughts. He has written for me. Oh, if you only could write as Patrick does, I would communicate to my friends.

W. M. DENNING.  
By P. OCKEN and J. NEE.

The above is a correct copy. I leave it with your readers to explain. We have since received greater tests.

Yours is the cause of progress.  
W. BARR.  
—Harrisburg Telegraph.

The New Medium for Physical Manifestations.—Frank L. Thayer.

Some two years since, my attention was called several times to the fact that in the adjoining county of Kane, a young medium for physical manifestations, Frank L. Thayer, was receiving most wonderful and tangible evidence of spirit power.

Last summer, the opportunity was presented in two public sances, of witnessing these manifestations. They are among the best and most satisfactory that I have ever had the good fortune to witness.

Mr. Thayer sat in full view of the audience, in broad light, and at such a distance from the instrument as to be impossible to reach them, while if he should make it could easily be seen, with one hand resting just within an aperture of a large plain cabinet, within which are placed the various musical instruments to be played upon, consisting of a large drum, several bells, a guitar, etc. These are used in a vigorous, wonderful manner, by an invisible power, playing anything started by any one outside of the cabinet, accurately and perfectly.

Everything being open to the most thorough investigation, and in view of the increasing and imperative demand for these manifestations from the large mass of unbelievers who are being coming along, the fact that God yet lives and the Angel World is near, we trust that such mediums will receive generous and paying support from all the friends of truth.

It is high time, Bro. Jones, that the fear that mediums may make something peculiarly by their gifts, should be ruled out, and the full series of the clerical expounders of a dead and dying Theology should be given to the demonstrators of a living religion.

Since the foregoing public sances, I have had the opportunity in my own home of again testing in the most thorough manner, Mr. Thayer's gift. He is every way the true medium, the confidence of the public; and Mr. E. G. Preston, the gentleman who accompanies him, is a reliable and worthy citizen of Hampshire, in Kane county.

Mr. and Mrs. Jocelyn have been, for the last three months, meeting with good success here from the public in need of the healing gift, including a large proportion of our orthodox friends. The Dr. and lady have rooms at the Hotel. Mrs. Munn has been speaking in the court house once in three weeks (alternating with Dr. Jocelyn) to good acceptance for some time, and will continue to speak for the present.

HARRV E. JONES.  
By G. W. RUSSELL, for the Adm. page.

## SPIRITUALISM.

By Rev. Willard Spaulding.

Rev. Willard Spaulding, the minister of the First Street Universal Church, in this city, recently gave an evening lecture on "Spiritualism," which attracted a large congregation, and gave wide-spread satisfaction. The fact that an official declaration on the subject it was held in the city about the same time, between Dr. J. V. Morr, a Presbyterian minister of Philadelphia, and Mr. Jos. H. Lull, a Spiritual lecturer, prepared the public mind to listen with interest to a statement (Mr. Spaulding's view. The text was taken from Matt. 17: 31, "A devil came and ministered unto him."

Mr. Spaulding commenced his sermon by asking, "What is Spiritualism?" and went on to say that there are many things belonging to Spiritualism that are not peculiar to the belief, but originated with other religions.

One good instance of the origin of Spiritualism is among the Christian churches, and they were to be found in all classes of society. It was wrong, he said, to ridicule Spiritualism, as had been done by the religious and political press of this city. Sound argument was much better to subvert wrong impressions than ridicule and the secular press should treat this religion (for it was religion) with kindness and reason.

We should criticize fairly and separate the good from the bad; for he held there was good in Spiritualism, either in ancient or modern, and much good in modern Spiritualism.

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The belief of Spiritualists as to the mode of existence in the world to come was then explained, and Mr. Spaulding assured that it is such as that heaven is incomplete space—and that were it of that kind, it would be a hell of spirits of departed friends visited us, and asked why should not friends visit us if they can. He liked to think of dear friends who were dead as near to him in the spirit sometimes; to think that they were not thousands of miles away. He didn't want any such distance to intervene between him and the friends near to us.

This faith, he claimed, is not peculiar to Spiritualism; it is Christianity. The Bible teaches us that to be born: from the body, it is to be present with God; and this is all there is in death. He alluded to instances mentioned in the Bible where angels and spirits returned to the earth to do good, and in the Gospel of Spiritualism without believing in modern Spiritualism. If we do not believe the spiritual world is here, then we must return to the belief of past ages, that when we die we lie in the grave for a time and then are awakened up and taken a long journey. He did not believe that he should die to every thing and get into empty space, or that we die to things of this life. He believed all things material that exist in this world will exist spiritually in the next world. It was a thought that he loved to cherish that whatever God had created was to last forever.

Spiritualism, he said, helps us to understand the future world, and it has prevented a great amount of superstition which Christianity could never have accomplished. The evangelical world was full of superstitions which had been taken out of hundreds of thousands by Spiritualism. It has saved thousands of people from idolatry, and helped to do it. He didn't wonder, that the evangelical world was alarmed at the growth of Spiritualism, for Spiritualism was undermining its foundations.—Cincinnati Star of the 10th.

The Kansas Commonwealth, in commenting upon the remark of a railroad official, that thousands of men were under his political control, says: "How rapidly the bastions of government are disappearing into a broad lava, with great criminals for managers and clowns for actors. And a question!"

Some ladies suffer dreadfully with the headache, and this comes their hair to fall. Nature's Hair Restorative is a sure remedy for the ache, and will restore the color of bleached, gray or faded hair. See advertisement.

## Still another Remarkable Child.

Strange Manifestation—Startling Incidents—A communication.

Although spirit manifestations, and manifestations of spirit, are of daily occurrence all over the land, it might not be without interest to the readers of this JOURNAL to know something of a infant medium, who, during the last half year, has become highly developed—a child, in yet three years old, and whose name we shall be content to call Little Eddie, as he is too small to stand on boldly before the ignorantly sneering and ridiculously pitifully ridiculing multitude.

Little Eddie is a native and a resident of this city. I am well acquainted with the family, of which the father was somewhat inclined to investigation of Spiritualism; but the same was seldom or never mentioned in the family circle, as the mother, by education and evil reports, was strongly opposed to it. Nevertheless, the child with the scriptural words "out of the mouth of babes and sucklings, and so on to day the parents thank God for the light, comfort and joy thrown into their minds and hearts and household by their own darling.

Through little Eddie, angels are their daily guests; to him departed friends appear; through him they speak and give their names, to his unknown, and things almost forgotten by the parents. His daily and almost constant playmates are little children of the spirit realm, whose names he often calls. He rocks them on his knee, shows them his playthings, the clock and his "kiddie," and is a continually cheerful, happy and lively, and when spontaneously, he mounts a chair and speaks these as to an audience, his eye is up, and countenance and mien is full of spirit.

Meanwhile spirit, once, by lifting him aside, preserved his life, gave him a little baby; in his name. No child was ever so delighted with its doll—told him of "streams of blood across the ocean," when the parent was again; and more than once he said, "I use my head and write upon the slate."

These writings are generally brief, but I cannot forbear to relate the following: "The child was playing about as usual, when he learned to his side, to see some few scratches in his own childish scribble, and then, in a plain and good hand, wrote the following, which I give here in full, literally and verbatim:

"I will explain the truth, but it is only a question of time, and in due time, will be gathered more by the force of argument than by the justice of the cause."

Shortly after he had said: "It would be of no use for me to designate the objectionable passages, as it will do no good. My advice would not be followed."

At one of Little Eddie's preferences, farinal and other vegetable diet, and voluntarily abstains from "flesh" (pork) and stimulating food and beverages, he is naturally remains in a condition near to that of the normal man.

If we in part, he has been relation to the Spirit World as to this. May angels still preserve him, and in due time, through his grand and noble husband, bring greater and purer blessings of God to humanity!

If others are raising your children to become normal men and women, living and moving also among the angels? Or is your child to be only a physisically stimulated, degenerating earth-plodder, and in due time, in a worse than emptiness, a life destined for higher joys and higher purposes?

N. H. JONKHOFF.

Written for the Religious Philosophical Journal.  
"ALONE WITH THE NIGHT."

BY ANNIE L. BALLGLOU.

Writes in reply to letter from a friend: "I see com-plaint was made by all—'alone with the night.'"

INNER LIFE

History of Mark T. ...

Reported for the Journal by Mr. Merrill Alexander.

I was born in Maloe, in 1824. My father was a wealthy man, and a squire in the neighborhood...

Oh, foolish boy! How often in after years did I regret that false step taken in my youth. After rambling for several years through the Middle and Western States...

When I awoke, the sun was an hour high, I hastened home, and found my uncle and aunt very uneasy on account of my absence...

I went over my school days briefly. I was a boy of no great talents, but I was diligent in my studies, and being a very intelligent scholar...

When I was twelve years of age, I was sent to school at Maloe. My father was a very strict disciplinarian, and he was very anxious that I should be a good scholar...

I started the next morning for a small place that I thought would be a healthy private. I was a young man of about twenty years of age...

I thought I was going to lose my reason. At long last, my heart came to such a pitch that I could endure it no longer. I went to my uncle, and gave him an account of my life for the past seven years...

my cousin in the cool, green churchyard. But I dared not think of the future after committing such an act...

After church, I told uncle I would walk home across the field, and started, not far home, but for the river. I remember how beautiful the river looked that night...

I saw my father then with a happy smile on his face, and then they both dispersed. I sprang to my feet and started for home...

I consented readily enough, and it was fixed that I should go to the same school. My father had been taken from me. I thought then if I had stayed at home and been a good boy...

I was called a very able preacher, and in those days a good preacher was appreciated. For my uncle to expect me to be a preacher...

When I was twelve years of age, I was sent to school at Maloe. My father was a very strict disciplinarian, and he was very anxious that I should be a good scholar...

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I thought I was going to lose my reason. At long last, my heart came to such a pitch that I could endure it no longer. I went to my uncle, and gave him an account of my life for the past seven years...

and I. But you see I had formed the habit of coming in my youth, and it was hard to break it from it now...

This was the commencement of a life of discipline from which I never afterwards had power to free myself. As the winter advanced...

That morning, after drinking several glasses of wine, I fell into a sort of stupor, from which I did not awake until near evening. I started up with amazement. The room was filled with light...

I was looking for a partner, and said he thought I would make a capital hand, and invited me to join him. I consented willingly enough. Anything for a change, and to get into some honorable business...

I just then began to find out I did not like the party. Some of the leading people in the city were determined to put it down, and my partner and myself tried every means in our power to trample it under foot...

Then he pulled off his wig and false whiskers and laughingly disclosed to me the face of my old friend, Mr. M. He was a young man of about twenty years of age...

When I first awoke from the state of unconsciousness into which I had passed at the close of the day, I found myself sitting by the side of a large river, and began to look around to see where I was...

I was taken to the asylum, where my disease was pronounced incurable, and where I died at the age of thirty-nine without one ray of reason in my mind...

spot was made by some in my life, and that I would not be able to wear the crown until every hair of my crown was white...

I then began to ask questions of the numerous persons around me, how long it would be before I could obtain my crown, and found it depended on my own merit and my own actions...

I was surprised one day by a message to go to the first sphere, and try to raise one of the inhabitants of that place. I felt thankful on entering the sphere, and found it was a very beautiful place...

At length, the long wished for time arrived. My mother entered and placed the crown on my head, bade me follow her. I can give only a very faint description of the place into which she led me...

My attention was attracted by a group of people in the midst of a violent discussion. They were speaking of my mother's destination, and on reaching it, recognized my father, mother, wife and sister...

I would say to the boy, if ever his name is in history, or in the annals of his country, and the simple announcement of Mark T.

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the body, as false in theory, and destructive in its effects, as in direct opposition to the organic law of nature...

Why not with the same propriety claim that the child is not the outgrowth from the mother; that the man is not an outgrowth from the child...

Westfield, N. Y.

LAKEMIN GROVE, IOWA.—Frank E. Dalbey writes.—Occasionally I find a few thoughtful minds that grasp at some of my old papers, and therefore their contents as a happy lot would be a great boon...

Thank you, brother. Hope all the old subscribers will follow your example, and help give the paper a wide circulation.

WATERLOO, WIS.—Pauline Horton writes.—To me now, the paper is indispensable, and too my life is so full of interest, that I cannot find time to read any other paper...

JAMESTOWN, TENN.—L. Bush writes.—Your invaluable paper I should not know how to describe. It is worth more to me than all the other papers.

BLONDENVILLE, ILL.—Mrs. Nancy A. Lisk writes.—I have written until the last moment, in hopes to get one year's subscription, but I see my time is out, and will enclose one dollar and fifty cents...

WILMINGTON, DEL.—Robert L. Smith writes.—Thinking you should be made acquainted with all the phenomena of the day, I append the following, taken from the Wilmington Daily Commercial...

Mr. Lo! Mr. J. C. Elliott, of Brady's Lane, Harford, Md., has discovered a curious tract of Nature upon his farm, consisting of an enormous growth...

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LETTER FROM J. TINSLEY

Letter From J. Tinsley.

Bro JONES.—In reply to the comments of friend Luskon and numerous inquires from others, will you once more permit us to burden your column with a brief exposition of the basic principles we advocate.

It seems to be our peculiar misfortune to lack language through which to express our ideas with sufficient clearness to be understood, although to us it seems as plain as any sun in a clear sky.

We ignore the extensions of a Supreme Central Power, on the one hand, and the equally absurd idea that all things are of chance origin, and that our existence as individuals, races, and nations, is a mere accident.

It is either a fact, or a fallacy that existence is based upon a combination of self-existent life forces, represented in the lowest forms, and of which all higher forms are combinations by precisely the same rule that all higher forms are combinations of lower ones.

Now, the basic question, fully and fairly stated, is simply this: Do these two conditions of visible and invisible balance each other by interchange, or not? In other words, is the universe a balance of forces, or is it a mere accident?

In the foregoing we have tried to make plain the questions upon which our views are founded. If we have drawn our conclusions, it seemed to us necessary, to elicit observations, and if the thinking public are not deeper than we are, they will give the subject a candid and unprejudiced consideration.

LETTER FROM IRAAO PADEN

BROTHER JONES: I see in your last issue of the "Religio-Philosophical Journal" a discussion by Isaac Stone. This man Stone is the right hand man of Joseph Smith, of Plano, Ill., where he has organized a church known as "Young Joseph Smith's organization," and Smith is its president and God second.

I would advise Brother Stone to first make good the balance of Smith in a written discussion on the following questions: 1st.—Is man a progressive being, both in this life and the life beyond the grave?

In the last question he failed to meet my first argument; and as to the first, after some half-dozen letters, failed to meet my meaning up of the matter in dispute, and stands unanswered under a promise to do so.

THE JOURNAL OF THE COLLEGE OF THE SACRAMENTS

Original Essays.

MATTER AND MIND—EACH SELF-EXISTENT AND ETERNAL.

By Dr. E. B. Wheelock.

The Spiritual Philosopher should be ever ready to give a reason for the "hope that is in him," or, in other words, for the faith, and doctrine which he advocates for the morning dawn of reason, instead of revelation, is now giving wisdom to mankind.

Many writers in the Spiritual Literature, are presenting beautiful theories respecting the true mode of life here, and the bright celestial life beyond the river, but the philosophy thereof is not always as clearly expressed as it might be. To suggest a few thoughts to the young student in the Logic of Spiritualism, and the philosophy thereof, is the purpose of this short essay.

It is essential that the student in Spiritualism should look well to the predicates upon which he bases his conclusions. It is equally essential also that each writer should present the fundamental law and principles in as plain and concise manner as possible, when giving lessons upon man's duty and destiny.

Before great strides in human wisdom can be made, man must be taught to think, and not to be made such as will exist in a state of unconsciousness, which is Matter and Mind. We do not propose to exhaust this subject upon one sheet. Words are used to express ideas, they do not always tell the precise truth. It is only in words that we should make a distinction between matter and mind. Each are equally material in the sense above defined. Do not then the two words, matter and mind, express the entirety of all things known to men or angels. While the student of mental and physical ethics, please tell me what there is in the universe that is neither matter nor spirit in their compressive definition. Mind or spirit, then, may be considered for the sake of distinction, as the infinite invisible of substance; while matter is the infinite visible of substance; yet the existence of both are requisite to make an infinite whole.

Having now laid the foundation, let us commence the process of construction. By observation we perceive that the material elements of mind and matter, have both a specific and general mode of action, which we may call laws; that these laws may act separately or conjointly in both matter and mind.

Now, whence organic existence? Why, simply from a self-existent law inherent in mind and matter. The perpetual action of this law explains the phenomena of perpetual change that is ever occurring throughout the infinite empire of materiality. The union of fundamental and spiritual elements, must forever go on while a two shall exist. The law then produced by the self-existent law, states some forms of identity most from necessity for ever exist.

It is by this immutable law that men and angels exist, that worlds take form and shape, and spirit itself assumes individuality and identity, and forever remains immortal. The human mind and spirit, are the pillars of spiritual and demonstrable evidence that there is no such thing as annihilation, and it has also taught that Nature knows no such thing as sleep as a vacuum—the entirety of the universalism is full of something—there is no break—no disconnection—no void in the fabric of existence.

When we see the inconsistency in saying that all worlds and systems of worlds; that all suns and systems of suns; that all planets and systems of planets; that all life and all systems of life, both in human and angel forms, are perpetually swimming and moving forward and upward, and onward in the ever rolling sea of infinite intelligence and wisdom, forever nearing the heaven of absolute perfection, yet never reaching it.

The identity of fundamental forms may vary, but as before said, the law producing spirit identity being self-existent and immutable, and being perpetual in action, and forever existing in the great fountain of infinite spirit, the conclusion is inevitable that perpetual identity must be the result of perpetual law producing it. And thus all spiritual forms that rise above the law of decomposition, must from necessity forever exist in faith, or no faith, the fact will reveal the same.

O ye earth wandering millions, with towering steeples pointing heavenward, and yet see not, why ignore ye the communion of saints between the spheres. Why killest thou to day, what is immortal to-morrow? Why art thou daily sending unto thee. Why shunst thou your own temples against your angel saviors, whom we are sending forth to preach the living gospel of the hour; neither going in your souls nor suffering those that are entering to go in. O ye, your houses will be left unto you desolate except ye return and do works that shall merit the hourly incoming revelations from the Summer Land. O why persecute ye the daughters of men, that we have sent forth as media between us and thee, thereby darkening the wisdom that would otherwise lead thee to the shining portals of celestial light, and give thee to see the morning dawn of bright home, where angel forms may greet thee, where fabled "Hell" will resolve itself into a beautiful garden of immortal flowers that shall bloom to fade no more. O materialism, thou God of flesh and ye must go to the abode. The Prisons will need no more to be built.

Thy gas will cease ere long to burn, and darkness will yet by thy fate more than now; yet thou hadst a resurrection. But blessed are they who receive and have part in the first resurrection—like unto the Spiritualist for these will be the second, and your road to paradise will be no wonder. The Spiritualist and the you will have a hard journey at best. Thus much from the Summer Land—the land of spirit, what think ye of it? Spirit is matter, and matter refined spirit—is mind.

Matter and mind, the former subjective; the latter objective, and thus endeth the first lesson.

"UNRELIABILITY OF SPIRITUAL COMMUNICATIONS"

Letter from J. E. Foster.

Bao Jones—Much has been said of late through the various papers in regard to the unreliability of spirit communications, and especially by a spirit giving his name as J. B. Loveland, that communicates to the friends in San Francisco, Cal. He appears to be the chief accuser of other spirits' unreliability as regards their communications to earth.

He labors hard to impress upon us poor mortals, the fact that other spirits that communicate, cannot be relied upon in their statements. As he does not class himself with the unreliable, but assumes to judge them; I conclude that he claims to be all right. Let us test the reliability of this spirit a little, and see if he is not caught in his own trap, and quite as securely, too, as he had hoped to catch others.

He testifies in regard to a Bible text. Turn to the Present Age of November 5th, and read a communication from the spirit of W. F. Jamieson, given at Princeton, Minnesota, in regard to the same subject. It is this: "Does the Bible teach that we are to eat the body of Jesus?"

Loveland in his communication says it is figurative; that is, we are not to take it as a literal thing. Conditions favorable, W. F. Jamieson takes control, and being somewhat surprised says: "In my judgment, Brother Loveland is entirely wrong in his explanation. 'Facts,' he says, 'prove that the best we are able to eat.'"

But how can we further questioning, will you give your reasons, friend Jamieson, showing us wherein Loveland is mistaken? "Please turn to John, 6: 44: 'I am the bread of life.'"

"Again, Verse 51: 'Who eat this bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh—not my words.'"

Jamieson says: "This declaration that they must eat his flesh, made the Jews madder than ever. They drove away from him, saying, 'How can this man give us his flesh to eat?' 'Does Jesus even then say, 'Gentlemen, you misunderstand me. I do not mean what I say. You must make a great deal of allowance for our mortal language.' He makes no such explanations,—nothing of the kind, but again repeats his statement in such a plain and pointed language, that none but a Protestant would turn it into a figurative expression. He uses the word verily twice. Verily is equivalent to surely, certainly, positively. Verse 53-d says, 'Verily, verily, I say unto you, except ye eat of the flesh of the son of man, and drink his blood, ye shall not live in you.' 'Who eateth my flesh (his words), and drinketh my blood, hath eternal life. Verse 55-b: 'For my flesh is meat indeed, and my blood is drink indeed.'"

Here, friends, we have it. Loveland's spirit says, "We must take this figurative statement as being real at all." And Jamieson's spirit, equally well posted, and truthful as Loveland's, says, "It is to be taken real—there is no figurative about it."

Somebody has said, "When doctors disagree, who shall decide?" When spirits disagree like the above, how can we rely upon any spirit? We may say—but statements cannot be lied upon if we use our reason—some of them must fail.

Circle—If I wish he has made it to our minds it never looked so beautiful before. Thank you, Friend Loveland, a thousand thanks! Please meet with us often. We shall look to you for instruction.

At Princeton, in the State of Minnesota, another circle is formed, and a spirit makes his presence known, giving his name as W. F. Jamieson. But they, too, are suspicious of spirits,—they are so unreliable.

Circle—Facts tell us where you lived, and what you used to do.

Spirit.—I came from Michigan; was a baker, etc. They write and substantiate the above statements in every respect. They, too, are glad to form the acquaintance of a truthful spirit, and especially of this kind in their investigations. Having read Loveland's views upon the above question, they naturally ask Jamieson's views upon it, and the first words that reach their listening ears, are these:— "Loveland is wrong, entirely wrong. Why, my friends, the Bible speaks so plain upon this matter, that no one but a Protestant would attempt to warp and pervert that passage in any such way."

Thus driven again through non-agreement of spirits to explain. "Give us veritable these communications are."

Friend, do not give up the ship; this non-agreement in communications, is the only evidence we have of their human spiritual origin. Davis says that there are seven spheres,—the earth being the first, and as we ascend, spirits get more harmonious, and agree better. If this is so, all who purport to deliver oracles have to do, is to keep their tongues from the ground until they are in the language of Burns.

"Oh, was some power the gift; give us to see our acts as liberate us."

Paraltington, Minn., Nov. 9th, 1870.

NEW ADVERTISEMENTS.

"Theriak and their Last Doz." TO OPIUM EATERS.

Theriak.—A book of over 100 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 Mrs. J. W. Loveland, and others, will be sent to any address, free of charge, upon receipt of one three-cent stamp.

Dr. Collins appoints no agents whatever, and all letters of inquiry, and all orders for medicines must be addressed directly to him, "Send for Theriak!"

Dr. S. M. Collins, P. O. Box 166, La Porte, La Porte Co., Indiana.

U.S. BONDS. ARE NOT MORE VALUABLE THAN ORTON'S PATENT PREPARATION. THE APPETITE FOR TOBACCO IS DESTROYED! Leave off Chewing and Smoking the Poisonous Weed Tobacco. Orton's Preparation. Patented June 15th, 1869.

Speaker's Register.

Speaker's Register and Notice of Meetings. We are desirous of trying to keep a complete Register of Meetings and list of speakers without a heavy expenditure on the part of those most interested.

Address: Andrew Jackson Davis, Orange, N. J. J. Madison Allen, Amherst, N. Y. C. Francis Allen, Hingham, Mass.

Mr. A. B. Allen, 124 West Washington street. Mr. and Mrs. F. G. Walling, Trussard, Tenn. and Hattie Madison, and many other names.

Mr. J. G. Bailey, Box 200 La Porte Ind. Mr. J. O. Barrett, Blue Beach, Wisconsin. Mr. J. W. Brown, Trussard, Tenn. will answer calls to Lectures.

Mr. A. Beach, Spring Valley, N. Y. Mr. J. H. Chamberlain, France speaker and lecturer. Mr. J. H. Chamberlain, 111 North 3rd St. Philadelphia, Pa.

Mr. J. H. Chamberlain, 111 North 3rd St. Philadelphia, Pa. Mr. A. B. Allen, 124 West Washington street. Mr. and Mrs. F. G. Walling, Trussard, Tenn.

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MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an essential need to all spirit mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject.

CHICAGO. Mr. A. B. Allen, 124 West Washington street. Mr. J. H. Chamberlain, 111 North 3rd St. Philadelphia, Pa.

Mr. J. H. Chamberlain, 111 North 3rd St. Philadelphia, Pa. Mr. A. B. Allen, 124 West Washington street. Mr. and Mrs. F. G. Walling, Trussard, Tenn.

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Ystery of Oak Street.

The Remarkable Occult Disturbances—Inexplicable...

There is no question as to the fact that the...

abing superstitious in my opinion... I have always held to the...

Every one who has heard of Germany... was excited over a child born with a golden...

On last Saturday evening, in company with... three other gentlemen and two others, we...

We all retired from the house again... determined, if possible, toathom the mystery...

Three of the party took to their heels... and disappeared across the vacant lot toward...

I have not the time to describe... the wonderful experiences of two...

A German telegraph operator has discovered... a mode of sharpening, with mathematical...

The colored child at West Point, J. W. ... has got into trouble recently with one...

Religio-Philosophical Journal

Office, 187 & 189 South Clark Street, CHICAGO, DECEMBER 3, 1870.

TERMS OF THE Religio-Philosophical Journal. \$2.00 per year...

In making remittance for subscriptions, always... send the name of the subscriber...

NEWSPAPER DECISIONS. Any person who takes a paper regularly... should be careful to state whether it is to be...

LOOK TO THE SUBSCRIPTIONS. When the margin of each paper, or upon the wrapper...

THESECTIONS. Any person who takes a paper regularly... should be careful to state whether it is to be...

ALL letters and communications should be addressed... to the Editor, 187 & 189 South Clark Street, Chicago, Ill.

A SEARCH AFTER GOD. We are design in Nature to indicate the Existence of a God.

NUMBER SEVENTEEN.

In our previous article we demonstrated conclusively... that if design indicates a designer...

Design indicates a designer. The designer has evidence of design connected with him...

Supposing that man is made in God's image... connected with our organization is evidence of design...

No designer says the mist as it obeys the action of different currents of air... and forms the halos...

The following is reference to design in nature... indicating the existence of a God, is from the Liberal...

real increase of substances existing. Growth has since been received into the process of change...

"It is not generally admitted that the adaptations... very where discovered are the results simply of law...

"The impossibility of an annihilating portion of a system... induces the conviction that nothing can be lost...

"If it admitted that the properties of known substances... are such as to admit of a regularity...

"We see growth, adaptation and destruction in Nature... Force is never exhausted. The expenditure of one mode of force is the recuperation of another...

"In the vegetable and animal world we see numbers of forms... attempting to live, but failing to find a foothold...

"No designer says the mist as it obeys the action of different currents of air... and forms the halos...

The following is reference to design in nature... indicating the existence of a God, is from the Liberal...

AN INQUIRY.

George P. Dillingham inquires whether spirit friends ever appear to mortals during sleep. It is, undoubtedly, a well-verified fact...

"We have known a spirit to relate through his medium... a dream in all of its details, twelve hours in advance of the time he caused the medium to dream...

"We may educate ourselves to become so negative to our spirit friends during sleep... that we shall be able to receive their communications...

A SEPARATION.

Mrs. Colby, the venerated mother of the senior editor of the Banner of Liberty, was released from earth-life by the gentle process of death...

Yes, Brother Colby, we tender our heartfelt sympathy to you in the hour of your bereavement. The memory of our dear angel mother is cherished as most sacred...

THOSE DELICIOUS GRAPES.

Our thanks are due the friend who sent us a case of twelve boxes of the most delicious grapes we ever tested...

DR. SHERMAN AND WIFE are yet at No. 309 South Clark Street. The Doctor is an excellent healer...

Mrs M. L. HOFFER.—We are informed that the above named lady is a fine tarator and test medium...

—D. A. Mills and Geo. Myers have written to this office in regard to their papers, but fail to give their post office address...

—Spiritism is invading the churches, and ministers of the gospel are free to admit its beauty and worth...

—A remarkable incident occurred, which shows that the minister in question had a vein of humanity permeating his nature. Edward E. Murray passed to spirit life, Saturday, November 5th...

Personal and Local.

—The Reverend Mr. Frothingham, of New York, lately preached a sermon in which he declared that he was a radical Unitarian...

—Judge Edmonds having received several communications given to him in Pennsylvania, found the following among them...

—Hope Bala, of Goldsboro, North Carolina, writes as follows: "One of our most learned men read the Rev. W. H. Hall's lecture, and desired me to write to him to produce the evidence that the four Gospels were in existence prior to the birth of Christ..."

—C. Fannie Allen has been engaged to lecture at Groby's Music Hall during December.

—J. M. Holland, of Council Bluffs, Iowa, writes that the Lyceum there numbers twenty children.

—Harriet Beecher Stowe writes to the Chron. U.S. as follows in reference to Spiritualism: "I do not seek these things—I do not search out mediums, and attend spiritual circles..."

—Mrs. Fannie T. Young is going West and South to lecture during the winter and spring. She will leave her residence in New Hampshire, December 15th...

—Thank you, brother, for that clipping from the Star of the West.

—A New Jersey Catholic has offered the Baptist a plot of ground for a church, and they are wondering if there be ground to respect a plot in the matter.

—Mrs. Noyes, an excellent medium and clairvoyant, resides at 183 3/4th Street, instead of 25, as now appears in the Register. We were apprised of the fact, too late to change the matter in this issue.

—We had the pleasure of calling on Dr. M. L. Sherman, recently from California. He is an excellent trance medium, and the sentiments given through his brain are startling in their nature...

—Miss Pittsinger, the C. Illinois pretense, has been giving readings on her own production at Valparaiso, Ind. The Forti County Y. M. C. A. has followed her efforts...

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Price-List of Books.

Table listing various books for sale at the price of the copy, including titles like 'The Bible in its own words', 'The Philosophy of the Bible', and 'The History of the Jews'.

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Advertisement for Prof. Wm. Denton's works, including 'The Soul or Things or Psychometrical Research and Discoveries', 'Lectures on Geology, the Past and Future of our Planet', and 'The Irreconcilable Records, or Genesis and Geology'.

Advertisement for Dr. E. P. Miller's works, including 'The Cause of Exhausted Vitality, or Abuse of the Sexual Function', 'Waters' New Scale Pianos', and 'The Inner Life'.

Frontier Department.

On the evenings of August 6, 7, 8, 9, and 10, 1870, we gave a course of three lectures in the proper use and power of the human voice...

E. V. Wilson's Appointments for December, 1870. At Yarrington, Ohio, on Tuesday and Wednesday, November 22 and 23; on Thursday and Friday, December 1 and 2...

THE BIBLE IN THE BALANCE, A Book for the Age and the Times, and one that should be in the hands of every liberal man and woman in the land.

NATURE'S HAIR RESTORATIVE. Contains no Lead, no Sugar of Lead, no Litharge. It restores and prevents the hair from becoming gray.

IMMENSE SUCCESS! OF DR. MARY E. JENKS. Extracts from her Letters. Splendid Opportunity! Agents Wanted Everywhere.

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A Cure by Mrs. A. W. Robinson the Great Healer; Medium.

EXETER HALL! HAVE YOU READ EXETER HALL? This is a new and interesting book...

MORSELS OF THE BREAD OF LIFE. Inspirationally given through D. B. Caldwell.

THE VOICES. Three Poems. VOICE OF SUPERSTITION. VOICE OF NATURE. VOICE OF A PEBBLE.

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