

## \$8,00 PER YEAR IN ADVANCE.]

## Ernth wears no mask, bows at no human shrine, seeks neither place nor applause : she only asks a he 👘 🖓 .

S. S. JONES, PUBLISHER AND PROPRIETOR.

## CHICAGO, DECEMBER 10, 1870.

## Griginal Boetry.

Written for the Religio Malos phical Journal.

### WORTH IS WEALTH.

BY ELIZA A. PITTSINGER.

Worth is wealth ! we hear it spoken In the universal plan, Whose sweet language hears a token Of its harmony to man. Worth is wealth ! 'tis sung in heaven ! Worth is wealth, and wealth is worth ! To the gifted it is given, Sing it sweetly to the earth.

Worth is wealth ! the symbol seeketh Better forms of faith to rear, And the soul its mission speaketh From the grandeur of its sphere. Worth is wealth I behold the Maker To the creature metes his need, And crowns the joys of each partaker From the fulness of his meed.

We are praying, we are groping. In a way not wholly clear ; Wo are striving, we are hoping, With a patience void of fear, For that time whose glories bring us. In their fast-approaching sands, To those hallowed bonds that link us With all Races, Laws and Lands !

Blessed age ! with freedom beaming ! How the soul to bliss aspires, How it sings beneath the gleaming Of thy kindling altar fires ! Blessed age ! with peace advancing ! Let us chant thy choral songs, As thy mellow rays are glancing Over swift-receding wrongs!

Ane sublime ! thrice happy freemen, How thy joya thrill my soul ! Together let us sing of freedom, Man's eternal resting goal Let our anthems fondly revel In the light her deeds have won, Till the soul proclaims its level, Man with brother, sire with son !

impatience was quite inexplicable to his collesgue, who one day asked him the reason. My wife," replied Morio, " is in terror if I am at sent a moment longer than u ual." "And why?" inquired Malchus.

M rip then related that the Counters had had her nativity once cast by Mademoiselle Lenor-mand, who had told her she would be mar ied three times. Hir first husband would be a new acquaintance, a lover whose love she recipro-cated, by whom her highest wish would be gratified-the prospect of motherhood. She would soon, after a fire, receive a distinguished guest in by a violent death. Marriad a second time, she would return to her native country, where she would in a short time lose her second husband and marry a third. "Come, Monsiour le Minis re," continued the

C un', "do me the kon'r to accompany me home and see f r ycurseli" Malchus complied, and found the C untess in a state of suff-ring which her husband had not at all exaggerated. When she learned that he had become acquainted with the ground of her apprehensions, she said :

"You can judge, then, whether I have cause to tremble for my husband's life. In every other particular the prophecy has been verified. I did not know him nor he me; our marriage was of love; I am likely to bec me a mother; the fire has happened, and the distinguished guest been received. Do you wonder when I fear that a violent death to my husband is now near?" The President did what he could to trar quilize The President did what he could to trar quilize the lady, assuring her that with him, at least, the Count was safe, and that one more meeting would terminate the business which took her husband away from her. The next day, Morio was with the President until cleven o'clock, and then rode out with the Fine. As they passed on their return through

King. As they passed, on their return, through the royal mews, Molio was detained, and the King went cn. On a sudden, a shot was fired. The Countess heard it, and shricked out; "My husband is killed !" It was too true. A French farrier, whom Morio had discharged for drunk ncss, had maliciously ki led him.

T is cccurrence made a deep impression on when he arrived in Falls, shoring after, he heard the name of Lenormand everywhere. She had predicted to Murat that he would be a King; to a Sparish officer that one week from that day he would hear of his brother's death in Spain; to the Courtess Bieholz that she would marry a Prince of the blood; to Dr. Spangenberg, Queen's physician, that he would receive certain important news rext day, and that two days after the messinger bringing it would be drowned—and one knows not what beside. Every prediction was said to have proved true. Overurged by friends, the President visied the divinerces. We translate his account. from his own words : "I was glad to find that the street in which she lived was one where I had never been. I put on a threadbare surfout and shabby hat, and drove to her door. A little girl answered the bell. 'Can I see Mademoiselle Lenormand ?' 'Not to-day.' 'Ask her when ?' In a moment a large woman, advanced in years, with peculiar subtility of eyes, came to the hall, and, without speaking, put into my hands a card, on which was penciled, 'Samedi, trois heures, monsieur' She hardly saw me half a second, and I had not opened my lips in her presence. "Saturday cume, and I was there in the samedress, punctually at three o'clock. As I was entering, a young woman, leaning upon the arm of an ellerly man, passed out, nervously weeping. Ushered in, I took my seat by the side of a little table. Mademoiselle Lenormand being vis a-vis, and laid down four napoleons. She then asked me:

twenty years before it occurred. The Duchess of Courland, a lady well known in the fashionable wor'd of her day, whose youngest daughter married Talleyrand's nephew, sanctions an account more remarkable than that of President M .lchus, but there is no time to refer to it here.

Turn we now to another branch of Made-moiselle Lenormand's wonderful :kill in occult science. Her or cular divinations of lucky numbers in a lottery threw other exploits into the shade. She once declared to Potier, the comic actor, that one, two, and even three prizes were assigned by destiny to every man; but that she could not till when and where any person's fort unate numbers were, without inspecting his unate numbers were. Without inspecting his hand. Potier, very naturally, asked what his own fortunate numbers were. Looking into his left hand and consulting his books, she re-plied: "Mark the numbers 9, 11, 37, and 85; stake on these—but not sconer than sixteen years hence—in the Imperial Lottery at Lyons, and you will obtain a quarterne This was in 1810. In 1826, Potier remembered the predic-1810. In 1826, Potier remembered the prediction, staked on the four numbers the sorccress had named, and added a fifth, 27, the number of his b'r hday. O'd people in Paris talk to this day of the sensation produced when the five numbers Potier had set his money upon were drawn. He won 250,000 france—a sum which made a rich man of him, and when he died, in 1840, his heirs divided a million and a half.

Potier's good luck excited the desires of Tribet, an actor of a few talents, but of many chil dren. He flew to Lenormand ; but she declined to answer. He besought her on his knecs; but she ramained infl xible. Mademoiselle perus-ed his hand, indeed, but only shook her head in silence, and left him. Tribet followed-represented how poor he was-declared that his happiness was in Lenormand's hands-and urged that he was father of ten children, whom he e uld not educate, and about whose future he was in despair. The Sibyl replied: "D) not de sire to know your numbers; if fortunate, you will abandon your profession, become a gam-bler, breger your family, and commit suicide at last," Tribet bound hinself by a sciemn oath that he would never again play, and stdl continued to en reat. Overcome by the poor man's earnes'ness, Lerormand at length said :" I will tell you the numbers. More than that, I will tell you that one of them denotes the year of your death. It is 28. Another is 13, your name festival; a third, 66, is the number of your star. There is still another number that is full of good luck for you, but-you once wounded yourself on the stage." "I did so, twelve years ago."

the number of the King's age, 68; the number of years he had reigned, 36; the year of the en-try of the allies into Paris, 14; the day the King had ascended the throre, 26; and the number flixed to his name in the list of the sovereigns of France, 18. All the numbers were made public. The prediction had been a topic of sport at the salons. The numbers were known, paraded in handbills, published in news-papers, long before secured, and so much talked about as to be in every body's mouth. R su dents in Paris, in September, 1824, well remember the surprise, as directors of the lottery remember the reckoning, when it was announced that the five numbers, named by Madamoiselle L normand, -68, 36, 14, 26, and 18, -had drawn the principal prizes.

The Countess de N rmandy says : "In 1809, Mademoiselle Lenormand, entirely ignorant of me, during an interview of an hour, predicted what has followed wi hin twenty years: my preservation of the lives of three State prisoners; my cquaintance with Lord Byron; my jurrey to Laly, at ther quest of Pope Leo XII; my Maltese cross, and my visit to Paris. I learned one lesson from that horoscope, and that was, never again to pry into the secre's of futurity."

The writ r saw Mademoiselle Lonormand nineteen years ago. She was then past seventy-nine, and appeared still older. Her immense frame, well covered with adipose flesh, was a good deal bowed down, and her gait unsteady. She leaned heavily upon a cane. Her hair was of snowy whiteness, and fell in masses of curls of snowy whiteness, and fell in masses of curls upon the rich moire antique silk and Valen-ciennes lace she wore. She spoke in tones re mark by sweet and clear, without any of the piping or quavering of old age, and her eyes— b ack and piercing—seemed to retain all the brilliancy of their youth. She resided in a handsome and well-furnished dwelling; kept. carriage, horses, and liveried servants; and still practiced her occult profession. Her reputation then was certainly not what it had been during the days of the Empire; but many persors consulted her, and those mostly of the upper classes. Besides her ordinary quest ons, she asked, at this time: "D<sub>2</sub> you prefir to go up or down?" "Does a height make you dizzy?" "Have you in mements of coolness ever desired to die?" Her guesses-if guesses they wereof past personal hi tory were certainly remark abl., and her pred ctions of the future have been wonder'u ly verified. It is not germane to the question of her gif's as to how she knew the life of a stranger-an American-in the past. There is a possibility, never so remote, of collu-sion. But how did she foresee that the timehurried traveler, who was asking her questions, would remain a decade of years in Europe ; that a great civil war would call him back to his own c untry; that the nearest in blood to him would pass through loss and suffering to honor ; and that out of the dregs of his people the aues ioner would live to see one rise who would b.c me the leader of his nation? The writer can only say that years have fulfilled all that Mademoiselle Lonormand predicted to him nearly twenty years ag ... We have said that our S byl was alive list November. She was then ninety-eight years old. Our informant represents her as decrepit, bowed almost couble, deat, toothless, nearly blind, tremulous, palsa d on one side, and whol-ly incapable of locomotion. "Bar," he adds, "she is the sorceress still. Carriages wait at her door. Luies of rank ireq uent her boudoir. The remarkable predictions she makes are mate remarkably verifi d. I dare not write what she told Madame Vernon was to be the future of the E operar. If it should prove true-which now secus impossible-the parallel between the nepnew and his uncle would be complete." What has been here narrated is authentic. It is a problem for the psychologists. They fatnom animal magnetism. Lot them try their plummet in the mys eries of the pilm and the stars. No mist is impeneirable to modern thinkersno millstone opaque. Of Mademoisene Linormand let me say, in conclusion, this is true : She seeks truth in the stars, as geologists seek it in the rocks, or mathematicians in figures She contrived to b; beli ved in during an age of her earlier years. when there was no faith in God or his angels. in the devil or his imps. Only the other day, when a laborer was killed by a fall from the Corso in Rome, his fellow-workman, leaving the corpse, and running to consult his " Book of Dreams," invested instantly fitteen bajocchi in the lottery, on the corresponding numbers to paura, saugue, cascuta-fear, blood, tall-and won a prize of three hundred. The world will not be robbed of its heathenism. There was no monopoly to the old Roman haruspices. And as to the art of Mademoiselle Lenormand, whether it be mere chance, or undiscovered properties of numbers, or real understanding with the invisible world,-which we leave the reader to consider,-it is evident that the timehonored trade in human credulity is not among the things that are past.

# **VOL. IX.-NO.** 12.

A PECULIAR RELIGION.

### Worship of the Moquis Indians.

The Dezeret News says that the Maquis cocupy s'x villages, located some distance south of by SX virages, located some distance south of the C lorado river. The numb r of inhabitants are about three thousand. Valpie is the name of the principal village. They diff r from In-dians generally, having dark brown hair and eves instead of black, and dark skin, but not copper colored. Their religion cannot be strictly called idolatrous, as they do not worship inages, but consider them the representation of ideas. Their religious rites and ceremonies anpear to be simple and at least harmless in their tendenci s. Taey call their deity "Tow-wan e tendenci s. Taey call their deity "Tow-wan e na," or Sun Fath r. They b lieve that he gov-erns that orb, and has the dispensing of his blessings of light and heat. This god is repre-sented by an image, made of wood and stone, of a favorite chief, who died more than three gen-erations ago. This personage now resides in the heavens, from which he dispenses the bless-ings of life and especially those of rain and (ruitful ings of li e, and especially those of rain and fruitful seasons, upon the faithful. If his children are not humble and obedient he punishes them by withdrawing his blessings. The "How we ons, or sacred temple, is the head workshop of the village, but at the time of religious ceremonies it is vacated by the laborers and used exclusively for sacred performances. The representative of their deity sits entironed on a rude pedestal of their deity sits ent fromed on a rude pedestal in the north end of the building. Its head and breast are decorated with c stly b ads and feathers and strings of sacred sea shells, which were worn by their fathers, who came from the sea shore. The eyes of the image are directed to the middle of the fl nr, where are placed wood-en images of all kinds of domestic fowls, such as doves, chickens,  $\delta x$ . These images are paint-ed and decorated with feathers in imitation of nature. By the side of these images of fowls nature. By the side of these images of fowls are placed the skins of wild beasts, hung on a pole of the music 1 plant; among these that of the fox predominates, as that animal is considered more sacred than others. Corn and water are placed before the fowls. In worshipping their deity, the men form in rows in front cf the image, and speak and sing in his praise, accompanied by the music of rude instruments, among which was a curiously constructed flute, which had decended to them from their forefathers. There was but one religious ceremony in which the women j ined the men. The head workshop is the great central place of worship in a village, but there are also other minor ones. Tae principal religious ceremonies take place in the month of February. In the center of this village is a public square, where there is a wide stone altar about two feet high and three square. On this, sacrifices of food are laid on sacred days. Among these offerings is a small burkskin sack containing holy m:al. Around this altar men dance in rotation. During the ceremony the aged men and women of the village take a piach of the holy meal, breathe on it, sprinkle a little on the backs of the dancers, and throw a little to the west, east north and south. Tais is the signal for the dauce to break up. The ideas and principles of their religion are eminently utilitarian. They dictate all the relations of life. They religiously abhor an indolent man, and order is the first law of every household and of every p iblic institution and ceremony.

Worth is wealth ! we hear it spoken In the universal plan, Whose sweet language hears a token Of suprement good to man ! Sing it sweetly, oh. ye children Of a new and hallowed birth. Whether in the highest heaven, Or the lowest depths of earth !

#### The Last of the Sibyls.

#### [From the Overland Monthly for December.]

There lived in a remote street of Paris, last November, a woman aged Linety seven years. Her name was Adelaide Lenormand. She was born in Alergan, Normandy, in 1772. From 1791, never having been matried, never associated with any other person in her peculiar vocation, never giving occasion for scandal, never the object of police espionage, and never bat once subjected to rig reus interrogatories at the Palais de Justice, she practiced the ar's of As-trology and Palaistry for more than six y years, having for patrons the celebrities of Europe, with a success unequaled since the Middle Ages. From the first she rose rapidly into not :. Her study of algebra and astronomy, which she believed indispensable to her art, was incersant. Once, indeed, she b came involved in one of the countless plots for the liberation of Marie Antoinetta from the Temple Prison, and was incarcerated in the Luxemb surg; but she said her life was safe, and R bespierre's fall leaving her unguillotined, showed that she had read the book of fate as truly for herself as she did for

others. It was in the Luxembourg that she met J >sephine Beaubarnais. Josephine had once had her fortune t 11 by an Obi woman in Martinique; she now had it done by Mademoiselle Lenor. mand. The black and white sibyls spelled her destinies alike. The guillotine's tooth was not on edge for her neck. Life and greatness were before her. And when, two years afterward, the Creole widow married the young artillery cfficer, and told him of her gifted prison companion, and of the dazz'ing promises of her own horescope, he himself consulted Lenormand, and received from her lips the augury of the career he was destined to run-his elevation to the summit of power, fall, and death in exile. Whether influenced by the thought that she who had predicted would not fail to endeavor to compass his downfall, or by other motives, from the day Napoleon I. donned the imperial purple, he refused to see the Norman prophetess. It was at his suggestion that interrogateries were put to her. December 11, 1809, at the Palais de Justice when, being present to explain an obscure answer she had given, she replied; " My answer is a problem, the solution of which I RESERVE TILL MARCH 31, 1814." On that day the allied armies entered Paris.

On the 28th of March, 1814, President Von Malchus, as he was called-a Prussian diplomatist who sixty years ago played a considerable part in European affairs-was prevailed on by the following circumstance to visit Mademoiselle Lenormand. He was associated with Count Morio in remodeling the royal household of Westphalia. The business necessitated frequent interviews at the house of the President. Every day, after the lapse of about an hour, the Count became uneasy, and showed anxiety to erminate the sitting and return hom?. This told Murat the place and time of his death

- The initial letter of my Christian name.
- \*2. That of my surnam :. "3. Of my country.
- "4. O the place of my birth.
- " 5 My age, and, if possible, day, hour, and minute of my birth.
  - 6 Name of my favorite fl wer.
  - '7. Name of my favorite a ...mal.
- "8 Name of animal of g eacest repugnance to me.

"She new took fourteen placks of cards-some playing cards, others mark d with necromantic figures and signs of celestial bod es-and shutfling each pa k, asked me to cut them. Offering my light hand, she prevented me, saying, 'La main gauche, monsieur.' Out of cach pack I drew a number of cards, which she arranged in order. She then surveyed the palm of my left hand attentively, turned to a book of open hands, selecting one, studied the cards before her, and then began to tell me of my past, present, and future. Of the first she certainly told me much that could not be known even by my nearest friends, much that had almost passed from my own memory. Of the second, she told me with the same accuracy. Of the future, there was sibylline obscurity about some things; about others, clearness and unambiguity. For example: I had spoken of leaving Paris in two days. Yous resters encore deux mois a Paris! she replied, fixing her eyes on mine. I might mention a score of similar remarks where she was equally positive and correct. In short, at a distance of five years from the time of the interview, I frankly state that not one of her predictions, reasonably to be expected within that time, has failed."

Talma, Madame de Stael, Mademoiselle George, and Horace Vernet have each at different times given accounts of interviews with Mademoiselle Lenormand, agreeing that her predictions were not at random. Of the last, in 1809, that within thirty years he would stand so high as an artist that the King of France would send him to Africa to paint the storming of a fortress there; which took place in 1829. As she had told Napoleon of his exile, she fore-

"Well, since the wound, that number cannot be traced in your hand."

"But I know it," replied Tribot. It is 7-a remarkable number to me all my life. At seven years of age, I came to Paris-seven weeks af er, I entered the R yal Institute—at three tim s seven years old, I feil in love—my salary is 700 levres-and a man at number 7 on the boulevard, told me to c me to you. It is my fortunate number."

'G nd ! Caoose, then, 7 for your quarterne : very likely this number will win also.

Tribet staggered from her presence like one drunk with joy. But he had not money enough to stake a large sum; and the prophetess had declared, as she did in all cases, that to stake borrowed money would not answer. The poor actor had only iwenty francs. He s'aked the wnole. Ttrage arrived. Each of the four num bers came out, act one failing. Taibet, who, the day before, had not a sou. found himself the possessor of 96,000 francs. He was mad with de-light; he rushed, hatless, through the streets; he told every one he met that he had become a capitalist, and he took a box at the theatre, to hear himself play. What Lenormand had pro physical came to pass. Good luck crazed him. He abardoned his family, lett for London, became a constant guest at the hazard table, lost committed suicide, and his body was recovered from the Thames. All this, too, in 1829 !-- the number she predicted as the year of his death.

This event was a terrible shock to Lenor. mand. She called herself Triber's murderess. execrated her art, and for more than a year at ter steadily refused to divine numbers for the lottery.

In 1830, however, the following c'rcumstances occurreds: A man, one day, hastily entered her cabinet, stating himself to be Pierre Arthur, a printer, and begging her intercession with Monsieur Jerome, his creditor, who was pursuing him with bailiffs. Jerome, with his attendants followed him into the house. Lenormand readily undertoos the office of intercessor, and appoaled to the usurer's compassion. It was in vain. The Sibyl grew warm, and said bitter things. The creditor retorted. Taunts followed. A scene, in which all the parties would have been implicated with the police, was threatening, when Madamoiselle Lenormand. controlling herself, took Jerome's left hand, and controlling herself, took Jerome's left hand, and, studying its lines, said to Pierre Arthur: "If you possess five france of your own, not hor-rowed, but honestly-owned money, go and stake it on 37, 87, and 88, in the Royal Lottery. The *tirage* is to-day. To morrow you will be the possessor of 24,000 frances." Pierre had not a sou. The bailiffs seized and dragged him way Laronne however world.

dragged him away. Jerome, however, replied : 'Thank you, Mademoiselle; I learn for the first time my fortunate numbers, and will profit by them.

The sorceress had but one resource. To her, prizes in the lottery were denied. If the numbers designated became hers, they would not be drawn. She instantly sent her servant to secure the three numbers; and the result was, the disappointment of Jerome, but not the release of Pierre Arthur.

Eight days before the death of Louis XVIII. Lenormand gave the following five numbers as destined to come out at the next drawing : First

Maggie Mitchell did a good deed lately. An old actor, for fifty years residing in New York, was, through an unfortunate speculation and the villainy of others, reduced to abject poverty. During his professional career he had been well acquainted with Maggie, and a short time since, mis pecualary condition becoming kaowa to that lady, she sent him a handsome sun to provide for his immediate wants, and also sufficient to place him for the balance of his years in the

"Old Man's Home."

A man in Norfolk was examined for insanity because he claimed to have invented a flying machine. As he had never tested the maculae himself, but had frequently, offered to let others try it, he was acquitted.

#### The Baptist and Preabyterian.

In one of the villages of Kentucky, recently, a Biptist minister and a young Presbyterian cleigyman preached in the same house "night ab mi," bota preachers being present at each meeting. One evening the Presbyterian, after a sermon on infant baptism, proceeded to baptiz · several babes.

The little candidates made a great outcry, which was of course noted by the Baplist man. Next day a number of the converts of the lat-ter were to be immersed in the river near by, At the appointed hour a large concours : gathered on the banks, the Preshy erian bang of the number, and standing close to the water's edge,

After the candi lates, had been im .acred, the Biptist took hold of his Presbyterian colleague and said :- " Now, Sir, I will immerse you !" The latter amazed, demurred.

"Come along; I am in a hurry !' replied the damp divine, and dragged his brother into the water.

Alarmed and indignant, the young Calvinist declared at the top of his voice, that he did not believe in immersion; was opposed to it, and would not submit to it.

The audience was very much excited by the scene. The Baptist released his hold and said : "Young man I will not immerse you to-day; but if ever again I see you baptizing little ones against their own will, and in spite of their cries and kicks, as I saw you do last night, I will dip you into the water as sure as there's a God in Israel! You bet! Let us pray !"---Harper's Magazine.

Greeley advises budding lims beans in preference to grafting. He also rebukes the practice of shaking and poling strawberries from the tree. They should be picked separately, by hand . >

The late James T. Brady once remarked that his experience convinced him that a man's wife was his best lawyer.

tr The freedmen of the South now own five hundred and eighty-four school-houses.

## Original Essays.

Written for the Religio-Philosophical Journal. MESMERISM OR ANIMAL MAGNET. ISM.

## By Wm. B. Fahnestock.

There is scarcely a newspaper I rinted that does not centain some remarks in segard to mesmerism or animal magnetl-m, and it would seem to be as difficult to shake off the belief in this nonenti y 29 it is to cetablish anything in its favor, and the more absurd the views entertained may be, the more tenscicusly are such opinions held on to. It is not surprising, however, that those who have not examined it scientifically, should have errone. ous totions of the various phenomena which are suppored to be the result of this hydra-headed phantom. But I am actoniched to find that those who ought to know better, and who, upon other important matters have a superior acumen and judgment, still cling to this baseless fabric or visionary it es.

There are, however, many causes which have led even thinking minds to believe that such a fluid has an existence, and among the number are the false id as premulgated by Memer and his immediste followers, who took up his ideas, like many of the present day, without making the necessary experments to prove whether his theory of the state was true or not.

In Mesmer's time, mystery was added to mystery, and superstition to bigotry, --while appearances were taken for facts, until it was almost impossible to know whether there was sny truth commingled with the falsehood.

The commissioners appointed by the French kirg, among whom was Dr. Benjamin Franklin, by a series of well devised experiments, soon proved that animal magnetism had no existence in nature, and consignently could have no influence in pro

ducit g the state usually ascribed to it. A detailed account of these experiments can be found in the "Rapport des Commis lanes-charge's par le R by de l'Examen du megnetisme animal; a Pa.is 1784," and ought to be read by every one who has a desi e to have a true exposition of the The most unhappy and decep ive course, facts. which has been the means of inducing many to beli ve in the existence of an animal magnetic fluid, is that of mistaking appearances for facts-and you have no double often heard persons say that they possess great magnetic power, so much as that is enabled them to throw persons into the "magnetic state," even at preat citances, when there, apparently was no possibility that the sub ject could know anything about what they were duing or desired at the time. This, so far as ap pearances go, had no doubt taken place, but it certainty was not done in the way that operators suppose is to have been effected.

Subjects, it is true, have of en fallen into this conduit m when at a distance, and at the very time that the so called operator may have willed or desired them to do so, but does this prove that his willing them to do so, made them go into the state contrary to their wil, or that they, being clear-minied, did not know what he wanted, and mak-ing no resistance, let themselves fall into the con-dition in the same way that they had done before, when both were in the same room. It is therefore relearing that such size hims clear mixed are self-evident that subjects, being clear minded, can at any time know the instructor's mind, and cis tances making no difference to clear minded persons, they can fall into the state at any moment, either according to his will, or contrary to it, and independent of him, it they should desire to do

The facts in the case, therefore, are, that being elear minded, they can, at any time or at any distance, know the mind of the person who has had shem under his care, but they can also enter the state, and will themselves out, independent of him Or any one else, when they have been taught to know their powers before they enter the state.

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patient may at will draw upon him or form him a iresh supply, and even from some distance, the least quantity in their systems they may unconscionaly let rise into dominion I very often say to a patient, "Take this mag-

netized article, and any time you wish, fix your eyes upon it, --ee the time you wish to sleep, and you will go to sleep, and awake at the time you

I put X to sleep st my lecture in Bloomington. The next morning thinking of me he went to sleep, and the efforts of his brother to awake him failed. He was seven miles from me. They sent for me. As soon as I was is the room with him, he rushed to me, and was easily awakened. I had a patient that I was treating for disease.

who informed me one day that every night in her natural sleep, she went into the magnetic state, and that she received it from me. Of this, in her normal condition, she remembered nothing When she informed me she was in the clairvoyant state, she said :

"Yon can stop it by forbidding it." "Does it benefit you ?" I asked.

Ob, yes." A 1 the ceses of insensibility of parts when waked up, are so many results of the operator, mainly through this egent of the will.

This fuid links together all who mutually love each other. When I have a patient in maintened sheep in fourth, fifth, or fixth degree, with, in my experience, no one put in rapport, they are deaf as the dead to all but me If now I mesmerize a glass of water of which the subject drinks a por tion, let any one take a sip of that water and they will be heard instantly by the patient. This fluid is the light by which all clairvoyants

see. When my clairvoyants take the hand of a stranger to look in bim, it has often occurred 'hat he clairvoyant has said, when I had no idea of

"Doctor, thi-"man's body is all dark. I can't see. a bit in him."

Instantly 1 sicze his other hard, and lock through him to the patient, who atter a minute

says: "That will do Doctor ; I [can see well erough BOW."

The word imegination has no fixed meaningcarnot be used in science, where it means anythirg. I express it by the phrase, "force of an idee," on which I may write scon. A person can do much that the magnetizer tells

them that they can. The telling links his power to them. S. UNDEBHILL, M. D.

Franklin Grove, Ill., September 20.h, 1870.

#### Written for the Religio-Philosophical Journal.

#### The Hollow Globe Theory.

Our friend and brother who recently put out a work to defend his theory that the interior of this earth is inhabited, not by spirits of the damned, but by physical beings, etc., writes us a spicy and peppery letter about our slight notice of his lheo-ry and the work, and feels sure that we do not know that there is a 1 q uid fire in the center of the earth : and he is sure there is not, because the boring in the deep artesian well in St. Louis finds the last few feet cid not show an increase of heat, etc. This may or may not be so; but we have good evidence that if they could bore deep enough the metallic suger would melt, and that long enough before it reached the heads or feet of the inhabitants he treats of. One swallow will not make a summer, nor will one mind settle a new theory that sets aside all the facts of geology. Our friend is, no doubt, honest, but his theory is

certainly, to our mind, no nearer the truth than the theory of our Advent brethren, who expect to have this old world barned into purification to fit it for the irue saints, who are only the few who believe as they do on this subject.-Banner of Light.

BROTHER JONES :- I perceive the Western Editor of the BANNER OF LIGHT is still exercised concerning the Hollow Globe theory, and is out with a floger length article in his department of that pa. per, in which he says some things that seem to require notice and correction.

Firstly, we have never said the interior surface

#### Written for the Religio-Philosophical Journal, The Lord In-pires a Jewish Prophet while. sitting at a table.

"And i' came to pass, as they sat at the table, that the word of the Lord came unto the pro phet." 1-K-ags 13: 20

Believers in the Bible lay great stress on what they consider an absurdity and the most trivial consense, that spirits should communicate to mortals at tables and in other similar ways; and they also urge as a strong objection to the claims of Spirituslum the fact that the communications by mediums are not always reliable, concluding that one or more unreliable communications invilidate all claims of the medium to be the medium for genuine communications from spirits.

In the thirteenth chapter of first Kings, is an account which shows that these same objections apply with equal force against the spiritual manifestations of the Bible.

There came a "Man of God," or a prophet, and delivered a terrible message to J.rob.am the king, on account of his idolatry. The div ne origin of this message was demonstrated by striking physical manifestations, that dried up the king's arm, and reat the altar and poured out the ashes. True to the spiritual influence that controlled him, the prophet refused the refieshments and the rewards of the king, and turned to go home another way. Now there dwelt an old prophet in Bethel, who, when he had heard all the wonderful works that the "Man of God" had done, went after him and found him sitting under an oak and said unto him, "Come home with me and eat bread."-But the "Man of G d" refused ; for the Lord had commanded him not to eat bread nor drink water in that land. Bat the old prophet said unto him, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, 'Bring him back with thee into thine house, that he may cat bread and drink water.'" But he lied unto him.

Wnether the old prophet or the angel lied, is not clear; but in either case, the unreliability of the prophet is asserted. Tae'temptation of hunger and the urgency of the old prophet led the man of G id to doubt the reliab livy of his own spiritual impressions, and he went b ck with the cli prophet, and did eat bread in his house and drink wa'er.

"And it came to press as they sat at the table, that the word of the L and came unto the prophet that brought him back : And he cried unto the man of God that came from Judah, saying: Thus saith the L rd, 'Forasmuch as thou hast d s beyed the mouth of the Lord, and hast not kept the commandment which the Lord thy G d commanded thee, but camest bac's and hast caten bread and drunk water in the place of which the Lord did say to thee, 'Est no bread and drink no water; thy carcass shall not come unto the sepulchre of thy fathers."

This prophecy was reliable, for it was fulfilled, the disobedient prophet being slain by a lion the same day.

We usually ascribe sim lar eff.c's to similar causes, and the ancient manifestations related in this chapter, are so strikingly similar to those taking place now, that it s ems to me that an unbiased judgment cannot fail to a cribe them to a similar cause. A b.i.f comparison will make this conclusion inevitable.

First, The ancient influence moved the stones of the altar and poured out the ashes; the mod ern influence moves tables, chairs, bells and musical instruments. By what logical method can we ascribe the modern manifestation to electr.city, trickery, or the devil, and the ancient manifestation to the Spint of God. What would science say to a theory that would teach that the lightning that shivers a modern church spire, is not the same kind of lightning that

rent the sacred oak of the ancient Druid?

dence than merely elequent language ; we are deficient,--so much so that in cur yearning after proper expression, we neglect all Spiritual Philosophy, all devotion, all unmistakable proofs, which now convince the skeptic, and displays to us the power of the spritual qualities of man. Now in reference to "settled speakers," Spirit ualists in general are not strong enough to sus tain a settled speaker. It has been tried, and the termination has been no speaking at all; therefore, we must travel from place to place, speaking "The glad tidings of great joy." Sappose the world call us" Itineranus,"-can we not stand opposition? We should feel strong when we meet opposition, for then we know we are sgitating the old orthodox law, and liberating humanity.

#### Written for the Religio-Philosophical Journal.

#### The Human Soul.

Pre existent Consciousness of the Human Soul Prior to Its Incarnation in a Material body.

BEO. JONES:-We beg permitsion to present your many readers of the RELIGIO PHILOSOPH ICAL JOURNAL, a synortical view of the science and philosophy of the above subject, as entertained by many minds in the immediate spheres of this planet, who are yet wandering in the labyrinthian mazes of theoretical speculation, concerning the origin of the human soul.

The theory of these minds is, that the souls of all humanity existed from eternity, in a prcconscious state, with an instinctive proclivity to incarnate their being in the extreme outer elements of life, and thus begin their progressive career of acquainting themselves with life's unfoldings, which otherwise would not be accomplished; and also, if one life experience is not coual to that altainment. as many re-incurnations are to recur as will be sufficient to accomplish that ultimate. And it should be noted also, that no philosophi.a', systematical or analogical demonstration of their theory has yet been made; and we undertake to say, fearless of any abrogation of our statement, that it is a misconception of facts, which stand immovably based in the self existent, eternal divine, pos itive and negative principles of the grand elementary system of nature.

Thence are we induced to undertake to show in as concise a manner as due brevity will permit, the true science and philosophy of the pre-existence of all forms of life's unfoldings, which we will demonstrate philosophically, systemati-cally and analogically to the clear, certain and self evident perception of all intelligent and intellectual minds.

First then, we will premise the grand elementary system of Nature to be the great germ of all lif.'s unfoldings; of whatever possibilities of development they may be, whether planets, or positive and negative principles, which are the self-(x'stent eternal consistencies of planets and whatever else of the properties and qualities of elemental substance are in being.

We say with posi ice knowedge, that all organic forms with their properties and qualities, stand in principle in mathematical outline and mechanical organ'zation in the elements of life; the primary, innate properties and qualities of which, these principle are, and will e rentually move all elements into organic or ler, and bring them into harmony and congenia'ity with themselves, in divine perfect o 1, for these principles are innately divine and perfect.

Now, as all of life's unfoldings (among which, are the mental organisms of humanity) are the result of the progressive refinement of material suts ances, to prepare them for the devel pment of their innate properties and qualities; among the highest of which, may be c.uated the intellectual consciousness of human organisms, made up of all the universal, positive. most refined (leman's, as t) its soul-life princi ple; and l.kewise fellow-mated with the u liversal nega ive or earth-side of most refined elemen's. for a counterpart, that the mental organism may operate in positive and negative rec procal concer',--one in principle, to devel p the great principle of intellectual coasciousness as an offspring of organiz.d mind; without which; organization, nothing of intelligence, or thought, or other operation of the hunan facultes could possibly occur; so that i. will be seen from our premises, that, although soul principles stood as innate, pisitive properties and qualities in the material elements of life. mathematically dimensioned and mechanically organized in all their d.vine perfections of truth; yet they could not express intellectual consciousness a'one; as every soul must have its fellow, taken from the negative-feminine side of elemental nature, for the expression of its desires and will-power, etc. Now we here say, as knowing what the science and philosophy of the laws of being will fully sustain us in demonstrating, philosophically, systematically and analogically, that neither side of the animated organism (and more especially a human) can be u stolded prior to its planet, from whose elementary principles they spring, As to the error of re incarnation, we are now prepared to show in bri. f, is an impossibility, from the premises of its advocates, which are, that the soul, from the deficiency of proper development, is by some (not general, as all are not subject to it) law compelled, after having lived a life in the flesh, to re-inflesh their mental organisms-spirit as they have it,-of which, any such organism in our system of the science and philosophy of being, is n cessarily ignored as we know that what is denominated spirit by so many minds in the intermediate sph. r s of planetary life, is that essence of the know principle, eliminated from both sides of the mental organism, in their efforts to investigate their surroundings; and is the light and life of intelligence,-quickening the intellectual powers of mind to comprehend what is said to it,--in a word, it stimulates the soul's innate desire to know. Now, the re incarnation of the human mental crganism is not an absolute fallacy. Minds in the intermediate spheres, can and do return to their native planet, and find an affinitive organ ism, with which they can blend, and thus sympath ze with their associate, and fill out the physical-mental order of their material experiences; the refined essences of which, all will need for the reorganization of a new mental structure, which will introduce mind within the veil of harmony, where, knowing all the laws of his being, his sins and iniquities will be wiped from remembrance. But as to any other re-incarnation of mind than the above, we utterly ignore; and think if true, we should have known the fact, having an existence in consciousness prior to your planet's organization. J. RUSSELL ROBINSON.

DECEMBER 10, 1870

### Written for the Religio-Philosophical Journal. THE WANDERING JEW.

## By R. D. Goodwin.

The story of the Jew who had witnessed the craclfixion, and had been condemned to live and wander over the earth until the time of Christ's second coming is one of the most currons of legends of the mildle ages. In 1228, it is said a certain arch bishop of A mania came to England. and state i that he had often entertained the wandering Jew, who had told his story as follows :

At the time of the suffering of Christ, when the Jews were d agging him forth, and had reached the door, Cartaphilas, a porter in the hall, in Pilate's service, struck Jesus on the back with his hand, as he was going out, and said, ' Go quicker : why do you letter ?"

And the Savior, looking back at him with a severe countenance, said to him :

"I am going, and you will wait till I return." And accordingly as it was said, this Cartaphilas is still awaiting his return. At the time of our Lord's suffering he was thirty years old, and when he attained the age of one hundred years, i e ai-ways returned to the same age as he was when our Lord suffered. After Christ's death, he was baptized by Annanius, and called Joseph. He dwelt in Armenia, or other Eastern countries; is a man of a few words, and does not speak unless questioned by bishops or religious men, and then he taks of old times, of what occurred at the resurrection, and of the apostles, their preaching and creeds. He never smiles while talking, and looks forward with fear to the coming of Christ, lest he should find him in arg r. He refuses all gifts that are offered to him, and is content with simple food and clothing. He was supposed to be wandering about the world, but was not seen sg in until he made his appearance in Hambarz in the winter of 1812 rus, and had modifi d his story somewhat. He said his original occupation was that of a shoe-maker, and that the Savior said to him when he sp ke to him so rulely, "I shall stop and repose, but thou shalt go on," upon which the Jaw was seized with an irresis ib e desire to wander, and had left his wife and children, whom he had never seen since, and had traveled from one country to another till he came to Germany. On this occasion, the Jew spoke good German,

but when he or another person under the same character appea ed in the Netherlan is, in 1575, he spoke Spanish. A few years later he arrived in S.rasbourg, and presenting himself before the mag. istrates, informed them that he had visited their city just two hundred years before, which proved to be true by a reference to the registers, and returned thence to France, where he made his appearance in 1604, and caused a considerable sensi-ion. As during the time he was there, the coun-try was visited by hurricanes, it is believe i to the present day that these visitations accompany the Jew in all I is wanderings.

In April,1704, the wande ing Jew, or some person who personated him, appeared in Brussels, where he told his story, but changed his name to lease Laguedem

The wanderer, though still supposed to be trav-eling in some part of the world, was lost sight of in the old countries.

In the year 1767, an aged min appeared in Vir-ginia, giving his name as "William Hotchkies, which name is to be found on record there. He remained in that state for many years, after which, he moved to Vermont, where he was known and respected by old peop e who afterwards migrated to Illinois, where Hotchr ss was seen and recog-niz d. Hatchkus movel into St. Louis about the year 1854, where he may still be found hving a life of usefulness, though one of the strangest, if not the most singular man on e. rth.

He is in converse ion a polite gentlemin. He is aged looking. He will not tell, nor does he like for any person to ask his sge. He is of the Jew-ish cast of features, and holds to many of their old notions. He will not that he is to be in the line notions. He firmly believes that he is to live on this earth until the shortes that he is to have on Jasus Carlst -indeed his views on this subject are very strange, and peculiarly his own. He per-forms many wonderfal cures, as he sais, by mag-netism which he slone understands, and will treat those whom he elec.s as worthy, and whom Jesus will save at the last day. He says that he now lives in this world upon the supply of magnetism which he takes from those with whom he comes in daily contact. He has a young wile, and a child about two years old. The only fault we could find in him is his want. of cleaninges. Here m, the dicilest min on ear.h. and as if he never washed himself or the rags in which he is clad. He is commonly known as the dirty doctor, the snapping, the sthing, color, or faith doctor, all of which have a significant man-ing He states that he and his chosen band of "Radiators and Koys,"—as those whom he has to help him to remove disease, are named by him, will s.ars within the n.x. year for Jerusalem, to fe-build the city, and that the New Jerusalem shall not be for the Jews alon , but for all the nations of the earth. In this case of longevi .y the question arises, does transmigration take place, or E ijah like, dues the individual soul remain in the old body? Should not the latter be just as likely as the former? if we believe the s.ory of E ijah, or that of Jesus ascending to heaven, closues and all, when the Bib e tells that "flish and blood cannos enter into the kingdom of heaven."

while in this s ate b. partec ly studied-all preju-dice aside, and purely for the love of trath, is will soon be lound that the institutor has no power to produce this condition, or to influence subjects in any way, if they do not desire that he shall do so. But as it is true that the faculties of the brain can reach out to any distance and know the mind of the instructor, it follows that they can, or may also co se, i dependent of their own constionences. because the functions of perception in the various organs necessary for that recognition, can act in. dependent of the functions of consciousness in the same organs, and the fact of their doing so, may, and often has been ascribed to an outside it flaence which pusitively never existed.

The animal megnetic theory has not only retarded the progress of the science, but has been the cause of all the ridicule, the opposition, and the mistakes which have, taken place, and led those who believed in it, to depend upon its supposed with believed in it, to depend upon he support yirth 5 is a curative power, when they were de-pending upon a myth. Accidentally, some were enabled to do good, in an indirect way, viz, by the laying on of hands, but they unfortunately ascritea the cures which were made, to the effects of shimal magnetism, instead of the true cause, viz, fanh, or a telici that the means employed would have the desired eff ct. If the true nature of the condition were generally understood, the result would be different, for instead of depending upon a myth to effect cures, our efforts would be to take advantage of the phenomena and powers natu. al to percons while in that condition, and es pecially so to divert the mind of patients while in that state, that they would resolve to forget their disease, or to be perfectly well when they should awake, at the same time that the insensibility which exists, be so continued in the effected parts when the subject is awake, that it will be impossible for pain, initation, or inflammation to  $\epsilon x.s.$  while the cure is being effected. Those who still cling to the sellish idea of a magnetic power in themselves, will ei her have to deny the mind reading and clear mindedness of their subjects, or their own powers to control them. One horn of the dilem ma must be chosen. Can any one fail to cooose the one that will lead to progress, and yield a thorough knowledge of the phenomena, and the capabilities of persons while in that condition, and which in the end, will enable them not only to act knowingly, but wisely and successfully.

Written for the Religio-Philosophical Journal.

DR. UNDERHILL vs. FAHNESTOCK.

Incidents in Connection with Magnetism and Clairvoyance

The more I see of Dr. Fahnertock's labors, the better 1 like him. His honesty and since i y I never doubted. I confess, too, that I have not fully exp sincd all his cases, which he thinks prove the no nervous or megnetic fluid dogma-when I say magnetic fluid, I do not mean mineral but animal megnetism, which is the instrument by which we exceu'e our will. If you ask what it is, I answer, it is in self, as I would answer the questions, what is light? what is electricity ? what is galvanism ? what is mineral magnetism? what is the aroma or sura given off by every 11 ment or substance in naturel

I be'i we it is imponderable, and that the imponderables outnumber the ponderables in nature, as I have sflirmed in my work on meamerism. A characteristic of an imponderable, never spoken of

A small quantity, like the leaven, or like the virus of small or, or the vhus of the snike or scorpior,

of small (ox, or the vitus of the snuce or ecorpior, tends to make more of the same solt when it is infused into material suitable for the purpose. The solneral magnetilm is a good illustration; so is leaven or yess; so of nervous finid; so of all contagious arras in every kind of disease. I be-lieve this is a fixed characteristic of all imponder. ables. How many subtle facts beside this, attach to a full explanation of these imponderable es. sences, I do not know. But here is enough to show that where a mesmerizer has once established himself by touch or japport by any means, the | death. "Ti'l it freezes," was the cold reply.

is inhabited by human beings, either damned or otherwise.

S. condly, we do not set aside one of the facts of geology, but we do disprove very miny inferences and opinions held by geologists and scientific men.

Thirdly, there is not one particle of substan.ial evidence in existence proving that a metallic auger would melt by being bored into the earth to any distance, even if it should reach through the crust that is talked of by the advocates of the lgneous theory.

Fourthly, the well at S5. Louis, of which our feiend seems to know so little, not only did not show an increase of heat for the last few leet, but on the contrary, it did show a decrease of heat of two dig ces, below three thousand feet, sufficient to reduce the temperature to zero in eight miles distance.

And this well furnishes corroborative cvidence of a substantial character, that an anger would pass through the warm stratum and into the cold. and finally reach the most frozen negative inactive materials, - just such as an intelligent mechanic would place as a foundation for any superstructure, instead of beated, positive, active materials. that would be liable to explode or produce dis. turbances at any moment.

Our friend has fallen into the common error of forming opinions, and arriving at conclusions upon su jects of which he is totally ignorant, and seems to have an idea that nature has already revealed all her secrets; that there is nothing more to be learned, and that the theories arrived at by the present race of liberal philosophers, are absolute facts, and that their views are established beyond all controversy. Allow us to assure him that old things are still passi g away, and will con'inue to do so, doubtle s, for many ages to come, and that the absurd and clum;y igneous theory will also pass away, among other rubuish of a darker age th in the future m ist unfold.

We have asserted, and still hold that this globe is a beautiful mechanical structure, and must have been produced by supereminent power and wisdow, and that it cont ins with n itself the highest principles of architecture, and consequently it must be built from the least amount of material compatible with the requeite strength, and hence it must be built in the form of a globular or sphericil shell, maintaining the principles of the arch. which is a symbol of strength in every portion of the supers'ruc u e. And again, it must have been built to carry out

the highest purposes for which globes are evident-ly designed and need, which is the production and sustaining intelligent beings, and if so, it must be so constructed as to answer that purpose to the farthest possible ex ent, and certainly two surfaces will accommodate double the number of one.

Our filend further says, "One swallow does not make a summer, neither does one man establish a theory."

We would inquire if there was more than ove Columbus, or Fniton, or Franklin, or Morse, or Co-pernicus, and yet their theories are tolerably well established, and if this globe is a hollow sphere, and that fact is now to be revealed to the world, we cannot think it would require a great number

of men to tell the story. Our book is now in course of publication in this city, and when it sppears, we should be glad to hear his strictures upon the principles advanced. Previous to that, we do not think he or any one else can write understandingly upon the matter. WM. F. LYON.

# Chicago, Nov. 201b, 1870. BANNER OF LIGHT Please copy.

"You can do anything If you have patience," said an old uncle, who had made a for-tune, to his nephew who had nearly spent one. Water may be carried in a sieve if you only wait." "How long ? " asked the petulant spendthrift, who was impatient for the old man's

ess of reasoning do we conclude that the kind of power that caused the skin on Jeroboam's arm to dry up, was not the same kiad of power that caus s the skin on Mrs. Moliere's arm to assume the f.rm of letters, symb.ds and p'ctures?

Th rd, The prophet by whose mediumship these wonderful physical m nifestations took prace, was led, by the influence of another prophet, to doub. the genuineness of his own prophecies. Dies not this throw some doubt on the divisity of his mission, and the genuineness of those physical manifestations in the presence of King Jeroboam? If it does not, then it equally follows, that when a medium districts, cr renounces his or her mediumship, it is no positive proof that their communications were not genuine.

Fourth, As they sat at the table, the prophet, why a few hours before, had given a lying communication, was now inspired by the Lord to utter a prophecy which came to pass. Here is a case where a genuine communication was received from the Lord as the prophets sat at the table, but there is not a single instance in the Bible where a communication was received from the Devil while anybody sat at the table. The Bible, then, so far as it has any bearing on communications at tables, favors their origin from good spirits.

Fifth, Tae old prophet's deceptive communi cation caused the death of his brother prophet. and good morals among the Jews, to put down these prophes whose teachings led to such terrib'e resul s? A graver charge than mutder was never alleged against modern mediums.

S xth, A few hours after the old prophet had given Lis deceptive communication which had such a terrib e result, he was influenced by the Lord and gave a reliable c mmunication, showing that the prophet was subj ct to reliable and nureliable influences in the same day, just as mecians now are subject to the control of different spirits, some of whom may be more rel.able than others.

Here we see that there is a complete parallel between the ancient prophets and modern mediums, and again I ask, by what rule of logic, or formula of science, do we attribute the ancient manif stations to the Lord, and the modern, to the devil?

HENRY STRAUB. Dowag'ar, Mich.

### Written for the Religio-Philosophical Journal. "SETTLED SPEAKERS."

### Letter from M. C. Vander Cook-

BROTHER JONES :-- In the JOURNAL of Nov. 13.h I perused an article that is headed, "Settled Speakers," and hope the next JOURNAL will contsin another article on this subject, which agi-tstes every true Spiritualist. Below I pen my thoughts in reference to this movement, and if properly arranged, hope you will print the

We, the reformers of the nineteenth century, have a work to perform that was started under the supervision of the angel world. For twenty-two years we have labored hand in hand, holding communication with those dear ones, who have been our only source of true spiritual evidince. Now, when we most need their help to convir ce the morial world of immortality, shall we declare our independence? Can we show no higher regard for our angel benefactors, who have led us from the stygian pool of ignorance, to the glorious light of immortal knowledge? Words may be marshaled in every form concelvab'e, but unless we have more real evi-

Winona, Minnesota.

Despatches from Tours announce that a young girl of that city is creating the most in-tense excitement by imitating the example of Joan of Arc. Hundreds of enthusiastic persons have joined her standard. Her appeals for recruits are said to be singularly patrict c and el. cquent,

\* William Hotchkies is the name, and may or may not be so printed

## LETTER FROM JOSEPHS. BURR.

J.S. Burr, writing of the faults of newspapers says of the JOURNAL : "It contains so many good things that I cannot consent to do without it, therefore you find inclosed three dollars for anothyear, hoping that in future you will slick closer to the text, and give us more of the heavier matter of the law of Spiritualism, and the laws governing the same,-such like matters as Wm. B. Fahnestock, M. D., and some other contributors furnish you.

in all the spiritual papers, in the National and other conventions, etc., I see and hear much laud-ation of the philosophy of Spiritualism. Suppose you treat us to more of it, (or else the facts), in place of the matters complained of and see if your patronage dies not increase. You hold and teach that the phenomena of Spiritualism exists, and operates in accordance with natural laws. If so, such laws may admit of some explanation, and many, yes, all, are auxious to somewhat compre-hend said la w,-mere ipse dixits cannot supply the place of reason." Yours for progression and reform,

J. S. BURR.

REMARKS :- All right, my brother. You can comprehend why our paper is christened RELIGIO. PHILOSOPHICAL JOURNAL. It deals in the philosophy of life. That is natural religion ! Simpletons ridicule the name! They are too weak to com. prehend truth-s philosophical fact. Hence the long winded storics you refer to, suit children of greater as well as lesser growth. Milk for the babes, you know.

17 The clebrated artists, Rosa Bonheur and Elward Frere, were allowed to pass through the Prussian lines, on their way out of Paris, as one enthusiastic newspaper writer expresses it, " with their palettes for safe conduct, and their mahl sticks as fairy wand." Rora Bonheur is now in London, and there is a rumor aflust that she is coming to America. We hope it may be our great good fortune to be able to furnish home, f. lends and patronage to the woman who has demonstrated the highest artistic ability as the possession of her sex.

F Miss Fanny Rutherford, of Grand Repids, Michigan, is city physician. When the Rutherford goes feeling a young fellow's pulse and finds it beating like all possessed, how does she know whether it's fever or Fanny?

## **RELIGIO-PHILOSOPHICAL JOURNAL**

NEW ADVERTISEMENTS.

## Original Boetry.

Written for the Religio Philosophical Journal.

TO THE MEMORY OF T. B. W.

## BY JANE M. STEVENS.

It was Spring,-gav, balmy, beauteous Spring,-And her fairy goddess was, with buoyant Step and placid mien, arraying Natne's Matchless form in holiday stiffe. With Gueenly grace the robed the fields and forests In garments of the richest green; and with Gentle kiss awoke the bright-hued flowers, Who, with starry eyes and perfumed breath, peeped Forth from many a grassy bed and woodland Bower. Lovely birds, with rainbow-tinted Plumsge, warbled their sweetest songs anid The waving branches, while s At gossamer Clouds, like aogel barques, were floating in the Azure depting above. It was a scene upon

Clouds, like anget barques, were nowing in the Azure depths above. It was a scene upon Which the lover of the beautiul, with Kindling eye, and wildly-throbbing pulse, gazed Forth, enchanted. The air was tresh and balmy; Soit, gentle breezes floated upon its Ambient waves, and with low, Eohan Melody, etole through the open casement, To the weary couca o the invalid. They tenderly fanned t is wasted check; toyed With the dark tresses that shaded ins pale. But ever-thoughtful brow ; and toving iy Whispered of the time when he, perchance, with The firm step of health, w u.d sgain wak forth Amid the radiant scenes withous. Bat Hopes of friends, but chany said, "ere friggant, Flowery May would teave them, he, too, about Fass away." L'ass away."

They knew not their loved one spoke They knew not their loved one spore Prophetic words; yet are fair Lana hang Again her slivery creacen on the Star gammed brow of Night; when earth and sky were Manifed in the glory of departing Day; He smi ingly node acien to weeping Friends acound, and souly as the morning Star fades in anroral light he guided Through the golden gateway, to realms of Immaria. Life. That beautiful : tar of

Immorta, Life. That beautiful : tar of Intellect, in its departing nours gleamed with unwonted spiendor. Oh, who can say it is destined to over set beneath The dark norizon of annihilation? The dark horizon of annihilation? Nay, ransomed spirit i crowned with the gloricus improves of Divinity, thou caust never die. Frie.ds may mourn that one so young and glifted should, thus early pass from earch. But we joy To know then art now in the tright morning Of thy existe ce; that in the higher Life to which thou hast ascended, every Want of thy aspiring soul shalt yet be Fuled to divine completeness; that brighter Ana yet more dazeing truthe shall great thine Unfoiding vision, as in the enderss Future of thy being, thou mayest e.er Study the wondrous power of h m whose hand Attenes the constleas octaves of the Sharry fyre, and whose mighty boul paleates Starry lyre, and whose mighty boul paleates Tarougaout immensity.

> Written for the Religio Philosophical Journal. " GIVE THE DEVIL HIS DUE."

> > By N. Kinney.

BROTHER JONES-Dear-Sir: Please allow me a litle of your spice in the JOURNAL, to discuss a question that appears to me of no lit tle inportance, and one tua I think ought to interes: Spiritualists all over the country.

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I have observed considerable being said of late through the columns of your paper on the characteristics and metils of Spiritual Mediums, and of the necessity of their being sustained and encouragel. Now, I cordialy concur in all, or nearly 60, that has been written on the question, and would add that they are persons who, above all others, are entitled to the broad est charity and sympathy from all who enderse the Spiritual philosophy, on acc unt of their preuhar organiz tions and the circumstances under which they are usually placed, if for no other reason. They all have to undergo the severe orceal of public censure and ridicule from the opposition, as well as an occasional snub from weak kneed believers, who have not independence enough to defend their own doctrines; so that, upon the whole, their calling is an uzenviable one ; but, nevertheless, a very usetul one, and should be sustained accordingly. But while i am all times ready to speck in their behalf, and delend them in their labors to demonstrate the truth, so long as they are sincere and honest in those efforts, I am equally as zealous in their denunciation, when ascertained that they are tricksters and deceivers for the purpose of making money, among other mercenary motives. I have no symp thy with mediums who will resort to trickery or deception, to furnish the honest steker after truth with c maunications, or any kind of information that is false, when he has reposed confidence enough in them to seek information or comfort at their hands. It looks, to me, I ke too sacred a thing to be thus tr fled with. We have too many examples set before us daily, of practical hypocrisy in the Orthodex church practices. We see enough of the ministers of the Gospel taking up that professior, to improve the ir opportunity for iniquity, without mediums pervering so good a cause as they represent, for similar purposes. To show that our larks are not free from such dious personages, and that all our medi ums are not at all times worthy of our support, I pr. p.se giving some facts which came dir. ctly under my own observation, which will illustrate more clearly than any other thing the subject under consideration. On Oct. 31st, I visited one of the most celebrated meciums in this country. It was Charles Foster of New York. His reputation has been nearly, if not quite, equal to that of any one in this country ; auc some might think, perhaps, if anything was discovered not quite right with him, it had beller not be mentioned, f.r the sake of the cause. But it is not my way to screen any one who is corrupt, let his position or reputation he however high. I had never seen the man before, but had of .en heard of bim; so I readily complied with his customary method of getting information, and rec.ving tests, which was to write down the names of several of my departed triends, on lit-tle strips of paper, and fold them up and lay them on the table before him. He soon auneur ced that spir.ts were present, and very free and ready to communicate; and from this fact he stated that he inferred that this was not new business to me. But I made him no reply to the suggestion until repeated in such a manner that I thought he was desirous of an answer; whereupon I told him that it was not, and that I was not investigating to convince myself of the truth of Spiritualism, for I had been a firm believer for more than twenty years; but was desirous of tests for the benefit of others, in the promulgation of the cause. It all went on pleasantly, until some demonstration of one kind or another was reported to he received from each person whose name I had written, when the performance was at an end, nd I could get no more. I telt, therefore, not quite satisfied,-wondering to myself why I could get nothing from any one except whose name was put on the little strip of paper. Upon conversing with a friend, who had also visited Foster, I learned that he had thought of the same question I raised, after he had left,-that of getting nothing from any but the ones whose names were written. So I concluded I would go again, and prepare myself to test the gentleman, which I did two days after, taking the precaution to write the names on the strips of paper before going to his house.

He remembered me very well, and cheerfully preceded to gratify my desire to obtain a few more tests in addition to those already received. I accordingly laid my papers on the table with La nes written, as per regulations. But matters did not seem to work so well as

usual. Answers were not correct, etc., where upon he complained of conditions,-bad atm sphere in the room, which I thought not im-prebable for an incessant smck-.

Upon opening the wirdow and airing the room, he pronounced conditions more fave rable, and said he could do be ter. And surely so it appeared to be. The conditions had become so iar improved that he could get communications from spirits in the form as readily as from those out of it; for he then promised me a written communication with name signed, and related a vision connected with the case, and handed me the slip of paper on which I had written the name,-which he said corresponded with the name signed to the commu ication,-all of which was true. But the name happened to be that of a triend living then, and now, in Murray street, New York, doing business, and whom I had left but a short time before. This, kiad Fader, is a fact, and I have said communication in my possession.

But I did not abandon the search yet. With rather uppleasant feelings I continues the in quiry a short time longer, until I received a c mannica ion from my own spirit,-my own name being written also, with the test! I then thought it about time to discontinue the un-profitable investigation. I had often hoard opposers to Spiritualism c'aim that communications called spiritual were only the operation of one mind on another, without eitner being conscious of the fact. But when Foster began to describe a spirit answering to my name, I thought 1 had a demonstration for the opposi tiop.

Now, Brother Jones, and readers of the JOURNAL, I wish to say in words that cannot be misunderstood, that I am down on all such chicanery, and it there are any Spiritualists who have any apologies to make for such scamps, I would like to hear them. And yet I do not doubt that Foster has been one of the best mediums in the world, and may yet be at times, and even be a subject of sympathy as an individual. But when it is known that he has become unreliable as a medium, he should be mustered out of the ranks of Spiritualism with disgrace.

Whether the cause is drunkenness or f. llo ying the profession for money-making, I care n.t. The deception practiced should be condemned. I c u d give some other prominent names who follow the gracticing of their mediumship as a profession and liveliho d, who I think morit censure from Spirituali its and honest people, bat I refrain from dei g so, because I have not demonstrated their fal i y or fraud.

Bat I incline to the position that most of mediums who travel the country as exhibitors of teats, or physical manifestations, for admission fees, or otherwise, solely as a livelihood, become perverted and more or less corrupt. I can cali to mind no prominent exceptions, unless it be the Davenport Brothers, who, as far as I hava been able to judge, are nonest and fair.

Dint tilk I would ask such persons to spend their time and energies in so perpl xing a calling without compensation,-not at all; that is not what I mean; neither should they become so sordid as to thtak of nothing bat the miney, to the injury of the cause they could so nobiy advance.

I am aware that their line is often ungratefully encroached upon, and patience worn out and health destroyed. I only ask just ce and fair play. It is as necessary that we should strive to reform our own ranks as those of other institutions. Let us get the beam out of our own eye before we attempt to get the mote from

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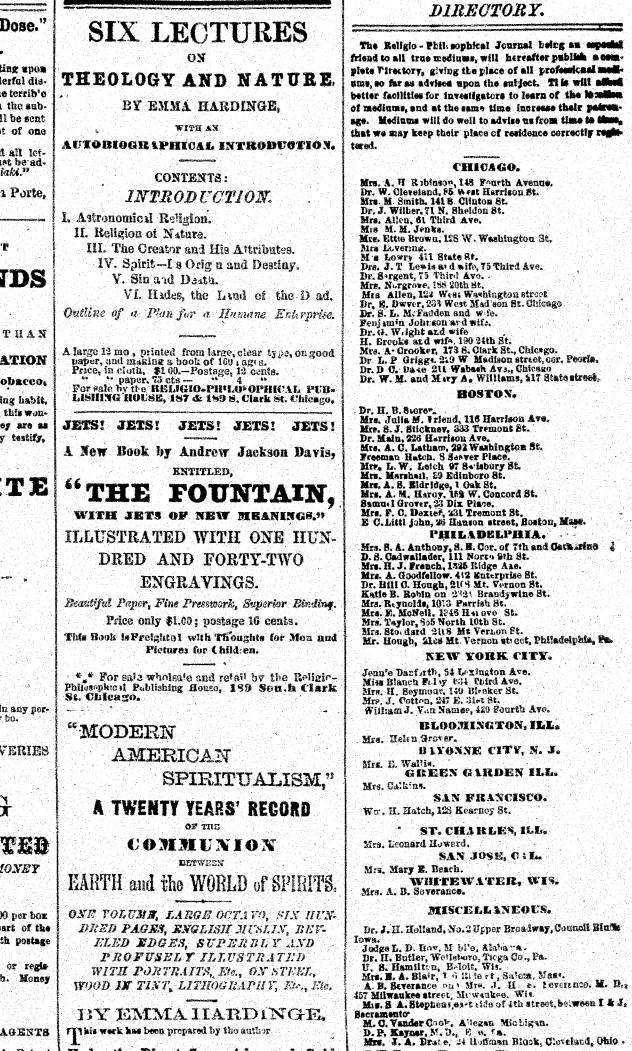


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Gold mediums are most'y on the negative p'ane of li'e, and have very poor ability to force the'r way successfully against popular prejudices. Hence the necessity for true, philosopli cal Spiritualists to deal kindly with them, and defend their rights. Such is the mission of the RELIGIO PHILCSOPHICAL JOURNAL.

A writer from Cheyenne has a curious theory to account for the beautiful moss agates of the Rocky Mountains. He says: "Our theory of the production of these singular stones is that of photography, executed by Nature in her own laboratory and gallery. If the stone is closely examined, it will be observed that, instead of moss, it shows a minute but perfect copy of the sage bush. In the region where found, moss is very rare, while the entire sur-face is covered with a thick growth of sage. If man, with chemically-prepared paper and other substances, can reproduce images by the refraction of light, why, then, is it impossible for Nature, substituting reflected rays through the agency of the clouds for the camera, to repro-duce in her own gallery miniature photographs of surrounding objects?"

A writer in one of the religious journale, says: "It is unfortunate for many excellent schemes for the improvement of the human condition that the Creator when he made man, endowed him with so large a proportion of human nature."

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#### A SEARCH AFTER GOD.

Doer Design in Natu e Ladicate the Exist ence of a God.

### NUMBER EIGHTEEN.

In our previous article we took the position that D. sign in Nature was no evidence of the existence of a God, and presented the d fliculties that would arise in assuming that position. In the mode of reasoning adopted by those who consider design an evidence of Drity, there is much that is calculated to mislead the common cannot trace his organism to the Divine Arch tect of the Universe? If no God, then Chance ru'es-it is God. But matter is eternal. What was before it? Foold to ask that question. What came after it? Nothing that was interent in it. There is nothing new under the sun. Chance is a myth. Matter being eternal, it can exist independent of any g.v. erning power. Was the governing power cotemporary with matter? It so, it is as old as matter. Supposing no God, matter would be left. Supposing no matter, who would know that God remained? Which is palpable to the senses. Matter, of course. We know that matter exists. We know of no design independent of mind. If a design exists, there is mind connected with it. There can be no design in that which is eternal. Is there design in the lump of clay ? it is matter. If a design, then it would infer that something was before it, which would carry the idea that matter is not eternal.

\* \* \* \* \* \* . Delign implies a priority of action. The mind cinceives the house before it is built, but the house is not the outgrowth of the mind in the sense that the flower is the outgrowth of the soil. The flower is in the soil, but the shadow of the house only is within the mind. Please mark well our position. In the house there is evidence of a design, and we trace it b.ck to the human mind, and there we beheld its shadow, its cutlines complete. In the flower we see evidence of a design, as beautifully elaborated by Andrew Jackson Davis, and to what place can we trace its shadow, is outlines? If the analogy holds good, we should trace it to the mind of some one, and then we would find the stade of a beau'i ul flower. But you will lock in vain for the mind, pethaps, that c neeved it-especially the mind of God. The flower is an outgrowth of the earth, but the house is not an cutgrowth of the mind in the same sense. In cre is the reality; in the other the mere ul nes or shadow. Now glance at the differerce, and ponder this subject well. The flower, or the component parts thereof, exist in matt.r. and to what mind shall we trace the shadow of the brautiful rost?

According to Or Lode xy, matter is intelligent, for God said, ' Let there be light, and there was light; let the waters be gathered together into one pl: c , and let the dry land appear, and it was so." We can infer from this, then, that matter is intelligent,-otherwise it could not obey his voice. But who will believe such a s'a ement? N t one of any suss. Now, the earth brings forth the flower: Hands do not make it, the same is they do the hous. If design is connected with the flower, then matter is ceaselessly cheying the behests of some one. The brick that falls from the chimney, descends to the carth. The power that brings it down is not it.telligent, reither are the forces that unfolds the rose intelligent, Now, if God conceived the Universe, the shade thereof must have existed within his mind before it was brought forth, the same as the house within the mird of the mechanic, hence there was a

## Biternry Notices.

The Young Folks' Rural.-The Chicago Evening Post says: "H. N. F. Lewis, E q, the well known publisher of that admirable weekly, the Western Rurol, has Ir duced a new rurd and hurry journal, under the title of the Young Folks Rurl, \* \* \* \*

A.t gether, it is a new thing in journalistic venturis, and will create a stir among the Coming Men and Women. Mr. Lewis is just the man to make it a "big thing." The Young Feks' Rural is only \$1.00 per year, and all subscribing behr: December 25 h, will get the November and D.c. mber numb rs both free. Single num-bers, ten conts, or will be set t free to those who wish to form clubs. Clubs can be raised in every city, village, school dis rict or neighborhood in the United States. Write for Premium List. Address H. N F. LEWIS, Publisher, at either Caic-go, Ill., Detroit, Mich., Colun bas, Ohio., or Kansas City, Mo.

The *Eclectic Magazine*.—The Decemb.r num-ber of this sterling monthly is at hand, closing up Volume XII of the new series, and announcing increased at racions for the coming year. The table of contents is even more than usually comprehensive, and presents the very cream of foreign current literature. Among the most noticeable articles are "L.tter-Writing;" "Father Aradt ;' another installment of "The Fisherman of Auge; ' "Ruskin's Lectures on Art;' "The S rgasso Sea; ' "Bron Von Moltke;" N=poleon and Paris ;" and so on, to the number of nineteen. Evirybody who loves good literature should have the Eclectic, and the present is a good number to experiment with. Published by E. R. Pelton, 108 Fulton St., N. Y. Terms, \$500 per annum; single copics, 45 cents. A portrait of Corneille empellistes this num-

" Miscellaneous Poems."-This is a pamphkt of 45 pages, just published by William Bush, of Chicago. The author's eff r s, as presented in this publication, are mercly introductory to a larger work, which he purposes to publish soon. H s writings bear evide, ce of inspira ion, and will be read with pleasure and pr. fit.

The Cld and New, for December, is replete with int resting articles. Its contents are as follows: "Wanted, a Statesman; "Athens and her Enemies;" "Tarry at Home Travel;" "The Ho'y Guppels;" "The Improvisatore and the II el. r ;" " I'he Last Week ; " "J. flerson's "Rop Van Winkle;'" "Spairswe;" "Ah Ying;" "Pink and White Tymnay;" D comber; "Natural and R v. al.d Religion;" "Vintage;" "The Dying Glidiator;" "Form:"-TERMS:-(Payable in advance), \$4.00 per annum; \$200 for six months; single numbers, 35 cents (mailed postpaid) C ub Rates :- Ti ree copies, \$10.00; live copies, \$1500; ten cyi.s, 3000; and each additional copy, \$3.00. For every club of ten sub cribers, an extra copy will be furnished gratio. ROBERTS BROTHERS, Publishers, 143 Washington St., Boston.

The Herald of Hea'th always contains something of interest to those who desire to maintam their health. The December number is unusually well freighted with value ble articles. It should be in every family. Wood and Holbrook. Publishers, 13 & 15 Leight St., N. Y.

The Atlantic Monthly for December is on our table, containing ideas fresh from the minds of the ablest writers in the country. The contents of this number are rich and varied, and well calculated to please and instruct. The "Atlantic is one of the most popular monthlies, and is read with interest by all classes.

Our Young Folks is certainly one of the best m gazines of its kind now published, and should be in the hands of every family. The contents for Dec.mber are of that character emineutly well calculated to instruct the young, and to cultivate a taste for reading of the right character. Fields & Osgood, publishers, Buston.

## THE JOURNAL.

The JOURNAL of this week will be found well freighted with choice productions from some of our t blest will ers and speakers. The address of Thomas Gales Forster, on 6th page, will be read with pleasure and profit. He is one of our most gifted speakers. On the 2 id and 3:d pages the articles entitled "Mesmerism and Magne. tism," "Underhill vs. Fahrestock," "The H illow Globe Theory," "The Lord Inspires a Jewish Prephet," "The Human Soul," "To the Memory of J. B. W.," " Give the Devil his Due," etc., etc., will be real with great interest. O1 the 1st page, "The Last of the Sybils," is peculiarly interesting. On the Sth page will be found Brother Wilson's Department, as usual, full of spice. On the 5 h page, Brother Childs, unfolls new truths in relation to the 6 h sense, etc. On the second page will be found the usual editorial articles.

The JOURNAL is wholly devoted to Spi.i.ualism. It will contain addresses, from time to time, from our most distinguished speakers. Its contributors rank among the ablest in the country. From its pages the Spiritualist can glean food for the mind,-have his soul illuminated with ideas that only find expression in its col umns. We shall have but little space to devote to subjects outside of the Spiritual Philosophy. Our circulation is constantly increasing; our success cs'ablished. We publish just such a paper as Spiritualists need. Induce your neighbors to subscribe for it. Work for us, and we will work for you with renewed z al. The 1st of January is approaching. Let our list be doubled then. Will not each of our 15 000 subscribers send us an additional one on that day? If you cannot send subscription for a year, send for three months. Aid us and you will aid the cau: e, and angels will bless you.

## Astonishing Manifestations.

BRO. JOYES :-- I notice in the last JOURNAL, in Bro. Wilson's department a statement of a remarkable cure at Council Bluff, Iowa.

The statements therein set forth, being of such an astounding and definite character, and occurring as stated in cur own tin e and neighboring state, my first impression was, nut doubting the authority myself, to take the paper at once, and present it personally to our brace of D. D.s and M Ds in this place; bat when on inquiry by my wife, I discovered that it was Dr. --'s wife and son who were the prime actors in this remarkable cure, the starch was at once taken out of my resolution, and the whole thing fell like a wet blanket around me

Now Bro. Jones, what I wish to ask is th's -as Brother Wilson ass rts that he is prepared to prove his statements, in the name of humanity and the spirit world, can we not have the authority of names and dater, otherwise this astounding manifestation of spirit power is comparatively lost to the w rld.

L A. FISHER. Hyde Park, Dec 2nd, 1870.

## Another Testimonial.

## Personal and Local.

-Miss M. Lou Hopper, of St. Louis, Mo., has en. tered the lecturing field, and is said to be a forci. ble and entertaining speaker. Her address is 1806 North 10.h street, St. Louis, Mo.

-Mrs. Belle A. Chamberlain is actively engaged in the cause of Spiritualism. She has lectured at Northfield, East Castle Rock and North Hampton, giving many tests of spirit presence. She is now at Prescott, Wis.

-A New York editor makes use of the following apt figures : "The night wore on to midnight, at which the hands of the City Hall clock shut together like a pair of scissors at twelve, dividing the day which has been from the day which is to be, letting the latter drop into the great wastebox of the past,"

-Miss Mary E. Currier, the musical medium, has taken up her residence at Charlestown, Massachuselts, where she will be ready in a few days to resume her seances.

-Have you read "Health by Good Living ?"

-"Beyond the Breakers," by Robert Dale Owen, is a progressive novel of very great interest. Price \$2, postage 24 cents.

-Brother Cundlll informs us that the Spiritualists of Maquoketa, Iowa, are having a hall built, large enough to hold a good sized audience, and that soon the railroad will be completed there.

-All poets are more or less me lamistic. Even a writer in the Missouri Republican, is willing to acknowledge that Shelley was controlled by spirits. He says : " We are told that he was addicted to waking dreams or trances, and that it was with d fliculty he could be roused from them. When he did return to consciousness, his eyes flashed, his lips quivered, his voice was tremulous with emotion; a sort of cestacy came over him, and he talked more like a s; irit or an angel than a human being."

-Minerva Surdam writes in reference to the JOURNAL, but does not give her post office address.

-W. H. Pulby, M. D, sends us one dollar to pay on his subscription, bat fails to give his post office address.

-W. P. Nichols writes to us, sta irg that many of our contributors miquote the Scriptures. When they read this, they will be more careful in the future.

-We called on a family on Sunday last, resiling near 188, 20 h street. They have a little boy about four years of age, who a few mon hs ago was taken sick, and pronounced incurable by a council of three physicians. Mr. Norgrove, who has a thorough knowledge of psychology and magnetism, sent word to the family that after the physicians had given the child up as incurable, he would relieve him in ten minutes, fron all pain. The bereaved parents sent for him to make the last effort for their child's recovery, and within ten minutes after laying hands on the child, he had it in a magnetic sleep, and the next day it was able to stand alone. Mr. Norgrove resides at 188 20;h street, and is a remarkable healing medium .

-Epes Sargent says : "Spiritualism teaches that In spite of all drawbacks and apparent retrogression, ameliora ion is the fundamental law of our being. Were it not so, we could not believe, as we do, in the creative benignity. The deductions, so far as they are in accordance with facts and known psychical laws, must have a scientific import and value. The spirits, or spiritual forces, do perpetrate what seem trivial tricks. They tie knots in pocket handkerchiefs, throw stones, pull the hair of mortals, cuff them, or lift them off their feet; and do many thinks nither reverent nor dignified. Shall we deny facts, because they puzzie us? Shall we seek to adapt the facts to our pet philosophy and pre conce.ved no.jons? or stal we scapt our philosophy and our notions to the facts ? -The Dave por Bothers are now South. The Charleston News alludes to their perfor nances as follows : "Mr. Lieszte was is the act of closing the doors, when one of the instrum ints was thrown over his head, and feil to the floor. In e lashings were examined, bus not a wrink e hal been distarbed. foe instrament was replaced, and a second time thrown out with the same result. A hat was b rrowed from one of the audience, and put on the nead of one of he bro.ners. In the ast of closing the doors again, is was transferred by some invisible agency to the head of Mr. Liebste. S.i.l no chaige in the fastening. This occurred in the broad giare of the gaslign..." -E. G. Bartlett, writing from Lazona, Warren-County, Iowa, says: "Brother E. B. Wheelock gave us four lectures on his way South. He was well received and liberally paid, considering the number of brethren nere. The universal cry is for more of the same kind. Speakers going through on the B. S. M. Sailroad, will notify me when they will be in Chariton, Lacas County, lowa. I will furnish free trausportation to our place and back, and the people have always been quite liberal in paying what they are able, to compensate them for their labors." -"In Louisville, John A Dickinson," says the Inwestigator, "described as 'a large wholesale merchant,' also as 'a high-standing member of the Christian church,' and as respected by all, was tound guilty of affiring a cancelled revenue stamp to a deed of conveyance. The jury, in consequence of Mr. Dickinson's many virtues recommended a 'fine of one cent,' but the Judge took a totally different view of the matter, and imposed a fine of one thousand dollars,"

mind. In crude mat'er, in the air we breathe, the food we eat, and the water we drirk, we see evidence of a design in the adaptation, yet we know that matter is etcras, and that we have no more right to attach de ign to one particle of matter, than we have to the grand whole.

The human body, for example, is a worder. ful com ination of matter, and there are many things c nucceed therewith well calculated to excite within us a spirit of investigation, and we caultingly exclaim, there is a des gn cornected therewith! \* \* \* \* \*

In the beautiful cdifice, we see connected therewith a design, and we trace the same at once to man. The house don't unfold, however, like the flower, like the tree, but through the direct instrumental.ty of intelligent beings. We can trace it to its source, the human mind, just as casily as we would follow up a liver to the spring or fountain from which it sprang. In the course of our inquiry, however, in reference to the designer of the house, we can not | These contributions to the BENEVOLENT FUND proceed with cur investigations beyond the human n ind. We find the house daguerreotyped on the mind of the designer, and if the analogy holds good, we must find the first man daguerrectyped on the mind of some Sur rome Power. The house with its 100ms, frescoed work, ornaments, cornice and dimensions, was within the mechanic's mind before he went to work. If successful in his undertaking, that which he conceives was fully unfolded within him before he went to work-it existed,-the shadow thereof, within his own mind. Now, trace man to God if you can. The analogy must hold good He existed within the mind of God, in all his completences before made, before brought into existence, hence God is a personal being. We trace the house to mind. If the michanic had no mind, he would have conceived no house. We must, if the rule holds good, trace man also to mind,-to the mind of Gcd. \* \* \* \* \* \*

Again, we find that the house was built with Larde, and we trace the work back to the mind of man. Tracing the origin of man back to God on the same principle, the first man must have been made by hards also. If we carry cut the analogy, it must be core in accudance with the rules of logic; hence if des gn proves the existence of God, he has a mind like man,-legs, atms and feet like him-in fact, is like him in every respect, and is nothing but a man on a large scale. \* \* \* \* \*

It is with no jittle difficuly that we pursue the investigation of this subject. There are so many obstructions to remove, so many difficulties to overcome, so many false theories to re fute, that our progress is rendered exceedingly difficult. \* \* \* \* \* \*

In this question of design, there are many points to consider. We do not wish to confuse our readers, but to render their rathway clear that they may understand this grand subject. and when they refer to God, know something in reference to the puschage in regard to whom they are conversing.

How do we explain the o'i in of man, it  $w_e$  | ty-five feet, in quest of ci'.

time when there was no world or systems of worlds

# To be continued.

## The Benevolent Fund.

All rem trances made to this fund will be s:credly applied to the sending the JOUBNAL free to poor widows and orphans who may desire to read It. Address S. S. Jones, 159 South Clark street Chicsgo.

New York, Nov. 27th, 1870. BRO. JONES-DEAR SIR;-Inclosed find three dollars for the JOURNAL, to be sent to the poor in prison and out of pr's m, and two dollars to our Brother Joseph B ker, of Jancsville, W s Respec.fully, E. TERRY.

REMARKS.-In behalf of the poor generally, and Brother Joseph Baker especially, we thank you Brother Terry. The Angel World, the good and true everywhere, will bless you. are instrumental in sending the RELIGIO-PHI LOSOPHICAL JOURNAL to very many poor women who otherwise would be deprived of its heart-cheering and soul-consoling words. Bro Baker is an old veteran in reform, now sick and poor. Thank God it is no disgrace to be poor. Blessed are the poor, for they shall be remem bered by the charitable. Romember the poor with a spirit of generosity, and your reward shall be abundant and satisfactory.

### Eaton County, Michigan Spiritual Assoclation.

A meeting of Einds to corsult on the forma tion of a County Society of Spiritualists, was held at the house of Jabez As sley, in Windsor. Euton County, Sunday, October 9th, and the following persons chi sin a committee to call a county meeting to perfect such organization, and to prepare a constitution and by-laws to be laid before such meeting for adoption or rejection. a' i's pleasure.

Beljamin Bartlett, of Eaton Rapids; Jabez Ashley, of Wildsor; Dr. Geo. W. Lisk, of Eaton Rapids; Addison Koor, of Windsor; Mrs. Adelia M. Koon, of Windsor, and M.s. Geo. W. Lusk, of Eaton Rapids.

After consultation in regard to the importance of the object aimed at, and unanimity of feeling on the subject, the meeting adjourned, hoping for future action full of benefit.

In pursuance of this meeting, arrangement have been made to hold a two days' meeting in Sampson Hall, Charlotte, Eston County, Michigan, December 10.h and 11th, commenceng Saturday at 10 o'clock A. M. All friends of progress are cordially invited Ample arrangements have been made by the citizens of Charlotte and vicinity to entertain friends from a distance. By order of Committee. Geo. W. Lusk, M., D. Sec.

tw A valuable salt mine was recently discovered at Kittaping, Penn., by workmen who had lored to 2 depth of one thousand and twen-

Eosial Evils-Their Causes and cure, By Mrs. Maria M. King. William White & Co, Publishers, Baston. Mrs Kug is well known among Spiritualists as a profound writer, and this work will be read with deep interest by ail c'as es. This one will be succeided by several others on subjects of deep interest to all.

The Overland Monthly for D. cember is full of interesting articles. The contents of this number are as follows :-- " The Last of the Sibils ;" "Life in the Bash ;" "Tom and His Wife; "Pansics ; " "Gray's Peak-To It and Up It ;" "A Frontier Post and Country ;" "A Natural-ist's Rambles in Northern Mex co; " "Mother Hoxley;" "Aspasia;" "Walker's Administra-tion in Kansas;" "Mr. Ela's Story;" "Manito-ba—The Red River Country;" "A Canoc— Cruise in the Coral Sea;" "His Arswer to 'Her Letter; '" "Current Literature;" "The Andes and the Amazon; or, Across the Continent of South America; " "The Mississippi Valley; Its Physical Geography;" "Sketches of Crea-tior;" "Geology and Physical Geography of Brez 1;" " Light-houses and Light-ships."

## "Whatever is, is Right."

The above is the name of a paper started at Newburg, New York., L. Scott, editor. A. B. Child is one of its contributors. It is liberal in tone and sentiment, and therefore we hope it will receive a good support. We take the following extract from its pages :

"The evidence that whatever is, is right, is the evidence of God, of infinitude. Creation shows it, life is filled with it, in the ruling elements of heaven and earth, in the lawful power of mental action, in the light and in the night, in the surshine and the storm, in peace and in commotion, in gladness and in sorrow, in pleasure and in pain, in goodness and in sin, appears the force and purpose of nature, of infinitude.

Who does not believe the truth that whatever is, is right? Who does not give credit to the evidence that G d is everywhere? Who does not intuitively feel the fact, that, behind the free moral agency of man there is the will of Gcd active and supreme? Who doubts the lawful source of thought and action-the cause of words and deeds? who so infidel to God; so skeptical of his presence, so atheistic as not to give credit to the evidence everywhere present of one great ruling cause; infinite in wisdom and power and love."

### "The Young Folks' Rural."

This is a rural and literary monthly journal for young people of the country and city, and is designed for the cultivation of a taste for rural life. It is published by H. N. F. Lewis, editor of the Western Rural, and will answer admirably the purpose designed. The first number is nicely printed, and profusely illustrated, and contains a large amount of reading matter, it being about the same size as the Jour-NAL. . It should be in every family. Sze advertisement.

Nature's Hair Restorative is the result of four years' study and experiment. It is now perfection itself, and no more to be compared with the other preparations now floading the market, than "tanglefoot" whisky is to pure Bcurbon. See advertisement.

This is to certify, that for twelve years I have

b en a great sufferer from disease, during a l of which lime, I have been under mecical treatment, until within a lew wicks past. My ds. case was complettel. I suffered from a most every complaint that my six is subject to. During the last year, it took on the firm of dropsy and dyspeps». I could not take food or drick into my stom. c1 without giving me great distress. I, as well as my friends, came to the conclusion that there was no Lelp for me. My physicians all gave me up as incurable.

Ab at the first of Os ober last, I : c identally saw the advertisement of Mrs. A. H. R binson, the great healing midium, residing at 148.4th Avenue, Chicago. Ou reading her card I said, s e will cure me. I immediately applied to her, trankly stating the many symptoms of my complaint, and sent her a lick of my har. She at once returned me a full statement of my disease, with full directions what to do, and a simple prescription, as a remedy to arouse the latent forces in my system.

Suffice it to say, she was perfectly correct in all she to'd me, and her prescription acted like a c'arm in curing me from all the ills I had been suffering from for twelve long years.

I am now free from all symptoms of drop<sup>3</sup>y, and can eat and drink any food I desire, and it digests easily and without giving me the least pain. I am be coming fleshy and vigoreus-indeed my he lin is excellent. I can, and do most cheerfully assert that I am entirely indeb:ed to Mrs. Robinson's wonderful powers as a healing medium. for the great change.

Sir c: she commenced treating me, many other cases that she has treated, have come within my observation, and I have not known her to tail in a single instance.

All sick people should write to her for a pre scription. I feel that I can safely say that no case can be worse than mine was, unless it be an absolute consumption of a vital organ. She cured me; she cures others. I say emphatically to the sick everywhere, do not give ur, but try her. She cures by letter as well as when the patient is present. Address her at 148 4: h Avenue, Chicsgo, 111.

MRS. P. J. BROOKS. Cincinnati, November 11th, 1870.

## Two Rock.

Some one writes from the above mentioned place, and says he wrote to us on the 17th of September, and inclosed two dollars, but omitted to stamp his letter, consequently after it had went to Washington, D. C., it came back to him. He wrote again on the wad of November, and that letter with two dollars inclosed, came to hand, giving the above facts about his first letter; but this time he omits to sign his name to his letter. We have the two dollars, but don't know whom to credit, as we have seven subscribers at Two Rock, Cal.

We will credit when advised whom to credit it to. Other careless correspondents will take warning, and see to it that they give post office address in full, and sign their names to their letters,

-Mr. Brooks, the developing medium, and Mrs. Brooks, the splendid test medium, are to be found at 148. Fourth Avenue.

-Mis. A. H Robinson, one of the very best heal-ing, test and busin as mediums in the world, is at her home, 143, Fourth Avenue, Chicago.

-Some one in Council Bluffs, Iows, intending to write the editor of this paper, mailed an envelope, directed to him, on the 26th nlt, but omitted to incluse his or her letter.

-We now have on our shelves a supply of Maria M. King's new book, "Social Erils, -Their Causes and Cure," price 25 cents, postage 2 cents. This is the first of a series of cheap books to be pub. -lished by the same author.

-There is an unabated demand for "Underhill on Mesmerism;" and "Artificial Somnambulism,"

-Some orthodox papers have gradually progressed out of the "infant damnation" theory," and now a Christian paper contains the following : "Infants, when they die, are received into the arms of a loving angel mother, by whem they are nursed and educated, till they become among the purest and happiest angels of the highest heaven."

-"The Fountain," A. J. Davis' new book, is having a rapid sale.

-Thanks to the brother for that Brocklyn Herald

-The man who owns great blocks of real estate, and great ships on the sea, does not own one mo. ment of to morrow.

-Dr. H. Crane is now healing the sick at Camden, Arkansas,

-The holidays are approaching, and all are anxions at such times to make some one's heart glad. Now, supposing that each of our numerous read. ers should send a contribution to Austin Kent, elther on Christmas or New Years-why, they would never miss the amount, while one suffering being would be made glad.

-U. Fannie Allyn lectured at Crosby's Music Hall on Sunday last, to a large and appreciative aud. ience.

### DECEMBER 10, 1870.

## RELIGIO-PHILOSOPHICAL JOURNAL.

-A late number of "Human Nature," says :

"From a number of communications which have appeared in 'Human Nature,' our readers are now somewhat familiar with the matifestations of painting, performed through the mediumship of Mr. David Dugui', Glasgow. He continues to paint, in the trance, pictures superior to any which he has yet producid, but quite a new and astounding form of 121, wonderful art has been de by the spirits, a most instantan ously, while the medium site quire passive in the dark. No we e present in company with Miss Mary Wooderson London, Mr. Nabet and Mr. Nicl. 0 son, Glasgow, London, Mr. Nubet and Mr. Nicho son, Glasgow, on the evening of October 19.h, when the following phenomena occurred :--A card, the size of an ordi-nary chyclope, was placed on the table, with pre-rared paints and brushes. The light was turned out, and in less than thirty seconds, when the light was struck, a landscare painted in oil colors was found in the contre of the card. It was above the circ of the light for a structure of the second structure. about the siz- of the nail of rie little finger, and the details c. u d be seen to advantage without a meg flying gr ss. At o her card was identified and placed on the table, an a picture the size of the thumb nall, was a row u ed in less than forty seconds. In both case, the picture occupies ex actly the centre of the card. There could be no doubt as to the pictures being produced then and there by direct spirit agency-as the paint was wet, and the medium, in d ep trance, placed his right h and into Mr. Nisber's left while the light was cu.. Another attempt was made, and a full length portrait of a Persian spirit, who is familiar at the circle, was done in two minutes. It occu-pled the whole card, and presented abundant ev-idences of its having been treshly done. Miss Wooderson's clairvoy ance testified to the fact that she saw the spirit, Jan Stein, performing the work of producing the pictures. The colors seemed to be transferred to the card instantaneously by one action of each brush. After which the card was heard to fall on the table, and the spirit hand rapped on the table for the light to be struck. The clairvoyant also saw the shady form of the Persian starding for his pir rait. As we are just going to press, full particulars of this wonderful transaction may be found in the *Midium*. As soon as these spirit pi tures are d y, they will be exhibited at the Progressive Library. This will likely occur at the first Thursday Evening R. cepdon of this

In regard to spirit and matter, Tyndall's view is that of Andrew Jackson Davis, enunciated upwards of twenty years ago. Spiritual philosophy knows nothing of the "vilences" and "abbility" alluded to. Spirit and matter are the opposite poles of the same existence ; they must, the efore, present the must striking contrast in the universe. The greater the histus, the more imperfectly can spuit marilest its inherent properties through its opposite pole. But mod an science, *i.e.*, Spiritu-alism, has discovered that there are grades of matter much more congenial to the manifestation of spirit than the matter known to chemists; hence terrene matter is conventionally termed "gross," when compared with these higher forms of exist-

-Mr. J L. Potter, of Minnesota, makes the following report: "I have visited during November the tollowing places-Lakeville, Hampton, Farm-ington, Nor htield, Mortistown, Elysian, Kynion's School Honse, Morristown and Mcdford, delivering in all eighteen lectures; receiving, in collections and dues from members, \$21,60. Expenses have been \$1, 10. Number joining Association, six. I shall visit during December, Wilton, Aurora, Shell Rock, Lyle and Austin. Friends will be notified in season to make arrangements for meetings. Let us be up and doing, liends. Orthodoxy is ram-pant upon our path, wi h cowardly hand she is stabbirg us in the dark, and und r the cover of Christly love, that means-give up your Spiritual-ism, or I will ruin your reputation among men. This, Frother Jones, is thir motto. But we have nothing to fear so long as we stand by each other, presenting a bold from to them, saying in word and deed, -attack us like men- not like dogs. I make no componizes with theology in any shape. All of which is su mitted to the Spirituilists of Minnesota.

-Mrs. Addie L. Ballou has been lecturing to crowded houses at Urbana and Champaign, Ill Her elequent appeals in behalf of Spiritualism, are causing the dry bones of old theology to totter somewhat. Her permanent addiess is in care of the JOURNAL.



Subscription will be received, and papers may be obtain d at whole: ale or retail, at 634 Race street, Philadelphia.

The Sixth Sense.

Intuition.

Emma Hardinge, in one of her lectures, which will, in due ime, reach our readers, says that, in the realms of spirit life, there is a sixth sense. We think it is a beautiful blending of all the senses into what constitutes a real perception.

P. respt'or, on the external plane, is the result of the action of one or more of the senses. Intuition flows spontaneously and naturally into the soul, as it becomes unfolded upon any particular plane.

We have seen spirits moving through space in various directions, and have noticed that the lines of their course were wave-like, and they passed out of a right line, when they apprcached cert.ia spiri's, although they did not appear to recognize them, because they were upon different planes of development, either higher or lower, and there was nothing in them to attract the moving spirit. Then again we have noticed that s, i its were attracted with great rapidity, and over vast distances, to other spir is, and that they, at once, perceived not only their presence, but their actual condition. This, we suppose, was accomplished by means of the sixth sense referred to. This is not, however. confined to the spiritual spheres, although its unfoldings may be to gerainal here as to leave doubt, in some minds, of its existence.

The intuitions of the human soul are the gerns of this sixth sense, and it is use ess for hose who cannot perc ive these to deny their exister.ce.

It is no more modest or proper for the blind to admit the existence of light, which their imperfect organs cannot perceive, than it is for those unfortunate beings who have no percep tion of intuitions in themselves to admit it in others. We believe intuitions are in some way connected with a fine development of the senses; that is, that the soul reaches out, without the senses, and beyond their powers, after it has experienced the fullest and most perfect use of them. We know that organic condit ons have much to do with the intuitions, and the fineness of woman's organization has much to do with her superior infuitions.

We accept the proposition of Mrs. II urdinge, that there is a sixth sense in the spheres, and thick the time is not very far distant when we shall recognize it also.

Intuition is not new. All the high:r inspirations that the world has ever received have come through this.

The poets and prophets, seers and sibyls in all ages, have been intuitive. The five senses perceive everything that we realiz; upon the external place, from the material side. The intuitions receive inspirations from the interior essences of these external objects from the spiritual side, and when both are combined, give us the fullest knowledge that can be obtained. It is to the intuitions, aided by the reason, that we are incepted for our knowledge of the principles which result in all the operations of Na ture in the material world around us. This power of intuition belongs to the

literature which must command it to the scholars of the world.

Language, both written and spoken, is always an index of the condition of humanity. A com munity of material's's will have a materialistic language; one of Spiri'u ilists will have a lan-guage adap't to their needs. In war times, language becomes exceedingly b lligerant, and men are con ioually changing their basis of ac-tion, though they may "fight it out on that line.

We are conscious that Spiritualists have cola-ed some new words, but there is a law in regard to this, that us less they are really appropriate, they die out. It has also introduc.d many words from other languages, at d a similar rule holds here,—they can only remain if they prove themselves worthy. But the most important work of Spiritualism

in this direction, has been to give new signifi cance, and more profound meaning to mary old words. Spiritualistic language is symbolical, and in all ages and countries, this has been noticcd, and the dcep meaning of these symbols. has only been revealed as man's spiritual nature was unfolded.

It is a part of the work of Spiritualism to ex tend language so as to meet the demands of the age, and there is greater necessity for a pure and well detire I language in which the soulutterances of the race, as well as the higher and more refined intellectual powers, may find the means of expression.

The physical nature and wants are evidently the first to find expre sion in language. Tacn follows the intellectual nature, and these have gloried in the beauty and power of expressing and transmitting their ideas upon their own planes,-so the spiritual nature of man as it grows and unfolds, must create for i'self a more beau iful spiritual language, containing in itself one interior meaning after another, which shall be revealed as the soul unfolds in its di

vine spirituality. Spiritualism has revealed many of the deep and hitherto unfails mable meaning of words, which reach far beyond the highest conceptions of those who uttered them,-for men have, in all ages, spoken better than they thought, and uttered grander truths than they comprehended. We rejoice that in the glorious un folding of spirituality, that marks the race in this age, we are not only coming nearcr to the angel world, but also learning to express many of their thoughts in our own language.

We are also coming nearer to each other, and learning to express the fiser notes of that mus ic which vibrates upon the spiritual chords of the human soul, and as we listen to the swelt and heavenly notes of that music, we learn to give a more perfect expression to i', and by th's new language are bound up in closer ties of spirituality, and so the entire race is lifted to higher conditions.

We know there are feelings which lave no fellow, and which can never be expressed in language. Still we hait language as a valuable adjunct,-a glorious medium for the expression of thoughts, of feeling and of love, and a bleesed means of binding up the family of man into one grand brotherhood, whose highest culmination is to be found in the acknowledgment of this, and its corollary the Fatherhood of G d.

#### Important, if not Interesting.

LOOK HERE:- Our friends are most urgently reaucsted to examine their accounts with this Joun NAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrap-per, in case the subscriber receives the paper in a

wrapper. A full explanation of the manner of keeping at the head Editorial column on the fourth page of the paper. We speak of this mater, most emphatically meaning that payment is expected from sub-cribers now in arrears, wi hout delay. If any mistake is found upon careful examination of the account, in'orm 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 c n know what to rely upon, and time will be cheerfully given in such cases. If time is waated, it is certainly worth writing for, and we can know what to depend upon. We are weekly b eaking the very bread of life to our numerous sab-criber, most of whom pay promptly, but those who owe us large sums, do us great injustice, by negligently allowing the time to run on from month to month an i year to year, without doing anything to relieve us from the heavy burthen we are constan ly carrying for their benefit. A remittance (f 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 binefit 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 pe:sist in doirg so until justice it done. We mean to give no offense to any one. It is matter of business, and comm in justice, which all Spiritualists must appreciate, dictates that all who owe for the JOURNAL, should pay for it, even as they should pay for the bread they eat.

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

148, Fourth Avenue.

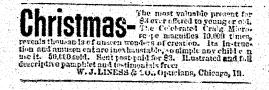
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## GRAMMAR.

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-See advertisement of Hon. Thomas Ri hmond's new book, "God dealing with Stavery."

-A. P. Bowman has entered the field of active labor sgain. He is a "epicy" writer, and we have no doubt is well qualified , to entertain an audience. His address for the month is Otsego, Mich., care of M. B. Sheets.

-Platt Blunt, of Mt. Moriah, Mo, informs us that Dr. E. B. Wheelock has been lecturing at that town, and that he dil a gool work for the cause.

.

-Look out for the new and elegant edition of "The Voices," the most popular book of Poems tow published. We shall soon have a supply.

-Mrs. Beli A. Chamberlain will soon visit Concord, Pine Bend and Stillwater, Minnesota and then will take a tour through Wisconsia.

-Mrs. M. S. Wee's has taken rooms at 137 22.1d street. She is an excellent trance and test macinm.

-Mrs. M. L. Sherman is an excellent psychometrist. She seems to come in rappert with the "soul of things" and read there rom the life-lines that are presented to her See her ; advertisement in another column.

## Amusements.

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The popular actor, Mr. Edwin Adams, is at this popular place of resort. Saturday Matinee and hight, Enoch Arden, this Sa urday, Dac. 3rd. The great success of this beautiful drama warrants its continuance until further notice. Seats can be se-cured for max week. In preparation, Mr. Adam,' i.ew play, witten by John Brougham, Esq., en-titled "Hun r."

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nature, and is always hampered by the physical conditions of earth. Still there are many in whom its expressions

are sufficiently developed to prove its existence bayond all poss b lity . f doubt. Its mode of operation may be cb cure. All

perception is in the stul, and whenever one or more of the external senses brings an impr ssion to this central seat, it is converted into knowledge.

Intaition is the action of this same central power, independent of the physical senses, and even of the physical organization, it is the power of perception, without the ail of those chaunels which are ordinarily considered as n.c.s. 88T -

This is a subject of vast importance, both here and hereafter. It is the "royal road" to knowledge that has been so often denied. The high road over which the five senses are com peiled to 1.1xd through material forms, may never be abandoned by morta's in the forms. Bat it is very pleasant to be able to realize with Brother T. L. Harris, that while "Memory is a patient camel, bearing huge burdens over sandy deserts, intuition is a bird of Paradise, drinking in the aroma of celes ial flowers."

Memory requires labor, often painful effort, and leaves a consciousness of its imperfection. Intuition flows, beautifully and spontaneously, into the soul, and though we may be conscious that it is not perfect, it opens the flowery gardens of celestial light and love, and fills the soul with calm and screne peace and hops,

Some anc.ent seer depicted all this, in the fabled Garden of Eden; and markind have ever tound that when they lors ok this, the fountain of living trut", and Lewed out unto themselves cisterns of knowledge through the material senses alone, they were broken cisterns that really hold none of the waters of eternal' life: for these come only to us through the divine intuitions of our nature,-though they may often require to be practicalized by the knowledge that c.mes through the material z d senses. They are, nevertheless, the essentials of the highest and most important truths that come to us. Let us, therefore, caltivate this six h sense, -honor and give heed to it as the most important of all the divine gifts b.slovel by an allloving Parent; the key that unk cks the doors to the glorious M mei ms in our Father's House, and let us be thankful that this key is placed within the reach of God's children in this I fs.

A New Dictionary.

During a defate in our city, Dr. Pease asserted that if the Spiritualists were allowel to go on, we should nied a new dictionary,-they have coined to many new words, and changed the meaning of so many old ones, that our present dictionaries will scarcely answer. We accept this assertion -not, however, as a charge against Spiritualism, for we consider it a compliment, Language is the means of expressing our ideas, and whether it be true as Max Muller believes, that it has a physical basis and origin, as chemistry or geology, and is only dis-covered by man, or whether it be as most persons have supposed, an invention of man, to meet certain demands as they arise in his progress, it certainly varies very much with the condition of these who use it. We are most interested in the English language--our mother tongue, and although we are aware that it has many imperfections, especially in its orthography, so much so that no scholar will dare to pronounce a new word by its spelling, or spell it by its pronunciation; yet it is among the most comprehensive languages by its wonderful power of absorbing and adopting words from almost all other languages, so that, with all its faults, it has a comprehensiveness and a

#### Medium,' and Speakers' Convention.

The Fourth Quarterly Convention of Mediums and Speakers of Western New York, for 1870, will be held at Johnson's Creek, Niagara Co, Saturday and Sunday, Dec. 17th and 18th, commencing at 10 o'clock each day. Our friends at Johnson's Creek have enjoyed two of these Baptismal Beasons, 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 Conven ion, and to hospitably entertain those who attend from a distance.

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

T. W. SEAVER, P. J. CLUM, F. RICE.

Present Age please copy. Nov. 20.h, 1870.

ONES.

## BLACK LIST.

#### DR. W. H. BARLOW

Has left Xenia, Ohio, for parts unknown (so says his postmaster', owing \$2.25 for the Journal. If his eye should fall upon this notice, he will observe himself advertised gratuitously. Will some one inform us o his whereabouts,

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## **COSMOLOGY**

George M'Ilvaine Ramsay, M. D.

THIS work is purely scientific, and the subjects treated apon are handled with care and great ability. The minent author in his introduction says;

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

of which are those facilities of the tiltu known as the new senses. Resulting from a combination of those five special facul-ties is the production of another called we nory, by which he is exabled to accumulate krowle igo Having learned a fact yesterday, and another fait to-day, on to morrow he may combine these two facts, and thus elicit a third, by much the same profess, meatally, as the chemist, by a union of two kinds of substances, produces s new, and third kind. Man has still another faculty which we have all agreed

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 atalogy, either retrospectively or prospectively and thereby gains further knowledge e.g., if, on traveling through forest the first time he sees a great many trees standing ' pright and a few lying down, his reason intrively suggests that these trees lying down had formerly stoed upright and these states in either the world eventually fall to the group d. Still extending his chain of thought, he world hearn that some of those trees lying down looked freeh and life-like, mach the those yes stand-ing, while others again, were very nut h decay. I His con-clusions in much a case would inevitably by, that some co there had follow ance fallen, while others had fallen but recently. but recently.

but recently. Now, this reasoning by analogy, us a means of obtaining by owledge, is of peramount value when we come to study the heavenly balles, including our earth. The bloof arm, and indeed the race of man is so short, when compared with the age of suns and moons and plan-et, a that comparatively nothing could be known in regard to either, if man's knowledge ware limited to the experiences of his race. If new we find that man is can be of learning what was and what will be, from what exactle of learning what was and what will be, from what exactle of learning in the beginning, start without where, it to test so much as the cole of their foot, and make the best of such foundation We claim to more. No china to more. the Book is elegantly printed and superally bound.

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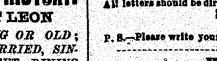
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## RELIGIO-PHILOSOPHICAL JOURNAL.

## The Bostrum.

#### ADDRESS :

By Themas Gales Forster.

(Published in Pami hiet Form, by the American News Company.]

I am to address y a this evening, my friends, mon the analogy existing between the Bible and the facts of modern Spiritualism, and in the very outset I can but exclaim, in the language of modern inspira ion :

guage of modern in pira ion: \*\* Is God seleep, that He should cense to be All that He was to Prophets of the past --All that he was to Prophets of the past --All that he was to Herose of old time --All that He was to Herose of old time --All that he was to Herose of old time --All that he was to Herose of old time --All that he was to Herose of old time --All that he was to Herose of old time --All that he was to Herose of old time --All that he was to Herose of old time --All that he was to Herose of old time --All that he was to Herose of old time --All that he was to Herose on their tong.ce, And spake with His drop muse on their tong.ce, And acted with His pulse within their hear, And died, or seem d to outward cense to die, Evanishing in light, as if the sun Gathered its im ge back into itself? Is God less real now than when he sang, And smote with His right-hand the hap of vepace, And all the stars from lits cheatte breach, In golden gelaxies of harmony, Went choiring out, heart-fluench with life from him ? Pren thy soul to God, 0 man 1 ard talk Through thy unfolded faculties of mind, Spake to the Fathers." SEPRIFICATION TEACHER WHAT?

#### SPIRITUALI:M TEACHES WHAT?

Spiritualism, as you know, teaches that, after the phenomenon of death has ( courred, and the human b dy has been deposited in the common wardrobe of humanity-the graveyard-man has an individual z.d, consci us, spiritual exist ence. and that these spinitual existences of men can-and under proper conditions do-communicate with the friends left within the form. These are the peculiar items of faith that distinguish the Spiritualists from every other class of religionists; and these items of faith are based upon peculiar phenomena that are being presented daily, and almost houriy, through a certain class of persons denominated "mediums." There is a large portion of men in Christendom, however, who have been instructed by the clergy to believe that these mediums are charlatans, and that the doctrine professedly taught by the Spiritual school is an absurdity, and opposed to the facts and the teachings of the Bible. With this class of men in Christendom I am at issue to night.

### THE FACTS OF THE BIBLE AND THE FACTS OF

#### SPIRITUALI M ANALOGOUS.

I propose to show that the facts of Spiritualism are not only not antagonistic to the fac's of the Bible, but they are especially analogous ; indeed, that there is such a striking aralogy existing between the two as to be perceptible to the most casual observer. The phenomena of the B ble, it is claimed on the part of eccles astic sm, are classed under the head of miracles; and a miracle, theology tels you, is constitued through a deviation from the course of Nature. At or c : the intelligent mind is forced to inquire, Who, then, under this interpretation of the word "n.iracle,' can tell when one is per. formed? for who, even in this age of earnest inquiry, knows what is the course of Natur ? In the time of M ses and Jesus, men were not so w.ll-it rned as to d-y they are with regard to eschatological ideas; and Lence were more liable to run into errer in drawing their deductions from the phenomena b/ which they were surrcunded. Spiritualian , flirms that a mirac'e, in the theological meaning of the word, is scientifically, philes plically, and morally impossible; and that if it were possible that one shou d be performed, with this interpretation, it would destroy not only the divinity of the B.ble, but

comforted the mother. Oh! are there not many matters to-day in Now York, and throughout the extent of this beautiful country, who can attat to the fact that angels do confort them in their londiness! In the twenty-s cond chapter of Genesis,

Jacob is reported to have had a beautiful dream, in which he saw a lad ler extending from earth to heaven, up and down which angels were as cending and descending. Modera Spiritual sm is proving, to-day, that there is an intellectual and affectional ladder reaching from carth to heaven, bright with beckoning angels. Will you believe in Jacob's dream, and call modern media charlatans? In the thirtieth and thirty-first chapters of

Genesis, Jucib is said to have had another dream, in which he receives the curious advice -to s.y the least of it-by means of which the property of his uncle Labin is tr nsterad to himself; and during this dream, l.kcwise, he is advised to leave his uncle Libin.

In the thirty second chapter, it is related that af er having k f. his uncle Lab n, he meets the, sugels in the road, and he calls them his Goa's H sts ; and aft r he had sent his servatts to meet his brother Esav, an angel, in the form of a man, wrestled with him ut til he breaking of the day. Now this formerly seemed rather absurd is some of the Spiritualists; but, my friends since their recognition of modern phenomens, they can r adily believe it, b cause there are meciant in New York to-day who knew that physical force from an unseen personage has been repeatedly extress d toward mediums. And there is another analogy here: Jacob was distressed, and worried, and fretted-just as m:ny of you Spiritualis's are sometimes worried and fretted when you go to a medium-because the sp'rit would not tell its name.

I is alleged—among other things—that the tendercy of modern Spiritualism is demoraliz ing; that the communications received through modern media are calculated to lead men and women into error. Well now, I an not going, my friends, to inquire as to the truth or falsity of this statement, further than to see if the an-alogy does not hold good, even here. In the third chapter of Exedus, it is stated

that while Moses was watching the flocks of his father-in law, Jethro, near Mount Horeb, an angel appeared to him, and appointed him to the captaincy of the Israelitish hos's in their contemplated exodus from Egypt. In the course of the interview between the angel and Mosce, the angel directed Mosces to the effect that the Israelitish women should fraudulently possess themselves of the jewels and the reiment of the Egyptian women; in other words, steal them. Did you ever receive such advice as that through Mansfield? Did you ever receive such advice as that through Charles Fas ter? Did you ev. r receive such advice as that

through Dr. Slade? or through any of the midiums of New York City ? No. And yet modern Spiritualism is demoralizing, and accient Spirituslism must be accepted by mankind, or markind must be damned f

In the fourteenth chapter of Exodus, it is related that an angel preceded the hos's of Lirael in the i final exodus from Egypt, In the twenty-second chapter of Nambers, it

is related that an avgel appeared to Baalam by the way, as he was proceeding to the camp of the Mo. bi es-the ruler of the Moabites having sent for him, in order that he might come aud curse the Israelites, where ercroaciments he had begun to fear; and in the same chap'er it is stated that Bialam 'ell into a trar ce with his eyes open! exactly the language of Modern Spiritualism with regard to some of its medi-ums; and precise'y the condition, frequently, of Emma Hardinge Britten and Cora Tappan.

There is a certain class of Spiritualists exist ing to-day-and you should be thankfu', my friends, that the number is growing "smaller by degrees and beautifully less '-who are very much like old doubting Taomas, of the New Testament. They will go to a medium, and get the most convincing evidences of identity and intelligence, and it las a them just twentyfour hours; they need to be converted every morning (r LV ry evening. Well, the analogy will hold good here also. In the s'xth chapter of Judges-whilst Israel was oppressed by Milian-an angel appeared to G d.o., and appointed him to the captain y of the Israelites against the Midianites. Now Gi leon was or e of your doub ing Spirituilists; he did not belive what the ang 1 told him; and he asked of the angel a test, which was this: that he might be permitted to place a fleece of wool upon the ground, and that during the night the ground should remain dry and the fleece of wool become wet. The angel did this for Gideon, and so effectually-the record st.tes-that a bowlfull of water was wrung from the fleece of wool. Still Gideon was not satisfied, and he said, "Will my Lord permit that I again place the fleece of wool, and may the ground become wet and the flace of wool remain dry ?" The angel of the Lord did this, and still Gideon was not convinced until-as is related in the seventh chapter-there is the tumbling of a cake of barley-bread into the Midianitish camp. All that I can say with regard to these manifestations is, that the next lime any of you doubting Spiritualists, visit Mansfield, or any other medium, I hope you will find an angel as complaisant as the one that visited Gideon. In the thirteenth chapter of Judges, an angel appeared to the wife of Manoah, w 10 was barrep, and promised her a birth of a child. Afterwards the angel appeared to Mancah and his wite at the same time; and the record states that the conversed with the angel, and did not know that he was an angel until he disappeared in the flume of their own burnt offerings. In the fifth chapter of Joshua, it is related, that when Joshua was proceeding against Jericor, he saw a man standing against the wall with a drawn sword in his hand. He advanced to him, and demanded to know on which side he fought. The record states that the angel of the Lord replied that he appeared there as the captain of the Lud's hosts, and that he would fight on Joshua's 8 de. In the nineteenth chapter of first Kings, it is recounted that an angel appeared to Elijah more than once while he was fleeing from the anger of Jez. bel to Mount Horeb, and that the angel fed Elijah with material food. Ycu have some circles, perhaps, in New York -and there are circles elsewhere-where it is professed that spirits bring material substances -flowers, etc. I venture to say that, if bread were brought, the fanaticism of incredulity is so great to day, in New York and elsewhere, that you could hardly find a circle of Spiritualists that would believe in the phenomena, unless an angel should tell them who grew the wheat and who made the bread. Many of the opponents of Spiritualism think that they have a clincher in the declaration that the spirits of modern times, through modern media, will falsify-in other words, that they will lie. Well, let us see if the analogy will not hold good here. It is claimed that, among the circles of Spiritualists, there are lying and evil spirits controlling the public media. Therefore, I say, let us see how the analogy holds. In the twenty-second chapter of first Kings, it is stated that God Himself put a lying spirit into the mouths of all the prophets of Alab, in order that he might be deceived. In the ninth chapter of Judges, it is stated that God sent evil spirits between Abimelech and the men of Shechem; and the men of on behalt of the poor by I-hmael, and again | In the seventy-eighth Psalm it is stated that | surely to pass; now let us go thither; peradven-

God cast the fi reeness of Ilis anger upon the Ezyptians-by doing what? By sending evil spittis among them.

In the sixteenth chapter of first Samuel, it. is stated that an evil spirit from God came upon Saul. With what a bad grace, then, do these allegations against this much reputated and much misunderstood system come, at least from Bibl cal objectors! "On ! but then your spirits are so material," the objectors say-par-ticularly the Biblical objectors. "I cannot be lieve that an angel of God would come, and, through this gentleman or that lady, tip the table. I cannot believe that spirits would use ropes to the the Devenports, or other mediants, and use horns to speak thr ugh.' " It is too material,' said a most gifted and highly educated and caltivated wo pay to my medium re cently-she herself the willow of a distinguished Unitarian minister. She said, "Mr. Forster, I cannot conceive how you can suppose, for a moment, that such a spirit as my husband, or your father, could give a natorial manifestation." Now, this is all prijidicc-mistaken, unhappy pr judice.

Had not God as much to do in m\_king the Material as the Etherea ? Who shall de ermi le what portion of God's bright Universe shall by put to honor, and what portion to dish mor? But, let us see whether the analogy here will hold, and whether there were any M sterial mediums in the olden time.

In the sixth chapter of scennd Kings, it is stated that Elisha, who wascer ainly one of the best mediums of the olden time upon whom the mantle of the gifted E'ijah fel'--.hat E'is'a, through the power controlling him, caused a solid iron axe to swim upon the river Jordan. Is E isha's axe any less material than John King's horn, or Dr. Slad.'s slate ?

In the twenty first chapter of first Chronicles, it is stated that David had offended God by numbering the people, and that God had given him the choice of three modes of publishment; and further, that David's means of communica-tion with God were through God, the Sper. Now, they had med ums then, and, according to this record, David--a man after God's own heart-communicated with God through one of them. Gad, the Seer, was the agent by whose means David received the decision of God, as it is claimed. Examine the manifestations of Andrew Jackson D.vis, the Sher; compare them with the manifestations of many of the Szers in New York Cdy, and other cdies, to-day, and judge for your elf which of the two gives the greater evidence of Divine authentic.

In the twen'y-first chap'er of second Chroni-c'es, it is related that a handwriting cane from Eijah the prophet to Jehoram, King of Jadah, when, as the cironology proves, E ijth had toir:een years before, gone to heaven in a char-lot of fire. Now, how could Elijth give the handwriving to Jehoram, King of Julah, unless there was a Mansfield or some other medium there, through whom to do it?

In the thirty-fourth chapter of second Chronic'es, rerbaps you will recillec', it is told that waen Jos'a' was King of Israel he determined that he would rehauld the House of the Lord. He sent Hilkiah and others to superintend the removal of the rubbish, and to make arrange. ments preparatory to this rebuilding. Hilkiah found a blok; he submited it to the scribe; the scribe subnitted it to the King; the King di rected that it should be submitted-to whom, think you?

To Huldab, the prophetess and m dun! The voice of Huidah was believed by King Jusiah to be the voice of God, and, consequently final; and Huidsh decided that this book was the book of the law of the Lord given by Moses. And this occurrence to k place one thousand years after the date assigned to the life and writ

ings of M ses. Now, you blieve the Pentateuch, many of you. You blieve that the law of the Lord, as given by Moses, is import int ; and yet the world d pendent for that b tok up n a spiritual me dium by the name of Huld in, and a woman at tta. You have many such prophetesses and mediums in New York and claswhere, to day. You Biblical objectors believe in the book of M ses as given through an inspiration of Huldah, and jet you denounce these women who are secresses and prophetesses and clair voyants for exhibiting their mediumship, when they are just as good, just as pure, just as perf. c', just as intelligent, just as honorable, and just as honost as over Huldah was. In the sixty-ninth I's slm is a very remarkablet.xt. David is represented as uttoring a prayer against h's enemies, and he makes use of this expression, "May their tables become a snare; and may that which was intended for their weltare b come a trap." Now, it is d iii cult I admit, to tell what this text alludes to ; but, if it is an allusion to corresponding manif. stations of the present day, no one but an ex periencel investigator of Spiritualism can tell now deep must have been the malignity of any man's heart who could have uttered such a prayer. In the first, second, and third chapters of Ezekiel, it is written that the prophet is favored by visions; and in the course of one of them, he distinctly states: "The spirit enterel into me, and enabled me to hear the voice from the sky." Just what is claimed by many of the trance mediums to-day. In the third chapter of Daniel, Shadrach, Mashach, and Abed-nego were cast into a firry furnace, and an angel was seen walking with trem; and through the magnetic emanations of themselves and the spirit, the fiery furnace was prevented from injuring them.

ture he can show us cur way that we should go." Sul suid, "But, behold, if we go what shall we bring the man?" The servant said, "Behold, I have here at hand the fourth part of a shekel of silver, that will I give to the man of G ad to tell. us our way."

It was customary in those cays for mediums to take money for their manifestations. In the present day they are condemned for it. The good Samu 1 to k money for t iling where the asses of Kish had strayed. It is said further that G d had appeared to Simual the day before, and had told about the asses, and had told him, likewise, that Saul would come, and that, when Saul did arrive, he must detain him for a day, and anoint him to become King in Israel. When Saul reached Samuel, Samuel told him that the asses of his father had returned home, and that now Saul's father was sorrowing for him ; nevertheless, he must remain a day with him. He did remain a day, and he went forth anointed as the future Ruler of Israel. But he went forth also my friends, with another blessing-with precisely the cordition that has been engendered in a thousand instances in the present day by s visit to strongly magnetic mediums. He left, a medium himselt; and as the evidence of it, you will find that in the six centh chapter it is related that he was controlled, as many m diums are in their earlier development, by an evil spirit. How did he get rid of the evil spirit? By precisely the same method that Spiritualists and me-diams get rid of undeveloped spirits to day-by calling in the agency of Music and Harnony David was sent for that he might play upon his harp, thus creating better conditions; and the evil spirit departed. Is there not a surking analogy in this entire chapter between the fac s there related and those of molera times?

You have all heard of the "Witch of Endor," as she is called—the woman referred to in the twenty-eighth chapter of first Samuel. Now, my friends, the Bible does not call that woman a "witch' from the beginning to the end of the chapter : the word " witch " is not in the chapter; it is in the heading only, and that heading, you of course understand, was supplied by the translators. If you dou't believe me, read it when you go home. The Bible never calls her a witch. She wis a good woman, and a gool medium, and a binevolent, kind hearted woman, too; f r, although poor in this world's good., she set b.fore Saul all that she had. She gave him, too, what would be called in m dern phraseology, a "sitting," and the result was that he saw and heard the spirit of Samu 1, and he re ceived a commu.icstion, and a prophecy that came true. Away, then, with the idea of tra-ducing that good woman of the o.den tine. Mediums are som times called "witches" in the present day. One or two hundred years ago they were called "witches" in Missichusetts, and were hanged for it. Modiums, do not be alarm id when they cal you witches; rest assured that the Witch of Endor-is sue is calledwas a good woman, and was doing Goa's work in the best way she knew how, and no one else can do any bitter.

In the lunguage of my text, this morning, from the lighth verse of the thirty-second chep ter of J b, is not the declaration th's-listi.ct. ive and d clarative-" Bit there is a spirit in man, and the inspiration of the Almighty giv-eth him understanding?" In the next chap ter-the thirty third-it is stated: "In a dream; in a vision of the night, when sleep falleth upon men, in slumbering, upon the bid,' G d "openeth the cars of men and sealeth their instruction " -every worl of which the Spiritualists, and only the Spiritualists, b.lieva.

### ILLUSTBATIONS FROM THE NEW TESTAMENT.

Turn over to the first chapter of Matthew; there you will find that an angel appeared to Joseph, and explained to him the condition of Mary. If any such manifestation should occur and ostraciz

Infthe third chapter of the Acts is an account of a manifestation where the same power is displayed, and the same law brought into exercise that is exhibited through Dr. Newton, of New England; now through Dr. Parker, through Mrs. Crendall, and through a number of other med-iums in your city, at this very time-that is,

the power of healing. In that chapter, Peter is stated to have cured a diseased person: In the fifth chapter of the Acts, it is related that the Apostles are enabled to exercise a power which, if you visit Mansfield four times in succession, you will see manifested toward some person. They read what was in the though's of Anauias and Sapphirs, and told them what they w.re about.

In the twelfth chapter of the Acts of the Apostles, it is tell that P.ter was arrested and put into prison, and that, on his own part, and on the part of other Apostles, there was hourly ex-pectation of his execution. Upon one evening, while he was in prison, the Apostles had assembled together in an upper chamber of the house of Mary, the mother of John. If a modern Spiritualist, perhaps, should write this history, he would say that they were holding a circle in the upper story of Sister Mary's house. While they were holding this circle in the upper story of Sister Mary's house, an angel appeared to Peter in the prison-so the record says-and Peter was entranced; the chains fell from him; the doors flaw open, and he was led by the an-gel into the street. Peter himself says that he aid not awake until he was in the sreet. After he had awakened, he went to the house of Sister Mary and rapped at the gate; the Apostles heard the rapping, and they sent down a girl, by the name of R ioda, to see what that rapping was. Rhods came down, and heard the voice of Peter; she was so r joiced that, not stopping to unfasten the gate, she ran back and told the Apostles that it was Peter.

They told her she was mad; that they krew that Peter was in prison, and that he was in hourly expectation of execution; they insisted that she was mid. She said she was not mid, and insisted that it was Peter. The rappings continuing all the time, the Aposiles then (is-tening to the rap:) said that it must be his apg 1. Now my friends, if angels, or sp rits of the departed, cannot rap, and could not rap in the days of the Apostles, why should they have said that it was the angel of Pet r rapping at the gate?

In the 'enth chapter of the Acts, it is stated that, whilst Pe'er was upon the housetop at Joppa, he fell into "a trance," in the twenty-third chapter of Ac's, it is related that whilst Paul was in the Temple at Jerusalem, he fell into "a trance"-ex.ctly the phraseology of modern S. jiritualism. But, turn over a few pages, until you get to the first chapter and first Biot of that wonderful work, the Apocalypse, and you will fiad that it is said in the first verse that John is about to receive the mysteries of that Back through an angel; and, in the last chapter, when the communication was completed. John-p ycholog z d, as all the apostles, and, indeed, most minds of that age were, with the idea of a personal G d-when he saw the angel that had given him the communication To king so bright, and beautiful, and ethereal, fell down to worship at the feet of the angel. The angel said to him, "see, thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which kiep the sayings of this Book ; worship G d." Now, my friends, that is pr cisely what modern Spiritua isn is siging to the age: "We are thy fellow servants ;we are thy brethren; worship not us; worship G.d; but take our advice, and benefit by cur experience." And I ask you, now, if, in this brief epitomc-for necessarily I have had to make it's -- if there is not a striking analogy existing b tween the phenomens of the centuries that are past and of that in which we live?

divinity itself. And how? Thus

No one wildeny, I presume, in this intelli gent audience, that G.d, the Divine Father of the universe is it finite in all Lis attributes, and that Natural Law is the outgrowth, or the i fleet, of the divinity and perfection of these attributes. Hence, all things must have been arranged in the wisest and best possible manner. for the wis stand best possible purposes. Hence, also, the performance of miracles-in the sense attributed to them by ecclesiasticism-would be to hu d a system of religion upon the inharmony of the divine attributes," and to take. therefore, from the Deity, that which all no ren ders him infinite. The Spiritual school, then, is warranted in its declaration that a miracle, thus interpreted, is utterly impossible. The corollary of thought is, that all the various phenomena. that are recorded in the Bible must have been nerformed through the harmonious action of natural liw; that none of the Patniarchs, the Prophets, the S.ers, and through Jesus and his Aposiles, were derived from without the domain of nature.

I propose now to enter into a comparison of a lew of the phenomena of the past with those of the present. Before I do so, however, perhaps I should present this premise, that, in the allusions which I shall make to the fac s of the Bible, I do not wish to be understood as entertaining any disresp.ct for that book. I have previously said that I do not believe that it should be accepted or rejected as an infallible entity. I now say that there are thousands of Spiritua Lts, to day, in America, who have more respect for it than they had before they were Spuitualists; because they are enabled now to lock at the Spirit which maketh alive, and not at the letter which killeth, and thus they are enabled to perceive, in the N.w Testament, an advance upon the old; and in Spiritualism, an ex ension of the conditions and teachings of the New, with a higher and bright er light shed upon the objcurities of both by the glorious rays of the Gospel of the hour.

In the sixteenth chapter of G.nesis (to begin with the first bock) it is stated that an angel appeared to Hagar, Strati's maid, in the wilderness, and comforted her.

In the eighteenth chapter of Genesis, it is stated that three angels, in the form of mer.-mark you-appeared to Abraham upon the plains of Mamre, and that Abraham fed these angels with material food ; and that, during the interview, the important promise was made to Abraham by these angels, that through his seed ail the nations of the earth were to be blessed; and it is alleged the whole Christian plan of salvation rests upon this declaration thus made to Abraham. That declaration was made by angels, appearing in the form of men-just as they do in New York to-night. I leave it to those who believe in the truth and beauty of the Christian plan of salvation, to determine from this whether or not there is any reliance to be had in spirit communion.

In the nineteenth chapter of Genesis, it is stated that two angels appeared to Lot in the gate of Sodom, and warned him of impending danger. Lot followed their advice, and escaped. And I can but add here that, if there were more faith among the Spiritualists of the day in what they must know to be true, many of them would listen to advice from angel-life, and avoid many of the difficulties incidental to earth-life. It is a fact my friends, that if the gifted recent Presi-dent of these United States had listened to a spirit warning, through spirit mediums, in Washington and elsewhere, he might have lived longer, to have carried out his own peculiar views with regard to American Institutions.

In the twenty-first chapter of Genesis, it is stated that an angel again appeared to Hagar, Shechem acted treacherously to Abimel ch.

In the fifth chapter of Daniel, the finger of an augel, with electric fire, wrote upon the walls of the trembling Belshazzar, "MENE, MENE TEKEL UPHARSIS," and a spiritual medium in terpreted the spiritual chirography.

In the sixth chap er of Daniel, Daniel is rep resent d as having been cast into the den of lions, and, by the magnetic emanations of Lis own person, a power is brought to bear that controlled these wild beasts. Tuis is indicative of the great truth--which you will learn, Spiritualists, as you advance in your glorious philosophy in the higher and better knowledge of the occult forces of the Universe-that mankind is destined to be able to control everything beneath it.

In the tenth chapter of Daniel, it is stated that after fasting, Daniel was entranced-not only the fact, as it exists to day, but the exact phraseology also. After fasting-the practice with many of the mediums of the present day--Daniel was entranced, and a spirit approached him in the form of a man, and spoke to him, and touched him. P. ecisely similar manifestations are occurring alm: st hourly all over the land. You Biblical objectors, believe in those of thousands of years ago, and deny those of to day.

In the ninth chapter of Nehemiah, it is said that, on a certain occasion, all the people praised God. What for? Because He sent a good spirit to talk to them.

In the ninth chapter of first Samuel occurs a little history, which I will give briefly It is recorded that a number of the asses belonging to Kish, the father of Saul, had strayed away; that Saul's father sent him and one of his servan's to search for the asses; that, after they had been searching for some days, Saul became fatigued, and remarked this fact to the servant, and suggested a return. The servant said to him, "Be-hold, now there is in this city a man of God, and he is an honorable man : all that he saith cometh

to day, what we ing tendency of New York do with the poor woman? What would be done everywhere with a we man, if such an explanation was made today from the spirit-world ? And yet, my friends, the wholed c rine of the v carious atonement rests upon what the angel said to Joseph.

In the twenty eighth chapter of Matthew, we are told an angel ar peared to the two Marya at the sepulchre, and performed a physical manifestation. He removed the stone from the door of the sepulchre, and, what is more, he did it in the dark. Now, why should there be such prejud ce 'n modern times agains -- ' Dark Circles ?" Why should even Spiritualists denous ce certain men and woman who are mediums, and charge them with dishoaesty in dark circles, when they would believe them upon any other platform? Wby, my friends, would you refuse to accept a picture, because the daguerrean artist had to go into a dark room to arrange his chemicals? Conditions, only, are necessary for the effect of the manifistation. Breides, why are you so capricious?

Dats not the Almighty Maker of the Universe hold a Dark Circle once in every twenty-four hours, and through its agency are not all the table lands of the earth turned upside down? And further, are you not, by this succession of darkness to light, enabled to witness, the sparkling divinities that are glittering in the breast plateof Infinitude, and to pursue the moon in her course of brightness and of beauty? Then I ask you to lay a ile this determined prejudice. B-lieve men honest until you prove them otherwise when you have proved them dishonest, then riject them.

In the first chapter of Luke, it is stated that an angel appeared to Zashariah and his wife and promised them the bir.h of John.

Now, Zichariah and his wife were very aged, and they dil not believe what the angel said. T. e angel told Zichariah that, in proof of the truth of his mission, Z charish should remain dumb until, it was fultilled; and he did remain dumb. Now the Spiritualist can more readily believe this than any other religionist, because similar manifestations are daily occurring throughout the country.

Some years 1go, in the city of St. Louis, where my medium then resided, a gentleman was struck dumb by the spirits controlling his wife, because he refused to allow her to manifest her mediumship, and he remained dumb until he consented. Some years ago, likewise, when L was speaking through my medium upon a dis-tant island in the Gulf of Mexico, a lawyer in the audience was struck dumb and remained so for hours; and similar manifestations frequently cccurred.

In the second chapter of Luke, you recollect, it is stated that the angels appeared by night, and in the dark, to the shepherds, and that an electric fire shone all around them, and the glorious declaration went forth, 'Glory to God in the highest, on earth, peace to all good-willing men I'-as this text ought to be rendered.

In the ninth chapter of Luke, it is related that when Jesus, John, James, and Peter were upon the Mount, these Apostles saw Jesus-in the Transfiguration-conversing with Moses and Elias.

Now, Spiritualists, you are called believers in Necromancy ! Mediums-for I see there are number here-you are called necromancers! What is the meaning of the word? What do these gentlemen mean when they call you necromancers, and believers in necromancy ? The origin of it is this : nekros the dead, and manthano to learn-learning from the dead. What was Jesus doing when he was talking with Moses and Elias, hundreds of years after they were dead-speaking af er the manner of men. 1 congratulate you, mediums, that you are in such good company.

#### RESUME.

If there was a law existing in the first century of the Caristian era, by means of which Abra-ham could talk with the angels in the form of men; by which Lot could receive a warning from angels"in the form of men," by which Jesus could co. verse with Muses and Elias; by which John could converse with one of his tellow-servants upon the isle of Patmos-I say, if there were a law in existence then by which these things could be done-and they cculd only be done through law, if G id be unchangeab 'e and His laws eternal-its ver to your own consciences, why may not spirits commune to-day ? Who has given authority to ecclesiastic's n to dec'are that the canon of Revelation is classic? I tell ye, "Nay, the canon of Revelation is n t closed. God is as living and as b.n.fic n: today as ever He was, and as imminent is space, and in spirit, as ever Hs was.' Can you be lieve that God would permit the augels to visit the rebelli us J.w., perpetually, and not permit them to visit the intelligent mind of the present age? Away with such ideas of God : such a God would be a partial and unjust God. No, my friends, this power, comprehended in what is called "Sp'ritualism,' is the power through and by which every inspired thought of the B.b'e was breathed into mea's minds. Through its agency the patriarchs of old—18 I have snown-talked with the angels : M ses, amid Egyplian scenes; Itaiah, in the sublimity of his terrific eloquence; Jeremiah, with the wailings of his lamentations; David, while sweeping the chords of his prophetic harp; Daniel. amidst the splendor of Eistern courts; all the prophets and pioneers of the first era, with all their beauties, and all their virtues, and all their imperfections, too, were the recipients of this Penticostal power, embracing within its scope scraphs and mortals alike, which embraces within its scope the spheres of heaven and the orbits of earth, Even H: whose birth is said to have been heralded by a Szer, and whose death is said to have been murmured in tae mutterings of an cartrquake-even He whose words were logic, set on fire by love, disdained not the reception and the use of this power.

#### CONCLUSION.

Brother and sister Spiritualists, stand up in the strength of your minhood and your womanhood, and defend your cause by living a loving and a truthful life. It is the cause of humanity. It is the grandest system, my friends, that the world has ever known; it has science as its. basis, and philosophy as its means of expression. It has for its beneficiaries the entire human familv; and it is inculcating a grand and glorious truth, that is destined to benefit mankind amid all the relations of life. It is calculated, in fine, to benefit you here; to improve all the conditions by which you may be surrounded; to enhance your happiness within; to make you the agent of happiness to others. It is culculated to draw you nearer and nearer the truth, as you become more and more cognizant of your alliance with the angel-world. It is calculated to lift the soul from the gross and groyeling things of earth; to expand, and enlarge, and purify the affections; to make better women and better men of you, and to lead you on to higher, and higher, and still higher conditions even in Time; and when you shall be called to leave these shores, you will flud that there is a Divine System of mathematics in the skies, in the study of which you will be called on by angels to engage, with God Almighty as the Grat Geometer; and then higher and higher you shall rise, higher and higher still, until far beyond, where the bright eyed stars are singing their everlasting anthems, you shall inhale the very atmosphere of God:

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Char. Ann.—Of the influence of Artificial Somnambranes Char. XXII.—Of the influence of Artificial Somnambranes lism on the system. L.—Of its influence upon a healthy subject. II.—Of the influence of Artificial Somnamba lism upon diseased subjects. CHAP. XXIV.—Artificial Somnambalism considered at a thosapontic agent.

CHAP. XXV.—Artificial Somnambulism considered at a therapeutic agent. CHAP. XXV.—Of the kinds of disease cured while in this state. I.—Chorea, or St. Vitus's dance. II.—Epilep sy. III.—Dyspepsia. IV.—Intermittent fever. V.—Pever. VI.—Case. VII.—Inflammatory rheumatism. VIII.— Chronic rheumatism. IX.—Hysteria. X.—Melancholy from unrequited love. XI.—Case. XII.—Case. XIV.—Contraction of the muscles of the fingers XV.—Scarlet fever. XVI.—Case. XVI.—Case. CHAP. XXVI.—Obstetrical cases. Conclusion. This valuable work is for sale at this office, at \$1.50 per volume, postage 20 cents. See book list in another column. Chapter in the trade supplied on reasonable terme

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## Frontier Department.

### 

Incidents of Our Lectures, etc.

#### Con'inued from last week.

"With them, spirit is only matter in the highest state of organism."

Will Brother Weller tell us what spirit is with him? With Presbyterianism ? Dare you deny God's personality and materiality? What manner of hand was that which hid Moses beneath its paim ? Was the hinder pirt of God, seen by Moses, substance or spirit? Did the "judge of all the earth" dine with Abraham on yeal, bread and butter? Is It true as Jacob says that he saw God face to face and alive, (Gen. 82. 20),-and was this God an athlete,--a man, and could not handle or throw,--"prevall against Jacob?"-Gen. 32:24. Now, sir, is your God a material fact? Where in the name of all that is true, have you a spiritual idea, and yet you tell your hearers that "with them, spirit is only matter in the highest state of organism." Well, this indeed excels your estimate, and is not as coarse, busides, our spirits are modest, and appear to us in comely apparel, instead of showing us their nakedness, as your God did to Moses when he exhibited his back sides, for he would not stoop to the vulgar and coarse habit of Spiritualists, and put on decent clothing.

You are right for once, brother. As spiritual beings, we are refined matter, in its superior state, or highest organism ; and God is a Spirit, in whom we live and move and have our being, and not a coarse, vu'gar, material being, pleased one day. and showing his face, and angry the next, and showing us his hinder parts, and that to same culotte.

"Christ's ascension is the highest proof of the materialism of the coul."

Where Brother W. gets this idea from, we are at a loss to determine. Certainly it is not a spiritual one, but therorghly Christian. We take no stock whatever in ine old mutilated body of Jesus, or in his wasted blood, but in his philosophy, his teachings and his great humanity. We love him as cur elder brother-we do not worship him as a God. He forbid us, after his ascension into spirit life, to do sc.-Rev. 22: 8, 9.

"The world is God's body-you are not a man, but a thing, a brute."

Will our brother give the authority for this statement? Remember, Brother W., you have said that we have no uniformity in our creeds, and here, for the fifth time, you declare a uniformity, wonderful, it it were true ! You cannot find among any of our writer; a sentence declaring man a brute. We held that the kingdom of God is in man. You hold that he is cutside cl man, and that man can not enter the kirgdcm, save by the shedding of the blocd of God, through Jeeus Christ. We hold the blocd of Jesus as we do the blood of Judas,only meful while warm and in the body of the man it belongs to.

"Spiritualism is old pogani m revived."

Porodex after | aredox ! Much preaching hath made the reverend ass mad! Your first position is as follows:

"I do not intend to give an elaborate statement of this pretentions system of modern mildelity," and here you declare it to be old pagalism revived. Do you know the meaning of the word in fidelity? for in your use of the word, you are at fault with its meaning. "It claims a new revelation. It has always been the enemy of God and man." We challenge the Reverend Weller to find in the vast field of spiritual literature, a sentence conflicting with men's rights or liberties, or in which causation and formation are denied. Our God, like the God of Jesus, is a spirit, and they that worship him, must worship in spirit and in

## Capt. Kidd's Treasures.

Working with the Spirits - A Series of Adventures -Grand Discover 1-Quarrel Over the Spoils-A!. most a Tragedy.

F om the Utica, N. Y. Observer, Nov. 21st, 1570.

The crew of the canal boat Emma Godley, which arrived at New York to-day from Buffs. lo, give a most interesting and startling account of a romance among the Hudson Highlands that has scare ly been surpassed, if indeed equal-ed, since the days of Capt. Kild and his freebooter crew. Jerry Lunigan, the tiller man, tells the following st. ry:

"It was about 11 o'click one Sunday night ; we were with a top of ten other boats, going very slowly ; we were the last boat ; about five miles from West Polat we kept close to the west shore, and had passed the up Albany boat; it was very dark, and I could see nothing but the boat and shore lights, and the dark moun-tains above on both sides. All at once, there was an awful fl sh, like lightning, and it seemed as if some one had blasted up the whole mountain, for the rocks and sticks flew in the air, and some came all over the boat. I looked ashore and saw a bonfire light up. Just then three or four men seemed litting) up some hing heavy ; then they seemed grabbing at things Then they began to swear, and at last got to fighting. I took three of the hands and rowed up near there. They were still fighting. We hol'ered at them. They stepped, and again began to grab up things from the ground. We went up closer, then went ashore. Lordy I what a go! There was a big piece of the rock in the side of the mountain blown out, and a hole made down to the water. B'g recks were thrown all out, and in the place where these fellows were fighting was an old rusty iron b. x, with gold tollars ing will an old fusty iron b. x, with gold follars in. The fellows had been grabbing them out. They had their ha's and speckets full—just like these (showing seven Spanish doudloons). They said they had b en digging for Capt, Kida's treasures, under the spinits. One of the fellow's face was all bloody, and his eye was blacked. He got in our boat, and we pulled black to the face. He came down to Naw. York, with us

tow. He came down to Naw York with us, and got off as soon as we landed. The other fellows got in their own boa!--- a yacht. They threw the iron chest in the river. ANOTHER STORY.

## "I live up on the mountain, just a litils back of Snakehole Creek. About 11 o'lock Sunday night I was undressed and going to bed, when -Jimini! I hered an awful smash!-bang! and see a big light. The night was dark. Says I, 'Wife I guess all West Point is blowed clear up. Gosh ! what a noise !' I jumped into my clothes and started over the hill. I gotdown to the river bank, and I see three or four men or devils, or some such critters, get into a b at and

go (ft on the river. They left a ft e behind, and I darts 't go a nigh it. I was too afeared. In the morning I went and I f and these here (showing five doubloons and one sovereign) among the stones" Several pilots on the river at the time also say

that they saw the flish and heard the noise.

## UNRAVELING OF THE MYSTERY.

Yesterday afternoon James Vrelenburg, Harry Tuttle, David H. Briggs and John Mearns appeared before General Madison B. ker, as referee, and made a lengthy and almost incredible statement. According to their story, last spring Briggs, who is an enthusiastic Splritua. list, had a dream, which revealed to him a great rusty iron cheet submerged under the waters, close by the rocky mountain ledges of the Hadion Highlands. He put away the vision, but it came again even more distinct. He then went to a c'airvoyant, who cirected him to the

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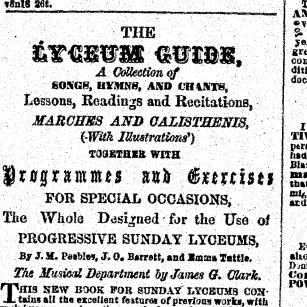
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### South Williamstown, Mess., } Oct. 25 h, 1868,

UCL 20 II, 1805. ) Whenever I hear of a hard case of disease, I go and leave the POSITIVE AND NEGATIVE FOWDER's and urgs them to ty them. I did tais with Richard Bates a neighbor, a man 75 years old, who has had the **Asthe** ma searly 40 years. He sloo had the **Catarrh** and the Neuralgins, and was badly bloated across the bow-els. He cominenced using the Powders on the 10 h of his month, and on the 15th he declared himself free from the Asthema, and all the above ills. His wife tola mes, e did not think he could live through the coming winter; but she says he no ye ets and works as well as ever he could, and sleeps dire kitten. and sloops size a kitten,

#### Petersburg, Mass., ) Marca 25 n, 1869

Mrs Harriet Lithrop. of North Adams tells me I may report her cured of Heart Disease. Three Dixes of POSITIVE POWDENS did the work I have cured 6 cases of Asthung, and have sold Powders for three

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

The people are fast finding out that the POSITIVE AND AEGATIVE POWDERS are the best medicine AND AEGATIVE FOUNDERS are the best medicine ever offsted to the public: They are caring a hard case # filetumatian in Biackingon, fast of a child seven years old, perfectly halples, her legs drawn up, and in great pain. The cure is making a g est stir there, and is considered almost miraculous as she had been in that con-dition two years, and they had employ d a great many doctors to no purpose.

### South Williamstown, Mass., } May 24ta, 1869.

I went to Pownel, Vt. on Satardar, with the POSI-TIVE AND NEGATIVE POWDERS, and cured six TIVE AND NEGATIVE POWDERS, and thred six persons of Sick Head aches, one of whom, a lady, had had it for d years without any relief A man from Blackinton was there, who had been oured of the Asth-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 heatth a man as you often flad.

#### North Adams, Mass, } Jane 7th, 1869.

Eva Elilson of Sout: Adars is cured of the Asthings, and Jacph fauncers, of Willanstows; and so is Jacp Donio of Alams who was thought to have been in the Constraints: on, sli three curst by the POSITIVE POWBERS.

#### North Adams, Mass., } Dec. 22.1, 1869, 5

In my 1. tter of June 21st, from Boath William town In my I fier of June 21st, from Bouth Witham town. I ment oned the won iron • effices of the POSITIVE POWDERS in the case of Mra Waippe, wit. of Joseph Whipple, a merchant of that place, who was ferribly af-flicted with the Scrofula, so badly indeed that many told me they ind not relieve that has out of the many with the set out of the set of the Well, I called on ner last week, and I neve saw a grater charge in the looks of any person. She is a perfect fri-umph of the foundate in the outs of Merofula. Her hus-band mays I ought to have her case published, and that he will request the Hostis Valley NEWS to publish it.

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truth,-John 4: 24 Your God, a material being, fully described in one burdred and fifty passiges, evidences all the bitterness of a human being, as described by Moses and the prophets. He is a failure ; he is the auth r of divorce, laws of clavery, of polygamy, of blood offering. N tion after nation he has s'aughtered, saving the virging that had not known a man, that is, that had not consociated with a man, for the use of his soldiers.

Hetaxed the prople to build him a house,--such as the world had never seen, and then sent the enamy to destroy it.

Our religion opposes slavery in every form,-has one God,-not three; bows not to the cross or the scaff ild; demands no blood offering. Our God was not horn of a woman against whom every door was shut. He hes never repented him he ever made man. He is love, truth and fidelity combined, and men and augel men are his agents. Your God declares that he has anger, hate, revenge, scorn, and that he hateth a lie. He repenteth he ever made man. In the mountains he was mighty; in the valley, where he had nothing to hide be-hird, he could not prevail. He deprived man of immorality, and then put him-elf into the hands of man to be killed, that may might be immortal. You, the Reverend Weller, ask us to be on friendly ferms with such a being as your God,-the old Mosis God, a God whose snikes knew more than his man Adam; who eats bread, butter and veal; who could not throw J. cob; who used a liar to kill Ahab; who sends his people strong delusions; who was carried around on the shoulders of men; who chose the Hebrews as his favored people, who are a m, serable failure, and you to day are by God used to abuse the Jews.

How frequently we hear this from Christians: "You lie like a Jew; steal like a Jew; swear like a Jew; mean as a Jew; the cursed Jews; God is angry with the Jews."

You, the Christians of this age and the past, thus speak of the Jews; thus teach your children to hate the Jew, and yet demand that I and all the people shall worst ip the God and obey the law that chose the Jew, cursed the Jew, and destroyed the house they built for him,-and whatever people or nation in the past who have accepted the religion of the Jews as a national religion, are failures. Look at Spain, Portugal, Naples, Rome, Mexico, Ireland, Lower Canada, and Catholic France; besides all these, our own dear America,—these United States came near being shipwrecked on slavery, one of the divine institutions of your God-given Moses.

You cannot deny these things. "It claims to cure disease. Why, the most in-competent physician of this town (Rochelle) can effect more cures than the whole of Spiritualism." This quotation shows your complete ignorance of Spiritualism and the law of curing disease. Either of the following healers, -viz., Doctors Persons, Newton, Rogart, Mettler, Green, Swan, Wilber, Dake or Allen, have each cured more peo-ple of chronic difficulties,—given up by the best physicians in the land, than your town of Rochelle contains inhabitants, and some of their cases equal anything that Jesus ever cured, and 1 am prepared to point out the cares and make my assertion good.

Thus we conclude the review of the first divis-ion of this discourse of the man of God in his efforts to do away with our tests from spirit life and arguments spainst old and effete ecclesiasticism, the church over which he presides

Als second proposition we will consider in our next. We here ask this Reverend Weller to meet us in discussion next May, in Rochelle, on this esolution :

Resolved : That God ever chose the wicked, the liars and the sinners to do his work, that is to say, the God of Moses. We affirm.

Our readers will preserve the papers containing our review, for at the close we shall publish the notes taken, entire.

where Capt. Kidd's iron treasure chests w.re buried. He temporarily suspended his trade-that of silver-smith-and enlisted three companions, b fore named, who together chartered a yacht, and went upon the expedition.

Tre clairvoyant furnished particular instruc-tions, which they closely adhered to. At first they landed at Crow Nest and took pos-ession of an abunduned dwelling. The sp rits under whom they proceeded only allowed them to work at night. In September they commenced. While digging by charls, in per

fact silence, they were sur rised, captured and mortally scared by some United States detectives, who took them for fugitive counterf.iters engaged in burying plates. At another time a pary of adventurous young men who saw the lights on the mountain side, and could not account for them, came over from Cold Spring to investigate, thinking they might find the river banditti that had been operating at wholesale through the various towas. The Diggers sud-denly ex'inguished their lights and sent a show er of stones which went crashing through the woods below, filling the air with brimston fumes. The adventurers could not take such a reception, but tumbled and leaped down the mountain to their blats and pulled homeward for dear life, fully believing that Crow Nest was beset by "legions of devils." The spirits order ed then a change of base. S) they moved down below Suakehole Creek, a picturesque localty, marvelous for its seclusion, and very prolific of snakes. Again they dag and blasted. Twice they were visi ed by detec ives, who sup posed them to be the river thieves, and they set all the country sjur with superstitious wonder at the lights on the uninhabited mountain

sides. Finally, after many attemp's, the successful blast was made with ten pounds of powder on Sunday night. The explosion was a wful. It seemed as though the entire mountain has been split in two. A great ledge at the water's edge was riven, and a monstrous bowlder overturned. Underneath this was a portion of a decayed vessel. They pulled it out and discovered a huge rusty iron chest. It was the work of a moment to dash in the cover with a sledge hammer, and disclose piles of coin besmeared with mud. Frantic with excitement they scrambled over the spoils, and finally came to blows, when the spectators. Jerry Linigan and his boat's crew, came upon the scene and interposed. It seems that they actually secured about seven thousand dollars in ancient Spanish doudloons and sovereign, besides some jewelery, all of which was greatly discolored by the water, rust, &c. An amicable arrangement for the division of the spoils has been made. They intend to renew operations at another place in the spring-all under the direction of the spirits. Several persons from West Point visited the scene to-day. A great piece of the rocky mountain-side down to the river level is torn off, but no traces of the hull of a submerged vessel are apparent, excepting the few green slime covered ribs which contained the iron treasure chest. One of the treasure-hunters, Harry Tuttle, had his face considerably bru sed, as he says, by a piece of rock from the explosion, but as the boatmen declare, from the blow received during the scrim-

mage. The new government of Rome follows in the foot steps of the Pope, and will not per-mit a Protestant place of worship in that city.

car There is hardly a household in the whole of Germany that has not lost some relative by

the war. the More lives have been lost on the Atlande this year than for any season for years.

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A lady in West Stockbridge, suffering from a severe form of Erysip sizes, sends word to me that the Post tive Powders are just the mediate that the need. I also lears of the Powders having cured a case of Chelly cra Morbus there.

> North Adams, Mass., ] Jan. 28in, 1870.

The POSITIVE AND NEGATIVE POWORRS are magical in the cars of Scarlet Rever, and in Fevers of all ands I flug them infallible.

#### North Adams, Mess., March 14:b, 1870

Mr. Amos Carr, of this place, has been entirely cored by the POSITIVE AND NEGATIVE POWDERS of a the POSITIVE AND NEGATIVE POWDERS of a shaking or trembing of the sands, weakness or dizziness of the head, which often caused aim to fail; and Wm. B. Browh, and Mr. and Mrs. Enerson Bianhard were cured of violent attacks of Fever. I find the Ofintment made of the POSITIVE POWDERS and fresh lard, as d rected is rule 10 of the circular to be most excellent. I intend to the clausers with it, and think, as an ontward application to all kinds of score, birns and inflammations, that the reflore will be unequasted

### North Adams, Mass., ) May 10.n, 1870. 5

May 10.n, 1870. I am treating soveral cases of Salt Rheum with the Fowders. They are dolt g well. They have this week broke up two serve cases of Fever here I a one case they have this y shoured his cure through the village. My husband, J L Janks, up to the time of his using the Fow ers, suffered a grant deal from Sick Headache, and in the intervalscarcely a day passed out that he awoke in the morning with a Nervous Headache. The POSITIVE POWDERE have cared both I have favor-able reports of their efficacy in Fever Sores. The first box of Powders which I boight of you was for my con's wife, then on a visit to us, and it was due to their benefi-cial effects in her case, that I took an agency for them. whet, then on a visit to us, and it was due to their bench-cial effects in her case, that I took an agency for them. Last July, I visited Ameebury, where they reside, and found the ir little daughter suffering from **harache** ac-companied by **Ulcers** gathering in ter head, the was also quite **deaf**, and had the **Catter**. In from her birth, so that the could scaledly breather with mer mouth closed. I brought her home with me, and in his weeks' use of the **Positive and Negative Powders** I cures ner of all those compisints the Deafness inclued.

### North Adams, Mass., ) Sept. 25th, 1870,

The young man with Fever Sore is doing well, and The young man what rever sore is using well, and so are other similar cases, in other places. The rowgers have made a thorough curs of a bad case of Sait Rtheum in one of Our b.st townsmen, and he fielly recommended them to others. His son is taking them for the same com-completet, and is doing well. Many object to having their manual in paint names appear in print

#### North Adams, Mass., ) Oct. 30th, 1870,

We visited Bernardston. Mrs. Newcomb of that place We visited Bernardston. Mrs. Newcomb of that place sais she neither uses nor wants any other medicine but the **Fostive and Negative Fowders**. Soon after our arrival there I visited a lady who was at firing terri-bly with **Erysipelus** and Ealt Rincums. I gave her the **Fostive Fowders**, and anointed her liable with the **Fostive Powder** Officients described in Rule from her saking to her body. She slept well every night after taking the Fowders and using the Ointment. When I lot, the infommation was simular gone, and they dis-missed their physician, who had been attending upon her for montrs.

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