

\$3,00 PER YEAR IN ADVANCE.]

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

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 3, 1870

Original Boetry.

Written for the Religio Philosophical Journal, LOVE.

BY MRS. F. O. HYZER.

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

Now thon dost err. Live breaks no heart; Bit, like the sualight on the earth, With Nature's sacred, supreme art, She calleth beauty into birth. When earthly vap is hide her beams, The heart throbs sadly with its pain: It only needs to catch her gleams, To beat with sweetest joy again.

Love never wounds, or stings, or blights; All healing owes to ber its power; Her gifts are purest of delights; Blessing is her immortal dower, The frosts of time may sear and chill The summer leaf of b. wer and grove; But j yous spring on perfumed wing Re-clothes them with her kiss of love.

Love never slays. Though scorned and spurned She seeks no justice of the earth; Hergifts may cold y be returned; She hath no measur for their worth. Revenge is the envenomed b.eath Of disappointed, thwarted lust Love hath no covenant with death; Her every thought is truth and trust.

Love ne'er betrays. The pilgrin's feet In morial night may lose their way, And down the thorny paths of time Long y ars may blindly, madly stray : But equal to the darkest sin The Christ within will ever prove; No power of earth or hell can win A good from the redeement Lave A soul from its redeemer, Love.

Hate may distort and sear the brain, T.11 waking thought be all of ill, But in the spirit will remain One spark of love all glowing still;

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. Sifhard(med-ium), 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 merning at 5 o' clock, you may start from home. You must not fear of being molest-ed. I will tend to that. All will be rig't. Merely take a pleasure wa'k. Follow my boy and all will be well. Keep the found in your little circle. Do not send it to Harrisburg; little circle. D) not send it to Harrisburg; they have more now than they are de-serving of. We have a harmonious little German circle in the ciry of Harrisburg.

Mr. Brenneman read it. sm lel, and said :

"Toat is very strange." I cautioned him to say not one word to Mr.

Sifhard, as we were promised a statement of the spirit through him. That alone would be a test.

Michanicsburg is eight or Line miles from Michanicsburg is eight or Line miles from Harrisburg. Saurday afternoon a number of the friends, ladies and gentlemen, took the cars and went over to witness the test. It being the evening of our city primary election, 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. Brenneman's parlor crowded. They were in circle; the spir-it knew I was there.

it knew I was there. Patrick soon said, "My friends, it is time for you to go home 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 pap r, I concluded it was best to be prepared. I said, "Patrick, shall we take a pick and shovel along?" He answered, "No: we don't want any this time.

After singing a hymn, the circ'e closed. [I would here remark, that at the circle in Harrisburg, Wednesday evering, 24th, after re-

worthy of your company and may to great things for you; he asked me to give a short history of my life while I ving upon earth. I spint i seven years of my time in a log cabin not far from your village, the cabin now being burnt down. I lived to the age of ninety-torr years. down. I nived to the age of minety-for years. I 1.ft the form the year 1830, Dec. 17th. My name is William Denning. My late residence was in M filin township, Cumberland county. I was an artificer in the R volutionary army. I telt proud at one time to hoast of manufactur-ing the first manufacture to hoast of manufacture. ing the first wrought iron cannon. Ab! now, my friends, I am as much ashamed that I was proud to have it said I was an invertor of a life des'roying machine : we have some thing else to do here. I commenced a Gun and the heat b ing so great we could not finish it; it is now e'ther lying at the Car'isle barracks or at the H by Forge, also one of my cannons that was

H ly Forge, also one of my cannons that was c.ptured by the Bratish at Brandywine, and can be seen at the Tower of London. If those works o mire could only be destroyed it would relieve me of many thoughts gone by. Never, friends, lend a hand to any thing of the kind. I will instruct P. Ocer and Jones of a weight that had been sunken in the river in time of war to sive it from being taken to be menu-factured into shot. I had it in my possession some fifteen or twenty years. I kept it as a rel-ic. One day I placed something inside. I can-not remember if it was a bit of cotton or a bit of paper. When you take it home, drill a hole of paper. When you take it home, drill a hole of paper. When you take it home, drill a hole 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 1822, I walked a short distance off the roadside, and placed it in a knot-hole of a short bushy sapling. Why I did this I cannot say, unless the spirits did it for some good purpese. I 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 to-night, to have a dream. All I ask of you is to night, to have a dream. All I ask of you is to relate the dream or vision to the circle next eve ning. Do not hesitate, but come forth boldly, and relate it as correctly as you can. It will be to show to you, that you are all m diums more or less.

By Rev. Willard Spaulding.

SPIRITUALISM.

Rev. Willard Spaulding, the minister of the Pium Stieet Universalist Church, in this city, recently gave an evening lecture on "Spiritual ism," which attracted a large congregation, and gave wide-spread satisfaction. The fact that an oral discussion on the subj ct was held in the city about the same time, between R v. John Moore, a Presbyterian minister of Philadelphia, and M ses Hull, a Spiritual lecturer, prepared the public mind to is en with interest to a statement of Mr. Spaulding's views. The text was taken from Matt. iv: 11, "A.d angels came and ministered unto him."

Ministered unto nim." Mr. Spaulding commenced his sermon by ask-ing, "What is Spiritualism?" and went on to say that there are many things belonging to Spiritualism that are not pecu isr to the belief, but originated with other religions. He then explained the chief detrines of Spirit-ualism, and said that while he dil not believe it emphased one fourth of the entire population of

embraced one tourth of the entire population of this country, as has been asserted, he did ba-lieve that this body (he would not call them Chris i.m.) numb red millions, and also that the belief in Sp ritualism cx stel to a very great exbelief in Sp ritualism CX stel to a very great CX-tent in other countries. There were Spiritual-ists among the Christian Churches, and they were to be found in all classes of society. It was wrong, he said, to rudicule Spiritualism, as had been done by the religious and political press of this city. Sound argument was much better to sub he wrong impressions than ridibetter to sublue wrong impressions than ridicule, and the secular press should treat this religion (for it was religion) with kindness and reason.

We should criticise justly and separate the good from the bad; for he held there was good in Spiritualism, either in arcient or modern, and muca good in modern Spiritualism.

One good was that it prevented infidelity, and e related instances where it had established be-

VOL. IX.-NO.11

Still another Remarkable Child.

Strange Manifestation-Startling Incidents -A. com. munication.

Although spirit manifestations, and mani-festations of spirit, are of daily occurence all over the land, it might not be without interest to the readers of this JOURNAL to know something of an iafant medium, who, during the last half year has become highly developed,—a child not yet three years old, and whose name we shall be con-tent to call Little Eddie, as he is too sensitive to stand out boldly before the ignorantly sneer-ing and ridiculously, or pitiably ridiculing mul-titude. titude

L'ttle E die is a native and a resident of this city. I am well acquainted with the family, of which the f ther was somewhat inclined to investigation of Spuritualism; 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 chi'd verified the scriptural words "out of the mouth of babes and sacklings, etc."—and to day the parents thank God for the light, comfort and y thrown into their minds and hearts and.

j.y thrown into their minds and hearts and h usehold by their own darling. Through little Eddie, angels are their daily guests; to him departed frieads appear; through him they speak, and give their names, to him unknown, and things almost forgotten by the parents. His daily and almost constant play-mates are little children of the spirit realms, whose names he often c.dis. He rocks them on his horse, shows them his playthings, the chick-ens and his "doggy." and is continuable conens and his "doggy," and is continually gen-ial, happy and lively and when, spontaneously, he mounts a chair and speaks there as to an audience, his eye is ap, and countenance and mien is full of spirits.

Meanwhile spirits, once, by lifting his aside, preserved his life, gave him a little bab; in his arms. No child was ever so delighted with its doll-told him of "streams of blood across the ocean," when the present war began ; and more than once he said, "They take my head and write upon the slate." Those writings are generally brief, but I can-not forbear to r 1 te the following: The child was playing about as usual, when he turned to his slate, m de some few scratches in his own childish styl, and then, in a plain and good hand, wr he the following, which I give here in tull, literally and verbatin: "Tay will gain the suit, but it is only a ques-tion of tune. The suit will be gained more by the force of argument than by the justice of the cause." Shortly af er he ad led : "It would be of ne use for me to designate the objectionable passages, as it would do no good. My advice would not be 1 flowed." As our lit 1. Eddie prefers fruits, farinal and other vegetable diet, and voluntarily abstaine from "ricu" (poor) and stimulating food and beye ages, he naturally remains in a condition near to that of the normal man. Honce, in part, he hascless relation to the Spirit World as to this. May. angels still preserve h m, and in due time, through his grand and noble manhood, bring grander and purer blessings of God to humanity! M sthers! are you raising your children to become normal men and women, living and moying also among the angels? Or is your child to b. c me only a physic ly stimulated hog-eating earth-plodder, flirting away, in worse than emptiness, a life destined for higher joys and higher purposes?

For when the darkened, reckless mi.d. To blessed slumber yields control, Sweet Memory cometh to unbind The fetters of the captive Soul,

And lead it down the sunny way Of childhood's sinless, stainless joy, Where a dear mother day by day Watched fondly o'er her darling boy; Though now so vile her may appear, That he's not lost his dream doth prove: That heaving sigh, that silent tear, Surises from the outerplass for of loge Springs from the quenchless fire of love.

Love ne'er despairs. Herself the light And life of heaven's central love. From her pure heart do faith and hope Immortal inspiration draw; And ne'er again can mother earth In all her prior glory move, Till through each vein she giveth birth Unto her Savio., conscious Love. Baltimore, Md,

PENNSYLVANIA.

Mo & Spiritual Manifestations at Hurrisburg, and Mechanicsburg.-Startling Test.

Commun'cation from W. Barr.

HARRISBURG, Oct. 17th, 1870 -Now that the election excitement is over, I have thought it a 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 inde-pendence to publish them under his own name, although I have n) doubt this will be read with considerable interest by many, and your numerous readers will not get tired reading accounts of those strange occurrences. The honest, liberal, upprejudiced part of community desire light. If these tests are what they purport to be from those who have passed from earth sphere into the Heavenly land, why should we object to read here, or investigate. I have been urged to publish this by a number of the citizens" of Mechanicsburg and this vicinity, in your pa-per, is they say it is the most read. Now, Mr. Editor, before I relate what we witnessed with a number of as re-pectable and reliable gentlemen of Mechanicsburg and other places, as any minister or person in this community, I would say, is it not hard for those of us who love to go to church, to sit and hear ministers, professed good men, denounce all persons engaged in inves tigating those glorious gospel truths, as humbugs, 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 investigators after truth, to come see for themselves. Our circles are free for all without money, without price. On the evening of the 31st of August last, a number of persons being present in our circle, an Indian spirit placed in my hand a written commnnication. 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. Brenneman of Mechanicsburg. I kept it until the next Thursday, when Mr. B. called in my store, I handed it to him. Here it is—as we got it, word for word. HARRISBURG, Aug. 21st.

FRIEND BRENNEMAN: 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 afresh. 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 har-mony and quietness. Take hold of his hand; Brenneman or Doctor, the right hand, and

ceiving Brother Brenneman's communication the spirit said we should take a young lady medium along.]

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

He said he was to'd it belonged to one of General Washington's soldiers, an old man, who 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. Dennings' spirit's statement." N xt morning, at five o'dock, a number met, the lady being present,-following the medium, who was under inflaence, no one knowing where we were going. I kept as near his right side as I well could, walking over rough road,—the la'y to his left; followed about two miles down the railroad, until we came to R 10p's Woods, when it commenced raining very fast; no one, meanwhile, having an umbrella.

He led us into the woods, about 200 yards from the read, 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 astoniahment, he handed to one of the gentlemen a leaden or zinc jar, in the form of an old Revolutionary weight, with top handle, such as none of the company had ever seen. We then cleaned off the rotten matter and started, the medium being under control, and conversing until we got near town. S.id we should meet in circle at 10 c'clock, and receive directions how to open it. The news of our success soon spread.

I as ure you there was not much good done in any of the churches that I reacon, for there must have been several hun and wen, women and childr n visited Mr. S fuards that day to see the old strange relic am ngst the number. After church I noticed in the crowd several cl rgymen. The circle met as directed. Patrick's spirit said we would find out all about it, that the spirit that put is away would give us a com-munication and explain, but b fore 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 if all would put down their names and guess what is in that we found, see who could come nearest. The proposition was agreed to and a numbsr guessed right. We then procured an iron vice, brace and bit, tried to penetrate it, but failed; then got a saw, tried mys: If to get top off but could not, the Spirit then took the brace and bi: and less than a minute made a hole in the top, then took a wire and commenced pulling out paper. I found that would destroy the contents, when I proposed getting a cold chisel, which was got, and with considerable labor it was broken open and found to contain C mtinental money, dated Oct. 7, 1776, payable in gold or in Spanish milled dollars, at the Treasury of Virginia The Circle met again in the even-ing at Mr. Sifhard's. So great was the crowd that every avenue, room, and kitchen were full, many standing even in the yard, and several were up on trees endeavoring to hear or see the Spirits, so great was the excitement. We had a good meeting. During the evening we received the following promised communication from a spirit: Friends, I am a stranger to you. I in-

troduce myself by saying a spirit (as you call us) came to me from the 4th sphere, asking of me to go with him to this place; his name is Patrick Ocer; he came from the old country. He is what you would call a raw Irishman; he is

P. Ocer will now write some of sis thoughts. He has written for me. Oh, if I only could write as Oler and Jones, I would communicate to my friends.

WM. DENNING. By P. OCER and J.NES.

The above is a correct c py. I leave it with our readers to explain. We have since re your readers to explain. ceived greater tests.

Yours in the cause of progression, W. BARR. -Harrisburg Teleg aph.

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 adjuining 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 scances, 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 moved a muscle it could easily be seen, with one hand resting just within an ap-erture of a large plain cabinet, within which are placed the various musical instruments to be played upon, consisting of a large drum, several b.lls, a guitar, etc. These are used in a vigorous, wonderful manner by an invisible power, playing auything started by any one outside of the cabinet, accurately and pertectly.

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 be coming alive to 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 pecuniarily by their gifts, should be ruled out, and the fat salaries of the clerical expounders of a dead and dying Theology should be given to the demonstrators of a living religion.

Since the aforesaid public seances, I have had the opportunity in my own home of again testing in the most thorough manner, Mr. Thayer's mediumship. He is in every way worthy of the confidence of the public; and Mr. E. G. Prentice, 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 the court house once in three weeks (alternating with Dr. Jocelyn) to good acceptance for some time, and will continue so to speak for the present.

Read the advertisement of "Cosmology, ly Geo. M. Rimsey," on fifth page.

lief in the minds of unbelievers, when all other means had failed. One was that of an old man he had met in this ci y, who, although he did great good, and did not wish to be skeptical. still could not shake cfi the beli f that death ended every thing, and that there was no life bayond the grave. This man met a Spiritualist, and, through Spiritual manifestations, was led to believe in future life, and is now happy in the hope of meeting his dear friends in the other world. There was, he claimed, examples like this all over the world, where persons had been ltd to believe in a fu ure life, by this mears and he thanked G d for it.

The belief of Spiritualists as to the mode of existence in the world to come was then explained, and Mr. Spaulding asserted that it teach s. us that Heaven fi'ls omuipresent space -and that where G id works there is Heaven. II is telt that 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's want any such distances to intervene but wanted to live in a heaven nearer to us.

This faith, he claimed, is not peculiar to Spiritualism; it is Christianity. The Bible teaches us that to be absent from the b dy, " is to be present with God," and this is all there is in death. He allu led to instances mentioned in the Bible where angels und ubtedly returned to the earth, and he could not believe in Gospel Spiritualism without believing in modern Spiritualism. It we do not believe the spiritual world is here, then we must return to the b lief of pastages, 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 would. It was a thought that he loved to enerish that whatever Ged had created way to last forever.

Men are beginning to entertain more rational ideas of Spiritualism, and many arguments against it had been proven to be unreasonable. B.cause there was wickedness in this world was not a sufficient reason for our b.coming oblivi ous to it alter death. He would not be happy to bury his face in the sand, and become oblivious to everything, to escape the knowledge of wrong d ing. What we know of the mind we know of the spiritual world, for the mind is immortal and exists without change. If you know what your life is in this world, you know what it will be in the next, for we will be under the same laws and same spiritual God. 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 Spiritual ism. It has also saved thousands of people from idolatry, and he thanked God for it. He didn't wonder that the evangelical world was alarmed at the growth of Spiritualism, for Spir-itualism was undermining its foundations.— Cincinnati Star of the West.

The Kunsas Commonwealth, in commenting upon the remark of a railroad official, that thousands of men were under his political control, says : "How rapidly the business of governing is degenerating into a broad farce, with great criminals for managers and clowns for actors. And this is a republic!"

Some ladies suffer dreadfully with the headache, and this causes their hair to fade. Nature's Hair Restorative is a sure remedy for the ache, and will restore the color of blanched, gray or faded hair. See advertisement, N. H. JORGENSON,

Written for the Beligio-Philotophical Journal. "ALONE WITH THE NIGHT."

BY ADDIE L. BALLOU.

Written in reply to a letter from a friend: we ose complaint was of being all " alone with the night

Nor "alone with the night ! " For on billows of light, Like the scin i 'ant rays of the morning's good sun, And the Spirit of Love, Like a measenger dove

To crown and compensate each desolate h art .

Love with love shall be blest, Heart with heart shall find rest, When life's turbulent blilows shall lash thez, no more, Though the wave and the tide Wide their moorings divide,

They will bouch the same sauds on the Beautiful Shore, Not "alone with the night !" Though the canker and blight,

Like a vulture has fed on the quivering heart, For the Spirit of Love, Like the sweet mother dove,

Keeps watch o'er the nest till the young pinions start.

Lip to lip will be pressed, Heart with heart will find rest.

Whon these hungering souls span their circlet of years Nor "alone with the night!" For an angel of light

Counts the beads of our worth by the falling of tears.

TT Punchinello gives this dialogue: Aspiring Author-Ah, you have read my essay? I hope the verdict is favorable. Editor-O, yes, all right; acquitted on the ground of insanity,

Punch wants to know whether the Ger mans will care so much for the Watch on the Rhine, now that they have got the great Stragbourg clock,

HARVEY A. JONES. Sycamore, I'l, Nov. 20th, 1870.

RELIGIO-PHILOSOPHICAL JOURNAL

Written for the Religio Philasphical Journal. INNER LIFE.

History of Mark T- Tiven through a Well-known Medium.

Reported for the Journal by Mr. Morilla Alexander.

I was born in Maine, in 1824. My father was a wealthy man, and a squire in the neighborhood, Being an only child, I had all the advantages which that time afforded, but being of a rambling disposition, I left my father's house at the age of fifteen.

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, and as I had only a very imperfect education, and could get into no business that would be produable, a desire stronger than anything else took possession of me to see my old home and my father again. I thought of my uncle who resided in the eastern part of Maryland, whom I had never seen, only hearing of him from my father, he being my mother's brother, and she had died in my e_ildhood...

Oh, dear angel mother, if you had lived, perhaps your child would have made a better man ! How often do I remember in the golden hours of my childhood, of my mother calling me to her side, and parting the curls from my throbbing temples, and tell me of the world above where she was soon going. I remember I cried. I was too young to realize what I was going to lose, but the thought of her leaving me was more than I could bear. One bright day in October, when the autumn leaves were falling, she went to sleep, Alas ! it was the long eleep of death. She passed from this world, to the beautiful world above, where she is now the happiest of the happy. The next day we buried her in the maple grove, and all thoughts of that pale delicite women passed from the household, except a word now and then from a thoughtless servant speaking of their dear good m'stress, for she was loved by every one.

My father was a s'ern, cold man, apparently earing little for anything but this world's goods. He seldom spoke of my uncle, but from reports I learned that he was a pious old Methodist. To this uncle I 1 ow determined to go in my toubles. I was at this time in Delaware, and having n tling to hinder me, I was soon on

my j urney, Af er a long search, -- for I did not know ϵx -actly the name of the place where he resided— I found my uncle in one of the rural localities, preaching to a small flock of willing listeners. My uncle was overjoyed to see me, the only child his dear sister Mary. But alas! the his-tory of my imprudence had reached their ears before I had arrived, and I had another shock to bear. I learned from him that my father was dead ; and before dying, he had discarded nse, leaving all his property to a distant relative of his own.

My uncle then took me home with him. where I was made welcome by my aunt; but after supper I was very much surprised to see ar sunt crying. I asked her the matter, and she said she fancied I looked like her own dear boy R bert, who had died three years before. He was three years my senior, and as my uncle had been long in the same place, the people had become very much attached to Robert, and my uncle was educating him to fill his place, but he was seized with a fey r and taken off within three weeks notice. That night I slept better than I had for the seven years that I had been ramb ing over the world. My delicate tastes often rebelled against the rude pallet I had been obliged to sleep on during my travels, and the vision of my mother, with her pure, sweet face, would rise before me, making a strange contrast with my own dark life since I had left home, and how many hours of my precious time I had lost at the gambling table, lyirg, cheating, doing indeed, everything that was mean and degrading; and I resolved from that moment to be a better man. It was very easy to think of reforming there in that quiet and secluded place, with only pure and holy influences around me. My sunt loved me dearly, and was beginning to look on me as her own child. My uncle could not think Low the child of so good and pure a Christian as his sister, could be very wicked. He conclud d my father had treated me unjustly. But I knew the disposition of my father better than my uncle, and perhaps my disobedience had shortened his life. This thought haunted me, and made me unhappy. At last, I became perfectly miserable. At every place I went, even while talking to my uncle and aunt, the sad face of my father would rise before me. If I attempted to read, a mist gath red before my eyes, and in the printed pages I could see nothing but the face of my father. Often in the night, I would wake from a troubled sleep, to find my father bending over me with his eyes full of tears. I had never seen him shed tears in his life, and slowly, behind him would rise a shadowy form with one finger pointing upwards. I knew it was my mother. The vision was so real I knew it was not a dream, and springing from my bed, I would determine to throw myself at the feet of my father and beg his forgiveness, when all at once the vision would vanish. I thought I was going to lose my reason. At leng h, my fears came to such a pich 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, concealing nothing, although I expected he would despise me for my deceit. My uncle was not a Spiritualist.-indeed, I don't think he knew anything about Spirituelism-but he did not doubt for a moment that I had seen all I said I had. He told me that my mother was pointing to the lamb that was slain for my redemption, and begged me to throw myself at the feet of Jesus, and he would surely pardon my sins. A revival was commencing in the little church of which my uncle was pastor. I went that. night, gave my name to the church, and was the first one to kneel at the altar and offer my heart to God. Night after night I went, and while others were rejoicing in the love of God, I still praved in vain. I felt that I could not live without I had my sins pardoned. Every one seemed to know how I was suffering, and the prayers offered up by the church for me seemed only mockery. The meeting lasted four weeks. It was near the close of the last week. I thought I would try once more, and if I did not get some hope, I determined to end my wearisome life. I thought of the river at the foot of the passage, how easily I could throw myself in, and its peaceful waters would roll calmly over my body. Perhaps my friends would never know what had become of me. If my body was found, they would think I had become deranged. weep over me, and lay me to sleep beside

my cousin in the cool, green churchyard. But I dared not think of the future after committing such an act. All that day I prayed, and when night came, I went to the church, threw myself on my knees, and prayed with my whole heart for God to have mercy on me; but not a ray of light entered my sin-darkened soul.

After church, I told uncle I would walk home across the field, and started, not for home, but for the river. I remember how beautiful the river looked that night, with the soft moonlight falling around it. I was just ready to throw myself in, and uttered the words, "Father, forgive me," when an icy chill swept over me, and I dropped to the ground. That was the last I remember. I must have lain unconscious for a good while, but I was awakened by an icy hand on my forehead. I opened my eyes and saw my mother leaning over me, and the sweetest voice I ever heard, said, " My child, your father has forgiven you.'

I saw my father then with a happy smile on his face, and then they both disappeared. I sprang to my feet and started for home, and as I was crossing the field between the parsonage and the river, I became so happy I fell on my knees to thank God for his goodness in pardon-ing my sins; but I think I addressed my prayers to my mother mere than to God. I was so overcome with excitement that I fell into an easy sleep.

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 told them of my experience, and all together we thanked God. It seemed that a new life had been opened before me. I felt that I lived, and that my future must in some way make up for the past time I had lost. I began to look around to see what I could do.

I thought of studying medicine with Dr. Benson. He would willingly take me; but to this my uncle objected. He told me he thought I had been sent to him to fill Robert's place. Since I had come there, I had become very dear to him, and he would like me to study for the ministry, and, indeed, be all that Robert would have been, had God spared him a few years longer.

I consented readily enough, and it was fixed that I should go to the same school that Robert had been taken from. I thought then it I had stayed at home and been a good boy, I would now have had something to go on, but I did not grieve after anything my father had left, since he had pardoned me.

I will pass over my school days briefly. I was as happy as could be expected. I applied myself to my studies, and being a very intelligent scholar. I was soon the first in my class. The holy influence of something, I could not tell what, seemed always around me. Only once I was called home,-when my aunt died. Bat as I looked at her sweet face in the coffin, I did not think death cou'd be very terrible. At the end of six ye.rs, I received my diplo-

ma with the highest honors. I returned home ; and as my uncle was quite feeble, he resigned, and I took his place at once.

I was called a very elequent preacher, and in those days a good preacher was appreciated. People came for miles to hear my sermons. Every Sunday the church was overflowing. But the strangest thing to me was, that I always preached a different sermon from the one I had writien, and afterwards I could not repeat a word of the sermon I had preached, and while others were asking me questions on my elcouent sermons, I was for a long time unable to comprehend what they meant.

About this time I married the daughter of Dr. ---. of ----. I loved Ellen and she made

saved n ! But you see I had formed the habit of roaning in my youth, and it was hard to break of from it now." The first time I entered the ganbling saloon of Philadelphia, I staked but a snall sum, and won again and again. I staked arger sums, becoming more and more excited, but came off victorious every time. To ward norling I went home with my pockets full of noney.

This was the commercement of a life of dissipation from which I never afterwards had power b free myself. As the winter advanced b. came a noted gambler. M. st of my friends knew better than to try to play with me, but I kept a sharp look out for strangers, rich Southern plasters, and gentlemen of the same profes-sion as myself-coming from different parts of the stat, to try their luck on a larger scale. To be sure they all went away crying "foul play," but whit did I care so long as I was the lucky one?

Bat it last I met my match in George Moore from New Orleans. He had followed the business forseveral years, and understood it perfectly. The first time I played with him I was en-couraged by winning a large sum. I then staked i much larger amount, expecting to win that also, but imagine my disappointment to see him sweep it over to his side of the table. I played again and again, this king I would surely have buter success; but at daylight I was cbliged to go home a much poorer man than I came.

Thatmorning, after drinking several glasses of wine 1 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. My first thought was that the building was or fire, but the door suddenly opened, and my mether entered. It was the first time I had seen her since I had became an Infidel. She now shwly advanced, with one finger pointing upward, as she had done before. I was unable to move, when she bent over me and whispered in my ear, 'O, my child, turn back, I beseech you before it is too late. You are on the verge of destruction; one step more, and you will be past help. She then went backwards toward the door, and I noticed her eyes were full of tears. The light was all gone, and I was left in perfect darkness. How it startled me ! The words rang in my cas. One step! I dared not enter the saloon again that night. The next morning I changed my boarding-house for one in a more private part of the city. I there met a gentleman, a stranger, who had come to the city for the purpose of publishing a news paper. He was looking for a partner, and said he thought I would make a capital hand, and invited me to j in him. I consented willingly enough. Anything for a change, and to get in-

to some honorable business. I liked the business better than I had anticipated. Away from my evil ass. ciates, I began to thick of reforming. We were making a great deal of money. I had made many friends, and I had no desire to leave my new friends for those of the gambling saloon. Then suddef .] the people became terribly excited about Spiritualism. Some of the leading people in the city were determined to put it down, and my part ner and myself tried every means in our power to trample it under foot by our scandalizing pieces, and our paper was known to be the most deadly foe to the Spiritual cause.

I just then began to find out I did not like the printing business; it w s too confining. I told my partner if I could find an agreeable companion for him, I would let him take my place. I found a suitable person, and also found myself a rich man. I then started for the city of New York, to look around a little and spend my

money. In the city I met some of my old companions. They tempted me to the table again, and my mother's warning was forgotten. I almost al-ways won, and here in New York the whirl of excitement was greater than in Philadelphia. All of the old gamblers began to be alraid of me. But I had accumulated a large sum of money, when a stranger appeared in the city under the name of Allen Murdiel. I played with him and lost every time; but instead of giving up and going home, as I should have done, I played on, thinking the luck would soon turn to my side.

spot was made by some sin in my life, and that 1 would not be able to wear the crown until every one of the snots were effaced. She told me that at the end of that time she would appear, and bring the crown with her for me to wear forever and ever.

She then went back to her bright home above, so

far, far above me. I then began to ask questions of the numerous persons around me, how long it would be before f would obtain my crown, and found it depended entirely upon myself and my own actions. Some had been trying for years to obtain theirs, while others had received them in a very short time. I determined at once to try for my crown, but found it a much harder task than I imagined. Every ill thought, no difference how frail, if it was almost imperceptible to my own mind, was taken notice of, and coun'ed against me. But I overcame them all at last and my mother appeared with my crown with half the spots blotted out, and I was permit-ted to enter the long wished for sphere above. I had imagined the sphere of which I had been a resident since my death to be bright and beautiful; it now seemed cold and cheerless, in comparison with the one which I now entered. I could have been very happy had it not been for the longing desire to join my mother, who was farther ad-vanced. But I did not expect that one so wicked as I had been, could join the company of the pure and blest.

and blest. I was surprised one day by a message to go to the first sphere, and try to raise one of the inhab-itants of that place. I felt that kful on entering it, that I had escared that place of misery. It was a long, narrow, barren place, without the least sign of vegetation visible, only the rays of the second graded of sinners were there. Some of them were trying to rise higher, while others seemed neglecting contented. At length I found the seemed perfectly contented. At length I found the object of my search. The poor wretch had been th re or s xt een years, without having the least desire to get ou; of his unpleasant situation. I was the ninth one that had been sent out from the higher spheres to influence him to lead a better life. But not one of the others had made the least impression. He had been brought back to earth four times, and said each time he was as well contented there as any place else. I talked with him, and tried to show him his miserable condition. I thought his hard heart softened a little, and a short time after my return, I received the intelligence that my visit had done some good. He had started in the right way and would soon enter the next sphere, and when he reached it, I was to go to the sphere above, where my mother

At length, the long wished for time arrived. My mother appeared and placing 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; if I was to give a definite description, you would not understand it. The houses were of fine alabaster marble and rock crystal, some pure white, and others the various hues of the rain-bow. Flowers and children were strewn profusely everywhere, and for my life I could not tell which was the most lovely, the flowers or children of Paradise.

My attention was attracted by a group of people in front of a violet colored house,-that group seemed to be my mother's destination, and on reaching it, I recognized my father, mother, wife uncle and aunt. After a joyful welcome from them, a crowd of children gathered around, bringing me flowers and fruits. Nothing that would interest you happened until

a short time ago. Major General William Smallwood, a gentleman well known in the American Revolution, came to me and told me that the child over whom he guarded, was straying from the path he had marked out for him. He said it was not in his power to come back to this world and give him a warning, and he begged me to come in his place, but if the boy could have seen the agony depicted on that good old man's face, no warning would have been needed. He told me as he was under his guardianship he had always intended to m ke his career similar to his own, but now he was afraid he would fail. I promised to come and do my best, and now I have fulfilled that promise, but am airsid it has made but little impression on the most impo tant one of the circle. I would say to the boy, if ever his name is in nstory, he will ov simple communication of Mark T-

the body,-as false in theory, and destructive in its effects—as in cirect opposition to the or-ganic law of exister ce, and the parent of untold misery to the hum in family.

Why not with the same propriety claim that the child is not the outgrowth fr. m the mother ; that the man is not an outgrowth from the child; or that any and all higher conditions are not cutgrowths from lower ones? It is destructive of all law and the parent of the discordant relations by which we are surrounded. If we have made our position sufficiently plain, we would resp. cttully ask its publication.

Westfield, N. Y.

Voices from the Leople.

LARKIN'S GROVE, 10 WA .- Frank R. Dalbey writes.—Occasionally I find a few thinking minds that grasp at some of my old papers, and devour their contents as a hungry fox would a fat hen. I shall do all I can to circulate the paper this wintor. I think I can get some subscibers here.

CENTRE POINT, IOWA .- William Hunt writes. You will find money inclosed for four more trial subscribers.

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

NASHUA, N. E .-- C. A. Lovejoy writes .-- I perceive by the little monitor on the paper that my time is out. Find three dollars inclosed for another year. I like the paper better every year, in fact, I cannot do without it.

WATERTOWN, WIS .- Paulina Horton writes .-To me now, the paper is indispensable, and long may it live to sow broadcast the seeds of truth and light over our beautiful land, and thus assist many minds that are now halting between two opinions; therefore, dear brother, let me say, may the higher intelligences bestow on you every needful blessing, that you may discharge every duty with pleasure and rejoicings. You know that your reward is sure.

JAMESTOWN, TENN.-L. Bush writes .-- Your invaluable paper I should not know how to dispense with. It is worth more to me than all the Bibles extant.

BLONDENSVILLE, ILL.--Mrs. Nancy A. Lisk writes.--I have waited until the last moment, in hopes to get one years' subscription, but I see my time is out, and will inclose one dollar and fifty cents, for I would rather go without breakfast and supper than miss the JOURNAL OF BANNER OF LIGHT.

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, published at this place :

"Mr. Lo! Mr. J. C. Elliott, of Brandywine Hundred, has discovered a curious freak of Nature upon his tarm, consisting of an excrescence growing upon an old stump, which, upon the under side, shows distinctly the outlines of an Indian face. The forehead, eyes, noze, mouth, chin and hair, are distinctly discernible, and are about life size. It is supposed that Mr. Lo was scalped in that vicinity, and his ghost has had something to do with making the portrait."

"Lo I the poor Indian." Does the Commercial think he has been scalped?

FREMONT, OHIO .- M. Hollis writes--- I see that my subscription for your valuable psp:r has expired, but do not wish it discontinued. I shall feel lost without it. Please find money inclosed to continue my paper. Success to it. May its circu-lation increase ten fold.

JAMESTOWN, WIS .- E. D. Pesk writes .- I cannot get along without the paper. Its earnest, fearless and open advocacy of truth, justice, and the cause of humanity rec sound thinking mind. Its teachings are the bread of life--a light to many a weary traveler in the darkness of the mythological teachings of theolo. gy, a foundation for the belief of many a hungry soul. That power which moulds the destiny of nations, will sustain and support it as long as the welfare of humanity requires its publication. May its success, like its labors, never cease. VERMONT, ILL .-- H. S. Thomas writes .-- That was a refreshing time we had when Mrs. Hardinge was here, for while we gave her large audiences, she g ve vs a delicious least. We gave her good recomp nse, and the results have been glorious.

me a good wife. I thought my happiness was now complete.

When Spiritualion broke out among the people, a great excitement prevailed. Men left their work to stand on the corner in groups, to talk of the wonderful things the table was doing; and as it afforded very interesting gossip. there were more ladics' tea parties made than ever. I did not believe in it, of course, and ac cordingly, the next Sunday, preached a very powerful sermon on the wickedness of super stition, and attributed it sole'y to the low and ignorant, without waiting to examine it, and finding out what it really was. Alas! I found out too late my mistake, and how much mischief I had done, and how many souls I had set off the right track. The next time I attempted to preach, I found that some of my power was wanting. Every time, I became more and more convinced that something was wrong, and my faith began to waver. My wife about this time took a severe cold, which threw her into a quick consumption, and after five weeks' illness she died, leaving me alone. After she was buried, I felt I had nothing to live for. My uncle reasoned with me in vain. I thought God had tried me too severely,—if, indeed, there was a God. I began to doubt even that, and before three weeks I became a subject of that ter-

My health now began to fail. I felt something of the old feeling that had nearly driven me to take my life while striving to gain the favor of God, which I had won and cast indignantly from me. The old desire to ramble came over me sgain. I told my uncle that my health required a change of air, and begged him to get some one to fill my place while I went for a few weeks to the seaside.

rible calamity, Infidelity.

I started the next morning for a small place that I thought would be telerably private. Inagine, then, my surprise to find every corner and nock filled with people who had become tired of city life, and instead of g ing to the more fashionable watering places, they had hunted up this cut-of-the way place to idle away the sultry summer months.

The gay scene for a while dispelled the gloom that had settled around me. I became intimate with some gentlemen of a very questionable character, but they were pleasant, and pleasure was what I was steking. I had intended to r main only a few weeks, and then return to my uncle: but week after week p ssed, and no thought of going home entered my mind. I wondered that I ever could have been contented so far out of the world, and among such dull every day people. The summer months passed swiftly on; I doing no more harm than taking a glass of wine now and then, and indulging occasionally in a friendly game of cards.

As autumn began to advance, I found that I had nearly exhausted my means, and I must now go to work. I felt that I could not preach; and what could I do? I confided my embarrassment to one of my chief counsel, and he, after putting on a long face, and looking on the floor a minute and a half, advised me to return with him to the city, and try my luck at the card table. I started at this idea. A minister of the Gospel,-although now an Infidel,-could I be guilty of again becoming a gambler.? I seriously reflected, and reasoned to myself that I would only gamble, until I could find some more honorable employment.

I knew it was not right, but what did it matter ? I had did it before, and I now had nothing to live for. Oh, how I longed for that pure holy influence that my mother had shed around me while I was trying to serve God. I thought if she would only come again and point out the way for me, how gladly I would follow ! But I had only myself to rely on now, and the result was, when the train started for the city with my friend, I accompanied him. Ob, if I had only taken another direction, and gone home to my uncle, how much misery it would have

But my hopes were vain, and instead of gain ing I found myself a beggar one night, without a penny in my pocket. I told Murdiel confidently that I had never known but one man besides himself that could beat me,-- and that was George Ma re-

Then he pulled off his wig and false whiskers and laughingly disclosed to me the face of my old enemy-George Moore !

Tais enraged me and I was no v more certain that he used some trick that I was not acquainted with. That night I disguised myself as a burglar and followed him on his way nome-it was a terrible dark night, and at the corner of one of the most secluded streets, I stopped him and pointing my pistol at him demanded his money. He refused to give it to me, and I fired shooting him through the heart. He died without a grean. I took what money he had and fled from the city. I was the first one accused of the murder and f llowed. In one week I was found out, taken bick to the city. I had only a small amount of the money in my possession, having buried the rest on a farm about six mileshorth east of New York. The city officers could never make me tell where I put it, and it remains there now on the same spot where I placed it while on earth.

On reaching the city I was thrown into prison to await my trial, but no trial was needed. Every night the vision of George Mocre would rise be-tore me, wi h a stream of crimson blood cozing from his heart. I felt the same old feeling come over me that I had felt so often before, and before the day of the trial 1 was a raving maniac. I did not know anything about this part of my life until I reached the Spirit World.

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.

When I first awakened from the state of unconsciousness into which I had passed at the close of life, I found myself sitting by the side of a large river that I had never seen before. I sprang to my feet and began to look around to see where Was.

Everything wore a foreign aspect. The grass at my feet was of the most brilliant green. More than a thous and different varieties of trees were in sight, loaded with clusters of the most de-licious fruits, and bunches of the most beautiful flowers.

In the distance I saw groups of people walking and standing together, but looked in vain to see if I could recreate any of them. At length I beard the sound of approaching footsteps, and turning, stood face to face with George Moore. I shrank back with a shudder, but he advanced, extended his hand, and said : "Mark I we were not the best of friends on earth,

but I hope we will be better friends here. I forgive yon for all the injury you ever did me, and hope you will forgive me. I know the thought of me drove you mad, and have tried several times to tell yon that I had forgiv.n you, but you would not listen." By this time I had recovered myself.enough to

k him where I was. He replied :

"In the Spirit World, of course," and added "Now let us ascend to the next sphere together." I did not understand what he meant, but noticed for the first time that there was an opening

in the canopy, from which a stream of light de-scended. A shining angel just then came down, and I recognized her in a moment. It was my mother. She had in her hand a beauliful crown, and supposing it was for me, stretched out my hand to take it, but she drew it, back and showed me the dark spots on it, and told me that each



BRO. JONES :-- In reply to the comments of friend Liwson and numerous inquiries from others, will you once more permit us to burthen your columns 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 sum in simple addition. As friend Lawson justly observes, our ideas not only vary from all ancient ideas and traditions on this planet, but all modern ones also, so far as our knowledge extends. We do not claim to generate ideas, but accept or reject such as are presented to our mental vision,-come from what source thy may. That we may not be m'sunderstood, you will allow us to be explicit.

We ignore the existence of a Supreme Central Power, on the one hand, and the equily absurd idea that all things are of chance origin, and that our existence as individuals, begins and ends with our present form. We have no speculative theories to advocate; no compromises to make. We shall either sustain our position, or abandon it entirely.

Till this basic question is settled, and a rule found that shall unite all in one universal being, in which all parts are represented by each part in one ccaseless round of ever changing conditions, it is useless to theor'ze or speculate upon derived conditions, and equally useless to evade the question by shouting hosannas to any ism however popular it may be, as markind will never rest satisfied till this question is fully and fairly answered.

It is either a fact or a fallacy that existence is based upon a combination of self-existent lifeforce, represented in the lowest forms, and of which all higher forms are combinations by precisely the same rule that all higher members are combinations of lower ones; and when we can solve the problem of existence by setting up a Supreme Power, we can solve any problem in numbers by the same rule-a supreme number. It is also a fact or a fallacy, that the visible and invisible constitute all there is, and that these two conditions are represented in the terms positive and negative, spirit and matter, male and fe na'e, etc.

Now, the basic question, fully and fairly stat-ed, is simply this: Do these two conditions of visible and invisible balance each other by interchange, or not? Does the visible become invisible and the invisible visible, and if so, is the ru'e universal in its operations? The answer to these questions covers the whole ground, and upon its correctness depends the weal or woe of coming generations. Our affirmative answer has been before the public for years, although not as plainly stated as now We claim that every healthy form or condition supports our position, while unhealthy ones are evidence of the mistaken base upon which we are trying to build.

In the foregoing we have tried to make plain the basic principles upon which our views are founded. If we have drawn strong contras's, it seemed to be necessary, to elicit observation; and if the thinking public are not deeper enslaved mentally than ever a Southern negro was physically, they will give the subject a can-did and careful examination, and when the question is left to stand on its own merits, we have no fear for the result. We deny the assumption that soul and body are distinct entities,—that the soul is not an outgrowth from

IDA GROVE, 10WA -- J. P. Moorehead wri'es. -J H. Goonew, the party to whom this is addressed has left the county.

His name is inserted in the Black List, and will stand there until he pays what he owes for this paper, which is since the 18.h of June, 1869. Who will report his present whereabouts ?

BOSTON .- John Hardy writes .- Mr. Pierce-Dear Sir :- At a public circle of Spiritualists held at my house, 125 West Concord street, last evening, among the spirits who controlled the medium was an old man with white hair, and bearing a was an old man with white hair, and bearing a cane, who said his name was Zebulon Pierce, — says he was born in 1750, and died in 1837; says he has got a boy out West named Jimmy. Tells me to send this message to his son, James M Pierce, Mokena, Ill. While he was talking, another spirit approached him, and he said, "Why, here comes Amy," and put out his ha d to shake hands. He says you will know who Amy is. He wants you to know that he is not dead. Should the above prove true, you will confer a favor by writing me accordingly, as we know nothing whatever of the case.

MOKENA, ILL -James M. Pierce writes.—Dear Sir :--I this day received the foregoing communica-tion, and cheerfully reply that I find it all correct, excepting that son should have been written grand son. My grancfather was born December 29th, 1750, and died February 27th, 1837. His name is Zebulon Pierce. Amy was the name of my mother. I attended my grandfather in his last siekness. I will say also that I have no acquaintances in Boston, and never received any communication from any one except the above from you.

LETTER FROM ISAAC PADEN.

BROTHER JONES: I see in your last issue of the JOURNAL a challenge for a discussion by Isaac Sheen. This man Sheen is the right hand man of Joseph Smith, of Plano, Ill., where he has organiz-d a church known as "Young Joseph Smith's organization," and Smith is its president, and Sheen second.

I would advise Brother Sheen to first make good the failures 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 ?

2d .- Is there any evidence, outside and independent of Spiritualism, that there is a life for man beyond the grave ?

In the last question he failed to meet my first argument; and as to the first, after some halfdozen letters, failed to meet my summing up of the matters in dispute, and stands unanswered under a promise to do so.

I would say to my friend Sheen, to finish up that which his president has failed to do, before he asks for more. Though every expression of his question shows he dare not meet the true merits of Spiritualism on fair grounds,-Smith failing to meet the questions as above stated,-proposed to have is published in the JOURNAL. This. Smith refused to have done.

All we ask on the part of our opponents is, to be quiet or come out as honest men, and meet the question fair :- "Is Spiritualism true or false ?"

THE Jesuit College at Rome has been closed by order of the Italian authorities,

Original Essays.

Written for the Religio-Philosophical Journal. MATTER AND MIND-EACH SELF-EX-ISTENT 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 be-yond the "river," but the philosophy thereof is not always as clearly expressed as might be.

To suggest a few thoughts to the young stud-ent in the Logic of Spiriualism, and the philosophy thereof, is the purpose of this short es-

It is essential that the s'udent in Spiritualism should look well to the predicates upon which to base 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 so much to "feel." But let us proceed to our subject, 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 batween matter and mind. Each are equally things ; each are also self existent and eternal; each are equally matter, or substance. The one we may term rudimental and visible; the other more refined, ether eal and invisible, exc pt to that c'ass of material like unto itself, which is called in our philosophy spirit; hence matter and mind, or matter and spirit, are both material in the sense above defined. Dues not, then the two words, matter and mind, express the entirety of al. things known to men or angels. Will the student of mental and physical ethics, please tell me what there is in the universe that is neither matter nor spirit in their comprehensive definition? Mind or spirit, then, may be considered for the sake of distinc tion, as the infinite invisible of substance,while matter is the infinite visib'e 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 obser-vation we perceive that these primate elements, mind and matter, have both a specific and general mode of action, which we may call laws; that these laws may act separately or conj jined in both matter and mind.

Now, whence organic existence Why, simply from a self-existent law inherent in mind and matter. The propetual action of this law and marter. The projectual action of this law explains the phenomena of perpetual charge that is ever occuring throughout the infinite empire of materiality. The union of rudi nent-al and spiritual elements, must forever go on while t e two shall exist. The law then pro-ducing identity b ing self-existence and eternal, some forms of identity must from necessity forever exist.

It is by this immutable law that men and angels exist, that worlds tak + form and shape, and spirit itself assumes individuality and identity, and forever remains immortal. The human world has already received the philesophical, and demonstrable evidence that there is no such thing as annihilation, and it has also learned that Nature knows no such thing in space as a im-the entirety of the universalium is full

O ye earth wandering millions, with tower-ing steeples pointing heavenward, and yet see not, why ignore ye the communion of saints between the spheres. Why killest thou to day, as of old, the prophets and seers that we are daily sending unto thee. Why shut ye up your wooden temples against your angel saviors, whom we are sending forth to preach the living gospel of the hour; neither going in yourselves nor suffering those that are entering to go in. Oh, 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 daugh-ters of men, that we have sent forth as media between us and thee, thereby darkening the wis-dom that would otherwise lead thee to the shining portals of celestial lights, and give thee to see the morning dawn of a brighter home, where angel faces may greet thee, where fab-led "Hell" will resolve itself into a beautiful

garden of immortal flowers that shall bloom to fade no more. O materialism, thou God of fashi n, ye must go to the shades. The Prussians will soon surround thy city.

Thy gas will cease erelong to burn, and darkness will yet be thy fate more than now; yet thou hast a resurrection. But blassed are they who receive and have part in the first resurrection. like unto the Spiritualist for thine will the second, and your road to paradise will be so wondertul deep with Tneological mud, that 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 is spirit—is mird.

Matter and mind, the former subjective; the latter triumphant and thus endeth the first les-800.

" UNRELIABILITY OF SPIRITUAL COMMUNICATIONS."

Letter from J. L. Potter.

BRO. 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. S 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 th ir 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 fact. Turn to the Present Age of November 5th, and read a communication from the spirit of W. F. Jamieson, given at Prilceton, 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 communications save it is fig urative; 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 en-

tirely wrong in his explanation." "Tais." he says, "proves that the best are liable to err." But wi hout further questioning, will you

give your reasons, friend Jamieson, showing us wherein Loyeland is mistaken? "Please turn to John, 6:48: 'I am the bread of life.'

Circle-How plain 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. Bat they, too, are suspicious of spirits, -they are so unreliable

Circle .- Please tell us where you lived, and what you used to do.

Spirit .-- I came from Mich'gan ; wasa baker.

They write and substantiate the above statements in every respect. They, too, are glad to form the acquaintance of so truthful a spirit, and especially at this juncture in their investi-gations. Having read Loy.land's views upon the above question, they naturally ask Jamie-son's views about it, and the first words that reach their listening cars, 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 at-temp' to warp and twist that passage in any such way."

Thus driven again through non-agreement of spirits to exclaim, "How unreliable these communications are.

Friend, do not give up the ship; this nonagreement in commutications, 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 we poor deluded mortals have to do, is to keep breasting the storm-truth will triumph at last ! In the language of Burns,

"Oh wad some power the giftle gie us To see our els as ithers see us." Farmington, Minn., Nov. 9:h, 1870.

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of something-there is no break-no disconnec tion known in the infinite realm of existence.

Where, then, lies 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 form, are perpetually swimming and moving forward and upward and onward, in the ever rolling sea of in-finite intelligence and wisdom, forever nearing the heaven of absolute perfection, yet never reaching it.

The identity of rudimental forms may vary; but as before said, the law producing spirit identity being self-existent and immutable, and baing perpetual in its action, and forever prevading 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. Faith, or no faith, the fact will remain the same.

But says the student, whence comes the law of mind or spirit telegraphing?

We answer: Is it not self-evident that thought, deific thought or mind, is one infi nite and undivided ocean, forever p rmeating and connecting the infinite whole! It so, the individualized finite mind has only to strike the key note of the infinite mind, and all the spirit, or mental worlds along the line of human thought instantly receive the roll-call, and are thrown in sweet mental rapport with each other by a law of necessity,—by laws immutable. The only thing now that is wanting, is knowl-

edge on the part of humanity, to interpret the meaning of celestial, and spiritual telegraph signais, so as to carry on one of the most enchant-ing and useful trades of earth, which is the commerce of spiritual ideas, and should be the property of all, but through fear of a long tailed demon, which is now mostly confined to the Soiritualist.

How is telegraphing performed by the ma-terialist? He thumbs the instrument in the terrestial telegraph office, and sends forth the lightning to give his message, and all is well, and no one is hurt, and the pulpit, the press and the forum, say "Amen." Bu the Spiritualist (O vulgar name! O hor rid thought ! Free love! The devil !) he steps

into the office of universal free thought, and manipulates the intelligent heart strings that girt the universe, and their undulating vib-rations reach the Summer Land, and from thence to the throne of the Omnipotent. These spirit wires can have no terminus; but hark! from the Summer Land we hear the sweet returning echo saying, "Friends of earth, we what were thy pilgrims once, are here. The laws of divinity reign, and we live-the elements pro-ducing mutual love are immortal-the social ties of earth can never end-the rudimental forming earth ever infolds into the spiritualspirit identity is the law of God-the union of worlds, and the union of kindred souls, are re-sults flowing from heaven born elements, forever divine!"

Hear ye now the sweet voice along the ce lestial wires, saying, "Father hehold thy smiling daughter; yes she lives." Oh I Husband, thy bosom friend, thine earthly companion, whose form ye laid in the tomb, she lives and loves theo still. Oh I wife — sucred using him upon thee still. Oh i wife,—sicred name, him upon whose noble breast ye have often pillowed your aching brow,—whose body ye have laid in the dust, Oh i I live—by laws i numtable. I am immorial, and so art thou. Wait, only wait a little, the ripening of the external casket, and we shall meet again where parting scenes shall be known no more.

Again verse 51: 'I am the living 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 fl.sh.'-not 'my words.' Jamieson says, "This declaration that they must eat his flesh, made the Jews madder than

ever. They strove among themselves, saying, How can this man give us his firsh to eat?

"Dies 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 oriental language.' He makes no such ex-planations,-nothing of the kind, but again repeats his statement in such emphatic a d point. ed language, that none but a Protestant would torture it into a figurative expression. He uses torture it into a figurative expression. He uses the word verily twice. V rily is equivalent to surely, certainly, positively, Verse 53 d says, 'Verily, verily, I say unto you, except ye eat of the fiesh of the son of man, and drink his blood, ye have no life in you.' Verse 54 h : 'Whose eateth my fiesh (uo' his words), and drinketh my fiesh (uo' his words), and drinketh my blood, hath et raal life.' Verse 55 h: 'For my fl s'is meat indeed, and my blood is drink indeed.""

Here, friends, we have it. Loveland's sp'rit says, "We must take this matter figurativelynot 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 fig are about it."

Somebody has said, "When doctors disagree, who shall decide?" When spirits disagree like the above, how can we rely upon what any spirit may say-both statements cannot be relied upon if we use our reason-one of them must fall.

Poor Marble was led to dig for treasures through a false or unreliable communication. and others have been led to d g for buried cities through the same upreli be source, and here, gentlemen, are people trying to gobble down the body of Jesus through advice from usreliable spirits. Where are we dri tirg? Is there any safety in communicating with spirits at all? Why, friends, see how very unreliable these things are. A circle is formed at San Francisco, and the spirit of J.S. Loveland announces his presence among them, and willingness to communicate. But before we can listen to you, Loveland, give us some evidence that you are truthful, for we have been grossly deceived in days gone by with these spirits-they do not tell the truth.-their communications are so unreliable that we never know when to believe them, and you are a stranger to us,-will you now tell us where you used to live, and what your business was. So you say, "I used to live in Willimantic, Connecticut, where I sol | boots and pshoes—am engaged in some other business now, and lecture some on Spir-itualized "Char with the some on Spiritualism." They write and substantiate all you have said. If you are correct in this matter,

they conclude you will be in every other. Now, iriend Loveland, we are glad to form your acquaintance. We feel that you mean to do us good. We can rely upon what you say, for we have tested you, We have been discussing the passage in John, where Jesus tells the Jews they must cat his body and drink his blood. Is this to be taken as a reality or not?

Spirit.-I am glad you have brought this matter up. It is one that had not been well understood by mortale. As a spirit, I have given it a great deal of thought. You are not to receive that as real, but as a figure of speech. It would be impossible to eat the body of Jesus, for that has been disposed of long, long ago. You are to receive his words-that, friends, is he correct rendering of that scripture.

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e Oreult Listurbanees-Inerplicable The Remarkabl remonstrations About a Vacant House and Violent L . Amony the People-A Visit of -A Sensation by Officials and Others Without Ef. Investigation : feet-The Con od of Visitors and Ruin of the Frem-2523.

From the, C 'olumbus Sunday Morn'ng News.

thing superstitious in my compo-There is no sall my lite been an unbellever in sition. I have lous manifestations and events, these miracu which, it is cl aimed, have transpired in all ages I have always held to the beand countries. e was nothing occurred in this that which could be traced to some lief that ther world . xcept unerring laws, and accounted for cause, some upon a reast mable hypothesis, and a satisfac rived at, without being obliged to tory result at the work of a supernatural power, regard it as or the demc instration of disembodied spirits. Mankind ha ve always been more or less superin regard to religious belief alone, stiticus, rot but in many of the departments of science and art. Galileo was obliged to press the poisoned chalice to his i lips, when he asserted that the world moved. The man who first wove a web wirld moved . of cloth was hung, and the unfor unate artist who core rut i ed the first fur hat met a similar fate. It was 1 it lieved that Guttenberg and Faust were in league with the devil when they invent-

ed movable to pe. Ever since t be learned professors of Germany were excited aver a child born with a golden tooth in i's he id, down to the Salem witchcraft, and the Ruchester knockings, and our own times, there h is been floating through the air, and it ally found existence in the minds of many good pe ople, a vague and indistinct per ception that i here were organized spiritual existence, who are passessed of power to move about rmong mortals, and make their presence known and felt, not only by a great variety of physical demonstrations, but by reaching the genesitive organization of the mental faculties, and impressing upon the mind, and causing the utterance of thoughts wholly foreign to the subject thus approached, through some perfect and harmonious law, which, it is asserted, will yet prove most powerful in quickening and energ'z og man's spiritual nature, and guide him more clearly on his way to that elysium towards which he is au rely, but slowly wending his way.

I am induce d to state a few facts (strange as it may appear), which, if they have not thor-oughty convinced me of the existence of spirits, have gone very far to strengthen my belief in the opinion that there exists some wonderful and supernatural power, beyond the conception, and unaccounted for, by those who were eye

witnesses to the scenes. On last Saturiay evening, in company with three other gentlemen and two officers, we repaired to the vicinity of the haunted house on Oak street, a st rry and a half brick, the first house east of Seventh on the south side of Oak, with four windo we fronting on Seventh from as many diffect rocms. When within a short distance, we not ced a light rapidly carried from one window to unother. An officer and two men en ered the hous, while two men and an (fficer temained outside. Those who were inside toos positions in different rooms. Being thus arranged, each heard distinctly the music of s riano, which seemed to come from a room in which one of the gentlemen was stationed when in one room sounds of music, like the thumping of the strings of a violin, was heard, as though they came from the adj ining room, and as the party many times shifted their position from one room to another, the sounds then seemed to come from a room in which no one was sationed. The party inside were re in forced a J positions taken in each room. The outside and inside being thus completely guarded, we heard distinct n ites of music from a guitar and violin, which seemed to be played to a lively and pleasant air, immediately beneath the ground floor, accompanied occasionally by tremendous thumps upon what seemed the keys if a plano. The parties on the outside heard the chirping of roices which seemed to come from the botto,m of a deep cellar, that ceased with the music. We ail retired from the house again, determined, if possible, to fathom the mystery. Every room in the house was entirely v.c.mt. There were no acjoining buildings from which the noise and music could possibly proceed; but we heard the shuttling and tramping of feet. and harsh and discordant sourds of music which came first from one room, and then another: first over head, then beneath our fe t, and in the ar, as though the instruments were being swing about our heads. In five minutes after we entered, the noise gradually ceased. When we lit our lanterns we looked more like ghosts ourselves than rational beings. We put out our lights, and as we retreated the blue light again appeared, with the addition of others of smaller and different culors; and two figures clad in white appeared in the doorway, and with a wave of the hands seemed to beckon us good bye! Such a sight was enough to appall the stoutest heart, and cause the very blood to freeze in our veins. Three of the party took to their heels, and disappeared across the vacant lot toward Seventh street, as though the devil himself was after them. Three of us advanced toward the spectres, with our Derringers in our hands, and our eyes fixed steadily on them. As we approached they seemed gradually to dissolve into indistinct fi rms, and finally passed from our astonished gaze 1 ke exhalations. We made a thorough investigation of the premises, and found the windows, grates, and everything connected with the house, broken to peices, the shed in the rear demolished, and the cellar stairway and masonry torn down. I have not the time nor space, Mr. Editor. to give in detail the wonderful experiences of that eventful right. Our investigations occupied two hours, from 12 M. until 2 A. M. Investigations are still being made by different persons, but no satisfictory conclusion has yet been arrived at. There is a statement being prepared which will contain a full history of the haunted house and all its surroundings, as well as a complete and full statement, in detail, of the scenes that were witnessed by a large number of intelligent persons, drawn to the spot by the strange stories in circulation, and unless some more acute observers shall succeed in unraveling the mystery, the statement will be published, in the hope that attention may thereby be directed to that resort of ghosts and goblins, and investigation made by those who may regard this as simply a cred-E O LE Story.

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A SEARCH AFTER GOD.

Deer Design in Natu e Indicate the Exist. ence of a God,

NUMBER SEVENTEEN.

In our previous article we demonstrated conclusively that if design indicates a designer in nature, then God is simply a man on a large scale, possessing every characteristic of man. We desire the reader to ponder this question well. The various Orthodox churches, animated with the belief that they are worshiping the only true God, point to all conditions in life wherein a design is manifested, and exultantly exclaim, How a design without a designer? | tain or perpetuate themselves. Sufficient have This reason on the part of the idolaters,-lor all orthodox are suc'i.-is eminently well calculatel to mislead the mind that does not think closely. Even Beecher believes that there is a Personal God, for he says in emphatic language, "He d wells in heaven, and is not present, though the divine influence permeates the whole universe."

real increase of substance existing. Growth has since b en resolved into the process of charge in torms; materials being at racted from old forms and built up into new ones! therefore there is not the shadow of a plausibility remaining for the theory of a creation out of nothing. That theory, which was natural in man's infancy and ignorance, is now regarded as untenable by all scientific men.

"It is not so generally admitted that the adaptations everywhere discoverel are the re sults simply of law, without any extra-mundane i. fluence. Creative mind is scarcely admitted but designing mind is still affirmed by considerable numbers of professional teachers of the public. Especially do the clergy ride this hobby eternally, that the adaptations of the various parts of Nature together, prove an overruling mind to have designed them in harmony. In an article published recently in these columna, it was contended that all we know of 'persons and 'designers' is that they are human and other animal beings, and therefore if, reasoning by experience, we conclude that the world as a machine must have had a michanical maker. we are obliged, by the same strict adherence to experience and analogy, to conclude that such a designing deity would be simply a larger man or animal, s nce the evidence for that fact is just the same universal experience which is relied upon to prove that the world's 'mechanism' has a maker. Thus, the design argument was, we think, satisfactorily answere 1 and reduced to an absurdity, since it was shown, if true, to prove a monstrous mechanic existing in the heavens, but by no m ans to establish the ex-

istence of an immaterial, eternal Deity, such as Coris ians assert. "The impossibility of antihilating any portion of existence induces the conviction that nothingever began to be, except as regards its form; if, then, the substance of all things is eternal in duration, theology receives a severe blow. It is, at the least most difficult to sustain any theory of two eternal existences, but it is a lf contradictory to assert that two such existences can be ir finite. Theologians have asserted that G d (xists everywhere and is consipotent ; now, if matter is real and eterral, it must at least share the empire of 'God;' but any flaw in the theological system is the complete ruin of that system, since it claims absolute infallibili'y.

"If it is admitted that the properties of known existence are such as to shut out 'creation,' sim:lar rasoning will determine us that the theory of a designer in Nature is also superfluous. If substance has certain real qualities, which cannot be annihilated (and upon this ground only can there be science) then, as a necessary result, we perceive that an omnipotent Deity must be impossible, since his power would be, at every step, limited by the positive qualities of the material world. It is only by the fixedness of material qualities that man can become a designer. He puts mater als in juxtaposition one with another, and then Nature does the es-sential work. Hence a designing Deity could only play a secondary part, subservient to nat-ural law. Design and contrivance expressly indicate the limited power of the d signer, who contrices, amid dificulties, to avail himself of those natural processes which will accomplish his wishes. The idea of a contriver is that of a finite being struggling with difficulties. Still further, if we conceive of a designing D.ity, such a being must be more or less unhappy, or dissatisfied with the condition of things, in order to have a wish to change them. If the Chri tian reader is proud of his Deity under these restrictions, which his own theory puts on him, we wish the happy believer joy of his cherished opinion.

"We see growth, adaptation and destruction in Nature. Force is never exhausted. The expenditure of one mode of force is the recapertion of another. Mullions of forms arise by ncc-csary impulse. Untold numbers fail to sus-(ssary impulse to the limit of a ripe old age, in harmony with succeeded to people the earth with a imated orthe beautiful statutes of Nature, she would, at length, pass on without the stir of a single reganisms. Do we ask why those forms exist which we see? Nature has been unceasingly gret, which was the case when the hour of sepbusy during a past without beginning, and those things which exist are but the off spring of untold failures. Nature is inexhaustibly active. Many forms are produced, and those that are fitted to endure remain, while the rest are swept away. The process of trial never stops for a mement. Everything is perpetually en-during an ordeal, through which it must pass triumphant or pass away. Each form has but a limited curation, and is perpetually medified by its surroundings. If we have rightly inter-preted the order of Nature, there is no need of the design hypothesis, ror need there be any wonder at the adaptations which exist, since Nature produces all forms and those remain which can sustain themselves. "In the vegetable and animal worlds we see multitudes of forms attempting to live, but failing to find a foothold. On the hypothesis of exuberant, life-creating forces in the universe. all this is perfectly comprehensible ; but upon the bypotnesis of a designing creator, no form ought to be ushered forth except those that are adapted to succeed in attaining maturity and perpetuating themselves. On the natural hypothesis, the destruction of young plants and ani-mals is readily understood. They are the cffspring of natural forces and by natural forces inexorable they are crushed. On the wide prairies the forces of Nature, ever ac ive, send forth m llions of blades of grasa; in the forests trees, vines and weeds of countless varieties strive for an existence. Fires destroy them in their immaturity. On land and in the occan untold billions of anim ted creatures spring into being and perish in a day. Certain kinds of fish are perpetuated by the parent fish depositing immense number of eggs in the sand. Most of these eggimay be destroyed, yet a species be comes extinct. If a designer superitends all these forms of growth, he must be very pains taking, indeed, to fashion so curiously what never reaches perfection. It seems a prodigious waste of ingenuity for deity to busy himself in carefully forming each blade of grass, and even creating in many grasses seeds which are destined never to sprout; it seems like throwing away time if deity carefully fashions, in all its minuteness, the body of a mouse, knowing it is destined never to reach maturity, but to make just one bite for the cat which preys upon it. And if we admit design, on what principle can we account for the destruction of fruit trees which have budded and blossomed, and are then uprooted by the tempest? Are there two deities, one undoing the work of the other-blasting the forms of growth which have cost him so much care and pains? or does the self-same deity commence a multitude of works and destroy them himself, at his own caprice and be-

AN INQUIRY.

George P ddington inquires whether spirit friends over appear to mortals during sleep.

It is, undoubtedly, a well-verified fact, that spirits can and do impress the minds of mortals during sleep more readily than at any other time.

Not only man, but all Nature, is in a more negative condition at night (the most natural time for sleep) than in the day-time. At such times our spirit friends can come en rapport with us, and impress us with thoughts, even as a positive professional Mesmerizer can impress his negative subject with his thoughts. And if a spirit at such a time wills his subject to remember his dream, so called, it will be remembered more or less vividly, as the 'dreamer's brain may be more or less adapted to remembering thoughts impressed upon it.

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. He at a public seance tol 1 us that he would make the medium dream on the following night, and went on to tell what the dream would be. Our reporter wrote out the dream. The following day the medium, without having the least knowledge of what had been said during her entrancement, went on to relate what a singular dream she had dreamed the night before. It was exactly what had been foretold.

We may educate ourselves to become so negative to our spirit friends during sleep, that sweet communion with them will be the result. Our loved ones in spirit-life-our guardian spirits try to warn us of approaching danger. Sometimes they succeed,-more frequently in dreams than at any other time.

The philosophy of dreams, the inconsistent and distorted outline of which we sometimes remember, is owing to our inability to reflect, so to speak, the true dream to our external senses. It may be compared to a mirror of uneven surface, which reflects a distorted 1.keness from well-moulded features.

We may sometime have more to say upon this subject. These few thoughts may call forth a well-matured article, from a clear thinker,

A SEPARATION.

Mrs. Colby, the venerated mother of the senfor editor of the BANNER OF LIGHT, was released from earth-life by the gentle process of death at her home at Amesbury, Miss., on the 15th ult, at the ripe age of eighty-seven years. Her failing physical tores had been noted with affectionate solicitude for some time past, and the event of final dissolution was, therefore, not wholly unexpected. For some years previous to her departure, she was clairvoyant and impressional, and known to be often in close personal communion with the world of invisible spirits, who to her c'earer sight were visible. She conversed with them frequently; they often visited her bedside at night; and they invariably comforted her with tender assurances that they had prepared for her a home in the eternal world, that she would at last enter with the joy of revived youth. They likewise asr that as al alread SITE

Versonal and Local.

-The Reverend Mr. Frothingham, of New York. lately preached a sormon in which he declared that he was a radical Unitarian, and that he did not honor the God of Abraham, Isauc and Jacob. In fact, he had, and so had all radicals, a little God of his own.

-Judge Edmonds having received several com. munications given at a cir le in Pennsylvania. found the following among them, bearing date, April 10th, 1859: "The monster, War, 18, before its final death-three, concentrating all its remain. ing vitality for a grand coup de etat, but, in the midst of its exertiors, will suddenly cease to breathe, and will fall, and crush in its fall two principal actors in the present scene, namely, the Roman Pontiff and Louis Napoleon."

-Hope Bain, of Goldsboro, North Carolina, writes as follows : "One of our most learned man read the Rev. D. W. Hull'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, also to request h'm to have said lecture produced in pamphlet form."

-C. Fannie Allyn has been engaged to lecture at Crosby's Music Hall during December.

-J. M. Holland, of Council Bluffs, lows, writes that the Lyceum there numbers seventy children.

-Harriet Beecher Stowe writes to the Church Un. ion as follows in reference to Spiritualism : "I do not seek these thirgs-I do not search out ma-diums, nor attend spiritual circles. I have at-tained all I wish to know, and am quite ind figrent now whether I see another manifestation." "And what," we inquired, "is this something that you have attained?" "Oh: I feel perfectly certain that my friend is

not dead-but alive, unchanged, in a region of juy and blessedness, expecting me and praying for me, and often ministering to me." The first Christians believed what they said they

did-we do not. The unseen spiritual world, its angels and arch angels, its saints and martyrs, its purity and its joys, were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before, that inspired them with true courage and contempt of death-and it is

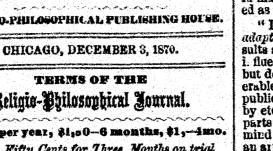
-Mrs. Fannie T. Yourg is going West and South to lecture during the winter and spring. She will leave her residence in New Hampshire, December 15th. She will pass over the Grand Trank Road, stopping a short time in Canada to fill engage. ments. Those desiring her services along the route of the Vermont Central, Port Huron, Detroit and Michigan Central railroads, for lectures on week evenings or Sundays, will please address her at once, care of Dr. H. C. Coburn, Centre Stafford, N. H.

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

-A New Jersey Catholic has offered the Baptists a plat of ground for a church, and they are wondering if there be groun 1 to suspect a plot in the matter.

-Mrs. Norgiove, an excellent medium and clairvoyant, resides at 185 20th street, instead of 88, as now appears in the Register. We were apprice 1 of the fact too late to change the number 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 centiments given through his brain are startling in their nature, and open new fields for the exploration of scientific minds. The ideas advanced by him from time to time, are to be embodied in a book, and are now in process of publication at this office. Mr. Lyon, a gentleman of culture and means, has the work in hand, and soon the world will have the opportunity of seeing many old ideas in reference to the interior of the earth, some hat shaken. Let the light come. -Miss Pittsinger, the California poetess, has been giving readings from her own productions at Valparaiso, Ind. The Porter County Vidette speaks as follows of her efforts : "The entertainment given by Miss Ellza A Pittsieger at the Court house last Fiday evening, was a decided success. Her readit gs were graceful, full of fire, and that without there teing arything "manish" about her style of delivery. Her poem on California was grand in its conception, and beautifully rendered. Miss Pittsinger is a born poet, not a made one. She will give other entertainments in the state, and we trust she will mert with the success that her genius and high character deserve."



t# A German telegraph operator has discovered a mode of sharpening, with mathematical accuracy, any number of steel or iron wires, by the agency of the magnetic current. The discovery may be applied to the manufacture of pine and needles, and do away with the present process of grinding the points, so injurious and extensively fatal to the workmen.

THE colored cadet at West Point, J. W. Smith, who got into trouble recently with one of his fellow cadets, and was tried by a courtmartial, for assaulting him, although nominally found guilty, has been virtually acquitted and discharged from arrest. Design indicates a designer.

The designer has evidence of design connec-

ted with him, just as much as that which he brings into existence, hence there would be no limit to the comparison. You may search for God through the instrumentality of a design forever, and you will not find him !

Supposing that man is made in God's image. Connected with our organization is evidence of a design,-hence there must be connected with God the same peculiarity, and you have just as much right to declare that somebody created God, as that God created man, especially if the latter was made in the former's image.

The watch bears evidence of a design, and we e in trace it to the watchmaker; he also has within his organic structure greater evidence of a design, and is traced by some to God, who, if a personal Being, has evidences of a design connected with him, hence we must still continue the comparison, the evidences of a design increasing as we ascend upward. * * * * Ha! ha! laugh the will winds, the beating

storm, the flashing lightning, the rolling thunder, the pattering raindrops-no designer !

* * * * * * * No designer says the mist as it obeys the action of different currents of kir, and forms the hailstone?' No designer declares the wild winds as they rush onward, causing death and destruction, to restore equilibrium that had been destroyed 1 No designer says the snow flake, as it is crystalized by the elements and falls to the earth in compliance with a certain law! No designer says the volcano, as it acts in obedience to volumes of fire in the earth ! No designer says matter, for I am eternal, and none so foolish as to deny that I have always existed ! No designer says law, for I am incorporated with matter, knowing no beginning, no end. * * * * *

A Designer--where is he,-the one who controls all things,--who exists throughout infinitude of space, and through whose instrumental. ity man is supposed to have been created ?

The following in reference to design in nature indicating the existence of a God, is from the Liberal, and contains many points worthy of careful consideration. We give them as prefatory to more extended remarks by us on the same subject.

"The prevailing theories of 'creation' and 'design' appear to us to be crude attempts at explaining Nature. Growth is seen everywhere, and this it doubtless was which suggested the theory of creation; for in the ignorance of the human race, growth appeared to be a

aration arrived. Her last birthday fell on the 11th of October. The uncounted friends of the senior editor of the Banner will mingle their sympathies with his own over this bereavement which brings but a larger and more blessed freedom.-Banner of Light. Yes, Brother Colby, we do tender our heart-

felt sympathy to you in the hour of your bereavement. The memory of our dear angel mother is cherished as most sacred. She, too, passed to the higher life at a ripe age. Her ministrations from the higher spheres, prompting us to duty, are continuous, and her presence is often palpable to our senses.

Mother! how endearing the name. -ED. RELIGID-PHILOSOPHICAL JOURNAL.

THOSE DELICIOUS GRAPES.

Our thanks are due the friend who sent us a case of twelve boxes of the most delicious grapes we ever tasted. We have delayed making mention of this reception, in hopes of learning the name of the fiiend to whom we are indebted for so celicions a repast. Will the donor please accept our thanks for the fruit, and report his or her name to us.

DR. SHERMAN AND WIFE are yet at No. 300 South Clark street. The Doctor is an excellent healer, and Mrs. Sherman is one of the best psychometrists in the country.

MISS M. L. HOPPER.-We are informed that the above named lady is a fine trance and test medium, worthy of patronage. See her advertisement in another column.

-D. A. Mills and Geo. Myers have written to this office in regard to their papers, but fail to give their rost office addresses. Will they please do so. And will all who contemplate writing, please guard against similar omissions,

-Spiritualism is i nyading the churches, and minis ters of the gospel are free to admit its beauty and worth, when paying the last tribute of respect to the memory of one who has passed away. At Alliance, Ohio, a remarkable incident occurred, which shows that the minister in question had a vein of liberality permeating his nature. Edward E. Menary passed to spirit life, Saturday, November 5.h. The Rev. Mr. Johnson, who officiated at his funeral, said : "A few days before his death, he had a vision. His mother died in his infancy, and he could not have known her; yet as he lay upon his sick bed, a female form approached, telling him she was his mother, and conducted him to the gates of Paradise, and showed him the beauties therein." Then said this pious man, who doubtless has given many a sneer at Spiritnalism, 'I have no doubt that God did send the spirit of his mother to show him the glories of the heaven. ly world."

-Isaac Jackson Sloan, medium and physician, Covirgton, Ky.

-Mrs. Wilcoxson is still actively engaged in West Virginia, having spoken seven times within eight days. She has spoken at Martinsburg and Bridgeport, Ohio. She goes from the latter place to Virginia ag in.

-From the following notice we judge that the Spiritualists of Champaign, Ill., are actively at work :

"Free lecture ! Death and the after life !! The philosophy of modern Spiritualism explained !!! Addie L. Ballou, inspirational speaker, will give a series of lectures on the above subject, at Barrett Hall, to commence on Saturday evening, Novem-ber 19 h, at haif past seven o'clock. Mrs. Ballon often gives tests of spirit presence and celineation of character at the close of her lectures, answers questions, etc. She is too well known throughout the west to need personal recommendation. All are invited to attend. Clergymen in particular."

-V. S., writing from Fort Scott, says: "We are heginning to see an interest manifested in Spirituallem in this ci y, resulting from the very fine lec-tures of Mrs. C. Fannie Allyn and Warren Chase, delivered on four consecutive nights in the month of October. There are now some mediums being developed that give promise of usefulness in the cause.'

-- Thanks to the brother for sending us the Sunday Morning News, of Columbus, Ohio,

-Dr. H. B. Storer gives the following test as having occurred in the presence of N. Frank White. A telegraph operator was present, who asked mentally for a friend, also an operator, to return and answer his mental queries by the telegraph raps. The medium was much disconcerted by the great number of irregular sounds, and apologized to his visitor, saying that all would be regular by and by. and was much astonished to be informed by the gentleman that everything was regular, and that his guest was receiving test after test through a series of raps which the medium did not understand.

-Dr. E. B. Wheelock, whose communication may be found in another column, has been laboring efficiently in Lucas county, fows. He is a spicy writer.

-A strange case of spirit advice and control is related by Dean Clark, who, previous to the organization of a club to promote the welfare of speckers at Harwich, was awakened the night be. fore the time appointed for him to speak, by a spirit who informed him that he would lecture the coming day in tehalf of mediums and mediumship. His efforts led to the termstion of this club.

Dr. Dumont C. Dake. This noted analytical healer is now operating in Iows. The triends and the afflicted in the

To be continued,

fore they are completed ?"

state should bear it in mind that the Dector's success is truly wonderful. Dicember 2nd Scd, 4th, 5th, 6th and 7th, he will heal at the American House, Cedar Rapids, Thursday, December Sth, and until further not'ce, at the principal Hotel, Waterlon,

-Our (fil ignt co-laborer, S. V. Wilson, has been in Cleveland, and the American Spiritualist speaks as follows of him, showing that tests are what the people want: "Our Society is being favored this month with the labors of this untiring worker. His straightforward presentation of the facts of Spiritualism; his excellent tests, are clearly within the comprehension of the masses. He is doing a more work have. The masters are leaved 'Saar Spiritualism; nis execuent tests, are clearly within the comprehension of the mayes. He is doing a good work here. The meetings are large. Seem-ingly, the anxie'y for tests is as great as ever. Last Sunday evening, being in the city--which is seldom the case on Sunday--we heard him lecture. His text was, 'i wonder, and why do I wonder?' We presume he was not the only one that won-dered, when he made the announcement. We felt the whole audience raying to themselves, "I won-der what he is going to do with his wonder!" But they had not lorg to "wonder," as regards that. Taking up the old, fabulous, mystical story of the creation, the fall of man, etc, as reci'ed in Genesis, he made it look too absurd, certainly, for the most devoted higot to be sai is'el with it if er-wards. His description of G d Almighty hunting Adam in the Garden of Eden, was most ludicrous, and kept the audience in a tunult of meriment."

-Mrs. Brooks is a first class test and trance medium, and can be found at 148 Fourth Avenue, Chicogo.

-The cures performed through the mediumship of Mrs. A. H. Robinson, are as diversified as the ills which flesh is heir to. See a remarkable case speedily cured, reported in this number of the JOUENAL.

-Dr. Persons the healer is at the St. Nicholas Hotel, St. Louis. A. M. Rouse gives the following statement in reference to a cure performed on himself: "I have been efflic'ed with chronic asthma for twelve jears getting worse continually until I was obliged to give up my profession. I was un-able to take a full breath or endure smoke of any able to take a mit breath or endure smoke of any kind; it's o suffired for four years from selatic rheumatism and neuralg'a. I called on Dr. Persons the 8th of November, and under his potent treat-ment of five minutes the asthma disappeared as by magic, and I am like a new man; can breathe freely, even in the fumes of sulphur or tar, and my rains have all ceased. My profession is that of loccmotive engineer, and I reside in Carondelet, on Quincy, between Main and Second streets."

-Our brother, Austin Kent, writes to us as follows : "The friend who published my tract, hoped by it to help me a little, temporarily. He has done this. I thank your patrons who have sent me extra money in their letters asking for it.

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Tota!.....\$6,50 I should mail the tract to all who have aided me. if I was sure of their address, and will do so if they will write for it. I am desirous that it should be read by all who have so far failed to gain the cvidence that mind can and does exist out of our grosser material bodies. So I will gladly mail it to all v ho will send their address in full, plainly written. Es ch person can send me money or not, as he or she shall feel able and disposed."

Biother Kent, as our readers well know, has been unfortunate. He is unable to help himself. He is truly an object of charity. You who are strong and healthy, remember him. Though crippled for life, he is a noble man, has a clear head and honest heart. From your abundance assist him, and the argels will bless you for it. His address is Stechholm, N. Y.

-- Mo es Hull is on the "stcol of repentance." A the Richmond Convention he acted hastily-indeed, so much so, that those in attendance felt pained at his course. A woman, Mrs. Moliere, a perfect lady, came on the platform, and bared her arm, and Ic I there soon came thereon the name of Henry C. Wright, also another name. Mr. Hull thought her a humbug ; he could cause the name to appear on his own arm ; and talked so bols!rously that he spoiled all the conditions required, and, of course, the manifestations could proceed no further. However, Mrs. Moliere, in order to con-vince the gentleman of her truthfulness, invited him to her house, to test her, which he did, with the following result, as shown by his report : "The medium rolled up her sleeves and we sat down, I thus we waited for communications to be written upon her arms. Two hours dragged their slow lergth along, and no manifestation. The lady felt terribly ; she could not now blame me for thinking her a mountebank ; yet as I saw her sincerity, my suspicions began to locse their grasp, and finally, a small, indescrib. ble mark came upon her arm. "There," said 1, "I know you did not do that." It was enough. That gave her, or the spirits con-tidence, and in a moment her arms, hands, shoulders, neck and face, were completely covered with names, pictures, emblems, communications and tests. 1 was of course happily surprised, confound-

Philadelphia Department. BY H. T. CHILD, M. D.

Eubscription will be received, and papers may be obtain d at wholesale or retail, at 634 Race street, Philadelphis,

A Voice from a Reverend Doctor.

Our Hall in Philadelphia was formly cccu-pied as a church, and among the ministers who officiated there, was Doctor Stockton, a most worthy and excellent man, from whem the church took its name before we leased it. We now call at II r.nonial Hall. It is a very pleasant edifice, capable of h Ling about one thous-and persons. On the last Sunday in July, we were to speak to the friends, and on entering the church, the doctor in spirit form asked us to go up on the rostrum where he had been accustomed to peak, as he desired to speak through us. During the warm weather, we preferred standing on the floor nearer the people among whom we belong. We propose giving an abstract of his remarks as an editorial. His text was, "The gospel is the power of God unto salvation to all them that believe." He said, I have preached from this text while I stood in the form where you now stand, and although I have changed my ideas in regard to what constitutes this gospel; I perceive that the funda-mental fact of my text is true. While in the form, I accepted as the gospel the doetrines of our church; but I always felt that it was the spirituality of these dectrines, which constituted the gospel that was the power of God. I now see more clearly than ever before, that in holding up these outward forms and corcmonies, there was great danger of losing sight of the spirituality, which was the vital and ess.ntial part of the gospel. I was very conscious that there were two classes in my congregation, one of whom realized something of this spirituality of the gospel, and another who were mere sup-rficial b.li.vers,—often very z alous, but not founded on that rock which I knew was essential to the reception of the real gospel which is the power of God unto salva ion.

When I la ded upon this shore, I soon discovered that this distinction which had become more clear in the latter days of my earth-life, was very clearly marked, and it was not long before I arrived at the conclusion that the forms and ceremonies, as well as the creeds of the church, had a tendency to produce these sup.rficial conditions.

When the Spiritualists came to cccupy this church, I found myself frequently in attendance at your meetings, for as you are aware, we are often drawn to p.rticular localities, and I liked to come to the old church.

I have listened again and again to the eloquent words of truth that have fallen from this desk, and on more than one occasion have I been permitted to add my testimony to these which have been given to you here.

I do not hesitate to affirm that S, iritua'is n is the essential appendix, the sine qua non of all former religions; that while it gathers up and concentrates the spirituality of all there, it adds to them a new and divine revelation, which makes it indeed the gospel which is the power of G. d unto salvation to all them that believe.

I have not been an idler in this lif, but have been engaged in visiting and laboring among the churches, endeavoring to increase that spirituality which alone can redeem them, and keep them alive. I have labored earnes ly with mary of my bret r n of the clergy, but the clief field of n y labors has been among the spirite.

The:e are but about one hundred and fifty here in the form, but I am sp aking through this organism to thousands of spirits, who throng around to listen to these words, and who are being fed thereby. Like curdivine master, I am preaching to spirits in prison, and although all hes have their spiri u.l congregations around them, it is especially at your meetings where we can thus influence the mediums a d speak through them, that we can directly reach many of these poor lone ones, who are imprisoned by the talse and corrapt conditions which are around and within them. Many of them are like the poor man who was going from Jerusalem to Jericho, who fell among thieves, and was beaten and left by the wayside, and the churches of to day are too often like the priest and the L vite who passed by on the other side -they declare that if there are any spirits around, they are evil ones. It is for you Spiri ua ists to come to the rescue of these, and many of them require something from your physical systems. They must be literally put upon your own beasts and carried to the inn before we can minister unto them. You, as Spiritualists, therefore, have each and all a grand work to do in this direction. Send forth your loving sympathics to these por fallen ones in spirit-life. Always bid them wel c me when they come to you, and seek for that which is good, and it will be given to you to minister to them, and your, reward will be abu dant. God is a God of justice, and inasmuch as ye do it unto one of the least of these, ye do it unto Him. I reince thus to come amongst you, and would offer words of encouragement to all to press forward in the great work in which you are engaged Let me impress upon you, oh, Spiritualis's, that the gospil is the power of God unto salvation to all them that believe, and that you, in an esp cial manner, have that gospel to preach unto all people, for there is no other gospel that can meet the want of all mankind,-it is not sectarian; it is not limited to any nation, kindred, tongue or people, but is the power of God in all men, and in the angel hests, whon he hath appointed as his ministers and messengers to carry the tidings of this glorious gospel t) all mankind the world over. Join your l ands w th these, then, and work earnestly an l faithful'y, and the world will be the bett r for

The problem of human friendship is one of the most difficult to solve. Carried beyond a certain point, like the opposite poles of a gal vanic battery, it explodes and repels. Life's pathway is too often strewn with broken fragments of blasted frien 'ship, which seemed of all things

most enduring. Friendship is often blind to our faults until sudden'y cpening its eyes, it then sets them with greatly magnified powers, and instead of foibles, they are crimes.

True friendship is honest and loving, free and open, and with kindly hand, would check the errors of those it loves. It is neither wise nor well to cover up the faults of friends, bacause they will accumulate, and then the time will come when the cbu itions of slight diff renc 9. will rise up and mar the pure stream of friendship. Sometimes with great efforts, these are removed, but as a general thing, when they once begin, the efforts to remove one will only prepare the way for others to follow in rapid succession.

How shall we measure our friendships and keep them in that pure and natural condition, in which they will neither die out for want of fuel, nor burn up from too rapid combustion? There is but one way that we know of, and that is to have a foundation of true principle on both sides, and then curb the rushing of the overflowing streams of friendship, so that there may be no efforts required to keep them up or hold them back. Friends who have been such through long lives, who have ever held each other's reputations dear and sacred must have had such a foundation as this to build upon.

How important, then, is it that we have more of principle and less of selfish policy; more of truth and less of pretense. The world is growing-even by its failures, and many a wounded and missippresided spirit, finds itself growing stronger for having gone through the garden of G theemane, espicially when it has been able to say "Father lorg ve them th y know not what they do.

To whem it may Concert :

BEJUST :- Our friends are most urgently re-

quested to examine their accounts with this JOUR-NAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper in a

A full explanation of the manner of keeping these accounts, will be found at the head of the Editorial column on the fourth page of the paper. We speak of this mater, most emphatically meaning 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

and time with be cheerinity given in such cases. If time is wanted, it is certainly worth writing for, and we can know what to depend upon. We are weekly breaking the very bread of life to our numerous subscribers, most of whom pay promptly, but the e who owe us large sums, do us great injustice, by negligently allowing the time to whether the months and the very ran on from month to month and year to year, without doing anything to relieve us from the heavy burthen we are constan ly carrying for their benefit. A remittance of 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 sacrifice you are required to make to square your accounts with this paper, is merely nominal to that which we have made for your b.nefit 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 doirg so

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

MRS. A. H. ROBINSON, Healing, Psychometric and Business Medium,

148, Fourth Avenue.

Mrs. Rosinson, 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 enviosity, 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 "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and NEGATIVE forces latent in the system and in nature, This prescription is cent by mail, and be it 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 facility with which the spirits controling her accomplish the same, is done as well, when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

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ABBA LORD, Box 166, Dixon, III. v8 n23 tf.

PROF-HOWE'S SEVEN-HOUR SYSTEM GRAMMAR.

The writer of this useful book has had a practical ex-perience in the art of teaching of npwards of thirty years. He had long been impressed that a shorter pathway to grammar than that which led through the perplexing sublictice of the text books could be seeured, and with much skill devised his "Seven-Hour system" of oral teaching. Appeals from his andiences and re-quests from correspondents abroad became so innerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His discover-ies in the science are many and startling reducing the labor, in many instances, from years to minutes. The limited governing power of the Transitive Verb from 30,600 words to seven; his rotating or vibrating "S," secaring syntactical agreement between the Verb and Nour; his exposition of the Subjunctive Mood and Preposition, with many other inforesting features of the Noun; his exposition of the Subjunctive Moved and Preposition, with many other in'cresting features of the work, are not only original, but might with very graat propriety be considered inspirational. These are of the atmost value to the the public writer, the platform speaker, the elergyman, or the senator. Fifteen min-ntes attention 'o any one of them will protect any intel-ligent person from erring once in a illetime: The work is got up in pamphlet form of about 50 pages, strong and near covers, with large plain type, containing everything within, in its simplest scence, to constitute the Pracical 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. Prer 60 cents, For sale by the RELIGIO FHILOSOPHICAL FUBLISHING HOUSE, 187 & 189 S. Clark St., Chicago. 187 & 189 S. Clark St., Chicago.

NEW BOOKS.

COSMOOGY

George M'Ilvaine Ramsay, M. D.

THIS work is purely scientific, and the subjects treated upon are handled with care and great ability. The eminent author in his introduction says:

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

which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senses. Resulting from a combination of those five special facul-ties is the production of another called wemory, by which he is enabled to accumulate knowledge. Having learned a fact yesterday, and another fact to-day, on to morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind. Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge e.g., if, on travelling through a forest the first time he sees a great many trees standing upright and a few lying down, his reason intuively suggests that those trees lying down had formerly stood upright, and these standing up would eventually fail to the grouged. Still extending his chain of though, he would learn that some of these yet stand-ing, while others again, were very much decayed. His con-clusions in Such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently. Now, this reasoning by analogy, as a means of obtaining kr owledge, is of paramonut value when we come to study the heavenly bodies, including our earth. The hie of man, and indeed the race of man is so short, when compared with the ago of suns and meens and plan-c.a, that compared with the ago of suns and meens and plan-c.a, that compared will be, from what exists. But not-withstanding this crowning attribute, all cosmologists must in the beginning, start without where n to reet so much as the zole of their foot, and make tho best of ruch foundation. We claim to more.

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ed, converted. I then mentally said : "Now let a test be written on the back of her neck, where she cannot see It-Henry C. Wright, please write your name.' Presently she said :

I feel them writing on the back of my neck.' I locked, expecting to find the name atked for, but did not. Instead of that, there was pictured out—what I doubt whether she or any other lady ever saw-the sign of an Odd Fellow. This was to me more convincing than if my request had been granted. Yes, Mrs. Moliere, whom I de-nounced as being a mountebank, is a ginuine me-dium, a better one cannot easily be found. I am happy to be able to publicly take back my unchar. itable denunciations. I am not sorry I made them, though they were unjust and brought many severe rangs to an already overburdened heart, for I be-lieve they will lead to such a scrutiny and vindica-tion of her mediumship as she never could have had without it. My own hands shall take off the heavy yoke, and undo the burden which I have laid upon her.'

Amusements.

M'VICKER'S THEATRE.

Last two p rformances of J. H. McVicker, Sat-urday evening, and Saturday Matinee, Mr. Mc-Vicker will sppear in the character of Peter Pomeroy, in Charles Gaylor's billiant three-act comedy of Taking the Oharces. To conclude with a favorite farce. Monday, Edwin Adams, in his great specialty of Enoch Arden.

DEARBORN THEATRE.

Manning's Minstrels. Grand Matinee this after-Manning's Mustrels. Grand mathew this arth-noon, and to-night, last two performances of the excellent bill for this week, the very laughable new burle; que, Mme. Sea Bars as My Dear. The great laughable burlesque sketch, The Examina-tion; or, Scenes at Rush Medical College, intro-ducing Beb Hart's famous Lecture on Anatomy, Grist to the Mill, Pretty Black-Eyed Kitty, etc., etc. Boon will be produced, The Trip Around the World.

AIKEN'S MUSEUM.

This Saturday, November 26th, afte incon an evening. Giand Matinee at half past two o'clock evening, Giand Matmee at half past two o'clock evening, seven o'clock and forty-five minutes. Two great Museum specialties. The elegant com-edicita, A Cup of Tea. Mr. Fratk Aiken as Sir Charles To conclude with the sensation drama, as played by the Museum company fifteen times, Foul Pisy. Mr. Frank Aiken as Mr. Hazel,

CROSBY'S OPERA HOUSE.

Seebach's Farewell Matinee. This Saturday af. ternoon, November 26 h, at two o'clock, doors ternoon, November 20.0, at two o'cleck, doors open at one. Jane Eyre; or The Orphan of Lo wood. Marie Stebsch. in her great role of Jane-Eyre, an orphan. Mathilde Veneta as Mietress Sarah Reed. On the same evening, at 8 o'clock, close of the season, cheap dramatic representa-tion. This evening the price of admission will be for a contact woods, twonty flye contact even. fifty cents ; reserved seats, twenty five cents extra: family circle, twenty five ents. Brachvogel's cel-ebrated drama, Narcisse. Mile Venets as Mar-quise de Pompadour. Mr. Harry os Narcisse Ra-ILCall.

Vanished Idols.

it.

Walking to day in the garden of G.t'semane. spiritually, we have seen how all along life's pathway our idols have vanished. From the ea rliest recollections of childhood's hours, the toys and playthings which fancy had pictured to us as being among the most desirable things of life, were s on found to fade away and vanish, and we heard the sad sound, "vanished idols". as we turned away from these.

Further on in life, similar feelings have been ours when those things which seemed to be great and real have taken wings and left us. Wealth has come and gone from man, leaving the ead teeling of vanished idols.

Men in whom we had confided, have prov. d false and deceived us, leaving us to feel that they are vanished idols. More than this, and most to be deplored, friendship's fondest and apparently most enduring chains, have been cor-roded by cold and unkind suspicion. Then indeed have we felt that they were vanished idols. When friends, who have professed the warmest attachment, and have received many kindnesses. have turned away with cold ing atitude, and first lending a willing ear to low scatdal, then whispered some words that were calculated to blast the name that had or cy bies sacredly guarded by them. The basest of all feelings that mar the hun an s ul, is ingratitude, and yet how often do we meet with it, and see our van-ished :do's, not. nly some bit I aving in th it p'ace the slimy sting of deadly v.n.m that pol sons the very air we, breathe.

Obituary.

PASSED AWAY .- Mr. Asa Talcott, of Madison, Ohio, has gone home. Mr. Talcott was born in Dalton, Mass. in 1801. When quite young he came to the then n.w West. He was one of the early settlers of Madison; one of the first to devise ways and means for the physical and mental improvement of those about him. He aided liberally in building schoolhous is and churches, and was the first to suggest and help to organize in Madison, the Ludge of Odd Fellows, of which he was ever a respected member. In early life, Mr. Talcott was a member of the Presbyterian Church ; but the broad faith of universal salvation commended itself to his reason, so he accepted it joyfully. When Spiritualism found its way to the heart of our brother, he gave it a hospitable welcome, and chansned it lovingly to the close of his earth life.

On the 13th of November, Mr. Talcott saw his loved ones who had crossed to the other side. He said, "They wait," and bidding a hasty good night to the earthfriends, he turned with the waiting ones to the City of Life.

On the 16th, a large congregation was assembled in the Town Hall, to pay a last tribute of respect to a good citizen, friend and relative. A requiem by the choir was followed by a prayer by Rev. Mr. Chesbro. Mrs. II. F. M. Brown gave the address. The Odd Fellows conducted the services at the grave,

- Joy and peace to thy risen spirit, brother. We have not parted. The holy bonds of "Friendship, Love and T. nth" are not 1 roken.

Medium, and Speakers' Convention.

The Fourth Quarterly Convention of Mediums and Speakers of Western New York, for 1879, will be held at Johnson's Creek, Niagara Co , Saturday and Sunday, D.c. 17th and 18th, commencing at 10 o'clock each day. Our friends at Johnson's Creek have enjoyed two of these Baptism.I Seasons, and are anxions for another. They engage to meet at Middleport Depot such as arrive by cars on Saturday morning, and convey them to the Convention, and to hospitably entertain those who attend from a distance.

A cordial invitation is Iraternally extended to all seekers after truth to attend.

T. W. SEAVER,) P. J. CLUM, Committee. F. RICE. Present Age please copy.

Nov. 20th, 1870.

PENNSYLVANIA SOCIETY.

The Fourth Semi-Annual Meeting of the Pennsyl vania State Society of Spiritualists will be held at Harmonial Hall, corner of Eleventh and Wood streets, in the city of Philadelphia, on Tuesday, the 13th of Dec., 1870, at 3 and 71/2 o'clock p. m.

Edward S. Whteler, and other speakers, will be pres ent.

Clementina G. John, President. Henry T. Child, M. D., 634 Race St., Secretary.

+++ NOTICE.

The Qu rterly Meeting of Spiritualists of Munica will be held at the Bar. holomew School House, Saturday as d Sun-

d y. December 17th and 18th, commencing Estuiday, at 7 o'clock P. M. M s. S. A. Pearsall is engaged as speaker. Other good

areakers are expected to attend. A cordial invitation is oxtended to all.

Arga Bartholomew. Nanica, Mah.

NEW BOOK! entitled

'FRESH EGGS AND YELLOW BUTTER."

This work s an exhaustive treatise on these sub-lects, and shows how to keep sggs fre h for year at an expense of less than one half (at per dezen !

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 cen's 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 already preserved this season by persons who tested Dr. B's processes last year.

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The Zostrum.

Reported expressly for the JOURNAL. JHSUS WAS A SAVIOR.

A Discourse delivered in the Free Church at Port Huron, Mich, Nov. 6 h, 1870.

DY REV. A. J. FISHBACK.

TEXT.

"Jesus made mistakes, got angry with an aud-ience because they could not answer a question, destroyel a drove of swine, cursed a fig tree, because it did not produce figs out of season, urged men to hate their wives and children, overthrew the tables b.longing to moneychangers, and by violence drove the Jews out of their own meeting house.—Mark 3:5;5:13; Matt. 21:12, 19; Luke. 14:26." "The Question Settled," page 39 "The Jewish boy who came to teach Christ-

ianity towered far above such men as Piato and Shakspeare. When one, hedged in by such burriers as surrounded J.sus, spars so far be-yond the highest culture of Athens and England, it is greater credulity to suppose him a mere man than to believe a higher influence than human intervened to make him the bearer of a special message to the race. If in that age Jesus invented Caris'ianity, the miracles he wrought were nothing to the miracle he was." - Wendell Phillips.

Spiritualism comes not to condemn; but to ex plain and fulfill all things. In the Ministry of angels, we have the Keys of the Kingdom of God. The spiritual intercourse therefore unlocks the door of knowledge, and opens to us the treasures of the universe. No surer are sunbeams precipitated upon the earth, and transformed into solid rock, than that every perfect gift-every good thing cometh down from heaven

Matter and mind is the grandest theme of the human mind.

What is mind? and whence cometh matter? Mind is matter, and matter is mind. Who knoweth the circuit of matter? We take food into our stomachs, and it undergoes digestion ; but who has followed its sublimated particles, in their long spiral pathway, to their final destination? Have we penetrated the vast dep'hs of matter? Have we discovered the boundary line between matter and mind? Do we know where earth leaves off, and heaven begins? or where man leaves off, and God begins? Is God in matter? Is God in man ? Who is the Creator? Is the Creator in sunbeans? Is the Creator in electricity ? Is the Creator in air, water, etc., etc.? God is the Creator, and the Creator is everywhere. Heaven is the realm of mind, and mind is everywhere. Wherefore, all things come from mind, and return to mind again; or, in other words, all things come from heaven, and return to heaven again. I repeat it, heaven is the birth place of all earths, suns, and systems; of all minerals and vegetables; and of every living creature—everything that hath breath; and, in the vast sweep of their exist-ends the highest heaven is our foci of their or-

Is anything finally and forever los!? Is any particle of matter ever lost ? Can Almighty Gid lose himself? True, at first, the dust returns to the dust, and the spirit unto G d who gave it; hut after wards, behold, the dust returns to God also.

God is, as it were, a 'great sheet let down from heaven" containing all things, and forever knit at the four corners by Almighty Power.

Who then can separate us from God? or, can we get out of G d. In despite of all reasoning to the c intrary, I affi m that humanity-all humanity together with everything else, wheth er animate or inanimate-is forever, , immorial in God: and therefore as safe in the natal as in the immortal hour', as safe at one time as at an other. What, then, is salvation ? What is redemption? We answer, there is a law of salvation, -a principle of redemption i herent in Nature And this law or principle is the impersonal, infinite G.d. And, corresponding with this, there are personal b ings, redeemed men and spirits, whom we call Savior, and who are Saviors in a very high, pure, and b.autiful sense.

"The mills of the g ds grind slowly, But they grind exceedingly small. Wherefore, "blessed are the pure in heart;" "for God shall give his angels charge over them, to keep them in all his ways."

Two things are indispensable to a man's salvation: first, life in his body, and second, truth in his soul. Humanity is governed by law. By fixed law, we live, are moved, and have our be-ing. Nor can we be redcemed from vice and crime outside of law, neither indeed outside of the ordained agencies.

Again, we ask, who is a Savior? The answer is, one sent of God to impart life to our bodies, and truth to our minds; or, in other words, any one moved by the Great Spirit to heal physical and moral diseases, and to teach the truths of human righteousness hence ministering spirits are all saviors.

Nor is there any redemption for men without them. We are all links of one chain, and the link above is the R deemer of the link below. "For, "re they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." This is an eternal truth.

But here, we observe, that the angels of heav-en can, by the power of God, educate and ordain men upon the earth to be apostles and saviors; and then send them into all the world to preach and demonstrate the gaspel to every creature. Yes, they can do more than this: for, by their intervention saviors may be born.

We know that poets, mathematicians, musicians, edit rs, orators, statesmen, and so on, may be b m; we know that persons predisposed to diseases of body, and vices of mind, may be born; and by this time, we ought to understand how a Savior can be born.

Now, it is my faith, that J sus of Nazareth was a Savior; that, to this end, he was baptazed before he was b rn; that he was b rn a savior : that his mother was a pure, lovely, G.d-like woman; that she was selected b; the angels; and finally, that Jesus himself was as lovely as the truths he uttered, and as noble as the mighty works he performed. It is my faith that angels did appear to the shepherds by night, saying, "Behold we bring you good tidings of great joy which shall be to all people. For unto you is b.m this day, in the city of David, a Savior which is Christ the Lird." I accept and reverence this spiritual communication as coming

directly from humanity, saviors in heaven. I believe it. I hold the faith in God ard man, and ministering angels between; and by these great, mighty, and wonderful supermun-dane agencies, I believe Jesus was born and ordained savi r of men. Not, however, contrary to the fixed laws of the universe, but according to them, and by them. Nor did Jesus work out side of these laws, but by them.

And yet he was a great S vior, and where-

fore? Jesus himself gives the reason as follows: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokeahearted, to preach deliverance to the captives. and recovering of sight to the blind, to se: at liberty them that are bruised, to preach the ac ceptable year of the Lord.'

And at a much later period în his history, when Governor Pilate asked him what he had done, he answered, "My Kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not of this world. Pdate therefore said unto him, Art thou a King? J sus answered, Thou sayest I am a King. To this end was I born, for this cause came I into the world, that I should bear witness unto the truth. And every one that is of the truth, heareth my voice."

Now, with this platform under his feet. the Father within him, and 1 gi m of angels arourd him, he moved at once upon the works of the enemy.

Nor was he an enemy to men. He was not a bigoted, hateful, sectarian partisan, but a broad hearted bumanitarian. doing good. He was a healer of physical and moral diseases. With the power of God upon him, and the strengthening influences of ministeriog augels to sustain him, he removed the aches and pains from the bodies of men, dispelled the darkness from their minds, cleansed them from their sina, healed their brok en hearts, and gave them joy and liberty. And when his enemics said he was a devil, he answered, "Can a devil open the eyes of the blind?" Nor did he ever ask men to blin ily believe what he said, but simply to see and un-derstand what he did. He said, "The works that I do, they are my witness " Nor did he work in his own will, but in G od's, will. "Not my will, but thine be done," was his sublime ejiculation. And when his disciples wished to know who should be the great-est in the kingdom of heaven, he set a little child in their midst. Nor was Jesus a blind leader of the blind. He performed his work methodically, systematically, scientifically, No military chieftain ever planned a cam paign more definitely, neither did any thes ri cal performer ever do his part more gracefuliy; cal performer ever do ins part intergrace and y; and every move he made was a victory. The great battle of life, which every man must fight all alone in the wilderness of his back brain, was bravely fought and won by Jesus in the brief space of forty days and nights, whereas it usually takes ordinary men and women from forty to a hundred years to whip the devil out in this swampy, desolate wilderness. But the Jewish boy, sent of God to be a Savior of men, made quick work of whipping Satan in the lusts, appetites, and passions. When Satan asked him to become a traitor to the mighty gifts bestowed upon him, and be a charlatan, mountebank or spiritual prestidigitarian, changing stones into bread, etc., he replied, "Man shall not live by bread alone, but by ev-ery word that proceedeth out of the mouth of God.

might not possess. His idea was, "Ye shall have my gifts; the works that I do, ye shall do. Ye shall be one with God, as I am one with God; and the glory that I have, ye sha'l have. Tarry ye at Jerusalem until ye be endowed with p wer from on high; and then go ye into all the world and do what ye have seen me do; and forget not to say, 'The Kingdom of Heav-en is at hand-peace be unto you'"

Franklin sent up his kite, and brought the lightning down from the clouds. Fulton built the first steamboat Morse made the telegraph. Washington achieved our independence. And Spiritualism, notwithstanding all the mistakes of mediums, and all the ugly things its advocates have said and done,-I say Modern Spiritualism has been a success.

2.—" Jesus got angry with an audience be-cause they could not answer a question."

Mark 3: 1-5 - Jesus entered into the syna-gogue on the Sabbath day. A man was there who had a withered hand, and the Jews watched him, whether he would heal him on the Sabbath day, that they might accuse him. And Jeaus said to the man, "Stand forth ;

then turning to the audience, asked them, "Is it lawful to do good on the Sabbath day, or to do evil?-to save life, or to kill? But they held their peace."

"And when he had looked around about on them with anger, being grieved for the hardness of their hearts, he said unto the man, S. retch forth thine hand. And he stretched it out, and his hand was restored whole as the other." In this passage the word anger should read

-" Destroyed a drove of swine."

This sounds harsh. Indeed it is a grave accusation, although made by the writer innocently. And I know that Jesus will bless him for he is truly a disciple of Jesus, and a chosen one to preach and demonstrate the gospel everywhere. And by and by this little chaffy sentence will be burned up, and be no more forever.

The evidence on which this declaration is based, is found in Mark 5: 1-15. Study it well. 4 -- " Cursed a fig-tree because it did not produce figs out of season."

Is this true? Can we believe it? I can not. What then? Truth lays its ax at the root of every tree. It begins its work at the foundatoin of things. It uses all agencies as a means to work out its divine ends. All power is given unto it; and it not only makes the wrath of man serve it, but it employs all things as symbols to reveal its purposes and dec'are its glory. O Jerusalem ! thou art an unfruitful tree; therefore thy leaves shall wither, and thou shalt perish. B hold the dying fig-tree!

5.-" Urged men to hate their wives and chil dren."

What! did Jesus do this! If so, it is no wonder that even the hateful Scribes and Paariscess should say, "He hath a devil." But neither declaration can we bilieve. B:-

holding Jesus from our standpoint, he was the loveliest of all lovely men, and the noblest of all martyrs! I now love Jesus above all others. To me, he is the brightest star, yea, the most glorious sun in the vast firmament of earth's benefactors.

And though an ancient Moses or a modern angel should come and tell me that J-sus ' urged men to hate their wives and children," I should pause and think a little, before I embraced the

Luke 14: 26.-" If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple "

N w, what does this passage mean? "How readest thou?" Words are signs of ideas. Ideas are signs of truths. Words have form. Ideas have form. But words are external and ideas internal forms of truth. Words are written symbols of truth, and ideas are psychometrical symbols of truth. No man hath seen a truth at any time without a symbol. All the objects of creation are symbols of truth. They are symbols of God. H-nce truth, live God, can only be apprehen led and comprehended by the senses and the faculties of the mind through gestures, sounds, words, pictures, objects of na-ture and art, together with all the ideal imagery of the intellect. Nature is the perfect symbol of all thought. Man is the perfect symbol of God! Our earth is a symbol of a spirit world. Our life here is a symbol of our life hereafter. Now Jesus, perceiving the use of symbols, and the absolute necessity of definite obj c's for the mind to rest upon, wisely made himself, in his verb il system of religion, a special sym-bol of truth, of a Savior, of a servant of God, of a Son of God, and of God himself. And as he was no impostor, but a real model of truth, therefore he did a wise thing in making himself a personal obj ct of faith. Howbeit, when we try to think of truth and G d in the abstract, we essay to think of nothing; which is impossible We cannot think of nothing ; we cannot believe in nothing ; we can put no faith or trust in *nothing*; nor can we nor will we act without an object of faith. We can not walk on air or water. We cannot build houses upon sunbeams, nor even, safely, upon sand. We must have something material, tangible, sold to stand upon, think of and trust in. I can see and trust my God in all the works of nature. I can worship him in trees and flowers; in sun and stars; and above all else, I can see and worship him in man, the father; in woman, the mother; and in little children, their offspring; and I know that these three, the D vine Trinity, are forever one and equal. As I said five years ago, so I say now: "I have seen the angels." Again and again have I talked with them face to face. I have handled them with my hands, and do know that they are real, tingible, personal brings And I know, too, that they are Saviors-my Saviors and your Saviors. And now, my dear brother or sister, be as-sured of this: "If any man come unto Spiritu-alism, unto these angel saviors, and do not love them more than father, mother, wife, children, brethren, sisters, money, fame, pleasures, yea, and his own life also, he cannot be their disci-ple." Hearest thou? But hark! This supreme love of truth-this loving the Lord thy God with all thy mind, heart, soul and strength, only prepares you to love more and better than the natural man hath ever conceived of, thy father, mother, wife, child, brother, sister and life.

quered him, And to cay (deny it who wil!) Spiritualism has the whole field and is master of the situation. Nor, from the first, has any true medium ever been fairly defeated. And thanks be to God, who g weth us the vistory through the ministering angels. And thrice blessed are those who have forsaken all earthly loves for these fountains of living water.

6-" Jesus overthrew the tables of the money-changers, and drove the Jews out of their meeting house." Matt. 21: 12-14 -- "And Jesus went into the

temple of God, and cast out all them that sold and bought there, and overthrew the tables of the money-changers, and overturew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is writ-ten: My house shall be called the house of prayer; but ye have made it a den of thieves And the blund and the large come to blue in the And the blind and the lame came to him in the temple, and he healed them."

Dentistry puts a man's mouth in order; it extracts decayed teeth. E netics and cathartics are sometimes good for the stomach and bowels Tnese are blood-purifiers. Shap and water cleanse the skin. Surgery amputates rotten limbs, and thru is the knife into ulcers, abcesser, etc.

Extravasation or vastation carried into the soul is the process by which ugly, psychological imagery is cast out of the mind. Now, minis-t ring spirits put our souls in order, and then it becomes our duty to put God's house in order. And thus saith the Lord, "My house shall be called the house of spirit-communion, but selfrighteous bigots have mide it a den of thieves." What think ye? In all the fashionable temples of G d in America and Europe, the sun of Truth is betrayed, shut out, slandered, sold and crucified, and our Demetrius and D.ana, the God of Gold and the Goddess of Fashion, are loved supremely and worshipped sincerely. And great are our Gods of Gold and Fashion !

And that this is as true to day in the temples of creed-bound, fashionable religionists as it was when Jesus preached in J.rusalem, or Paul in Ephesus, no honest churchman dare deny. But still, the pure in heart ty-day, as in all past ages, -the common people, the honest laborers,-do right and worship God in spirithand in truth, as iar as they know.

Howbeit, Modern Spiritualis n has come to renovate, purify and re-dedicate G d's house; and it shall cast out them that sell and buy in this temple; it shall upset the tables of the money-changers; it shall make the temple a house of spirit communion; the lame and the blind shall enter into i; and be healed; the truths of G.d's universal kingdom shall be preached in it; humanity shall be honored in

it; and the glory of angels shall come unto it. O then, Moses and D.niel, Barret and Peebles, and all ye chosen ones, even as many as the angels have called, come ye into the temple, and help put it in order; yea, my brethren, let us, once for all, put our shoulders together, and lift up the gates, that the sun of Peace may come in !.

Finally: Where is Jesus of Nazureth? What is he doing now? Will he never return again? Has he entirely forgotten and forsaken our world? We say there is a ladder whose foot is on the earth, and whose top reaches high into heaven; and we solemnly declare that many angels are now descending and according there. And why may not J.sus come again? Why may he not come with a great army of angels? Are they not needed? Can our earth be redeemed; If so, how? Can man alone redcem it? In whom do we trust? Who is able to shut the mouths of lions? Who can strike open the fountain of living water within us, that we may hunger and thirst no more? I will labor and wait.

> Written for the Religio-Philosophical Journal. ROSICRUCIAN MUSINGS.

> > By F. B. Dowd.

people, editors, priests and legislators, cultivators and guardians of republican free governments, to hold back from the people that which so much needs reform, viz, "the barbarous law." But it won't pay! That's the secret. Money! money!! money !!! Give me money, or give me death, is the clamor.

What matters it if poor Gephart, a stranger, sick What matters it if poor Gephart, a stranger, sick and penniless, was turned out of doors, and having no place to aleep, wandered into an onthouse and there alept on some straws? What matters it if no friends or kind hands bathed his aching brow in the slicht watches of that night? The horses were there munching their hay, and rats slyly crept around to see if he were not dead, so they might feast themselves upon his corpse in the darkness, which was more dense in that poor soul than it was without. Who can paint the unutterable agwhich was more dense in that poor soul than it was without. Who can paint the unutterable ag-ony which must have been his, as he crept, like a thief, into that birn, and lay down there, with none but God and the angels to care and watch? Perhaps, in the delirium of the night, little hands, which once clasped his neck, and childish voices which once called him father, were there. And maybe his mother spoke to him of the beautiful home he once had on the banks of the Khine, long before a stranger, he landed in a strange land.

home he once had on the banks of the Rhine, long before a stranger, he landed in a strange land, among a strange and barbarous people. Oace upon a time, not long ago, when the night was dark and stormy, when autumn had nearly turned into winter, a woman rapped at the door of the residence of a citizen of Dave port, a good church member, and *father* of one child. He was comfortably situated with plenty of room and beds in the house. The wom in was wet and cold, but she was turned away from that fine house. The man afterwards said to his wife:

"She might have stept in the barn." "She might have stept in the barn." "Why! yos!" said the wife and mother, "but"! never thought of that, so she might." A little while after, the same woman rapped at

a poor small cottage, not far from the first. "We have no extra beds," said the matron of

the cottage, "but if you can sleep on the lounge,

the cottage, "but if you can sleep on the loange, I guess we can make you comfortable." "On, thank you I Anywhere, on the floor, or any place out of this storm." She was hungry—and she was fed and made com-fortable for the night—and left in the morning— her lice behind in the loange. But the matron smiled as she washed and cleansed the bedding and the house and washed and cleansed the bedding and

the house, and never said she was sorry for having given rest to one weary wanderer. Oh, for more hearts when there are so many heads. Oa, for more sympathy and less calculation.

Freedom of the press! Indeed !! Party ! par-ty !! political clap trap, called principles. The Rock Island Union is a Republican paper, and at the head of the first column appears under

the spread eagle the following: "The people of Rock Island County, without regard to party, are invited to assemble at the following times and places, and hear the questions of the day publicly presented. Republicans have nothing to conceal.

They have no fifty thousand dollars with which to buy votes.

They simply ask to be heard and judged accord-ing to the merits of their candidates and their principles.

Republicans are urged to attend these meetings,

Republicans are urged to attend these meetings, and bring out their families and neighbors. Mon John B. Hawley, candidate for Congress, will speak at several of the appointments. Captain E. H. Johnson and Major John Morris, candidates for the Legislature, will make a gener-al canvass, accompanied by other speakers." They Winghe a conversite that they may

They "make a general canvass" that they may do good ! Doesn't that speak volumes? What are your principles? Davenport is Republican, and the "barbarous iaw" is in vogue here. Are not the Republican principles of one place the same as another? Ag in 1 ask, what are your boasted principles? The Hon John B. Hawley, candidate for Congress-dure he open his month for the poor? for Congress-dare he open his mouth for the poor? Not much. That isn't in the "platform." Merics of candidates and principles !! I am sick.

In the same p oper and in all papers can be found column upon column, upon political nonsense, and laudatory of Honorable Tom, Dick and Harry, but not a word for the real interests of hum unity. Party has no soul, and these papars published in the interest of demagogues, have no soul either, and it is no wonder the world and society are becom-

ng soull as under their leadership. What does Hon. mean? It means simply that nature has given him a little more blains, and used him a little less roughly than she has poor Gephart, who is dogged from place to place by township officers, sleeping in barns, and dying on the streets, and consequently the Honorable must be great, while the other is a criminal. Perhaps, after all, Gephart had more noble in-stincts, more honesty and soul in him, by virtue of which, he suffered hunger, cold, and death on the streets rather than be a criminal; while on the other hand the honorables whom the rabble worships, would have been murderers in like circumstances. It is a versity which tries men's mettle, and when we find an honest, faithful man in adverse circumstances, it seems to me as if the commonest instincts of humanity would prompt us to assist and encourage him in every way possible. But on the contrary, we pass such colding by, leavin - them alone in the untoward circumstances, while we elevate, under the name and sanctity of party, the rotten hearted scoundrels who hasten to make birbarous laws which the pulpit and the press are the last ones to raise the cry against. They never move until the people compel them to. This article from the Union would never have appeared, had not the circumstances been so public and out-rageous. The widows and orphans, cold, ragged and hungry, pass by on every side unnoticed-the press and pulpit are silent.

Hence, salvation is progress, redemption; the chastisment of evil and forrow, and the discipline of education.

Consequently, there is a sense in which all creation need salvation. By the law of progr. ss, our earth is changing from worze to bet-ter, or, from lower to higher conditions. We see how minerals are dug out of the earth, and purified. We see how the dross is consumed, and the gold refined.

And behold how wide-spread and efficient are the redemptive agencies of agriculture, and horticulture. Special Saviors have been sent to the crab tree, the bitter almond, Indian potatoes, wheat, corn, etc., etc.

And the Animal Kingdom likewise has its b_nefactors.

And does not humanity need salvation ? I insist upon it, every link in the vast chain of creation is subject to the law of progress, and capable of culture and refinement.

And thus, "every valley shall be, filled, and every mountain and hill, shall be brought low; and the crocked shall be made straight, and the rough ways shall be made smooth ; and all flesh shall see the salvation of God."

And this great salvation is being wrought by the law of progress within, and by individual, personal Saviors withou :- God within, and ministering angels without.

Who, then, is a Savior? We answer, the truth, is man's Savior. Truth, what is it? God is truth. Light is truth. Law is truth. The con sistency or harmony of things is truth. Truth is the fixed relation of things. Pure knowledge is truth. Science is truth. Principles are truths, and facts are effects. If we cannot comprehend, surely we may apprehend the truth. For truth is universal, and worketh a'l in all. Now, salvation is emancipation and elevation, redemption is liberation. It opens prison doors. It opens the windows of the human mind. opens the hearts of men to desire, and to receive the good things the Father hath in store for them. Sulvation is the illumination and cure of sinful men by God—light and power within them, and redemption is their elevation from lower to higher conditions by the ministry of angels. St. Peter was redeemed from prison by an angel. the prophet D miel was saved from the lions by the power of an angel. Any one that is sent to do another good or evil is an angel. All mes sengers are angels.

And here let me say, that the great angels of God, made a wise use of all things, both good and evil, in their ministry unto the children of men. Therefore the wisest, purest, and noblest of men and angels, may use that which we call evil, for good purposes.

In the hand of God evil may be a means to a good end. King Herod bethought himself to be a God. And the people gave a shout, and said, he is a God. "And immediately the an-gel of the Lord smote him, because he gave not God the glory : and he was eaten of worms, and gave up the ghost."

"Ananias and Sapphira fell dead at the apostle's feet." And once upon a time, "a lying spirit was sent into the mouths of the medium."

And do we not know that, "whom the angels wish to destroy, they first make mad.'

The Tempter points him to the pinnacle of fame. He replies, "Thou shalt not tempt the Lord thy God."

Now, the devil bethought himself seriously, and knowing the immense power of fame and money, said, "I will combine them, and try him once more." "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." "Then saith Jesus unto him, Get thee hence

Satan: For thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and angels came and ministered unto him."

And now, Jesus, our best model of a great humanity, lifes up his voice and says : "Be of good cheer; I have conquered the

world." My friends, was Jesus a fiction? Who in-vented him? Was he an impostor? How did he open the eyes of the blind ? How did he

open the spiritual eyes of men? How did he heal the sich, make the lame walk, give joy to the disconsolate, and hold intercourse with the angels of heaven? Was he a wicked man? Whose is the evidence ? "Saul, Saul, why persecutest thou me?"

With these remarks, we come now to consider the language of our tex'. And in doing this, we ask only to present our subject according to our understanding, leaving every man to be fully persuaded in his own mind. Our author says, first: "Jesus made mis-

takes." Jesus did not claim absolute perfection, nor any other attainments which his brethren

What alleth Spiritualists, so called ? Do they know the ways of the Lord more perfectly than the wise ones of ancient times? Are they yet in the wilderness with Moses and the devil, or in the Promised Land with Christ and the angels ? What think thee ? My brethren, are we yet of this world? We have been chosen out of the world. Do we act in our own selfish wills, or in the will of our saviors in heaven?

But this I know : however imperfect we may be, Spiritualism is the brightest light of the nineteenth century, and the hope of the world I I and you may fail, but IT cannot fail. All our societies and lyceums may perish, and all our books may be burned; but out of their ashes shall spring up the seed of the "Coming Church

But I anticipate no such failure of our orga-nizations, or mischief to our libraries. The past twenty-two years has demonstrated the universal power and majesty of Modern Spir-itualism. Thus far it has conquered all before it; thus far it has put every enemy under its feet. In no single instance has it been defeated. Everywhere it has met the enemy and con.

I clip the following from the Rock Island, (Ill.) Union of October 22nd, 1870 In the RELIGID-PHILOSOPHICAL JOURNAL of the same date, is "Musings" upon the same subject, wherein I copied the notice used by the trustees of Davenport Township. This article in the JOURNAL was before the editor of the Union at the time he wrote this extract. Do I need further corroboration? Here is the extract :

"Yesterday we chronicled the death of a man named Frederick Gephart, on the ferry dock. A post mortem examination was held on the remains vesterday by Dr. Piummer, who decided that death had been caused by apoplexy of the lungs. He had been sick for several days, and in the opinion of Dr. Plummer would have recovered if proper care had been bestowed upon h.m.

Inquiry in Davenport has elicited the fact that this man was lying ill in a barn in that city all Tuesday night; that on Wednesday several citizens notified one of the township trustees of the fact, in order that the sick man might be cared for, and that this trustee, Mr. Behrens, instead of having him taken where he could receive medical attend-ance, food and shelter, as the common thumanity should have dictated, immidiately caused him to be placed on the ferry boat, and shipped to Rock Island. By this act, Mr. Behrins saved the townbeen created,—and hastened Gephart's death. Davenport has been in the habit of shipping her

paupers and vegrants to this city, and our com-munity, while thinking little of the additional expense entailed upon us by the former class, and taking measures to stop the influx of the latter, has felt no little indiguation at such conduct on the part of our sister city. And now, when such gross inhumanity is exhibited, we feel called upon to ask the pulpit and the press of Dave port to inaugurate a crusade against the barbarous township law or regulation which drives from their midst the poor and the sick, if they passess the ad ditional misfortune of being strangers."

Ah! ndeed! "And now when such gross inhu-manity is exhibited,"--as if it were a new thing just come to light. Why the silence of the Union about the barbarous township law or regulation which drives the poor and the sick, etc. Is it not as true of Rock island, and of all oth r places? The editor asks a crusade of the pulpit and the press But the press and pulpits are slient Why? Because you are all dogs, and bark for money, and not for humanity You all live in glass houses. If you publish the relic of barbarism, i. e. the notice used when more summary means cannot be resorted to, you only unearth the rottenness of your own selves

If you want a "crusade," why don't you give the people the "barbarous law," instead of abusing the poor one armed mision of the law, Mr. Beh rens? He acts under the law which the wealth of the county makes. It cannot be said that humanity or common sense made such laws. The people, good souls, don't know of such a b.rbarous law. Why is the press and pulpit silent on these matters? Because there is no freedom of the press ! Tremendous crusade ! of the pulpit and press ! Four popers published in Davenport and two in Rock Island, and pulpits without number, and yet they are all dumb as poor Gephart's corpse in re-

gard to the barbarous law. The Union vaguely hints at something, and wants a crusade! Why don't you make a crusade, Mr. Haverstick? The last part of his article shows why. He's afraid he'll hurt somebody or something. Can it be that he thinks it's the Churches' business to be that he thinks it's the Churches' business to look after the poor? Does he think that the church and the pulpit ever yet led in any reform, eave the reform of hanging witches at Salem, or the like? Can he really be so ignorant as to sup-pose that churches—whose pews and aleles are cushioned and carpeted, and whose pulpits are oc-cupied by men whose interests are with wealth, and whose congregations are made up of such as there have to aleen in a barn turn poor Gephart out of doors to sleep in a barn-would ever raise a voice, or lead off a crusade in favor of poverty? No! He knew that would be the last of it when he referred it to priests and cowards like himself.

I say it's cowardly for the mouthpieses of the

LETTER FROM, E. FAIR.

Spiritualism in Missouri-Interest in the God Ques. tion.

BROTHER JONES :-- Please find post office order for twelve dollars, amount due for the JOURNAL. Pardon me for allowing the same to over run time of subscription. Press of business is the cause. I am much pleased with your "Search After God." Can this be published in pamphlet form? I should be pleased to distribute about five hundred copies I believe they would do greatigood in our pions city.

We are having a glorious revival here. Our Yankee sister Allyn has been causing the dry bones of o'd theology to shake here. She is the first medium we have yet had who pays her own way. When she came here we were about forty dollars in debt on our hall rent. The last Sunday she was here we procured one of the largest halls, and took in at the door sixty-nine dollars. Besides this, our little sister has hed calls at different this, our little sister has had calls at different places, we have only engaged her for Sandays, Should we be as successful in procuring other lectures, as a society we shall soon be able to stand alone. Our working members are few; but the few are good workers.

It was a solution of the solut novice in the harmonial philosophy; have been reading your paper but little more than a year, and have but recently grown out of my orthodox shell, and were I to try and tell of the evidences I have from time to time of a present immortality, I fear it would make my letter entirely too lengthy.

E. F.

Kansas City, Oct. 28th, 1870.

The Worcester Spy, after considering the habits of a number of very old men, says: The moral, if they teach any, seems to be that if you can be satisfied with a comparatively short life-say 140 years-you may eat and drink what and as much as you please; but if you aspire to live much beyond your third half century you must confine yourself to a diet of vegetables, and drink certianly not more than two glasses of b. andy daily."

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It is officially announced at Tours that private messages will be sent by pigeon to Paris at the rate of fifty centimes (five pence) per word. The messages must be on purely private affairs.

DECEMBER 3, 1870

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CHAP. III.-Of the conditions necessary for the produc-tion of the somnambalic state, with instructions have to enter it, etc.: I.-Of the instructor or "operator." II.-Of the patient. III.-Instructions. IV. Of the scales-tions experienced by those who enter this state. V.-Of their awaking. CHAP. IV.-Theory of this state, CHAP. V.-Of the somnambulic proper sleep. I.-Of a partial state of Artificial Somnambulism. CHAP, VI.-Phreno-Somnambulism. CHAP, VI.-Of the senses: I.-Motion; or, the power to move.

CHAP, VIL.—Of the senses: I.—Motion; or, the power to move, CHAP, VIL.—Of the functions of the faculties, I.— Consciousness, H.—Attention, III.—Perception, IV —Memory, V.—Association, VI, AND VIL.—Likes and Dislikes, VIII.—Julgment, IX.—Imagination, X.—Will CHAP, IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Arti-licial Somnambulism. II.—The functions considered when in a state of Artificial Somnambulism. 1.—Con-sciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8—Judg ment, 9.—Inagination, 10.—Will. CHAP, ix.—Of reading or knowing the mind. I.—Illus-tration, II.—Illustration. Theory of Dr. Collyer, Mented allicemy or electrifying.

tration. II—Hildstration. Theory of Dr. Collyer. Mental alhcemy or electrifying. Cuap. M. I.—Of the identity of other mysteries with this stats. II.—Of the inysterics practiced by the mod ern markenans of Egypt. III.—Of the "mysterious la dy." JV.—Of the earth mirrors. First earth glass, Sec ond erth glass. V.—Second sight, VI.—Phantasms. CHAP. MI.—Transposition of the senses.

CHAP. XII.--Transposition of the senses. CHAP. XII.--Natural sleep. CFAP. XIV.--Natural Somnambulism. I.--Trance. CFAP. XIV.--Of Intuition. CHAP. XV.--Of Intuition. CHAP. XVI.--Of interior prevision. II.--Of exterior prevision. III.--Prophetic dreams. IV.--Witchcraft. CHAP. XVII.--Prophetic dreams. IV.--Witchcraft. CHAP. XVII.--Sympathy. I.--Clairvoyance. Clairvoy ance at a distance. CHAP. XX.--Of the sense of hearing. CHAP. XX.--Of the sense of smell and taste. CHAP. XX.--Of the sense of feeling. CHAP. XX.--Of the sense of motion, Of their physical strength.

strength

strength. CHAP. XXIII.—Of the influence of Artificial Somnambu-lism on the system. I.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnambu-lism upon diseased subjects. CHAP. XXIV.—Artificial Somnambulism considered as

CHAP. XXIV.—Artificial Somnambulism considered as a therapentic agent. CHAP. XXV.—Of the kinds of disease cured while ir this state. I.—Chorea, or St. Vitus's dance. II.—Epilep sv. III.—Dyspepsia. IV.—Intermittent fever. V.—Fever VI.—Case. VII.—Inflammatory rheumatism. VIII.— Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XIII.— Case. XIV.—Contraction of the muscles of the fingers XV.—Scarlet fever. XVI.—Case. XVI.—Case. CHAP. XXVI.—Survice) operations.

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R. V. WILSON 27

Incidents of Our Lectures, etc.

On the evenings of August 8th, 9 h, and 10th, 1970, we gave a course of three lectures in the prospercus and prog essive little town of Rochelle, Ogle County, Ill., on subjects pert lining to Spiritualism,-giving also many well defined and iden. tif.d tes's from spirit life. Oar audiences were good, attention marked, and a demand on the part of the people for more spiritual food of the same sort.

List year Elder Miles Grant visited Richelle with his message of false prophecies and slander of the true Spirit, for the edification of such as have no souls, and "die all over,"-during which, he attacked us most bitter'y. Hearing of his whereabouts, sayings and doings, we went for him, and when he heard we were coming, like the valorous Stephens, he hurled a volley of lies at our shadow,-and left for parts unknown.

On reaching Rochelle we picked the f.llow up, and unveited the skeleton Theology, making the whole Christian Church, from R :me to Adventism, feel very much as Dr. Newcomer felt after a dose of Bible polygimy at the hands of Elder Prat. On the evenings above mentioned we visited Bochelle again, and once more unvelled the skele-ton. On the first evening we challeng id the church to meet us and go to triab fore the people. They failed to put in an appearance. O. course, the peo-ple gave us judgment by d fault on their part.

Of the nex Sunday, August 14 h, the R verend S. H. Weller, in the Presbyterian Church, gave us a benefit. He began by saying: "I do not intend to give an elaborate s'atement

:OF this pretentious system of modern infidelity."(?)

Answer, why do you touch it at all, Brother Weller, if it is only pretentions infidelity, (?) and modern at that. It strikes us very forcibly that there is a contradiction in your assertion-we shall

Platform 1.t .- "There is no uniformity in their creeds. Their discources are alike coarse and illogical, and they adopt this mode to bring their system into notoriety." Your first position,-"N) uniformity in their creeds," shows your utter and complete ignorance

of our views and principles. As to creeds, we have none. We are a unit on the following points-"God is a spirit, in whom we live and move viz. and have our belig; therefore a part of God-not outside of him as you are. Our God is love in-tensified, and is our friend and father. Your God is loys, whose cream is revenge and bate. He gets his Eben zer up, and blows down his own house, knocks his minister's eyes out, kills little bables, burns temples dedicated to his name, and is just now destroying his Cathedral of Strasbourg, and

now destroying ins Cathedral of Strasbourg, and lately killed many thousand Americans to get rid of one of his own institutions,—human slavery. 2nd.—We hold that every man, woman and child is immortal,—even down to the Christian fash-ionable for icide, and that angel guardians and nurses are freq cently in attendance on a Christian mother who has committed a high crime against her patters with high commendation to be a source of the second her nature, s istaining her weakened constitution, and at the same time holding the young life she has cought to destroy near her mortal form, in or der to give it strength in its spirit-life, and that

progression marks our lives here and hereaf er. Srd.-We hold to one G jd and no more, -infin-ite in matter and space; seen in the sunshine, felt in the storm, and that he is this side the blue, as well as beyond it, and "his kingdom is within us," hence he is ever with us. Your God is a great big man, a creature full of snort cominge, and has to keep a big hell always on hend to make his followers obey him.

4 h .- We hold there is no personal devil or local

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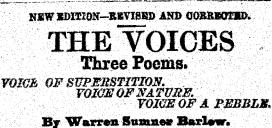
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DECEMBER 3, 1870

IMMENSE SUCCESS! OF

DR. MARY E JENKS. Extracts from her Letters. SPLENDID OPPORTUNITY

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We take p'casure in sub altting to the public the 'ollowing extracts from a few of the letters which we have received, at various times during the past two years, from Dr. Mary E Jenks, now of North Adams, B.rhsnire, Co., Mas s., but former'y of South Williamstown, of the same state and county. They present the most over whe ming evidence of the extraor duary off sacy of the Pusitive and Negative Powlers, in the cure of diseases of all kinds, and of the innense success which she is mieting with as an agent for thom. Mis. Dr. Jona's labors as an agent have been confined mainly to the authora part of Berk. shi & U., Mass, and two or three adjoining townships in Vermont and Now York. Other agents for the Positive an. Negative Powders are meeting with equal success. We are, th refors, enabled couff limits to assert, that man and women throughout the United States, who device an easy. pleasant and profitable agauer, canast do better than to end to us for an agency of the Positive and Negative Pow . ders.

South Williamstown, Mass, Oct. 25.n, 1868.

Whenever I hear of a hard case of disease, I go and leave the POSiTIVE AND NKGATIVE POWDERS and urge them to try them. I did tais with Richard Estes a neighbor, a man 75 years old, who has had the Asthe-ma searly 40 years. He also had the Catarrh and the Neuralgia, and was badly blo; ed across the bow-els. He commenced using the Powders on the 10 h of this month, and on the 15th he declared himself free from the Asthem, and on the 15th he declared himself free from the As these, and all the above ills. His wife tola messe did not think he could live through the coming winter; but she says he now ests and works as well as ever he could, and sleeps lize a kitten,

Petersburg, Mass., { March 25. n, 1869. }

"Mrs Harriet Lathrop of North Adams, tells me I may report her cured of Heart Discase. Three baxes of POSITIVE FOWDERS did the work. I have cured 6 cases of Asthina, and have sold Powders for three more.

Pitt-field, Mass,) May 13th, 1869.

Diay 1603, 1003.) The people are fast finding out that the POSITIVE AND AEGATIVE POWDERS are the best medicine ever off-ned to the public. They are curing a hard case of **Rheumantism** in Backinson, that of s child s.von years old, perfectly helpless, her legs drawn up, and in great pain. The cure is making a great shir there, and is considered almost miraculous, as she had been in that con-dition two years, and they had employ d a great many dectors to be nurpose. dectors to Lo purpose.

Eouth Williamstown, Mass.,] M.y 24tu, 1869.

ILLY 24th, 1009.] I went to Pownel, Vt. on Saturday, with the POSI-TIVE AND NEGATIVE POWDERS, and cured six persons of Sick flead ache, one or whom, a lady, had had it for 6 years without any relief. A man from Blackinton was there, who had been oursed of the Astla-ma by the Powders, an he tol the lady, Mrs Goiden, that it was the best medicine in the world; and well he might think so, as he had been unable to do any work, and is now as healthy a man as you often find.

North Adams, Mass, 1 June 7th, 1869.

Eva Ellison of Soute Alams is cured of the Asthma, Low Billson of Sould Alars is cured of the Asthina, also Joseph Esuncers, of Willsustowa; and so is Jane Donio of Alams who was thought to have bee in the Consumption, all three carid by the POSiTIVE POWDERS.

North Adams, Mass., 1 Dec. 224, 1869, 5

In my Litter of June 21st, from Bouth Williamitown, I mentioned the wonlrous efficies of the POSIFIVE POWDERS in the case of Mrs. Whipp e, wife of Joreph Whipple, a merchant of that place, who was terriby af-ficited with the Ecrofula, so badly indeed that many told me shey did not believe that are could ever be cured. W.I. i called on her last week, and I neve saw a grater charge in the locks of any phenol. She is a perfect tri-umph of the Powders in the sure of Scroula. Her hus bard says I ought to har her case published, and that he will request the Housi's Valley NEWS to publish 1. ntioned the wondrous efficie of the POSIFIVE

list month when I was stacking my grain ; but I do not think I hurt myscli working. I am in good enough health,—appetite good—but not able to work, or even walk without great pain in my bowels. Just beneath my ribs I have a feeling as it I had been running and was out of

Earlville, Iowa, 7

September 16:6, 1870

breath. I am over fifty-two years of age. I have been troubled with rheumatism in my right leg and ankle for some years past, but that does not alarm me like the pain in my bowels. One night I got up out of the bed, and it seemed. as if all my internal organs came down to the bottom of my bowe's. It made me perfectly powerless for some time. Will you give me

your help to restore me? Yours traly, JAMES RICHARDSON.

REMARKS.

A diagnosis of the disease, with prescription and directions for treatment were sent him i.nmediately on receipt of the above letter. Therty four days thereafter, the following letter from him was received by Mrs. Robinson.

Earlyille, Iowa,) October 20, 1870 §

MRS. A. H. ROBINSON-DEAR SISTER :-- 1 r2ceived your kind instructions for treatment of my complaint, and I followed your directions for two days, and the pain left me, and I went about my usual occupation. When I got ex-cited over my work, the pain would return for a short time, but now it has not troubled me for some time. The rheamatism in my ancle has gone, and I am well and feel happy. I thank you and our spirit friends for the Almighty power which has made me whole. If you ever

At Youngstown, Onlo, on Jucsday and Wednes-day, November 29 h and 30.h; 'Inu sday and Fri-day, December 1st and 2.d, tour lectures, com-mencing at seven o'clock in the evening. At Cincinnati, Onlo, on Saturday, Sunday and Monday, December 3rd, 4th, 5th; 10th, 11th, 12th; 17.h, 18 h, 19.h; 24th, 25th and 26.h-lectures on Sunday morning and evening in Thomes' Hall. On Worday, evenings we will give readings of On Monday evenings we will give realings of character and descriptions of spirits, --such as may present themselves to us Gahanna, Franklin C unty, Olio, on Tuesday, Wednesday, Thuisday, and Filday,-the 6.h, 7.h, 8 h and 9 h,-four lectures. At New Castle, Pa, on Tuesday, Wednesday, Thursday and Friday evenings, December 13th, 14 h, 15th and 16th.

At Crawfordsville, Indi.na, on Tuesday, Wedne day, Thursday and Friday, D.c. 20 h, 21 t, 22 id and 23 d.

E . V. Wilson's Appointments for Decem-

ber, 1870.

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Will be in Wheeling. West Virginia, on Tuesday, Wednesday, Thursday, and Friday, December 27 h, 23th, 29 h and 30 h. The week day evening lectures will begin at half past seven o'clock, as near as possible.

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CORRESPONDENCE.

I think I must have strained myself inwardly

in some way. My stomac's hurts me so as to prevent me from working. Some days the

pain will leave me. It has been so ever since

an examination.

nell or neby ence in the inture as here. there is good and evil side by side; that we are subject to the evil infl tences as well as the good, and that in the future li'e as in this when the evil man desires to reform, the good are on hand to help him,--while on your side of the question, there are but two conditions or estates in the subare life,-hell a id heaven, from which, and out of which, there can be no progression.

Your secon position : "Their discourses are alike coarse and illogical, and they adopt this mode to bring th ir system i ito notoricty."

This sentence contains an argument "what is an argument." B other Weller, do you read the BANNER OF LIGHT, or our own dear KELIGIO PHIL-OSOPHICAL JOURNAL? the chaste and beautiful lectures of Si ters Hardinge, Doten, Cora L V. Tapp n, Fos er, Bri tan, Peebles, Whiting, Chase, and our late clequent and noble brothers, Henry' C. Wright and Jusse B Ferguson, now immortals, whose lectures have thrilled the souls of millions, listening with uptornel faces, whose lectures, as published in our papers, have f-d the sculs of mil-lions who cou'd not hear them from the rostrum, and are you aware, brother, that your brethrea and yourself, "ministers of the meek and loving Jesus," through your coarse and vulgar sermons on the conditions of he damned; your insulting expressions to Almighty God,-such as are com' monly used in your revival meetings, have dis-gusted the millions and drove them from you? if not, is is time you were told, for of all people in the world, you ministers of the gospel of Christ are the most coarse and vulgar when appealing to people's passions, -men crying with all of their "Come right down now God ! now God ! might. now God!!! Goood crush out the wicked! God, shake the singers over hell! Oh, God, slay the wicked, hip and thigh, -- send them strong de-Jusions, that they may believe a lie and be damned."

There is refinement and logic which we trust may never be found in our "coarse and il:ogical" lectures.

"Aug they ad opt this mole to b ing their system into notoriety."

Well, well, Brother Weller, do you mean this, and at the same time d_c'are thit "there is no uniformity" with us? Why, here is a complete treadm li method accredited us, who have no uni formity, and is the method logical or illogical? Verily, verily I say thou art logical beyond thy

measure, oh, Brother Weller! "I ad nit the phenomena of Spiritualism "

Thank you, my reverend brother. Is there not uniformity with Spiritualists in this admission, and yon, a minister of God (?, in this admissionavowed that you were wrong a few years ago, when you tully desied it. Being wrong in a former judgment, may you not be altogether wrong in other conclusions?

"As the Spiritualists hold it, the name is false. It is, in fact, materialism "

Brother Weiler, do you know what constitutes a paradox? Spiritualism is materialism; a shadowy vapor is a solid substance; an invisible thing is a visible fact; an unheard sound is a loud noise; when we do see, we don't see; when in the devil's employ we are working for God, and when we are God's angels we are the devil's servants. Slightly paradoxical ! Now, my bother, your religion is as thorough a materialism as was ever taught. You resurrect the old body from the grave, and take it with you into heaven. We leave it behind, and enter the future a spiritual being, refined and heautiful. You, with all of your old fith of body, with broken limb or eyeless socket, and fattering our answer before your field for the and festering sore, appear before your God, for the old sore existing on your person at the time of your death, is as much a part of the man proper as the sound arm, and equally entitled to be resur-rected. We leave all these things behind us, and appear a purified spiritual being.

I am really straid, my brother, that you are ig-norant of spiritual things, or you would never have committed yourself to this paradox. "They give God a prominent place in their the-

ology." ology." What alls you, Brother Weller? We "have no uniformity," and yet we all give God a prominent place in our theology. We "are infidels," giving God a prominent place in our teachings. Do you know the meaning of the word infidelity? If you do not, we reler you to Webster. We believe the Bible, but deny your conclusions drawu from the Bible. We hold that there is spirit inspiration in the Bible, but that it is not plenary inspired-you do-hence we are materialistic and infi lels.

To be Continued.

want to come to Iowa, we have a pleasant farm home here. You would be made welcome by me and my wife to stop just as long as you would like to. We would try and m ke you happy while here.

Yours truly, JAMES RICHARDSON. REMARKS.

Mrs. R b'ns m's prescriptions are always given wh le she is under spirit control. The latent powers of the sick persou's system are aroused into action by the use of the positive and negat.y. principles in nature.

The Blasphemous Crow,

At a certain cross-roads in the State of Alabama, stood a small gree ry or whisky shop, where "Lust-head" and "chain lightning" were dealt out to the thirsty unwashed at five cents a drink, or twenty five cents a quart. The preeiding genius of this delectable institution was one Bill Sikes, who, among various pets, had a domes icated crow, black as the ace of spades. This crow had learned among other things to repeat quite plainly the words, " damn you !" which he, of course, heard frequently used in the groc.ry. During the prevalence of a knock-down and drag out fight one day, however, the crow was frightened from home, and flow off to the woods never to return.

About three miles from the grocery was a settlement meeting house—an old tumble down affair, only used on certain occasions, when a circuit rider came that way. Into this building went the crow, taking peacable possession; and two days thereaf.er the clurch was thrown open to preaching, and a large crowd assembled, among whom was a very old lady, who was compelled to use her crutches in walking, who tock her seat in the front pew, and was soon absorbed in the elequence of the preacher. The reverend gentleman had scarcely got under full headway, and commenced thundering his anathemas at all grades of sinners, when a hoarse, croaking voice from above uttered the ominous words:

"Damn you!" The preicher and congregation look d aghast at such profanity, and each peered into his neighbor's face in vain to detect some sign of guilt. Quiet was at length restored, however, and the sermon proceeded ; but ere ten minutes elapsed, the ominous "damn you !" again elec trified the audience, and just as the preacher cast his eyes upward to search for the delinquent, the crow flew down from his perch, and lighting upon the B ble, calmly surveyed the terrified

crowd and gave another doleful croak, " Damn you !"

The effect was electrical. Giving one startled and terrified glance at the intruder, the preacher sprang from the window, carrying sash, glass, and all with him, and set off at a break neck pace through the wocds, closely followed by his horror-stricken congregation, who had piled out of the building peli-mell after him. In the gen-eral scramble the old lady with the crutches had been knocked down in the church, where she lay, unable to rise; and on observing her, the crow, who was after something to eat, flew down beside her, and looking up at her very knowingly, croaked out:

"Damn you!" The old lady eyed him savagely for a few mo-ments, and then burst forth in a tone of reck-

less defiance : "Yes, and damn you too! I had nothing to do with getting up this old Methodist meetingand you know it!"

The poor old woman had mistaken the crow for the devil, and concluded, if possible, to pro-pitiate his Satanic majesty by denying all com-plicity in that affair. The world is full of just such people.

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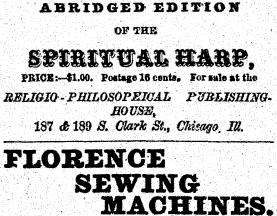
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South William town, Mass ,) Oc. 22, 1869

A lady in West Stockbridge, suffering from a severe form of Erysip slas, sense word to me that the Posi tive Powders are just the midicuse that the need.d. I also learn of the Powders having cured a case of Cholera Morbus there.

North Adams, Mass.,) Jan. 28.n, 1870.

ThE POSITIVE AND NEGATIVE POWDERS are magical in the cure of scarlet Fover, and in Feveral of all kinds I find them intalible.

> North Adams, Muss.) March 14.n, 1870

Mr. Amos Carr, of this place, has beed entirely corred by the POSITIVE AND NEGATIVE POWDERS of a shaking or trembing of the ands, weakness or arziness of tas bead, which often caused aim to fail; and Wm. B. Brown, and Mc. and Mrs. Energon Blanchard were cured of violent attacks of Fever. I do the Omment made of the POSITIVE POWDERS and from hard, as d rected in rule 10 of the circular to be most excellent. I intend to the Cauters with it, and think, as an outward availation to all kinds of cores, burns and inflammations application to all kieds of sores, barns and inflammations, is at taoir efficacy will be unsq asid

North Adams, Mass.,] May 10ch, 1870.

May 10th, 1870. I am treating several cases of Salt Rhoum with the Powders. They are doing well. They have this week broke up two seves cases of Fever here. In one case tae patient fairly should his cure through the village. My husband, J L Jenks, up to the time of his using the row ers, suffered a great deal from Sick Headache, and in the intervalecarcely a day passed out that he awoke in the morning with a Nervous Headache. The POSITIVE POVDERS have cured both. I have favor-able reports of their efficacy in Fever Sores. The Brst, box of Powders which I bought of you was for my con's wife, then on a visit to us, and it was due to their benefi-cial (flotts in her case, that I took an agency for them. Last-July, I vi.ited Amesbury, where they reside, and found th ir sittle daughter suffering from Harache ac-companied by Ulcors gathering in ter head. She was also quite desaf, and had the Catart h from her birth, so that she could scarcely breathe with mermouth closed. I brought her home with mo, and in all weeks' use of the **Positive and Negrative Powders I** cured her of all they compute the Tae Destined. Positive and Negative Powders I cured her of all these complaints, the Deafness included.

> North Adams, Mass., Sept. 25ch, 1870.

The young man with **Fever Sore** is doing weil, and so are other similar case, he other places. The Powders have mades thorou, h cure of a bad case of Sait **Rheum**. in one of our b.st fownsmen, and he freely recommended them to others. His son is taking them for the same com-complaint, and is doing well. Many object to having their names appear in print

. North Adams, Mass., } Oct. 30th, 1870.

We visited Bernardston. Mrs. Newcomb of that place sais she neither uses nor wants any other medicine but the **Positive and Negative Powders**. Soon after our arrival there I visited a lady who was a floring terri-bly with **Kryslpeins** and **fait Rheum**. I gave her its **Positive** Powders and which the set of the positive of the set of t bly with Krysipeins and Fait Rheum. I gave her the **Positive Fowders**, and anointed her limbs with the **Positive Powder Olutment** described in Bule 10 of the circular. They were the mass of **Krysipeins** from her ankles to her body. She slept well every night atter taking the Powders and using the Olutment. When I left, the inflaumation was simost gone, and they dis-missed their physician, who has been attending upon her for months.

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