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

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### Griginal Boetry.

Wrillen for the Religio Philosophical Journal. ADDRESS TO THE JOURNAL.

BY M. PHERRA.

We look for your coming each mali day, As a pleasure we cannot forego, And if we should miss you, dear Jounnal Our hearts would beat heavy and slow.

Your comiug makes sad hearts grow lighter, Your pure tone always brings cheer, You make all things purer and brighter, Dispelling each doubt and each fear.

You give us desires to be useful, To nelp up the fallen, undone, To make them rejoice and be truthful, You exhort us to love everyone.

Then leave us. oh, never, dear Jousnal. While we shall inhabit this form, But come at our bidding each mail day, And we'll give you support true and warm.

Written for the Religio-Philosophical Journal. WOULD THEY ROB US OF OUR BIRTH-BIGHT.

BY MRS. K. INGALLS.

Tell us, wise spirits, sages of the past,
What of the future and the coming blast?
Lift up the vail, that we may see more clear.
Our weak heart tiembles with torbuding fear:
The clouds are gathering thick and fast above;
On, can they bar us off from heaven's love;
Will the dark pall of doubt that's falling now
Wipe out the anget's kiss upon our brow?

Foes cannot take our heritage most fair, Nor can they ever bring to us despair.

th, can we, when we've felt 'he angels' power.

Deny the mighty truth in evil hour?

No, no, we cannot, will not part with light!

It rose too bright a truth to end in hight;

It cans with perfumed breath to tell of bowers, in Eden-land, where bloom eternal flowers;

It came to say to Death, "Loose now thy hold,-Thou canst not fold man to thy bosom cold;
Thou takest but the mask that hides his face—
The weight that holds him from his rightful place.
It came with voices that we once had known, Saling "Darling, we leave thee not alone; Nea er-far dearer-art thou to us now, Than when the stamp of earth was on our brow;

New right is ours,—we read thy inner thought;
Along each siste and corridor we walk.
To mourning hearts that pine neath midnight gloom
We bring a bud of hope and make it bloom."
This is the gift—the blessed boon—we teek,—
Smiles for the and and new strength for the weak.
And yet, oh, doubting world, if you had power,
with ruthless hand you'd rob us of our dower;

You'd draw distrust around us black as night, And cloud the brilliant star that gives us light. In ignorance you'd bar the angel door, And bid the dear ceparted speak no more; You d take the jeweled crown that angels gave. And sink it deep in dark Oblivion's wave. But, thanks to God! you have not power to tear diadem that on our brows we wear.

You cannot close our cars to sersple song, You cannot turn our gase from angel throng. Moura, doubting we fait your strength at last has

fied;
Firm vests the fact of Truth on Broot's head.
To all six thes, as angel whispers "Reet!
Legions of satisfa walk thine earth abreast;
The line was afterless drawn; the work is done;
And Bookware o'er the salaing track we come,

With joyful tidings from our angel side, Proving man immortal—that none e'er died. The trambling bar of corre this heard our step; Pirmer each hour 'twill grow, and firmer yer. Till every meant that turns to us for light shall rise triumphant from the vale of night. Lyons, Mich.

> Written for the Religio-Philosophical Journal. Scenes in Spirit Life.

Higher planes on the Terraced Mountains.

BY THE SPIRIT (F MARY MOORE-J CURL, M. D. MEDIUM.

Dear mortals of ear.h, again I greet you and invoke the purest bles ings of heaven upon you. Since my last communication from the lovely terraced mountains that I so feebly attempted to describe, I have visited and beheld scenes far more glorious and grand than I had ever seen or could have supposed existed. And I have also continued unremittingly my labors of love to earth, where so much reform, light and knowledge is needed. It may be asked why we continue to visit and labor on your mundane sphereso much and so long, when such a glorious country and such beatific scenes are before us, and are ours to enjoy throughout endless ages. But, dear mortal, could you but see and understand these things as we do, you would not ask the ques ion; but as you do not, I shall answer. In the first place, man that is still in the form in his crude and chrysalis condition, is comparatively in a state of darkness, morally and mentally, notwithstanding the vain attempt of the theological sects for near eighteen hundred years. It is true that the Nazarene promulested glori-It is true that the Nazarene promulgated glorions truths on the plains of Judes, on the monntain sides, on the shores of Gallilee, and at Jerusaism, that, had they been perfectly understood and practiced, would have enlightened the world and shed a halo of glory upon the inhabitants

But his teachings were perverted, and his simple, plain truths misconstrued. And in the course of time, numerous sects, with their perni-

is untold mi ery and suffering of every conceivable kind. It isvery true since the advent of Spiritualism, the mists and darkness are being in some measure dispersed, rays of light from the Spirit-World are penetrating this horrible gloom that makes it appear to those no' acquainted with these things still more hideous; and to day, millions are asking for more light. The prayer from earth is heard, "What shall we do to be sived." C in we sit down in our case, when mortals require our aid to enlighten their darkened undersundings, and point them to those bright and blissful shores in the Summer-Land? No, never! Agair, spirits as well as mortals, must labor to progress—to be happy we must labor to make others so. This is the secret of progression, for spirits as well as mortals. Let this be remembered by the children of earth, for by your good acts and thoughts, you elevate your fellowmen, and at the same time you elevate yourselves, fit and prepare you for these bright and gloricus realms ab ve.

And now, by my labors of love and mercy, to

earth's children. I have progressed to my present place. I, with many others of my sphere, was invised to visit still higher planes on the terraced mountains. With pleasure we embraced this opportunity. We soon found ourselves in those lovely elysian fields that we attempted feebly to describe on our last visit. After we had taken a survey of those lovely scenes, and meeting there very many bright and happy spirits that we had seen there before, oh! it was a pleasant meeting —-so many congenial souls grouped together for the purpose of beholding new scenes and learning higher and holier truths in our Heavenly Father's kingdom. While we were conversing upon these themes, we baheld a very bright band of higher intelligences de coending to this plane, very near to us,—their faces shiring with love and wisdom. A mong faces shining with love and wisdom. Among the group I discovered that pure and holy sp ritaister mentioned in my last, that had promised me the pleasure of a visit to a still higher plane on the terraced mountain, when I came again. She recognized me at once, and smil ingly advanced and took my hand, and said in tores of heavenly music, my dear sister we have carefully watched your labors of love to earth's children since your last visit here, and we are well pleased with your progress, and we are now happy to inform you that you are entitled to visit higher spheres and behold the wonders

to this upper and purer place; and upon our arrival there, we discovered everything was brighter and more refined; our very natures ap peared changed; our k ve and affection purer, more refined and intensified; our mental faculties greatly expanded. All gressness seemed left behind; the atmosphere was so clear and ethereal it pro. ucedan exhilarating effect upon us, that sent a thrill of joy and delight through every nerve and fibre of our system. Upon our entrance into this gorgeous realm, we stood and looked with wonderand awe. The exceeding purity of the a'mosphere caused every object to be clearly defined and easily discerned for a great distance-indeed, distance appeared almost annihilated. Before us lay in all its lovelines, "Crystal Lake," as our guides informed us, smooth as a mirror, its waters so clear and transparent that every object, even the smallest shell, could be readily seen at the bottom. On three sides of this lake, were splendid mountain scerery, with here and there high peaks, resembling gorgeous towers, rising high upwards sparkling in the light like diamonds. Some of those spires were white as the purest snow: others were violet, pink, crimson and shades of lake green. Those beautiful columns reflected lights, harmoniously blending in such a manner on the surrounding country, that made every object appear rich, mellow and grand. Those mountain sides were decorated with magnificient Temples and residences of the finest archtecture that we had ever beheld. Here we could see little rivulets like threads of silver dashing down their sides, in their rocky channels here and there, forming charming I tile cascades, bounding on their way and finally meeting and blending their waters with Crystal Lake. Here we beheld winding pain ways of easy ascent in every direction, briered on either side with trees of splendid foliage, and flowers of every tint and hue wasting their fragrance in ev-

ery direction. Crystal Lake, like all beautiful sheets of water of any considerable extent, in the Summer-Land, was bearing upon its bosom vast numbers of every variety of most beautiful little vessels. ladened with the pure and lovely inhabitants of this plane, not as a necessity in passing over those waters, but as an exquisite pleasure. This lake, whose crystal water is so pure, we find the surrounding mountain scenery, in all its loveliness, daguerreotyped upon its surface. that side not environed by mountains, we beheld a most magnificient country, beautifully undulating, of vast extent, far more gorgeous than the mind of mortal ever imagined. This scene I shall not attempt to describe at this time. We were then conducted up one of those mountain path-ways. We found the ascent very easy and plessant: it was embordered on either side by beautiful trees and shrubbery of the finest foliage, interpersed with flowers of many kinds. At every few steps were broad terrac supon which were erected mansions, and residences, with their gorgeous surrounding. Here and there could be seen little fountains and water-falls lovely flower gardens,—indeed everything to de-light the eye and expand the mind. The higher we ascended this mountain sides the more beautiful the view below. On we sped without the least degree of weariness, such as mortals course of time, numerous score, was such parti-cious creeds and dogmas, sprang up throughout the land, until dissensions, bickering, and priest-in dic ations, have dwarfed the souls of millions districts inhabitants, and to day tests like a dark pall upon the world. The result of all this

the summit and before us stood what our guides informed us was the Temple of the Arts and Sciences. It certainly was the most magnificient edifice we had ever beheld. It was of vast dinensious and contained a great number of open courts and apartments. It was constructed of a material that somewhat resembled the finest varicty of marble but semi-transparent, spingled throughout with veins of golden blue and pur-ple, it was highly polished and shone in the light with a soft meliowness far beyond the con-ception of mortal. The architecture I could not describe, as it was entirely different from anything I had ever seen before. Suffice it to eay that its gorgeous splendor far surpassed any thing I had over imagined. We were then conducted into this Temple, and through its va rious courts and apartments. The beauty and grandeur of the interior was far greater than the external, if possible. Here were apartments for the investigation and development of the various branches of the Arts and Science. Here were wise swans, that had devoted their lives on earth to scientific knowledge, c mpleting their researches and making new disc veries their researches and making new discoveries and improvements for their own pleasure, but more e-pecially for the benefit of mankind. Each court and apartment was separate and distinct from the others. Here we beheld the chemists department with their vast laboratories, appliances and fixtures belonging to that branen of science—it was wonderful to behold.

We were informed by those wise chemists, that very many new and important discoveries.

that very many new and important discoveries had recently been made that would eventually revolutionize the whole field of chemical science, and that the se astounding discoveries would soon be communicated to earth, which would be of inestimable benefit to mankind. In each department we found a presiding or conducting intelligence, who directed and superintended everything. Every act was contracted by system, authough there was nothing arbitrary, all days by montal consent cook and every are all done by mental consent, each and every one stood apon their merits alone, every thing moved in perfect harmony. All were freely instructed in those laws that govern every act or movement. This same system was carried out in all the various branches of the Arts and Sciences that we visited in this vast temple. Here we found every branch of aris that could be conceived of, and many departments that mor-tals have never imagined. We were here into visit higher spheres and behold the wonders and glories in the real new above.

And with this bright band, we ascended at once talls have never imagined. We were here in the discoveries and inventions his dezzling brightness blinded our vision, and made were finally handed down to man, for his had it not been for a peculiar gossamer veil of a benefit and elevation; that a complete chain was established to communicate to lower spheres and eventually down to earth all the wisdom and knowledge perfected in those higher spheres. and also that this chain of communication extended up to still higher and wiser realms far above. Oh! that I had the language to minutely describasil that we beheld in this mag nificient temple of the arts and sciences, but I have not the time now. I can now only give a faint idea of the general outlines and principles. After visiting the numerous courts and departments, we were finally conducted to the great dome or observatory on its top. Here we were directed by our lovely guides to take a survey of the surrounding scenery. It was too yast, too gorgeous for conception. There lay at our feet Crystal Lake like a smooth plain of bright silver environed with every beauty, dotted over with every conceivable kind of magnificient gondolas and sailing vessels, with the r bright banners and mottoes floating on the soft breeze, filled with joyous and lovely being:,-music to the richest strains floating over its surface. There away to the right lay a vast country, with its groves of eternal green, streamlets of sparkling waters, placid little lakes, fountains that send high up into the air, their diamond like spray, beauteous mansions surrounded by every mag nificence that the heart could desire or mind imagine, beauty upon a thousand hills. beauty in the valleys, grandeur every where. Such a landscape never did our eyes behold before. We stood and looked with profound awe and astonishment; we could not find language to express our feelings of rapture and delight. We were too full for utterance. On our left was a geous mountain view, with those lofty towers that rose high upwards, giving off their beautiful scintilations of golden blue, violet and othersplendid colors, that gave a charming mel low tinge to the surrounding scenery. But I cannot dwell, for our guides informed us after our prolonged view, that we were not quite through our investigation; that we might look with wondering awe for a year, and still see new glories and beauty in the surrounding scene, but now they desired us to take observations from that point through those mighty telescopes, whose powers were so superior to what man had ever immagined, and which would ere long be given down to earth's children. We turned to look as the speaker ceased, and we then beheld a number of very large telescopes ready for use. Standing near were many wise and bright spirits, who had spent much of their time on earth in astronomical researches, and who had drank deep into that sciences and had carried their thirst for more knowledge of this heavenly science with them to the Summer-Land. Here they still continued their investigation for their own pleasure, and also for the benefit of mortals yet on earth, who would eventually reap the advantages of their labors and

> discoveries. Many of those wise astronomers, we were informed, had lived on earth many ages ago, and many of more recent date. Those wise and pure spirits received us with pleasure, and informed us it gave them great satisfaction to give us all the information on this branch of science in their power. We saw among the number many we had heard and read of in earth-life,—such as Copernicus, Kepler, Gallileo, Hipparchus, Tycho Brache, Herschell and

many others. After properly adjusting those instruments, we

were invited to look at the heavenly bodies turough them. The first planet, Jupiter with its belt and satallites, was a splendid sight. The atmosphere here was so pure and refined, and those telescopes were of such an improved nature, we could see all the workings of the planet perfectly. It appeared very large and moved in its orbit, and revolved on her axis in perfect order and beauty. Again we directed our sight to Saturn—this was one of the most splendid sights we had ever seen; it, too, could be seen revolving on its axis with precision, holding her beau iful rings and satellies in their proper spheres by her laws of attraction and repulsion. We could distirctly see their atmosphere, and all their wonderful movements. it was most grand to lock upon. After viewing the different planets belonging to our solar system, we were then directed to other systems, and particularly to the formation of new worlds that were careering through space in their different degrees of maturity, from the crude comet to worlds that were prepared for the dwelling places of intelligent human beings.
What grandeur! What sublimity! Who can

fathom the wisdom, power and glory of the Great First Cause that you call Gid. The more we can see and understand of his works, the more we are lest in wonder and amazement, Oh! that I could convey to mortal mind all the glories and beauties that we beheld here, but it is impossible. After feasting our eyes upon those dezzling orbs and their wonderous workings, we were permitted to behold those higher, purer and brighter spirits, from the upper realms constantly arriving and departing with mes-sages of love and wisdom, from far higher and brighter spheres, clothed in shining raiment too gorgeous spheres, crothed in saming faintent too gorgeous to look upon. Soon we beheld swiftly approaching us, something resembling an ex-ceedingly white cloud, gorgeously tinged on its outer edge, with gold, blue and crimson. On its surface, lightly rested the brightest and most levely spirit with his attendants, we had ever before sees. He was the very personification of love, wisdom and putity combined. This exceeding bright and glorious group of spirits, shed a halo of golden light upon every object for a vast distance in every direction, and produced a' theill of joy and exquisite delight, as well as holy awe, through our whole nature-indeed I have no language adequate to describe our sensations. delicate tinge of blue that floated about his person, we could not have looked upon him. His attendants were clathed, and appeared very similar to himself. Soon that cloud like throne floated directly in front and quite near to us, and there rested for a time in quiet. Very soon this bright intelligence raised his right hand, and pointing in the distance, we looked in that direction, and there beheld a most beautiful banner of celestial blue, embroidered with silver and purple, and on its easy folds we discovered

in letters of gold this motto: Magna est veritas et Prevalabit. Truth is almighty and will prevail. And from which radiated in every direction splendid rays of silver light. He then spake in tones more soft and musical than the rich strains of the Æolian harp, and said, "Beloved spirit companions, bahold the motto upon yonder beautiful banner 'Truth indeed is mighty and will prevail.' You have caught a glimpse of those mighty orbs that are revolving in space, supported by the laws of the Supreme Architect, moving in their majesty and power, and each revolving in their own spheres, and all harmoniously acting together, and yet the millionth part you have not seen. Spirits immortal proclaim down to earth's darkened deniz ns, some of those beautiful tru he that you have here beheld. Oh! teach them that God is love, and that he as a spirit, the spirit of truth fills immensity and that those millions and millions of worlds are filled with immortal beings, and destined to live forever. On! teach earth's children, who are only mere specks upon yonder little earth,—how vain and futile their feeble attempts to define and measure the power and wisdom of the Great Father. Say to them. Oh; mortal, arouse from your slumbers of ignorance and bigotry, and behold, not the God of vengeance, of low sensuality, of despotism and tyranny, as man has made him; but the great loving Father, whose attributes are love, wisdom, justice and mercy, and whose presence and power is seen and felt in all his works.' That man, although low, degraded, and darkened. bound down by the chains of ignorance and superstition, will yet rise and progress throughout endless ages, and will occupy the plane of the highest scraphs in his Father's Kingdom. Oh! teach him that within his inmost being, deep down in his soul, is a spark of divinity, an immortal essence, that cannot be tarnished, but will yet be disinterred from beneath the dark rubbish of ignorance and superstition, that will finally shine and sparkle like those bright orbs that you have just been scanning in the labyrinths of God's realms. Say this to mortal man, and tell him beware how he treats those messages of love from the shining courts of heaven. When this bright spirit had ceased speaking, there came a gush of the richest music from a band of dazzling spirits on his left, that the ear ever heard, and soon this bright cloud with that high and glorious being, with his attendants, began to recede, and soon was lost in the distance. We stood in mute astonishment for a few moments, and then departed to our respective spirit-homes, filled to overflowing with joys unutterable.

It is proposed to erect a hospital in New York for the cure of tobacco chewers and

Miss Alice Cooley, of Natchez, is engaged on a life-sized bust of the late General Lee.

Mrs. E. A. Blair.

The following extract from a private letter lately received by us from that eminent Spirit Artis', Mrs. E. A. Blair, of Salem, Mass., exhibits in a beautiful light the method adopted by the unseen intelligences of the Spirit World, to aid the children of earth.

BROTHER JONES:—I must tell of a very, very remarkable test through me, the second week after I came here to Salem. Before I came here the friends of Shedsville. Vermont, sent me an invitation to visit them and paint in their church. I could not efford the expense, so sent my regrets to them in a letter. I wrote to their speaker. Mrs. Abbie W. Tanner, (who speaks this month in Stafford, Conn, her home is in Montpelier, Vt.), but it seemed that an influence again promised me to them unless sickness should prevent. I knew nothing of the last promise. The Thursday noon before Mrs. Tanner's lest Sabbath but one in that place, I was controled to write, (being utterly uncorcious at such times), and the spirit of Ethan Allen wrote this message:

"Leave here for Shedsville, Vermont; also called West Windsor, Vt.,—the first train Saturday morning. Go by White River Juccion, and there you wild meet Mrs. Abbie Tanner or water for Windson and I have a basic for Windson and I have been for which the same for the windson and the water for which the same for the water for which the water for the wat en route for Windsor, as I have promised you there, nothing but sickness to prevent. When spirits promise mortals must not contend against it." My husband said to the spirit, my wife cannot get to White River Junction until after the train from the North will have passed down one hour and a half. E hin then wrote, "By some unknown agency she will meet her there. The going there to paint seemed queer to me, a. I had not heard one word from any one in that section since the summer when I was invitthat section since the summer when I was invit-ed there, but the Friday evening following this strange communication, I received a letter from the secretary, saying that I had been prom-ised for the next Subbath, sickness alone to pre-vent, and I should be well paid, and must not disappoint them, but come to Brownsville, where he would meet me, that being the nearest railroad station. This was Friday. I got his letter stating that I was to go another route to reach Brownsville. It was brought to the door by the penny post, in presence of my husband and the policeman, John Libby, whose family board with. I am particular in stating facts so as to prove the certainty of no collusion. Again E han Allen wrote, "Don't go by Brownsville, but White River Junction, to meet Mrs. Tanner, as I am to speak through her, Sunday." Istarted, as ordered, Saturday, but every conductor told me that we would not reach White River Junction, until one hour and a half after the down train passed for Grattan Junction.

Of course, I felt queer, as I had not gone as t'e Scere'ary wrote me, and I would be then twenty miles from Shedsville, with no conveyance; if I missed Mrs. Tanner, as Mary Persons was to come to the train for her. I told several how queerly I had been directed. One man from Lima, N. H, said that if it was Ethau's spirit who sent me, I should not fear; but several skeptics sneered, and even bet I would be obliged to remain at White River Junction until one o'clock, Sunday morning, that being the next passenger train down by Brownsville.

I became somewhat nervous, but, all of a sudden, I heard a voice say, "You will meet vour frie d." I then took courage, and told the conductor I was sure to meet h r. He then said," there has been trouble," and all in hearing of our talk in the cars said, "We will get off, and see if the lady finds her friend waiting," and as we arrived at the Junction, about two dczen got off the train, and were greatly surprised to see Mrs. Tanner come up to me and say, "For once I was happy to be delayed two hours, for now you are to go with me the rest of the way together, as a train is off the track which has del yed ours." Then the people said, "Do spirits throw trains off the track, or do they know when accidents will happen?"

It has puzzled many since then, and caused them to investigate. Now, I have given you plain facts, which can be p oved without a shade of deception. Oh! one thing more, A spirit told Mr. Warren not to go to Brownsville for Mrs. Blair, for she was coming another route. Ethan Allen did control Mrs. Tanner to speak, and gave his name in the poem, at come of the lecture. I can prove the truth of all my statements by from twenty-five to one hundred per-

Salem, Mass., Dec. 1st.

A sailor named Joseph Tibble, who was in a small boat on Lake Huron at the time of the late earthquake, states that the waters seemed to boil, that small lumps of mud were thrown into the air, and that thousands of fish came to the surface and jumped about as if being pur-

Mr. Easter Powell, of Aucons, Ill., recently got religion at a revival, and is now insane. Insanity is becoming very prevalent in consequence of these religious excitements.

An association for the encouragement of art is about being established; at Pittsburg, Penn.

Articulate wisdom cometh from the lies of a babe and suckling only five months old in Louisville. Of course it's a girl.

A Pennsylvania Datchman committed nicide last week for the avowed purpose of dunming a defunct debtor in the other world.

Miss Anna Dickinson is going to lecture on "Man's Rights"-not in the sense of marriage rites, however,

By J. W. Anderson.

Tals word, as indicated by its et/mology, is derived from the Greek phono signifying sound, and grapho, to write. Considered philosophically, the nomenc'ature is proper enough because phonography is in reality writing by means of certain characters which represent certain specific sounds. In practice, however, the chi f element which makes this science valuable is its brevity. The names of the different systems in use could just as well be interchanged at random as not. Senography, which is a different art, founded on a similar science, is derived from stance, meaning close or narrow, and grapho, to write. So with the comparatively new system, tachygraphy, its etymology is taxes, quick or swift, and graphe to write. The names have been applied merely to contradistinguish the various systems. Any particular name could as easily be applied to one system as to the other.

To the uninitiated, it is a marvelous sight to see a reporter in full practice, committing to paper the rapid and eloquent words of the advocate or lecturer. Aside from the study and application necessary, no capital is r quired. No infinential names, no secret interviews, no bo nus of any character, is needed for a phonographic reporter. A dog eared note-book and a few pencils constitute the "margin" upon which he operates in the markets of literature and commerce: His chirograpy being peculiar to himself, no trouble is experienced in taking down in enduring characters, the highly calored orations of an Everett or a Bincroft.

The uses to which the art of phonography may be put are too numerous to admit of a renumeration here. Its daily triumphs proclaim its usefulness. In the first place, it may be allowable to mention, comes the professional phono ographic reporter. Much in the world of politics and litigation depends upon him-upon his attention, accuracy, and extent of information. A slip of his pen destroys the reliability of a case, or dashes it at once from the sublime to the ridiculous. In Parliament, in the Corps Leg islatif, as well as in the legislative chambers of other European countries, but particularly in the Congress of the United States, is phonographic reporting recognized as a power.

All the debates in the Senate and House of the Uni ed States are reported verbation. At the end of a session of Congress the speeches of all the members can be eximined at leisure in the full pages of the Congressional Globe. Tae Globe is the official paper of Congress, maintained by appropriations from the national treasury. The manner in which this journal 18 conducted is wonderful to the outsider, photographing as it does, full proceedings of the previous day in the Senate and House. More especially, however, the manner of getting out the rep rts is interesting to the phonographer. In the Senate two brothers named Murphy do the actual reporting, taking alternate sittings in the chamber for that purpose. When one has had his "turn" and has been relieved, he immediately proceeds to a small antercom. where his notes are dictated to several amanuensts, principally phonographers, who are writ ing for little or no pay, for the practice afforded.

In the House the reporters take what may be enominated "turns" of ten minutes each of ten minutes eac They s't altogether in a row, in what we will call the hub of the sem circle of desks and benches. A very brief description of their exact position will not be amiss in this connection,

The House of Representaves of the United States is of an oblong shape, the ends being on the east and west, and the siles on the north and south. Against the south side wall, elevated several feet above the surrounding desks. are the Speaker's desk and chair. B fore him. and somewhat depressed in position, is the deak of the Reading Cierk; while be'o'e the latter, and still more depressed relatively to the speak er's elevation, (being upon a level with the members' desks), is the straight table of the five or six reporters, who perpetuate individual congresses to future generations. When a session commences, an end reporter commences also, and continues his note taking for ten minutes. At the end of this time the reporter sitting next to the one who began, com nences just as the other discontinues, and writes his turn ten min utes more, when the third takes up the phonographic chain, and thus on to the, last. In the meantime reporter No. 1 commences to write out his notes, and rerhaps finishes before he is called up in to resume note-taking. If he has not been able to finish, he defers it to the next interval, and his writing falls considerably behindhand, at the adjournment, with his brother reporters in the same situation, he retires to the effice of the Congressional Globe, and there takes time to write out backward notes. It is presumed, however, that as long hand is about five times as slow as short-hand, a reporter can write out in fif yor sixty minutes what he takes down in less than ten minutes, unless the speaking has been unusually rapid.

In the courts, phonography is just as important, and is fast becoming as universal as in Congress. The law in some of the states provides especially for the employment of shorthand writers in the courts. Lawyers having a large practice, with cases of unusual magnitude to conduct, frequently desire the evidence and arguments written cut, for subsequent perusal. These cases, as a general thing, pay the reporter well. In fact, instances have been known in Chicago where the compensation paid to the reporter exceeded that received by the advocate who managed the case. This, however, is an exceptional instacc:; though in general it re munerates a lawyer who has an important or complicated cause on hand, to secure the services of a competent phonographic reporter. In large ci ies, where litigation is constant and complex, oral arguments are frequently dispensed with, and the depositions of witnesses are taken before a commissioner, to be afterwards examined at the proper tribugal. Taese "references," as they are called, constitute a rich harvest for the verbation reporter.

As a means of gaining a livelinood, or as a source of entertainment, phonography stands unrivalled. The writer knows a great many short hand writers, not one of whom is out of a situation. In this respect it differs widely from bookkeeping. Bookkeepers, as a gen ral rule, are very dependent on their employers for the situations which they hold, and when crcumstances require their removal, find much difficulty in procuring another place. Not so with phonographers. They move about the world at will, their services sought after, instead of their seeking employment. In this particular class of intellectual and manual power, the demand ever exceeds the supply. Phonographers are needed in the halls of legislation. in the courts, in committee rooms, in the political restrum, in the counting room and in the pri-

Different systems have from time to time

desirable object namely, cerbulin reporting. InCa ar'atime, it is related, short hand writing

was practiced with success. In the earlier days of the English parliament, attempts were made to expedite the writing of ordinary English words, by merely simp living t ie method of writing the individual letters of words. Although this was a great assistance to the perliamentary reporter, it was not a lequate to meet the demands of the situation. Nit until the present system of phonography was invented by Mr. Isaac P.tman, of Bath, England, did reporting, word for word, become at all gen-

Simplicity, case, and beauty, are, no doubt, strong recommendations for this system of peamanship, but the chief feature which commends it to universal esteem, is the speed with which it can be written. Twenty-five or thirty words per minu'e, is a remarkably fast rate for a longhand writer, and at that rate words are not apt to be written very leg by. In phon graphy, one huadred and fifty or two hundred words can be written in a minute, thus showing a mirvelous gain in speed.

Persons possessing the qualification of shorthand need never have any fear about a situation. S rvices of his character are a ways in demand, and pay from fifteen hundred to three thousand dollars a year. Other things being equal, they are always preferred to persons without this faculty. To a man, it is a capital always available for business purposes, or for convenience or entertainment. To a lady, aside from the satisfaction of being able to write so briefly, it is a sure means of self-supp rt, should

the time ever come for independent exertion. In conclusion, there is every hing to recom mend this art to the fay rable consideration of the public. It is philosophical, beau iful, brief, and legible. It can be easily acquired by the requisite time and attention; and, whether as a matter of business, or as a pastime, will amply repay the study and application necessary for its acq visition.

> Written for the Religio-Philosophical Journal. MIND READING.

#### Reply to Austin Kent.

Brother Kent has asked me through your paper of the 27 h of Aug., 1870, how I explain the healing which sometimes takes place at a distince in persons who are strangers to the medism. I answer that all mediums of a highly suscep'ible cast, car. translate their mind or certain functions of their faculies, ladependent of their own consciousness, to patients at a distance, and then learn their condition, or even impre s them with their hopes, their fears or th ir desires, and all of which is simply minireading or impressing. Mind realing and reief may also be effected by spirits in the same way, viz. : by reading and impressing the mind of the medium as well as that of the patient,hence brother Kent's confidence and the pa tient's relief.

I am acquainted with several mediums, or persons who are clear minded at wil', who can impress each other with ideas at any distance. A case of the kind occurred a few days ago, with a friend of mire, who forgot to tell his daughter to buy a certain artic'e in the city, to which she had departed. Desiring to have it very much, he determined to impress his daughter, then fifteen miles distant, to buy an article and bring it home with her the next day. She was, at the time he impressed her, in conversation with a friend in the city, but immediately remarked,"Father is impressing me to buy him an Estring, for his violin, and says he forgot to tell me before I left home." She obtained the Estring and when she returned, her mother mut her at the door, and asked whether her father had impressed her to bring any thing

Yes," said she, "he desired me to buy him an E string for his violin, and here it is." The father had mentioned the fact of having impressed his daughter, to his wife, and as she could not believe that such a thing was possible,

she made it a point to test the matter as soon as the daughter returned. I have had the same medium to leave his work which was several squares from my office, and c me to me, simply by making a mental request and at other times, I have sent messages to him

by spirits who were willing to convey the n, and generally had the sa isfact on of having them correctly delivered.

For a further elucidation, I would refer the brother to an article of mine upon the subject of "Healing" published some time ago in your valuable paper, headed "Christ Healing the sick at a distance," and in which I stated that, "Carist was a medium, or a natural somnambu list of the very best kind, consequently he was clairy yant or clear-minded in all his faculties at pleasure (49 I have taught hundreds of other persons to be), and when in this condition. he naturally possessed the power of transmitting his faculties to any p in (no matter whether he had ever been there before or not), and when there could not only know the condition of the patient, but read and impress his mind with the idea that he would be healed, and consequently was cured in the same hour. Those was are acquainted with the phenomena and power of p rsons while in that state, can easily concaive, how the curing of the person alluded to in the above case was possible, although the distance between Christ and the servant had been greater than it was, darkness, matter and space offer no obstruction to the view of somnambulists. Cirist knew that the servant would cartainly be cured, and said so. Tree who will s'udy the philosophy of mind in connection with the subject, will soon learn that the mind is all powerful, and when the patient is in a low nervous condition, they are impressible, or suf ficiently in a somnambulist condition to be influenced by positive minds in the body, as well as spirits out of the body.

In almost all the cases which are said to be restored by the laying on of hands, the cares are eff cied by faith or a belief a son the part of the patient, that the manipulations or the meaus employed will have the desired result.

With respect to the woman who had been confined to her bed, for six or eight weeks, I have but to say, that her dressing and going down stairs, was simply the result of the effort she made in consequence of a belief which the conversition with Mr. Kent induced.

From what Brother Kent has said in the last paragraph of his article, I fear that he is him self a victim to false impressions, which the animal magnetic theory has fastened upon him, as well as upon all mediums who adhered to that fallacious and must peraicious doctrine. I have cured hundreds of diseases simply by instruction, and as I did not believe that it was necessary that I should take the diseases of those I relieved upon myself, I have never felt or been afficted by them, and I am satisfied that if brother Kent would binish the idea of an animal magnetic influence, or that there is a necessity for taking upon himself the diseases of others, that the diseases which now affect him would depart with the idea, and in conclusion, I would say to him up in the same principle that he urged in the case of the waman, brace your nerves and come out of your condition Make the necessary effort and I know you can,

WM. B. FAHNESTOCK.

A woman has carried off the \$500 prize been devised for the accomplishment of this for the best managed farm in Oxfordshire, Eng

accomplish it.

#### Written for the Religio-Philosophical Journal. Addie L. Ballou to Sada Ba'ley.

DEAR SISTER SADA: -- You apprehended aright the reply I should have given to your earnest inquiry, as it would have been for that or any future occasion that finds you with a desire to do so. Consider that I take both your hands in my own and say "Yes, Sidi, write me through the Journal."

To your inquiry why you should feel so strangely impelled to write me, I can only render my own reason, which is that your own plane of sentiment and thought being on a line or level with my own, needed but the expression of kindling ileas to span the space between us, and upon whose worded bridge your "soul feelers" come out to meet mine, and so, as we are in sentiment united, we distance space, and, standing eye to eye, with hands together clasped, we may speak as friend with friend converses!

And so, S.da, the feeble words that fell from my weak lips at the Richmond Convention, were not all lost, even though impelled from my frail organism, then almost prostrate by physical sickness and mental anxiety, and found a responsive echo in your own heart.

But I must hasten,—after thanking you for all the kind words of sympathy and encouragement y our pen his inscribed to me, -ind reply to your question of what is the best plan of "practical work" in my estimation, which is a ourry that will absorb all the time I have now to give in replying to.

First, my sister, me must weave a mantle of that divinest fabric, Christlike charity, of which you write, and with which to cover the "multitude of sins," among which are none ranker than the sin of ignorance, if it can be said to be

Taough, it seems to me, you have answere! the question almost in the asking, and the remarks that follow, still, there are a few more thoughts that I will add to your suggestions on the education of the little ones,

First, then, we must arrest the attention of women who are, or are to be, mothers, and give tuem the knowledge of their sacred responsibilty as moulders of character; must teach them t) feel the divinity of their relation as mothers, and teach men and women the sancity of the relation that makes them parents to immortal lives that will either bless them for harm mious erganizations, or carse with regret their unhappy existences throughout long ages of painful growth.

When men and women learn that the same soul that is germinated and first bora into form in earth-life, must continue on through countless ages, and that it cannot be reborn or born again, only as it outgrows its deformities, they being responsible for the same, as parents, who dired to cripple and dwarf the intellect God gave into their hands to improve upon. They may, pernaps, be able and willing to right the laws and conditions in society which enforce the production or reproduction of ignorance, organic viciousness or crime stimulus.

The moral scrofula that displays itself in the morbid lusts of the child, inducing abuses, is no oftener, pay, nor so often, the result of contagious instruction from his fellow child, as the nereditary transmission through generation, torced under unhappy marital servicude. Conceived in sin or by repulsion and often hated embrace, quickened and nourished through germinal life under the fierce flames of passion and discord, the unwelcomed, ill born child is left to pick out his education as regards his own auatomical construction and or gin, from the most reasonable of all absurd and improbable fabrications that may be circulated through the nursery or the street. And lightly enough will they, as they do, esteem the causations of their own being, when their knowledge of its pains and responsibilities is hid from them under the garrage of morstrous and improbable tales, smothered in mysters, and chuckled over ia rade j st; while to tru'y teac's the child the pr ce his li e has c st, an I that he is valued acc rling to the pain of purchase, and his devotion to that mother, and every law of her being, will be as unlimited as his aff ctions for her can make it, and her restraining influence becomes the greater in proportion as she gains his confi-

But never, I fancy, will any great degree of moral reform be effected, until the equality of the sexes is established, -- until man becomes equally responsible,—equally punishable, and equally contemptible, for the commission of crimes, or participation in vice that woman is. But as he is now, in the eyes of society, his temptations are only the "wild oats" that every one is expecting him to sow, and without which he is but half a man. He may chuckle complacently over the ruin of innocence and broken hear s. while she—well, she's gool enough to be spit upon, and be spurned by his dear associates, who govern and make s ciety to serve their purposes, and justice holds no part in the matter.

Men must be made to understand that they have reputations, virtuous or otherwise, and that just as much is required of them as of women, and if they would only wed purity, that purity requires purity in retura.

There is no sense in the philosophy that their passional nature is so different a: to be unconir lable; let them try it and see; that try is a worl they have yet to learn, only as it applies to woman. When he expects she shall try to be miral strength for both, and if she fail to carry the burden, why,-carse her all her days. for being such a forl as to trust him, any way,

After all, Sida, when these terrible crearures do behave human, I rather like them, on the whole; they are so strong when we are depend. ent; and then they are such perfect martyrs to charity, when they are champions for the right, and pity and forgive our sex so much batter than we do ourselves, that I think, sometimes, they'r: worth saving, after all; and then I go by myself and do penance, for lashing and scoring so fiercely as I did in my last lecture, and think I won't do so again, till I find how pleased they are to be lashed, and how willing everybody is for everybody else to be whipped, and that it hurts everybody's neighbors, but not them, and then I repent of my penitence, and prepare the "sprouts" again, till now I'm so used to combat that it is a part of my life.

But, really, my sister, we, as a people who boast our greatness, are living too fast, and all upon the surface of things. We have great hearts, and there are great purposes slumbering within them, when we get time" to hunt them out; only could we once make the people see a policy in being gifted with common sense, and they'd sink a shaft direct to the mining districts, and a sparkling fountain would at once gush

I'm terrib'y wicked in my impatience to hasten on the "good time coming," and I think I would do so, if I were God, after the form of Orthodox idolatry, I'd fix things differently, and with the imaginary reins in my kands, dispell some of the sceming disaster, which, I suppos would be the means of raising a fuss in the family, and much disturbance generally, and so am contented to let him do better if he can, and

without my suggestions to guide him. Bit I'm drawing my letter out unprofita-bly long I fear, and will leave it to the discretion of other hands, while I, too, slumb r awhile -suck to forget cull cares and thoughts of toil, "with bleze ngs to you and for you.

Written for the Religio Philosophical Journal, ROSICRUCIAN MUSINGS.

#### By F. B. Dowd.

Autumn, all hail! Thou old man fof the year! Thy locks are turning gray, and clouded is thy brow! Thy blue eye hath lost its fire and the fever heat of summer is gone. Nature, as as if tired of its garment of grain, is putting on robes many colored, somber, and saddening. As if wearied with its carpet of flowers, its radiant forests of foliage, its chirping insects, and warbling songsters, its long magnetic day s and refreshing showers, and its radiant brow : crowned with lightning-charged clouds, and rainbows, hath laid them aside as a mother her darling in the tomb; and now comes the wailing winds, and the trees sigh mournfully,-the rustling leaves whisper as they softly fall, and gathering in clusters, hold silent communion with each other.

Methinks they mingle their tears as they lie down and die beneath the ruthless hand of change,

The grasshopper no longer leaps amid the tangled grass, and crickets and insects hide themselves as if from the universal calamity. The night comes on with a frown, and breathing its icy breath of death, fi.fully, and in mournful gusts, calls loveliness to the tomb. All nature seems hushed, and shocked as with apprehension, and man hastens to prepare for the struggle with the Ice King.

The clouds assume a different aspect, and the muttering thunders have fled away with the birds. A pall seems falling upon earth, as if it had descended from the skies; the moon and stars shine out with increased brilliancy and splendor, and each blade of dead grass, or faded leaf or scentless flower, il s'ies with a new glory, of frost and ice, mirroring ten thousand

Oh, levely autumn! lovely even in thy robes of death. Thou callest me away from the turmoil of life. As thou callest nature to the tomb, so thou callest man from himself. Sweet hours of meditation lurk in every brown-andgolden-tinted shrub of the fair earth, and leap out upon us, taking us captive ere we are aware of it. What sad retrains are those which steal upon our dull senses amid autumnal forests? Voices which sound not, seem calling in the distance; there is a pattering of feet among the dead leaves, as if the moccasined Indian had lett his happy hunting grounds, "beyond the cloud-capped bills," and was on a phantom chase in his wild haunts.

On, spirituality of the year! Melody of the music of time! Echoes of the busy months! Masterpiece of the great painter, Gop!

I have nothing in me but love of thee! Thy melody sweeps in great waves through my soul, whether I will or no. I enjoy the spring,—the childhood of the year, - with its innocence budding forth in verdure and flawers; calling man to h mielt, and to sensuous enjoyment; and the summer,—the manhood of the year,—with its burdened fields of grain and care, calling man to labor and acquisition,—but my love finds no expression such as autumn calls forth. Its voices call me from myself to my spiritual nature, and bids me forget what I have been and prepare for what I am to be.

I am to take of the products of the summer. of the works of my manho d, the thoughts, words and acts which pour from mine, and sort them over, some for imm diate use, others for the winter, and the best for seed for the coming year-my next life. Alis! for those who have no fruits that will keep-no seeds which will row in the coming year.

No wonder the autumn is suggestive of sad ness! No wonder the autumn winds wail as a harn out of tune! The saddening speciacle meets me at every turn, of men, wrinkled and gray, having no thought of a spiritual nature, nearing not the subbings of woe on every a de, drifting in s.liishness, as dead leaves drift on the dark stream over which willows bend and

Oh, pity the old man who forgets all but self ! There is some excuse for a selfish young man, but none for an aged brute. The man who has no hope of a future life, but whose heart is warm with unselfish love of his suffering kind, bath the seeds of a better life stored away in his soul, that shall grow up into immortality, but he who has a hope in the "blood of the Lamb," and yet no great lasting love of the unfortunate, in himself hath no fruits which will grow in Aidenn's fair land; hath no eternal life in him, nor angels nor gods can put it there. I look with wonder and astonishmentupon a selfish old man it seems to me as if a life has been wasted; and yet, such are not un-

common Recently I had occasion to solicit alma for a poor unfortunate whose needs were beyond my

"Is she worthy?" came to the lips of a man claiming to be a Sphitualist, upon whose brow fifty years had penciled the unknown. "I will investigate her character, and if she is worthy, I'll do what I can."

And that was the last of it. The burning woe of want and suffering found no tender chord of sympathy in that heart where time had gamboled and played for over half a century. Lost were the lessons of a life spent amidst that's smiles. Character was all with that man, and character

means with him, her standing in community.

Gray-haired Christians (?) asked me the same question. My answer was and is: "if she is in heed, isn't that all the question necessary to ask? If she is starving and to tured with pain on a sick bed, and no one to give relief; if her children are shoeless, cold and hungry, is she and they not worthy, even if they have no character?"

God pity the wretch who hides himself behind such fig leaves as these! Out upon a religion or phir sophy which only hardens the heart. Away with Spiritualism and all other isms, unless they inspire a little unselfishness. The man or woman who can ask about "the character" while eyes closer with the character. glassy with wee and mortal anguish look them through and through, while eve y nerve of a broken and bruised spirit calls for sympathy and comfort, is a demon from the lowest nell. I care not how high he stands in society, church or state, or what ism he or she professes, God will never find you, my friends, nor you him. You are effectually hid in your immaculate characters of seifishnexa. The rich man who fared sumptuously every day, was undoubtedly a man of good character as world goes - the rich generally are, but Lazarus had no character—what beggar ever had? Nor merit, save that of suffering with loathsome sores, and yet the tables were turned.

Woe unto you, self-righteous Spiritualists, Christians, and all. "Verlly I say unto you, the harlots go into the kingdom of heaven before you." Character indeed! What character has a harlot? Is she worthy? God thinks so, or else you have

is she worthy? God thinks so, or else you have no hope of the kingdom of heaven.

"But we must be just to ourselves," whines the dog world. Granted. But justice to others is the only justice to yourself. Justice is a thing of cold judgment, which, according to Christ, no one should apply to another, for the reason that we are evil, while love is from the heart and from God and no one was ever commanded not to exercise and no one was ever commanded not to exercise it, even upon the vilest. Way? Because this is the seed of immortality. Better to have charity than character or fine

gold. The only character God recognizes is unselfishness. This is spirituality and immortality. The selfish are the dament. You if find is so.

The Supreme Court of Massachuset's has decided that a convect made and carried into effect on Sunday cannot be repudiated by

Written for the Religio-Philosophical Journal. WHAT IS SOMNAMBULISM.

BY H. H. SMITH.

In the workings of Nature there are certain elements by which the mind moves matter, and upon which thought is conveyed from one mind to another. It matters not what you call it, whether it is magnetism, electricity or nervofluid. Not a mind moves anything but that it uses this element, neither is there a thought transmitted from one mind to another without the use of it. Minds can see readily what comes in the range of their vision, and no ferther. Mind can impart, too, what may be impressed upon it by other minds, with the use of magnetism or this element, but no mind can impart what it does not possess in any other way.

Somnambulism, clairvoyance, magnetism. &c., are only different names of the same agency, under diffierent degrees as applied to different individuals. All are so where minds are controlled by other minds, either in earth or sp rit life. When a mind imparts intelligence that it does

not possess, it is always under the control of other minds that does possess it, and is either in the somnambulic or in the clairvoyant ox mesmeric state.

Mind has not the power of seeing hundreds of miles, in either condition. A l intelligence that appears to be viewed at a distance, is brought and imparted to the clairvoyant or somnambulist by some other mind in or out of the earthly body. When Brother Fahne tock declares that the somnambulist discerns objects upon the moon or any planet, it is a mistake. He is only giving what minds have seen that have been there, and are at the time imparting it through the somnambulist or clairy yant. All minds are more or less somnambulistic or clairvoyant at times, to a greater or less degree. But no mind is ever so without being under control or partially so, of some mind seen or unseen. No such thing exists, nor was there ever a clairvoyant or somnambulist without an operator. Then magnetism is a science, and by it in some of its various ways, all intelligence is conveyed from one mind to another, and it is the power of mind over mind and matter, and by it all things are moved by the Great Pisitive Mind of the Universe. Spirits have always imported their teelings, desires and intelligence, to children of earth as best they could, by this eternal law, and it was Mesmer that first proclaimed its utility to earth's inhabitants, that by it the door might be unlocked into futurity, or the life of spirits, that mankind might know of immortality as a surety and no more doubt the existence of loved ones that have gone from their sight, through the change called death. Where minds are congenial, or can assimilate by nature on the spiritual plane, the positive can control and impart to the negative mind. Minds may be alternately 87, and thereby receive and impart, so as to con verse, through this magnetic law; but one mind may not be able for the time being, to magnetize or assimilate with all minds in a circle, for it depends upon a law in nature of congeniality; therefore a person may only assimilate with one person, and can only control that one This has been demonstrated in many circles of minds in the body as well as out of the body. Many times a person will try to magnetize several, and cannot succeed, and many times can magnetize all he tries. A l depends upon natural congeniality; therefore spirits, many times, cannot find a person in a circle that they can control and have to give it up, as demonstrated in thousands of cases, which causes much dis-satisfaction in those steking for communications, and all because they cannot see why. Magnetism is the power or law by which spirits make themselves felt, and by it the two worlds are made known, and the inhabitants made to have no fear of death, and by which its terrors are taken away, and humanity made to rejoice, to know that nothing severs the two existe only the want of spiritual disconment on the one hand, and nothing on the other.

### STRANGE MANIFESTATIONS.

### Letter From Wm. Frank Dean.

BR). J NES:-I have been tempted for some time to give an article for the paper, coming though from a place of Egyptian darkness, as it regards our philosophy,-with the exception of my family and near relations.

We have basked in the light of Spiritualism for more than three years, -- have held a circle every Tuesday, besides on other occasions. Most of us are mediumistic;—some remarkably so. One, while entranced, gives music from the piano that none but a master could produce, and were I to relate the manifestations that have week'y occurred at our circle, you would find but little to surpiss them in the columns of the Journal.

But my present object is to relate our success with spirit pictures on the tin plate. W. W. A. Wandell's articles in the JOURNAL some time ago, excited an interest among us, and as in our circles we could find almost every phase of mediumship, I determined to make the trial; and accordingly procured a new sheet of tin measuring fourteen inches, by twenty, placed it on the piano with a kerosene lamp in front, and nine of our circle quietly seated our-

iously waiting the result. In about ten minutes, we were impressed to turn and rub it with flannel, and very soon it began to spot in various places, and then appeared the image of a Mexican, in full costume, long boots, with very broad sombrero. It was four inches in length, and remained during the sitting, which occupied more than two hours.

selves before it, -- some on the floor, but all arx-

Then appeared a long sisle leading to a massive cathedral. In the background, were the priests and assistants officiating at the altar. This was seen by all of us.

Then, presto, came a change, and a most beautitul scene was presented to our enraptured vision, embracing rivers, lakes, mountains, valleys, trees resembling weeping willows—their branches laden with fruit, and ships in full sail, skimming along the lake-never was a more splendid view presented to mortal sight! This passed away, and then came a magnifi.

cent palace with life about it,-females peering from the windows, or moving about the porticos. We closed the circle, rejoicing at our suc-CLBS.

On an another occasion-present but four or five of the circle-there appeared an old man seated on a bench. My wife and daughter recognized him as her guardian, long since passed to spirit-life,

In the glare of an afternoon sun, my sister had some very interesting scenes presented to her. A lyceum went through all the gymnastic exercises on the greensward before a handsome dwelling, and a litle way off, were a band of Negro children imitating the others. Then appeared several old ladies, enjoying the scene. Among them she recognized our dear mother, who passed away some twenty years ago. My cousin residing in Baltimore, has also had an interes ing experience with the tin plate, recogniz ng several friends and relatives now in the

bigber life. Few of your readers have a more practical erjament of the Divine Philosophy than our family circle.

R isterstown, Md. Oct 3rd, 1870.

#### Correspondence in Brief.

Orange, Ill.—Mrs. M. G. Pusey writes.—P.ease find inclosed an order for three dollars, which ought to have been sent sooner, to renew my subscription for another year, beginning Nov. 15 h. I have read your "Search after Gaü" with an intense in erest as though all my hopes of happiness in this life and in that hereafter, depended upon your decision. You have knocked down all the other proofs of my orthodox faith, and if you take away my G. d, too, without giving something better instead, I sh. Il feel like letting go all my faith in everything. May the angels of wisdom guide you, and direct you aright in all you say hereafter on this most momentous subject. on this most momentous subject

Fairmount.—J. B. Swearinger writes.—After my respects to you, I would say that I like your paper very much, and am sorry I cannot take it any longer than this year. Am sixty seven years old, a poor man, and not able to work. I may be able to pay you by the time this year is out. Your "Search after God" is worth more than the price of the paper for one year. I would like a copy of it published in pamphlet form. Have given away several of the tirst numbers that had it in is the reason why I want it published in pamphlet

Rochelle, Ill -U. B. Smith writes.-Please accept the inclo-ed two dollars, it being all f can send now, and think I owe you for the paper since November 1st, 1869 I will send more money to you as soon as I can, and not take the bread out of my children's months. Am trying to farm for a living. The drought injured my crops this year so that I have no grain to sell, and have six small children. My health is poor, but you have been so kind in sending me your paper, that I thought I must send you a part. Some say that a part of a leaf is better there are a would not be without loaf is better than none. I would not be without your paper for ten times its cost, but circum-stances over which I have no control, prevent me from doing as I would like to. May the God that you are cearching after and his holy angels assist you in your noble work for humanity, is the prayer

Thank you, brother. We will walt on you with pleasure. A good mother, in spirit-life for many years, stands by our side, and admonishes us that in our childhood days we were poor, and often keenly felt the need of a little credit to help over a season of ususual hard times. "A half loaf is better than no bread."

Genesce, Wis -R. B B. dcom wri es -I did intend to discontinue the pap r for a time, but we do not know how to get along with int it, and we want to see the end of the "de ren after God," so you will please find inclosed one doll r, which you will place to my credit.

Pine Grove, Wis -3 Diniels writes. -I hape you will read my letter far enough to discover that it is renned with the warmest gratifude and friendship for you, for the pleasure and satisfaction I have received in perusing your able editorials, especially the "Search after God."

Auctin Kent writes -1 had a big laugh over your last 'Search after God," and congratulated myself on having escaped from the orthodox ministry telore they were imprisqued as hostages for God's good behavior. I am sure you will excuse me for praying on my bed. Soberiy—I am an exception among Spiritoalists. Much in their liter ature which is history to you, is only a more or less rich novel to me. In your "Search" we have already got the richness of the novel, and yet is is

Omaha City, Neb - V. L. Gray writes -Six months more nave rolled around for the renewal of your paper, which is so velcome to my home. The pipers have all come regular, except one, which is daied the 20 h of Cc ober. "The Search after God' I cannot lose. The voice I heard from one spi it saying through a medium, "Glory, glory, I am surrounded with glory," did not say that he had seen the orthodox G a. I will not take more of your precious time.

Salt Lake City -- Natter Moustild witer -- Al low me to Suggest to you the benefit, I might even a y necessity of publishing in pamphlet form. the lengthy article that his been running through the paper these three months entitled, "A Search after God," and "Joes God Keep a Ca?" I fee that subject to be ull of iet rest, and the pampawould be explient to loan among the people of this place, to stuke the tanciful no long of God's "only peculiar people," whose cat destroys all their enemies,—eye; our much respected and dear departed Gev rn or Senaffer, whom the peculiar prople consider that the Lere's cat has destroyed.

Quincy, Ill -- M. H. Hopps writes .- E closed please and ten cents for the Journal, number 22 volume 8. I made a mistake in the number, as i. wish to have every number that commis the "Search at or God," for I am anxi a to see where vau will and tim.

Manolia, Ark -- D F. Blackburg writes -- I read with very great interest your "Search after God," and trust in God you will make this gs plain. I know I am an intent in wisdom, and that the world 88 & mass, are shrouded in darkness.

Beatrice, Neb .- D. Heilig writes .- The paper comes well charged with matter or the highest interest. We appreciate its worth, and are mable to live without it. Lke the sun, it sheds light upon the people who are citting in darkness. The night or Haddockism must flee away wherever its rays penetrate. Your "Search after God" creates the most intense Interest.

Almont, Mich.-Ralph E. Hunter writes.-After waiting some time, I at last sent you two dollars to apply on my subscription, which ended the 12th of June last. I take great pleasure in reading the paper. The "Search after Gid" is something I have to aged to see, for I thought the prople needed such, and am confident that it will be of much benefit to all who read it, and hope the influence will extend beyond the readers of that excellent writing. Would be glad to see it in book form. Mrs. Wilcoxson speaks the sentiments of all traly liberal minds. We are glad to see the ploneer, E V. Wilson, so completely use up that self-sanclified persoo, Mr. Haddock, and hope to hear of as good success in the coming debate of Dr. Underhill. I hope that you may show to humanity the true deity, lead them out of their error and show them the truth.

Providence, Utah. - George E. Langley writes .--It is quite a disappointment to us when the paper does not arrive sale, as we are delighted with it, especially the "Search after God."

Salem, Oregon.-G. W. Lawson writes.-Your "Search after God' is well spoken of by Spiritualists here. Go after him. He has been a myth long enough.

Blandinsville, Ill.-A. P. Dukae writes,-I must say your "Search after God" has brought a new subscriber here, and is causing quite a sensation among the dry bones in this place. Some who would not listen to anything leading towards Spiritualism, are now captivated and carried away through the teachings of your paper. You may expect several subscribers ere long, from here. I beg leave to say that I am elated with your references to the Salem witchcraft,—it is just what I have been wanting for years, but did not know where to find it. This, to be sure, is only an item in the history of the church, and very small at that, when we look back down the road in which the church is traveling, for we see strewed all along that road, blood and murder, rapine and carnage, from the beginning down to the present time. We can say in truth, tha nks to God that it did not fall to our lot to have our existence in those dark ages.

St. Francisville, Ill.—Joshua Potteen writes.— That "Search after God" is worth three dollars to

me.

Laurence Kansas .- L. P. Mason writes .- I am reminded that I owe the paper at least one year's aubscription, and inclose two dollars, all that I can spare now, and more than I could pay for any other paper. But I lutend soon to pay arrestages, and will then feel free to cricicise your valuable paper. I am not a Spiritualist, yet I do not know that Spiritualism is not true. Some of the astonishing phenomena reported in the Journal, would. if witnessed by myseif, doubtless give me more light upon the subject. Mrs. Emma Hardinge is a noble soul, and one of her God-inspired invoca-

tions does my soul good, leads me nearer to good, gives strength to my resolutions to be better, and ze t to my effects to learn more of that sublime principle whom she calls Father God. How much free thought is indebted thus for to Mrs. Hardinge, cannot be estimated. "A Sparch after God," is full of wisdom, and is worth the subscription money of the paper, besides a thousand and one gems of thought sugges ed in your columns.

Winona, Minn -J. Russell R bluson writes -I am reading your editorial "Search after Goa,"—
the heathen, mythologic appellation for the grand
central, divine, unfolding life principle,—the grand
form of all life's unfolding, and waiting, like the
novel reader, to see how it comes out,—to see
whether the eliter fluilly resolves it into a great whether the entry many resolves it into a great organized moral personality,—conscious, as a uni-versal individuality of all is doings, and here I undertake to say, if this shall be the conclusion of the search, that he does not see that principle as it presents itself to the science and philosophy of my mental development.

Darlington, Wis.-J. Leach writes.-I like the paper better every week. The "Search after God" is worth a year's subscription.

Richford, N. Y .- J. B. Goodall writes .- Your "Search after God" must call out many minds and deep thought, and I wonder if it may not evolve new views of the great intelligent power who has made the millions of vast worlds. Oh, my mind is lost, lost, lost, in thought. Oh, what mighty capaciles and capabilities are indeen down deep in the soul of humanity, and often wonderfully developed. Spiritualism shows men to be minia-

Princeton, Iowa -L. S. Chamberlin writes .-Please do not give up your "Search after God" until the whole ground is thoroughly overhauled.

Barre Plains, Mass -P. Haywood writes, -I should be loth to part with the JOURNAL if any one should offer me the subscription price not to take it. It has taught me very many valuable lessons, for which I am very thankful. The principles that are to be learned from the articles entitled "A Search after God," are doubly, yes trebly worth the price of the paper, in fact, moncy is no equivalent for the good that I receive from them.

> Written for the Religio Philosophical Journal, THE FOLDED SOUL.

By Mrs. M. L. Sherman.

There is a hilden germ in every human form, an ideal to be attained; a folded soul waiting for growth and unfoldment into eternal life and expression. Thus I th ught, as years agone I wa'ched the beautiful casket containing the folded soul that was to make glad or sorrowful the hearts of his parents; and I sai!: Lib b'ie testament of his life be to you a fresh happration, daily revealing wondrous truths, and adding gold in links to your love, duries and interests," and with terrs of rev. er-nce and thansfulness, the fond parents baptized the ii the off ring, and give him in his young life to the great Des ing that could alone shape

Beautiful was the prayerful act of the loving ones, and their hopes went out into the distant future, that their darling boy might become a true man, -realizing their highest conceptions of a just and noble utilitarian. I sail, "The soul within this form must aggregate to itself such elements as it needs for its growth; it must grow and out-grow, and thus will it change, yet ever remain the same in iden ity. The soul must unfold by a power inherent within itself; it must push out the inner forces for the subtle fuel that shall nough and sustain its continual gro vth; it must learn, too, that the bitter and sweet, the darkness and light, the sun and shade, will a ke be necessary for the up building of the infividual structure of man-

V. ars were added to his infiner, and life am on, and I watched his boyhood, and a w the neminds of his nature for fru h and causes, and i said, "His daunties spirit will have much to enconater: for his na ure is s'ro ig and earnest, and his appeals must be m t and are wered; and as you value his future mefulbess,do not attempt to be use his passionate temper; ba go out w ta of n to malongings and soul bacture into the gran are of matter and spirit of cause and effication range that your boy will have need for all the eliments and organs that no are has so judiciously given rim as he hatties for the right. His animal nature is beautiful and god like, and is wisely given him to develop a strong, healthy, spiritual nature that shall assist him in his onward march toward the mount of freedom. We have need for all things, from the birth to the grave; and not one faculty is wrong or our of place, but in beautiful and di vine wiedom, war ing a grand and perfected whole

"But," said the parents, 'if we restrain not his temper, will thot prevent the good results which we have marked out for our boy?"

\*Kind parents, 'I said, "what is good and what is bau? Good is a principle that each mu-t understand and practice for one's self, and bid is but see. ondary-'tis but the shade of goodness, a reflection of the principles of good, and just as important as good-indeed, what would you know of good-

ness, were it not for its opposite, bad?

Again; where would be the beauty of a picture with ut its snadings? Surely, they are just as necessary as the lights, and both are es ential to constitute the perfect picture. Just so with your boy,—le will need to unfold the lesser good or shades of his nature, thus preventing that eternal samenese that otherwise would follow. Fear not but let him partake of the tree of knowledge, that yieldeth all minner of fruits, so necessary for a healthy growth in wisdom. Then will he learn for himself then will be become loyal to truth, having earned it by a rich and varied experience. and an examination into the minutize of nature. asking of her an insight into the wondrons chambers or beauty and utility. She will also reveal to him the soul of things, and will enable him to see life as it is, to witness its conflicts and engage in its victories."

Pass we along the line of years, and we find that time has set the seal of manhood upon his brow, and the hidden germ is manifest; the severa changes from lufaucy have been passed, and the man takes his position among the ranks of men. retailing all of the experience through waich he

has pass d. His conceptions of an except life are real and marked, and his aims are to realize the largest freedom for thought and exp ession.

He asked for causes, that he might accurately judge effects. To this end, he interrogated nature, and she taught him of the moss and of the rock, and from their plastic pages he learned mighty truibs. She led him into her dark chambers, and he read of the minerals; he bent low and listened, and the grand old ocean chanted to him her rolling anthems; he questioned of all laws pertaining to spirit and matter, and they spoke to him in that universal language that can only be learned by the faithful student, the language that soul speaks to soul, whether in the human form or through the multitudinous forms that must, by the law of progression, eventually come up to be human. Today, his work is large, and a work of true and noble utility,—with a love that braveth, a hope that endureth, a justice that measureth, and a knowledge that proveth all things right to their time and condition, teaching that all must work and wrestle, from the smallest infusoria, to the highest intelligence-nothing is exempt, all are wrestling with opposition; for by that law all na-ture grows and rounds herself in full and perfect form : by it the great heart and pulse beats of humanity are guaged and measured, and by and through it, comes divinest harmony and wisdom. Beautiful, then, is opposition, coming to all, raising them from ignorance—not because of sin and depravity, but because it is the divine way to light and wisdom, teaching that there is no high or low, no good or bad, but that each step, each form, and each organ hath its use and economy in the ultimate spiritual unfoldment of the man or wo-

These lessons learned, the soul will find victory; and at last when the golden gate shall swing upon her hinges, he shall enter to greet the fond parents who are waiting for him, and continue his labors in aspiring and inspiring, and scaling the length, breadth and depth of immensity, which ta immortality.

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## **Leligio-Philosophical** Sournal

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#### A SEARCH AFTER GOD.

Does Design in Nature Indicate the Exist. ence of a God,

NUMBER FINETEEN.

Dies Nature ever become angry, and, with frow is on her countenance, express the same in the torked lightning, the roaring thunder, and the wild tornado? Nature mad! In the beautiful sunshine and bland breezes, amidst the rainbow-tinted flowers and the purling streams, the green carpeted earth and the singing birds, we feel that Nature smi'es, and we repose upon her bosom with the same complacency that a no hands, no feet, no leatures that express inward i y, no mind that thinks as man thinks. Our mother Nature, whom we love so well, and upon whose bosom we repose, is demented. is really idiotic, is she? She produces the rainbowtinted flower: she furnishes to the eye its brilliancy; to the nerves their strength; to the body its elasticity and vigor. Trace your body to the earth, and when you penetrate her womb, then you can go no farther. Beyond that is impenetrable darkness. L'ke the Indian in council, we regard the earth as our mother. and "repose upon her bosom."

The cold, damp soil,—the ground with its myriads of teeming animalcu'æ,-is a curtain which shades the D vine Prompter; beyond that we find it difficult to go. As the telescope unfolds the heavens like a scroll, the microscope animal life in all things, the reason of man steps forward in its majesty, and demands to be heard.

There are in Nature many grand operations. The eye don't see them all; the ear don't hear the music they create; nor does the mind fully understand the character of the operations at all times being carried on. The wild wind produces wonderful results; some of the elements bow in humble submission to it, and regard it as a God. The majestic oak, as it proudly stands in the forest, the towering pine deeply rooted into the mountain-side, have an enemy in the wild tornado. When one is approaching, stand by the side of one of those noble trees, and you will sense a peculiar feeling, for their massive bodies seem to tremble with fear. A tornado is a God to all the elements that it can control. It is a Destroyer, standing in the same relation to the physical world that the devil dues to the religious, only the tornado tears down those things that are in its road, as it marches along to restore the disturbed forces of Nature. Wild as it is, still, it is a builder, a constructor, a mighty architect,-in one sense. a G d! It destroys the works of man, it is true. but it supports the grand archway of the universe, and, without it, it would totter like a bridge that bad lost one of its piers.

While a tornado was passing over a pond of water, it absorbed the same like a sponge, and scattered out over the adjoining farms; it unroofed houses, tore down fences, destroyed the golden grain, and impoverished man; but still. in some respects, its work was grand and beautiful. Man, majestic man, will not step an inch out of his way, to save the life of a fly or a struggling animalcule, -he is constantly destroying animal lite; neither will the tornado step aside to save the life of individual man.

Nature is a producer, a builder, a grand architect. Dies sky think?—ur-mother Nature. own construction, think! Is blind chance with.

ing is a thought of the mechanic. That painting a thought of the ar.i.t. That engine the thought of the mac' inist. That statue the th ught of the sculptor. There is nothing in art, that did not first exist within some mind as a thought. You all admit that—none but a fool wou'd deny it. Nature is a producer. The rose is a result just as much as the watch. If the analogy can be applied to Nature, then the rose, the lily, in fact all things in Nature that bear evidence of a design, must have existed in some mind. All these wonderful revealments we see exhibited in the natural world, and if we can complete the analogy, they must have existed as a thought, before being produced. You understand us? Within the organization of man, there is evidence of a design; th.n, with n whose mind did he exist as a thought before he he was brought forth on this earth?

We trace all things in art to mind. You know it, we know it, all know it. Can we trace all things in Nature to mind? Within whose mind did that beautiful flower exist before its parent was first ushered into existence? In the mind of God? \* \* \* \*

\* \* \* The breezes come to our side; mist encompasses us heat settles around us; cold touches us with his icy fingers; and the sun's rays glis'en like pearls, as they gently fall on the things around us, while the earth itself steps forward, and demands a hearing. They are all anxious to find God, and to assist a poor mortal like us on our pilgrimage. The wind whistles; the sun's ravs move around with wonderful rapidity; and the mist that accompanies us,-they all start off on a glorious mission! The mist ascends the rays of light, and when high in the heavens forms several beautiful clouds. Then the clouds laugh, the elements rejoice, and all Nature seems to have conspired to produce a remarkable change.

While this majestic change was going on, a philosopher, with stately tread and majestic mien, with long, flowing locks, and silvery beard falling on his bosom, came along. Noble man,-a protound philosopher, within whose mind are gems of knowledge that sparkle beautifully,—searching for a God! He sees the cloud, and just beyond it a beautiful rainbow. He had never seen anything of that kind before. He lived in a country where no rain occurred, where the sky was always clear, the air always pure, and breeze always balmy and sweet. The element all at once commenced a conversation

Rainbow.-Venerable Father, what are you seeking?

Philosopher.-I am seeking for God. For many centuries I have looked for that Being who made the Garden of Eden, with its wooing birds and murmuring springs, its animals, and, finally, man and woman.

Rainbow -- Ah, I never saw him. I can impart to you no information in reference to him. Philosopher .-- I know there is a God, for in all things there is evidence of a design.

Rainbow.-Ha! ha! Philosopher, you reason to little effect. You are old and venerable, and there are gems of thought within your mind child does upon its mother's breast. Nature has that glisten more beautifully than my rainbowtinted hues. Look at the beautiful colors here, and see how nicely blended; besides, here is a perfect arch,-no geometrician could draw one more perfect; no painter could excel me in

Philosopher .- What artist sketched you? Oh. the Bring that made you,--that delineated you so beautifully,-is really a God! Where is he? Tell me where he resides, and I shall have found G:d truly. None but a God could have produced you, beautiful Rainbow!

Cloud.—Philosopher, you are a fool! You are gray-haired, gray-bearded, and gray-eyed, but you don't understand the first principles of Nature. [Upon saying this, the cloud curled itself up like a serpent, and, becoming more dense. prepared itself to teach the investigator a lesf.aca

Philosopher.-I am amazed at your impudence! You are a fiend, to express yourself so coarsely. [Whereupon the Philosopher kneels down and prays. His prayer is fervent and sincere for success. On arising from his knees, the Rainbow had disappeared. The Philosopher was startled. 1

Philosopher.-Can you tell me, Mr. Cloud. who took down that rainbow,-which disap peared during my prayer?

Cloud.—I will treat you with more respect. You are in earnest. Those eyes express a deep meaning; that massive forehead tells of profound thoughts within; that venerable aspect shows sincerity, and I will do all I can to aid you. I tell you, philosopher, you illy understand yourself. But a few hours ago, I was in vonder pond as water. Could I ascend here without intelligence to guile me, is the query. If intelligence is connected with my movements, I never saw it. I can do nothing alone. None of my companions have intelligence. Now I will teach you a lesson, Halloo! Mr. Wind, come along, and assist me. I want to make the circuit of the skies. I desire to perform the circuit of the heavens in about ten minutes Get up a tornado for me !

Wind -I will do it. Puny man shall bow before me, and I will devastate the country.

Cloud. -Now, look out! Mr. Philosopher; do you hear that noise?

Philosopher .- Yes: I am frightened somewhat.

The rumbling noise seems to approach nearer. He looks in the distance, and trees are falling, roofs of buildings are in the air, and property is being destroyed on all sides; while the cloud is dancing around in high glee, laughing at the philosopher, who stands terrifi d. After the tornado ceases, the cloud returns and converses with the philosopher].

Cloud.-Say, Philosopher, where is your God-I got up a tornado for you to order. I deviscrowned with flowers, dressed in a robe of her | tated whole sections of the country, killed one old man, butied nineteen women and children in her, blind chance her mind, blind chance her in the ruins of an old building, inundated the thought, blind chance her actions? Is the flow- fields, des royed the golden grain, and impover- You sent the winds, formed the clouds, rused er a thought of hers, taking form? That build. | jabed the tample. I till you, the widow's the wave like a huge monster, and charged the

moan and the orphan's sigh wil be heard for a | cloud with e'actricity, and finally, coolly murlong time to come. This is only a pastime for us.

Philosopher .- Did'nt God cause the tornado? Cloud-Not that I am aware of. I never saw him. The sun acts upon me, and I ascended, and formed this beautiful cloud. I act by bling acted upon. Alone, I am powerless; aided by the wind and sun's rays, I became a strange creature.

[During this time the cloud had accumulated electricity, and approaching a tree near where the philosopher stood, sent the charge forth, and demolished the tree, and killed a little child that was reposing beneath it. This alarmed the philosopher, and he started away, resolv ing to relicquish his Search after G.d].

Cloud.—Hold! You will not be injured. I am only teaching you an important lesson. Philosopher. - Didn't God do that?

Cloud -- Poor puny man, no! God, 1 don's know him! Being of a damp nature, I sometimes absorb electricity from the atmosphere as a sponge absorbs water, and coming near the tree which was negative to me, I just let that have the charge.

Philosopher.-But you killed that little child. Cloud -I know it. I have killed hundreds of men, women and children. But I tell you, I only act by being acted upon. I am an atheist, I recognize no God-no companions but those that I can work congenially with. I possess nothing but blind force. I ascended at the bidding of the sun; I move at the bidding of the wind; I form raindrops in compliance with the wishes of cold currents; I descend because gravity wishes it; I repose in the cup of the flower, for her breath is sweet, and her influence genial. Cold condenses me; heat ex. pands me; the breezes move me. Alone, I am powerless. Still, I am a part of the infinity of matter. I am a key in the grand archway of the Universe. Without me chaos would reign, and wild disorder prevail. I never saw the Being you are searching for. [Hereupon a cold breeze came along, condensed the mist, and for a few moments the lightnings flashed, the thunders rolled, and the waters poured down in torrents, drenching the philosopher, and formed a large pool at his feet].

Water.—How are you Philosopher? You ap pear damp and terrified. No one will injure you-I am teaching you an important lesson.

Philosopher.-Did God speak when it thundered? Wasn't those raindrops his tears? On. I am sure God spoke—he groaned as if mad.

Water.-A few hours ago you saw me as a cloud, dancing in the sky, and surveying the grandeur of the country around. I sent forth a death messenger, and blasted that tree, and caused the death of a little child. Now you see me as water. I am now changed. I now become useful in another direction. I am an element for fish to live in. I quench the thirst of mortals, tingle in their veins, sparkle in their eye, moisten their tongue. Philosopher, what is your weight?

Philosopher. - One hundred and fifty pounds. Water.—Then sir, 114 pounds of that is water. You are composed mostly of water. Certain forces made me a cloud—then other forces. condensed me, and still another force brought me here. God-the God you are talking about had nothing to do with it! I have strength, too. You are a poor puny mortal-I can ascend higher, penetrate the earth deeper, move faster than you ever thought of doing. Look at that massive ship reposing on my bosom. See that beautiful swan kissing me. Look at those boys bathing themselves. I am useful in many ways. I recognize no God. [ Ine winds then commerced to blow, and the wat rs to rise into a mountain wave.]

Wave. - See me now! Lock at me as I move along with a spray cap enveloping me. I rise almost mountain high, and possess giant' strength. I carry that massive steamer as easily as a mother her babe, and I am as stubborn as any n.ule. On my bosom the steamer rocks to and fro, like the aspen leaf in a terrific gale. and those on beard are terror-siriken, for the timbers crack, and a rent is made in her hull. and the waters have commenced pouring in. On that ship are ministers of the gospel, church members-men, women and children. They are all terribly frightened. No Jesus there to say "Pecce! be still!" I tell you, Philosopher, I fear that a wreck will be the consequence. Hear that venerable old minister pray; hear that little child in pure innocence supplicating the "throne of grace"—all pray, all are on their knees, but the winds still blow, the rain pours down in torrents, and great confusion prevails. Pailosopher, I move by being acted upon. Those prayers can't act upon me-they are powerless-decidedly flat. Now, look out! You will soon hear a crash. [The c'oud, fully

charged with electricity approaches.] Cloud.-Philosopher, have you found God yet? If he answers prayers, now is the time for him to do it. [Tue cloud then sent forth the electric flash, and striking the ship, it was soon in flames, and over five hundred beings

perished.] Philosopher.—O God, you are a monster! Do you control the elements? Why did you charge the cloud with electricity, and aim the force thereof at puny mortals? Did you not hear the prayer of that venerable minister? Did not the supplication of that innocent little child move to compassion your heart? All prayed-a thousand kness were bent, a thousand eyes upturned to you, and still you moved not in humanity's behalf. On the spray capped waves, amid the roaring, thunder and the flishing lightning, beating rain and derce winds, were five hundred of your children! They prayed to you; tears were shed, suppl'cations were heard on all sides. You, O God, are a cruel, vindictive monster. You are a murderer. yea,-no language can express my indignation at this wholesale slaughter. The incendiary sets a building on fire and human life is destroyed, and you, O God, are equally as bad.

dered five hundred of your own children.

Wave.-Don's get excited, Philosopher, this is oaly pas ime for me.

Philosopher .- Didn's God do all this?

Wave.-Never saw him-never heard his voice—never felt his presence.

Philosopher .- What was the moving cause of all this destruction.

Wave. - The wave, sun, wind, and lightning -: hey all moved, hence were the moving cause. We recognize no God. We heard their prayers but could not answer them. If God possesses all power, and is infinitely merciful, it is reasonable to suppose that he would have heard the prayers of his children.

### (To be continued.)

The Philosophy of Life.

The aim of the RELIGIO-PHILOS)PHICAL JOURNAL, in one especial sense, is to place before our readers such light as we shall obtain from week to week, upon the great subject of Spiritualism, which is concisely, but comprehensively, defined to be The Philosophy of Life.

Yet the most philosophical thinkers have harlly entered the vestibule of the great Temple of Scientific Spiritualism. Varied as the phenomena have been, and car ful as investigators have endeavored to be, in their researches, but little is yet known of those subtle laws of force and the principles that underlie the grand phenomena of life, as witnessed in their daily unfoldments through the vast Univercalum.

Notwithstanding our comparatively extremely limited knowledge of this subject, yet we do, day by day, receive light and knowledge which startles the world with amazement, and incites trains of thought upon comparatively new subjects, and, despite of opposition, the best minds are directed into new fields of thought; and thus, by all w degrees, we learn of the heretofore hidden things and laws of life.

Old systems, however, become fossilized, and new elements, so to speak, enter into new forms, and, as a result, men and women become wiser, happier, and better.

As the two worlds interblend, and mortals hold sweet intercours; with those of the angelic spheres, we learn of them things that appertain to the higher life to which we are all tending,-just as chil lren learn of their more experienced parants and friends, those things to which they will attain in after years.

Through mediums, the investigator is gaining knowledge from angelic beings, of the life peyond.

While it is not our intention to amplify at length in this article upon the great subject before us, it is our intention to direct the minds of our readers to an especial plane of manifestation in Spiritualism, which, sometimes, comes home to every person during his mortal life. Scarcely a person lives, who is not at times affi cted with sickness of some type.

A "learned profession" has existed for untold centuries, and great has been the study to find out the "elixir of life." At times, a sover eign remedy has been announced by the learned doctors as a specific for certain diseases. Under the prescribed treatment, a large per cent. of the patients have died.

They were treated secunium artem Poor vic time, it was their lot! Sad, indeed, to contem plate the suffering that has been endured by poor humanity, to enlighten a benighted, ignor. ant world.

Theology has been a thousand times worse in its inflictions. If the pior devotees refused to comply with the terms, and take the prescribed prescriptions, their bodies have been brought to the rack and wheel unt I every bone was broken, or to the fire until the physical form was con-

sumed. It may be said that these were rites practiced in the "dark ages." Admit it; and yet the darkness prevails to that ex'ent now, that the soul is yet tortured by a knowledge that it loses casteis a desp's d outcast-if it does not comply with the prescribed dogmas of the church. To timid souls, it is a punishment more to be dreaded than the burning pile of John Calvin was to the strong soul of Michael Servetus.

But, in spite of all tortures of body and soul, inflicted by the two "learned professions" referred to, brave men and women do dare to look beyond the formulas prescribed by the system born of ignorance and practiced by selfish bigots, and listen to the whisperings of intelligence. as inspired from the wise and good of the higher life. In spite of all opposition, the laws of eternal progress and development are ever active-supreme.

The wisdom and experience of the sages of long centuries, is being ushered into the minds of men and women, to the discernment of great

Spiritualism, -- Modern Spiritualism, so-called -is rapidly ushering in an era of thought. The philosophy of life is now being more rationally understood than ever heretofore. Trance mediums are used as mouth-pieces of angels, for the nculcation of wisdom that confounds the priests of an effete system of old theology, which had its origin many thousands of years in the past, among a rude people of an iquity.

Healing mediums are numerous, through whom, angelic physicians cure in a brief space of time, the ills to which flesh is heir. Through their ministrationr, distance is annihilated. The drugs and antidotes of the learned profession, are dispensed with, and in their place, the elements, as eliminated from the grand laboratory of nature, are substituted.

The wise philosophers of the spheres above. take a pleasure, in tending upon the sick and poverty-stricken of this mortal sphere of life Many instances of this kind are familiar to every observing Spiritualist.

As a case in point, we cite the following as reported by a sick lady in Minnesots.

She had been very tick from a disease of her g'andular system. Her mother as a last resort. applied to Mrs. A. H. Robinson, a very remark. able medium, for a prescription, sending her a look of ler sick caughters hair. Mrs. Robinson diagnosed her case, and sent her, as directed by her spirit guiles, a magnetic battery, composed entirely of magnetized pager, with directions for its application. The effect can be understood by the following extract from the sick person's letter :-

**DECEMBER 17, 1870** 

Long Lake, Minn., Nov. 27th, 1870.

Robinson-Dear Madam:—It is with pleasure I take my pen to write to you, as my mother thought it would be better for me to write than for her to. We received your Positive paper two weeks ago to day. I bound it on me in the place you directed, that night, and about twelve o'clock a very pleasant old gentleman came to me, and told me he was Dr. Butler. He commenced work ing over me, and soon had me asleep. I slept till morning and felt much better. I wore the paper until the Doctor told me it had ceased to help him in his work. He says he lived 45 years in earth life, and about 25 years in spirit life, and has followed doctoring for about 25 years. He never saw a person affected as I am, though he thinks he can help me. He directs me to write, and tell you some of my

symptoms to night. I have a very sore throat. Perhaps you have already seen that the glands are enlarged. There is a pain from the throat to my side, also little sharp shooting pains down the full length of my

Well, I guess you will think I need doctoring, but I have not made it one bit worse than it really is. The doctor is with me a great desi, and helps me a great many times, both to cheer me up when I get down hearted, for I don't deny getting down hearted sometimes, and he cautions me about my eating, and taking care of myself. He seems more like an elder brother than a stranger in spirit-life.

Yours very truly,

H. E GRAVE. It will be seen that an angelic being, through the instrumentality of the little pieces of magnetized paper, was enabled to make himself seen heard and felt by the sick woman, and she was greatly relieved and cared for, as by a loving brother. How the magnetized paper aided him in making himself revealed as a real person, present with the sick woman, we may not be able now to know with any degree of certainty. But it is a fact that these persons—the mother and sick daughter, knew nothing of the spirits who control the medium, Mrs. Ribinson, and yet it is a known fact that Dr. Buller is the leading spirit of the circle of healers that control her, and his person has been described by other spirits as this sick person describes him His age in earth life, and the time he has been in spirit-life, as given by himself through his medium, corresponds exactly with what he told the sick patient in Minnesota. Any one doubting the truth of this statement, can easily consult her—the sick lady, as her name and place of residence are freely given to the public for that purpose. They, the mother and daughter, are entire strangers, and know nothing of Mrs. Robinson, except what they learned from her advertisement. The case is a veritable reality in all its parts as related. Hence, it will be seen there are stranger things in heaven and earth than ever dreampt of by the "learned professlong,"

May not the corollary to be deduced from the premises given be, that spirits, in all cases where a prescription of this kind is sent to  $\epsilon$ sick person, are brought en rapport with them, and minister to the sick, as was the case with this lady, though unseen and unknown? In this case the sick person was so mediumistic. hat she beheld, heard, and felt the touch of the ministering spirit, while other patients, less mediumistic, are cured in the same way, wit lout being conscious of spirit presence.

### Wonderful Manifestations

A new Phase in Calinet Seances.

O last Taursday evening, we attended a cabinet seance held by Frank L. Thayer. The circle room is quite large, bling eighteen by twenty-four feet. At one end of the room is the cabinet, which is 5 feet high, 4 feet wide and 81/2 feet deep, risting on four legs two feet high. It is built of plain black walnut and is held to gether by only eight screws, being so constructed as to be easily taken down at a, moment's notice. On one dide of the cabinet about three feet from the floor, is a small circular hole six inches in diameter. Over this is tacked a piece of black cloth, with a hole in the centre through which is run a rubber cord. In one of the doors, and near the top of the cabinet, is a small diamond-shaped opening, about four by six inches. Over this is tacked at the top a piece of black velvet, which hangs down loose, being free on three sides. At the other end of the room are four rows of chairs,—the front row being about eight feet from the cabinet. Back of the chairs, against the wall, is fastened a large lamp, which sheds a light bright as day into every corner of the room. About twenty-five persons, mostly ladies, having assembled, the door was fastened and the seance commenced. Mr. Thayer began by unlocking the doors of the cabinet, and opening them. The cabinet was perfectly empty. A piece of black cloth lay upon the bottom, which was securely buttoned in each of the four corners. He next placed in one corner of it a snare drum, a guitar, three call bells, a, common india-rubber whistling ball, and pair of drum sticks, and invited all who wished, to come forward and examine the cabinet and instrument. which many did to their entire satisfaction.

Mr. Thayer then gave a brief history of his development. Five years ago he was in Memphis; was sick there for four months; left there and went to his home in Hampshire, in Kane Co., Ill. Mr. Prentice, of that place, had written to Chicago for a lecturer to go to Hampshire and give a course of lectures there. Mrs. Fannie T. Young went and lectured to them. She then returned to Caicago. A few days after Mr. Thayer wrote for her to come to his house for a few weeks. She went, and while here the spirits told him through her, that they would give manifestations through him if he would sit for development. He being sick and unable to work, concluded to try. He sat in a dark circle with only his own family, with but one ins rument,—a guitar. The seventh night they touched one of the strings. In two weeks they asked for some bel's. He procured a few sleigh bells, strung them upon a string. In two weeks, they rang them-all the time encourage

him to sit, and giving him promises of greater things in the future. They next called for a dulcimer. He sent to Chicago and procure one. In one week they played on that. Then a drum was asked for. He borrowed one but had no drum stick. They told him to cut a broom handle in two. Did so, and they used them. Sat in this way for a year and a half without missing a single night, permitting only his own family in the room. He would place all of the instruments upon one end of a piano, and then sit down and put one hand on the other end, when they would play up on all of them, the piano included. HI then began to hold public cir:les, but as there was constant confusion in them, such as striking lights, &z., he gave them up, and went to f.rming. The spirits then told him to get a cabinet, and they would play upon the instruments in it. He first made one of lath, and hung blankets over the inside, and last Feburary, he had the present one constructed here in Chicago.

The doors were then closed and locked, and Mr. Thayer seated himself on a chair by the side of the cabinet, and placed his hand through the circular opening, four feet from where the instruments had been placed. A young man scated in the audience now began to play upon a guitar. In a few moments the bells were heard, and in another moment the drum began to beat, and the bells to ring in perfect time with the music on the outside. Mr. Thayer then whistled an air, and called for the drum to keep time, which was done, - the beats being in perfect unison with every note. Air after air was whistled or sung by some one in the room, and time kept with them by the bells, the drum, and the whistling ball. The reveille and tattoo were beaten on the drum naturally enough to have called the boys from their tents along the Loire. A lady in the room at this moment said she saw a hand at the diamondshaped opening in the front door,-fully seven feet from Mr. Tasyer, whose entire body, with the exception of his right hand, was in full view of every person in the room. All eyes were immedia ily directed toward the aperture, but the hand had gone, having appeared for only an instant. The guitar was next thrummed, and then a lively air was played upon it. The drum-sticks were thrown around in the cabinot, the drum was heard to roll about, and the three bells to ring at once with the guitar playing and the drum besting, without the slightest motion of Mr. Thayer's body. The walls of the cabinet were seen to vibrate as they were struck by the drum and sticks, on the opposite elle from which Mr. Thayer sat. The alphabet was then called over by Mr. Tuayer, and "good night" was rapped out on the guitar.

On opening the cabinet doors, the instru ments were found piled up in one corner, five and a half feet from Mr. Toaver's hand, and the b'ack cloth which had been buit med on the bottom of the cabinet, was found unbottened, and lay in the corner, under the drum, a fact which should of itself be a most convincing test to any one, however skeptical. There was not the least possibility of collusion or deception on the Poart of the medium, as he sat in full view of the audience, in a room light as day.

These extraordinary manifestations through the mediumship of Mr. Toayer, will make more proselytes to the cause of Spiritualism than the writing, and reasonings of a dozen wise siges. The work he is now doing, will germinate and produce an hundred fold, and many will rejoice in being convinced of the truthfulness of spirit communion through his mediumship. May the good work go on. Let those who have sneered at physical manifestations, hide their heads in shame, and sink into merited cb curity. As no darkness is required, only in the cabinet, and as the movements of the medium can be observed by all, the manifestations cannot be otherwise than convincing to the skeptical minds.

The spirit friends of Mr. Thayer promise that in a short time they will be able to so materialize them elves that they can exhibit hands and faces through the ap rture of the cabinet.

Mr. T. will remain in the city during the winter, and all can have an opportunity of witnessing the wonderful manifestations given through his mediumship, by calling on him at Room 5. 104 Madison street.

### The Journal.

This number of the JOURNAL is a gem-chuck full of mest. "The Experiences in Development" contains many remarkable incidents. The essays are well worthy of careful perusal. "Phonography," by J. W. Anderson; "Mind-Reading," by Pahnestock; "Addie L. Ballou's Letter to Sada Bailey"; "Rosicrucian Musiags," by F. B. Dowd; "What is Somuambulism?" by H H. Smith: "Strange Manifestations," by Frank Dean; "Conscience," by Max; and "The Folded Soul." by Mrs. M. L. Sherman, on the second, third and sixth pages, are all interesting. On the first page, the "Scenes in Spirit Life," tarough the medium. ship of J Cu-1, M. D., will captivate the reader. The extract from a private letter from that noble woman, Mrs. E. A. Blair, contains many remarkable tests. Poetry on the same page. On the fifth and eighth rages will be found editorial articles from Brothers Wilson and Childs. On the fourth page will be found the continuation of the "Search after God," and other editorial articles.

Now is the time to renew your subscriptions, and obtain new subscribers. Our paper contains food for the soul. Every liberal mind should have it to read. Being exclusively devoted to Spiritualism. It is regarded as the Pioneer of the cause in the West, as the Banner or Light is in the East, and to-day has ten times larger circulation than all other liberal papers in the West combined t

-The Banner of Light says that 'Mrs. Laura H. Hatch, of this city, the musical medium, has become to fully developed that her musical efforts are truly ast ni.hing, and ball; the shrewdest skepile. While entrinced she plays upon the plano with extraordinary skill; but her vocalization is still more startling. We heard her, a few everlags since, sustain the four parts of a quartette, with an entire change of voice in each part. No artists in their normal condition would venture en such a teat. She went from treble to base, tener to alto, with perfect ease and not the slight cel sisaln or defect in her voice could be detected. and when asked if such efforts did not overtax her strength and extense her visit y, she replect in the tagative, anding that she felt rested and more quet for having been under spirit control."

#### Personal and Tocal.

-C. M. Jay, of Dennicon, lowa, writes as follows: "How much longer can man be persuaded that Spiritualism is a myth? Can a sine min doubt the preponderance of evidence in its favor? The time is not far distant when he Church of Rome in all its pontifical splendor shall crumble beneath the weight of spirit power; when Methodist, Baptist, Presbyterian, all, shall wor-hip around one common airar, built up by spirit influence and power; when all with one voice shall praise a Gcd of love, with such praise as can only come from the heart of a true believer."

-Henry C. Wright's mortal remains lie in an enclosure in Swan Point Cemetery, Providence, L. I. The following is on the marble obelisk that marks his final resting place:

"Henry C. Wright, Born August 29.h, 1797; died August 16, 1870. The steadfast Advocate of Anti-Slavery, Peace, Temperance, and Human Brotherhood. Erected by his Hellenic friend, Pho-

"Not his alone the task to speak Ot comfort to the poor and weak, And dry the tear on Sorrow's cheek

But, mingled in the conflict warm, To pour the flery breath of storm Through the hareh trumpet of Reform;

From ermined robe and saintly gown,

While wrestling reverenced Error down." -Eliza Sellon, of Cuba, Mo., would like a lecturer and test medium to call at that place, and make her house their home.

To brave Opinion's settled frown,

-Jason Smith, of Bennington, Vt., writes as follows in reference to Mrs. Nellie T. Brigham : "Mrs. Nellie T. Brigham was born in this town, and here she first began to lecture when a child. She recently gave three lectures here to crowded

-Mrs. Jessie Ruthven, a young Scotch lady of Chicago, was one of the passengers on the ill-fated Cambria, lately wrecked near the coast of Ireland. When upon the eve of leaving New York, she wrote to her husband in Chicago that were it not for being laughed at for her tears, she would not take passage on the vessel at all.

-We learn from the (Harrisburgh, Pa.) Morning Patriot of Dec 2, that the Rev. L. E Geham has been committed to prison in default of \$10,000 bail. He is charged with raining a young girl, 18 years of age.

-W. Micely, M. D., of Louisville, Ky., will answer calls to lecture on the spiritual philosophy. He is also prepared with charts to lecture on anatomv. etc.

-Mrs. M. J. Wilcoxson has been speaking to enthusiastic audiences at Marietta, Ohio. She is an entertaining speaker, and capable of interesting any audience.

-A. B. Whiting will lecture in Louisville, Ky., during December. Address care of Henry Turner, Jefferson street, between 22nd and 23rd, Louisville.

-A letter from Belle Air, Johnson County. Iowa, came to hand, with one dollar and fifty cents inclosed, but the name of the writer is omitted. Hamlin Fenner sends three dollars, but omits his post office address. William Ingle sends one dollar and fifry cents, but omits his post office address.

-in another column will be found the advertise ment of Drs McFadden, White & Co., Healing In-

-Dr. D. White, of St. Louis, proposes soon to visit all of the principal cities on the Mississippi River, between there and New Orleans, for the purpose of healing the sick. He will be accompanied by Mrs. W., who is a trauce, wrl.ing and test

-Thousards of our readers are now thinking about holiday gif s for their friends. Many of hem will consider a book appropriate. To such, we especially recommend the following: "Beyond the Breakers," by Robert Dale Owen; "Alice Vale," by Lois Waisbrocker; "Helen Harlow's V.w." by the same author : "Dawn." by Mrs. Adams; "Rebecca; or, a Womin's Secret," by Mrs. Corbin : "The Chester Family ; or, the Curse of a Drunkard's Apprilte," by Julia M. Friend; "The Woman who Dared," by Epes Sargent,-superbly gotten up books, deserving of a very large sale ;-"The Voices," by W. S. Barlow, a book so well known that any praises we can bestow upon it, are rendered superfluous. For prices of these and all other liberal works, see Book List in another column.

-Mrs. E. E. Perkins, of Princeton, Franklin County, Kansas, is an excellent trance medium, and has done a good work in various parts of the country. Her husband, Dr. Perkins, is a veteran among the ranks of Spiritualists.

-H. Brady, of Manchester, Ohio, wr ites: "The Universalist Church in our village is rapidly approaching completion, and we expect to hear ere long, a good course of lectures from some one of the many earnest workers in the cause of the spiritualist philosophy."

-Charles H. Read has been holding seances at Albion, Obio. About eight hundred persons were present at one of them. He has created much excitement there.

-Thank you. Brother Horton, for those extracts. Keep us posted on phenomenal Spiritualism in Cincinnati

-There will be a meeting of those friendly to the cau-e of Spiritualism, at Friendship, Allegany Co., N. Y., on Saturday and Sunday, Dec. 24th and 25th. commencing Saturday evening; also a meeting of speakers and mediums at the house of Mr. Samuel Shermans, on Friday evenlog, Dec. 23rd. Those wishing to go to Mr. Shermans, will please address him, that he may meet them at the depot. Come all who can.

The distinguished analytical physician and talented lecturer, Dr. Dumont U. Dake, is now operating in the state of lowa. The Doctor will give a free lecture in every place that he visits. Priday evening, Dec. 9.h, he lectures in Waterloo, and will heal at Swife's Hotel for a few weeks. Inva-

lids in Northern Iowa should bear this in mind. -Mr. P. Vinson writes from Mt. Moriah, Harrison Co., Mo., as follows: "Brother E. B. Wheelock has been entertaining the people of this town, and the town of Bolton, with marked success. He met with some "slaug" opposition from the clergy

who gave us the rotten egg view of Spiritualism from their stand-point, and also gave it the appellation of being a mess of "tried wool. But when asked to meet Mr. Wheelock in discussion under proper rules, no one was ready. Brother Wheelock is doing much good. He seems master of the field. He holds his auditors in almost perfect silence and attention from one to two hours. We think he is one of the test logical thinkers we have had in the West He is moving toward Leavenworth. Kinses, by private conveyance. Let no Spiritualist

who cen fail to secure his services," The "Pilgrim's Progress" has been translated loto K fff:

## Zbiladelphia Department.

37..... H. T. CHILD, N. D

aubs:ription will be received, and papers may be obtain dat whole-sle or retail, at 634 Race street, Philadelphia,

Shall we Know Each Other There?

We heard a labored effort on the part of a minister to prove that there could not possibly be any recognition in the hereafter. "Why," said he, "many of our friends will not, cannot be there," and then asked, "how could we be happy if we had only a small portion of our loved ones with us?" The conclusions were right, but the premises

were false. If they were not exactly where we are, they will not always be where we cannot go to them. To us non-recognition is just about equivalent to annihilation.

Recognition and appr. ciation are the sources of happiness here, and will ever continue to be. The little child in its earliest moments recognizes the presence and influence of those around it, and very soon begins to appreciate them and distinguish particular individua's So all through life we are continually learning to recognize and appreciate each other, and in pro-

portion as we do this cur happiness increases. The great ladder of Progress, on which we are all to rice to higher and higher conditions, has tor its sides rec gnition and appreciation, while the rounds thereof are construced by our own carnest efforts and desires. We may see and know this all through life here, but it remained for Modern Spiritualism, with its grand array of fac's and phenomena, to prove beyond the possibi'ity of a doubt the recognition in the herealter. All its testimony from the very first has been that of identity and recognition. Thousands of spiritual aediums have seen and recogbiz d their loved ones in the land of the beyond. There is no question on this point among Spiritualists The evidence is uniform and unvarying, that our friends, the same loved ones, not others with some knowledge of them and their conditions, are continually coming to us, and with

unbroken sif ction. If, then, recognition and appreciation with earrest desires form the great ladder of progression here, they will also form it in the hereafter, and as we realize that our happiness is constantly ir creasing here as the se become more perfect, and our soul natures are unfolded thereby, so in the beautiful future which opens before us with so much grandeur, thes; will become s ill more in portant and practical. Heaven here and here after, is based on a true recognition, and as we know these ex s' here, so we may know that our Father in heaven has not lett ou that which is so pesitively essential to happiness here.

loving tokens proclaiming their continued and

Behold a vis on! Two souls loving and aff ctionate find in each other the charms of appreciation and recognition, and they travel on together through life, growing nearer each other in all the years of trial and s rrow, of j y and peace. They leave the shores of time. They are m tseparated, but a k ener and more realiz ing serse of appreciation is experienced by both as they pass on together. New fields of enjoyment are opened to one and immediately perceived by the other. Thus they i surney onward in their new home, still bound together by t.es of affection, s'rengthened and made enduring by loving appreciation. Each new unfoldment that comes to either is at once made common property by the beautiful relation that subs ats between them.

d holy tie of love grows stronger because it is based upon true principles, and a real knowledge of each other. We think we know each other here sometimes, but we are often mistaken. There recognition means something more than mere external perception and association, it is a knowledge of the interior conditions, and only as the spirit is truly unfolded into a desire to know and be knownfully and entirely, can this recognition take place and its blessed trui s be realized.

It is only as we know that things here in degree that we can prop re ourselves for their further unfo'dment now and in the hereafter. Therefore, the angel world 's continually szek ing to bring mankind into thes: conditions of recognition and appreciation even while they work with us amid the shadows of earth. The light which they bring is to illuminate our paths and lead us into bater conditions, and if we are willing to do our parts, we shall move right onward, each day bringing new and more beautiful revelations, so that we shalgo marching on without waiting for our bodies to lie moulder-

g in the grave. We should be willing to leave our bodies a portion of each day, and give to cur spiri s the treedom to go forth into their own spheres. and conditions, and we should find ourselves progressing much more rapidly. Let us learn that the body is a prison house to the spirit, and that it is not wise nor well to keep the spirit in it all the time.

If we would appreciate ourselves, and our fellow beings, we must go out of the narrow limits which the body make, into the broad and glorious fields where soul with soul can roam in freedom, searching for truth, and realizing something of its influence, and thus bringing back to the earthly conditions that knowledge which is essential to the fullest and most perfect untoldment here on earth, and is the foundation of true progress hereafter.

### Home.

Next to the word heaven, and very similar in Its significance, is this beautiful word. Among the animals, the love of home is a very common feeling. Their most singuinary battles are tought in defence of their homes, if not of heir firesides. Man, as a physical, an intellectual, and a spiritual being, has this love of home upon all these planes.

Paysically, the love of home is strong, and the desire for its comforts is one of the most elevating influences that prompts to exercise all the powers that God has given him. The desire is universal in mankind to have homes, and to add to the beauty and comfort of these. This is a laudable and worthy feeling, if it be not carried so far as to be burdensome, and to prevent the proper culture and devel pment of oth. er faculties.

As in the case of the inferior animals, man goes into the sanguinary field of battle to defend his home and his fireside. The poet knew how to appeal to human nature when he called upon the people to:

"Strike for your alters and your fires! Sirike for the green graves of your sires!"

We have spoken of home from an external standpoint,—tine houses beautiful apartments. elegantly furnished; but this is a very superficial view of home.

Man, as an aptellectual being, needs a home in which his wants in this department will be supplied. Every individual needs a quiet study, and the means by which mental culture can be carned forward all through life, to make a home for the mind. 80, too, the spiritual nature of man needs a home in which these noble powers may find the means of growth and expression. Man, as a social being, feels the necessity of

home and sweet home is fluences. There are many splendid mansions and cilded palaces in which the true home feeling has never been tound. Coldness and indifference, and

even bitter and relentless tatred, often linger behind lace curtains and splendid appearances. The true home, like its blessed coun erpart, heaven, can only be realized where there is sweet and congenial companionship; where love, not arbitrary power, holds its gentle and beau iful sway, and where all our finer feelings are called forth by the kindly and pleasant influences which belong to our better nature. We read of love in a cottage; it may be found there; it may be in the most hur ble dwellings, and it spring from either of these; its source is the

and lofty aspirations. As every feeling tends to draw forth and s rengthen its kind, the means of producing a true home will always be found in the culture of those feelings. which we know makes that desirable, and seeking the companionship of those who have similar feelings. We shall never find heaven anywhere, until its founds ions are laid in the soul, and these can never be more effectually laid than at the present moment. The proper place to begin, is at home, whether it be in the cottage or the palace. Lat us strive properly to establish our highest ideal

human spirit,-well developed affections, pure

of home, and heaven will not be afar off. Home is not a place for mere selfish gratification, and those who erjoy a true home, find their true happiness increased, by sharing it with true and congenial friends. Pure social intercourse and the amenities of life will grow up among us in proportion as we have true homes. We are all more or less sensitive to these things, and when we go into a household, it is not necessary that we should know the in-mates or their relations. It it be a true home, the feeling will be imparted to its very atmosphere, and in the peaceful quietude of this, we have that which is always sweet and attractive. To the young, whose aspirations go forth so strongly for the realization of true homes for themselves, the most important lesson of life is individual purity and truthfulness. And then, in the selection of friends, the utmost prudence and care should be exercised, to find those whose congeniality is based upon principle, and not upon a mere temporary impulse of excitement that will soon pass away.

The marriage question is the most important problem in this life, and the one which, when not properly carried out, has caused the shipwreck of the hopes and happiness of vast multi-

True marriage r quires physical, social and mental fitness, and unless all the e are properly corsulted, and their claims appreciated, there will always be danger that the attempted union will be a failure. .

Time is an essential ingredient in all the important movements of life, and the proverb, Marry in haste and repent at leisure," will be found to be almost invariably true.

We believe that marriage has been called lottery more because persons are not willing to be honest and truthful, and take deliberation and care in entering upon the most important step in life. We refer to this in connection with home, because there is no other condition which can be compared to the home where two congenial souls meet and mingle in pure and perfect love; each finding in the other al that loves' young dream can picture. This is the ideal home, the idealization of which who hath found, and having found, hath the secret

#### Important. if not Interesting.

LOOK HERE:-Our friends are most urgently re quested to examine their accounts with this Jour. NAL, as they find it reported from week to week. upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper in a

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

and we can know what to depend upon. We are weekly breaking the very bread of life to our numerous subscriber, 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 and year to year, without doing anything to relieve us from the heavy burthen we are constantly 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 benefit every week since you became indebted to us for the paper.

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

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

### Mediums' an . Speaters' Convention.

The Fourth Quarterry Convention of Mediums and Speakers of Western New York, for 1870, will be held at Johnson's Creek, Nisgara 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 anxious for another They engage to meet at Middleport Depot such as arrive by cars on Saturday morning, and convey them to the Convention, and to hospitably entertain those who attend from a distance.

A cordial invitation is fraternally extended to all

seekers after truth to attend. T. W. SEAVER, Committee. F. RICE. Present Age please copy.

### BLACK LIST.

DR. W. H. BARLOW Has left Xenia, Ohio, for parts unknown (so says his

postmaster), owing \$8.25 for the Journal. If his eye should fall upon this notice, he will observe himself advertised gratuitously. Will some one inform us o is whereabouts.

### A. S. PRENCH,

Late of Long Lake, Minn., has left for parts unknown, owing \$3.15 for this paper. If, perchance, he sees this notice he will know that we want our pay.

### DENTISTRY,

DR. J. H. SMITH, NO. 299 SOUTH CLARK ST., Chicae o, claims to be master of his profession, and Warrents his work to give satisfaction.

People from the country can be supplied with new sof of teeth the same day on which they leave orders.

10. Chicago, Claims to be macure or me processes.

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Spence's Positive and Negative! Powders,

MKS. A. H. KULLINDUN. Healing, Psychometric and Business Medium,

148, Fourth Avenue.

Mis. Rominson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper-remedy. Yet, as the most speedy care is the essential object in view, rather than to gratify idle curiosity. the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms may, possibly, exist in a palace, but it does not | and duration of the disease of the sick person, when she will without delay return a mos! potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

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

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

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

Terms:—First prescription, \$2.00 each subsequent, \$1.00. The money should accompany the application, to

The meat valuable present for \$3 ever offered to young or old.

The Celebrated Craig Microreveals thousands of unered wonders of creation. It instruction and emission entare inexhaustable, to simple any child can
use it. Shitto and. Sent post paid for \$3. Hustrated and full
descriptive pamphlet and testimonials free.

W. J. LINESS & CO., Opticions, Chicace, IN.

#### SOUL READING.

Or Psychometrical Delineaton of Character. Abba Lord would anuonace to the public that these who Abba Lord would amounde to the public that those who wish, and will visit her in person, or send their autograph lock of hair or likeness, she Will give an accurate description of their leading traits of character and peculiarities of deposition, marked changes in past or future life, physical desast, with prescription therefor, what business to follow in order to be successful, the physical and montal adaptation of those intending marriage, hints to the inherm miously married, directions how to govern children and rear them so that the delicate ones may become healthul and robust. Full delineation \$2.09. Grief, \$1.00 and two three-cent stamps,

v8 n23 if.

# PROF. HOWE'S

GRAMMAR.

The writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He had long been impressed that a shorter pathway to grammar than that which led, through the perplexing subtletle of the text books could be secured, and with much skill devised his "Seven-Haut system" of oral teaching. Appeals from his suddences and requests from correspondents abroad became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His discoveries in the science are many and startling reducing the and repeated, that he was compelied to put his ideas into print to satisfy the public demand. His discoveries in the science are many and startling reducing the labor, in many instances, from years to minutes. The limited governing power of the Transitive Verb from 90.000 words to seven; his rotating or vibrating "S," securing syntactical agreement between the Verb and Nonu; his exposition of the Subjunctive Mood and Preposition, with many other in cresting features of the work, are not only original, but might with very great propriety be considered inspirational. These are of the utmost value to the the public writer, the platform speaker, the clergyman, or the senator. Fifteen minutes attention to any one of them will protect any intelligent person from erring once in a lifetime:

The work is got up in pamphlet form of about 50 pages, strong and neat covers, with large plain type, containing everything within, in its simplest "scence, to constitute the Pracical Grammarian. It is not sold for the value of the paper, print, or binding, but for the Seven-Hour grammatical education contained within. Price:—cloin \$1.00. P.per 50 cents. For sale by the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, v9 nl tf.

187 & 189 S. Clark St., Chicago.

# NEW BOOK!

'FRESH EGGS AND YELLOW BUTTER."

This work san exhaustive treatise on these sub-L jects, and shows how to keep eggs fre h for year at an expense of less than one half; at per d. zen!

There are two egg seasons each year; first, April and May; second, from middle of July to middle of October, when eggs can be purchased from 10 to 15 cen's per dozen; and if preserved until winter, they can be sold from 30 to 35 cents per dozen. The processes are sure and reliable. Over three hundred thousand dozen eggs are already preserved this searon by persons who tested Dr. D'e processes last year.

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

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### Thenomeun.

From Human Nature. PSYCHOLOGICAL PHENOMENA.

Experience in Development.

COMMUNICATED BY A. C. SWINTON. April 25th, 1870.—Much light teen by all our

26th.—Nothing more unusal save our spirit friend Dr. By cheran being seen with great distinetness for about a minute by Mrs. Knight, whose spiritual sight seems gradually improving. 27.—The medium, Miss Shaw, accompanied by Miss Elmer joined a circle at Mrs. Stephens, 26 Waterloo & ad, by spirit direction, and therefore we did not sit here. Miss Shaw and Miss Sleven (a young girl) were entranced, and silently represented youthful pastime, graceful poses and caresses. Miss Sievers seemed to be supported for some time by the spirit friends in a slanting position, though her feet were not removed from the ground. The sweet innocence of childh sod's spirit love is said to have been very touchingly and delightfully shown.

28 h,-C. W. Pearce present. More light than ever seen by all of us. The controlling spirits were seen by Mrs. Kuight between C. W. P. and Miss Shaw, i stead of bing directly opposite to her, as is the case when C. W. P. is not present. Some half hour after the room had been darkened, C. W. P. was desired by our spirit visitors to ask for a light, which having been brought, he was seen holding the medium's hands in the form of a bow, and making a graceful movemen's with them. Communications were afterwards made my motions of the madium's hands. The room was again ordered to be darkened, and an extraordinary amount of light was then seen by all present except A. C. S. Mrs. Knight seemed to find it difficult to understand that the taper had been extinguished, so bright was the room. She seemed able to see C. W. P. most luminously, and A C S. and Miss Shaw least so.

29.-From this date to May 1st, the phenomena were similar. Mrs. Knight saw our spirit friends as each one stood controlling, and informed the circle when one was giving place to another. Sever lof them were seen with suf-

ficient distinctness to be recognized.

May 1st.—Held our scance at C. W. Pearce -(in the aij ising house, te having recen'ly removed there from Stockwel ). The room was darkened, and much light seen by Mrs. Shaw and Mrs. Knight. E. N. Dennys, Mrs. Swinton, and other spirit friends, were again seen by

Mr. Knight, Mrs. Pearce j ined the circle.
2nd.—Again sat in C. W. Pearce's house, and
shortly after the room had been darkened, we were requested to light the candle, and a few minu'es afterwards, to extinguish it. Then much light was seen by all of us, and to Mrs. Knight and Mr. Shaw our surroundings appeared to be a vast ampitheatre, around which were grouped, tier above tier, the faces of our spirit circle: E. N. Dennys, Mesmer, and others, were distinctly seen by Mrs. Knight, and numer ouslights were seen by other members of our

3rd -Similar phenomena. More light was seen by A. C. S. and C. W. P. Directions and information were, as usual, given to the circle, and a promise that our spirit visitors would en deavor to speak through Mss. Shaw next Monday evening.

4th.—Similar results to those of May 2nd. 5th,-Sat here. No p reeptib'e change in the phenomens, excepting that our spiritual sight siems gradually in proving.

6th -S veral of our circle much tired. R3sults of the sittings less remarkable than usual, but one or two of the circle were touched by spirit friends, and A C. S. saw more light than he had ever seen before. Miss Shaw and A. C. S. were directed to visit Dr. Newtor brated healing medium, recently arrived from Americ ) the ensuing Friday, 11 A. M.

7th.-Went to Ealing, accompanied by M'ss Shaw and Miss Elmer, as directed by my spirit mother, M A. S, and visited two empty houses there for a special purpose. One of the houses visited by us seems to have been seen by Miss Shaw in a vision which occurred to her whilst entranced the evening before, and also the direction and chara ter of the road leading to the house referred to. S.t as usual at 8 P w (being Sunda ); much light, and numerous spirit friends seen. 8 h.—Seeing powers of our circle apparently improved; phenomena similar, Went out with C. W. Pearce at 630 A. M of this day, by the advice of E. N. Dunnys, as a means of development to increase our impress-

ional sensitivenes. 9:h.-Sit at C. W. Pearce's. Told by our spirit visitants that they would probably speak directly to us shortly. Afterwards heard a faint voice or two in the room, which we were told was theirs. No other change in the results

perceptible. 10th.-Sat at A. C. S's. The room apprared very light to all of us after the taper had been extinguished, and A. C. S. seemed to see for the first time things moving in the light. Robert Shaw (after an absence of about a mouth) again communicated, and inform d us that since last with us he had visited other planets, Juniter in perticular, and that the inhabitants there communicated with the spirit world much as we do now. Mrs. Shaw was controlled by hir niece. Went out again with C. W. P.( s we have done since the 8 h, and shall continue to do till further advised), at 6.30. for impression. During our half-hours stroll we have to keep our minds passive and free from all influence save that of the spirit friends who would impress

11th,—Sit as usual. Mrs. Shaw was, entranced, and a young daughter of C. W. P., named Forence, spoke through her. She strongly urged her mother (present) to the roughly satisfy herself of the truth of spirit communion (Mrs. P. being still somewhat sceptical as to the identity of spirits). Dr. Buchanan afterwards spoke through Mrs. Shaw in an amusing manner, and suggested that we should sit every other night for a time. Miss Shaw, whilst entranced, was led by one of the spirits to the piano, the keys of which she magnetised for some time. C. W. P. was enabled to see spirit forms for the first time, and A. C. S. saw things moving in the light which pervaled the room after the extinguishing of the taper. Robt. Shaw and E. N. Dennys communicated. After Mcs. Shaw had retired, her spirit-husband again presented himself visible to her, and wanted to take her with him to see his spirit-home in the Summer Land. She states that the lower part of her body gradually became rigid; and, learing for her daughter who was sleeping by her side, she desired her husband not to entrance and take her yet. He chided her for her want of trustfulness, and afterwards presented himself to her as he was in sickness, whilst dying, as he appeared whilst passing with spirit friends from this earthly sphere, and as he is now. He promised his wife that he would show her the glories of the Summer-Land if she would consent to be en-

tranced and accompany him, shortly.
12th.—Did not sit. Mrs. Shaw states that she this morning saw troops of our spirit friends walking by, and that they seemed to cause a mirror to appear in which she could see them, and much else that caused her inconceiv-

able pleasure. 18th,-Bat as usual. Room became lighter than ever. Robt. Shaw spoke through his wife again, and she described her sensations as plea-

surably warm during his influence now. Preyious to his month's absence she experienced coldness, as if cold water were being poured down her back. Mrs. Knight saw and clearly identified a number of our spirit friends, and C. W. Pearce was enabled to see better and, apparently, the whole circle. Mrs. Pearce joined

us again. 14th.—Miss Shaw and C. W. P. sat for half an hour for some instructions regarding fu'ure proceedings. E. N. D nays communicated. He stated, among other things, that he desired them both and A C S, to rise at six on the tollowing morning and take half an hour's walk (passively), and afterwards to sit for further instructionsmore especially for A. C. S's attention. We carried out our dear friend's wishes, and he requested the latt r to av id troubling himself so much about his family and personal offices, and to keep himself as private or free from ungenial influences, and to trust to his spirit self as much as possible; to continue the same carly mornings routine, and to have M's. and Miss Shaw take their meals with Miss Elmer, and himself. We were further directed as to the course we should take a Ealing to day, and advised to leave Paddingtor (because more convenient to us) by the 2 P. M. train.

15 h.—Went to Ealing at 2 P. M., and Faw a house, we were directed to by our spirit friends, which was said by them to be suitable for a mentally affi cted relative to reside in. Raturned and held our usual sitting in the darkened room ab ut 8 P. M. The light was soon extinguished, and Miss Shaw, as usual, entranced. She was then led to the plane, which she soon began to use, and continu d repeating a c rtain tune or lesson, and after about an hour and a hali's practice she was enabled to play part of a Miss Shaw had never even touched a tune. plan (except to magnetise the key) in her life before. During this development the room ap peared exceedingly light, and forms moving in it were visible to us all, and to Mrs. Knight and Mrs. Shaw they were, as usual, distinguishingly clear. "Dr. Buchanau" controlled Mrs. Shaw and closed the seance as before. Mrs. Sha v seems to have seen some delightful sights of a spiri'ud kind during he sitting and whilst we were at Ealing. She stated that her husband, Robt, Shaw, enabled her to see small heads an i forms, by controlling her organism and impressing her to press her thumb or finger against things, the image appearing where the finger had been withdrawn. He next directed her to dip her finger in ink and press it on white p :per; the following heads in 1 profiles (which we cannot transfer from our no'e-b ok) are the resuit. The control was made more apparent to us by the characteristic trembling of the arm

and hand. S y ral leud knocks were made by our spirit friends on the front door of the house at the end of the seance, and they said they wanted the door opened for some of them to go out. It would seem that all spirits have not the same power of passing through walls, or cannot so freely exercise it.

16 h.-Did not sit. 17th.-Miss Shaw scon entranced, went to the plano; commenced practising, and improved considerably. Much light seen around the pi-ano, and several forms seen, but none dis inctly enough to be recognised. Instructions given to two or three of the circle.

19th.-Nothing apparently remarkable occurred during this sitting in C. W. Pearce's house. D'rec'ed to go to Dr. Newton's hall in Newn an

Street. 21st.-Miss Shaw continued her piano pracice whilst entra ced. But little light was seen during this evening, and no stirit friend spoke through Mrs. Shaw or her dughter, Replies to our questions were chiefly given on the piano -such as yea, nay, or d ubtful.

22ad.-Nothing remarbable observed, though several of our spirit friends were, as usual,

23rd.—Nothing sp cially noteworthy observ-ble. Walked cut, as usual, each morning, at 6: 30, with C. W. P., for impression. R quest ed to visit an aged and mentally-afflicted relative, the next afternoon, ac companied by C. W. P. The usual phenomena occurred, and W. H. Harrison, who sat with up, was informed of his father's presence, and received a characteristic communication from h'm.

24th,-Visited the relative referred to, and tock him with us to one of the parks. Our spirit friends state that, by loving and wise care, if shortly removed from his present morbid surrounding, he may yet regain t is reason.

25 h -Got home rather late, and our circle was broken soon after the seance commencid by one of our mediums (Mrs. Knight) being obliged to leave us. Heard a noise for some time in concert with the notes of the piano (played by Miss Shaw), which our spirit friends stated was their voice.

26 h .- Visited by Dr. Newton, who kindly attended to the ailments of several of us, and went into our seance room, and carefully treated me for an old injury, which he seemed to know of impressionally. 9:15 P. M.—Sat at C. W. Pearce's house. The seance was a light one, and some of our spirit friends were seen by Mrs. Knight.

27th.—Sat here (C. W. P. away for a week or two) in the darkened room. An unusual grayish light was seen. Urged to see Dr. Newton, and advise him against going to the "London Fields" to heal the sick poor, in consequence of certain difficulties and dangers to be apprehended, and if he should persist in going, to do

what we could to assist him. 28th.—Sitting as usual. Mrs. Shaw was controlled by E. N. Dennys, and instructions and advice given on several subjects. The spiritsight of Miss Elmer was, apparently, improved Sie seemed to see the atmosphere of the darkened room open occasionally, as others of our circle have done whilst developing. Directed to sit for advice, regarding the publication of several lectures by E. N. D., at ten o'clock next

morning (Sanday).

Sunday, 29th.—Sat with Miss Shaw, by request of E. N. Dennys, at 10:15 A. M., for the revision of a lecture of his, and in the course of our converse, E. N. D. informed us that Jesus of Nazareth personally formed one of our spirit circle, on the evenings of March 22nd, April 22ad, May 13th, 19.h and 22nd; and that William Shakspeare has been here thrice; Socrates and Michael Angelo once; Percy Bysshe Shelley, George Gordon Byron, Washington Irving, Cervantes, and others of their sphere, several times. E. N. Dennys further stated that, though Jesus Christ shares our common nature, - Deity derived and spiritually divine in all,—as a m n he is reverenced by all who can appreciate the thorough purity and active goodness of his life, as the highest personification of the Intelligent Principle we dominate the Godhea 1. The volume and brilliancy of the spirit-light seen by us in the darkened room depend, E. N. D. stated, on the number and active intelligence of our spirit visitants.

8: 15.—Sat as usual, after delivering a lecture during which an unusual amount of influence was felt in the room, and spirits were seen. In the darkened room a large number of spirits were seen, and much light. Requested to secure, if possible, "the Repository," 227 Gray's Inn Road, for Dr. Newton, to there heal the sick poor, and also to get him to see several of

our circle again. 30th.—Informed by E. N. Dennys that their circle desire J. J. Morse to visit us on Sunday mornings, at eleven, so that we may have communicated to us more freely "An Analytical Compendium of the Principles of Nature." (J. J. Morse informeed me, during the same after-

noon, that his spirit friends had told him a band of advanced Intelligences were concentrating the'r power here for that and other instructive and benevolent purposes). During our sitting, I saw the largest and most brilliant light I have yet seen, and other lesser ones. Our known yspirit friends were clearly seen by Mrs. Knight, and my mother gave us precise direc tions regarding a visit to, and the treatment of

a m ntally-ufflicted relative. 31st.—R quested by E. N. Dennys, after my early walk, to go to Dr. Newton and render what assistance I could, and to take "the Repository," 227 Gray's Inn Road, for him there to treat the sick poor.

Went, as desired, with the Doctor, and took the place. Aft rwards went to "the London Fields," at his request, and informed the people there about the change in arrangements. There met Samuel Owen, who very torcibly addressed the assembly on the real Religion Dr. Newton is exemplifying,-a life of brotherly love to ward all God's children,—a life which causes Want, Schness, and Misery to fice from us,—one which all might I ve, by exercising their will power, to curb the blind selfishness of their animal nature, giving free rein to the Divine Spirit that is within each one of us, and ever after enjoying the sweets of heaven.

Sat at 9: 15 as usual. No apparent char ge in

the phenomena. June 1st.—More light seen by A. C. S., and also certain movements in the room. He felt himself touched by his mother several times. Various directions given. Miss Elmer desired to withdraw from the circle for a short time. Efforts made by the spirits to control Mrs. Pearce (who frequently sits with us) and Mrs. Shaw, but unsucessfully, so far, in both cases. 2ad.—Nothing apparently noteworthy oc-

3rd,-Sit for an hour in C. W. Pearce's house, with Mrs. Kuight and Mrs Pearce only. Certain adv ce given, and Mrs. Pearce nearly entranced by E. N. Dennys, the failure seeming to partly to arise through her non passsiv ity to the influence. Though the room was not darkened, it seemed quite so during the influence to Mrs. Pearce's sight, and the hands of the circle, whilst on the table, gradually became invisible to h r eyes, and appeared cery white ere she ceased to see them.

4th,—Moraing, Received the following letter from Brother Pearce of our circle, who is, in budi y presence, temporarily away:-

" Bungay, Suffelk, ! June 31, 1870

"My DEAR SWINTON,-Thank you for yours. I enter into all your joy corcerring Dr. Newten, etc. Were I with you, I should be an active worker with you, —as it is, tre pleasure you experience I do also; it being the actuating love of the man which brings him into rapport with all others like minded.

"We need not ask who belongs to our circle. L.t us but know that we harmonize in aim with those gone before, and we and they are ONE. I now know, as c. rtainly as I know that I exist, that all who are filled with the same spirit are one. Clearly did Jesus of Nazareth see this when he said: 'I and the Father are one.' List Monday, at Rogers' (Norwich), we were made happier by the presence of the bosom friend of Jesus, John of Patmos, who gave us a characteristic message:—'My little children, he whom you love, said, Where two or three are gathered together in my name, there will I be. My little children, I come to bring with me the love of him and from him. The blessings of the Prince of Peace rest upon this house, and upon all within it; not those encompassed by its walls, for walls cannot compass spirit, but upon all who are within its influence. May love rest upon them; may they dwell in it; may it overshadow them; may all their actions be prompted by it; a new commandment, and yet an eld one, beloved, I give unto you: Live one another.—John, the Beloved Disciple.

"Please tell More that his impressions are firmed, and tost I am realy to aid him aud those who are working through him. I had a similar communication from Tien to the one your letter stated you nad received (referring to the communication made to me by our spirit circle on the 30.h ult.). Love to all.

C. W. PEARCE." "Yours truly, Sat, in the evening, in A. C. S.' house. Present with him, Mrs Kaight, Mrs. and Miss Shaw.

Nothing part cular to record. 5 h.-Again sat with Mrs. Knight and Mrs. Pearce, only for development, in the house of C. W. P. Similar phenomena occurred to Mrs. Pearce, as on the 3rd inst., but lasted much longer. We sat about an hour Mrs. Pearce retained her consciousness, though very nearly entranced several times. Mrs. Knight, also, was nearly controlled or entranced,-the room b ing light at the time,—and she saw E. N.

D nuys controlling.
6th.—Sat at C. W. P.'s house. Advice and numerous directions given. Requested to provide pencil and paper for our next sitting, which is to be at 7:30 to-morrow. Mrs. Knight and Mrs. Pearce rendered very seepy. In the cause of this day, a very unexpected, and, at first sight, scarcely-to be-credited event hap-pened. E. N. Dennys visited Mrs. Kuight, and impressed" her, among other things, that they were by blood related. At the evening seance, E. N. D. confirmed Mrs. Knight's statement. He said he was the son of John Dennys, a ward in Chancery, and that the latter was Mrs. Kuigur's mother's nephew.

7.n.-Nothing apparently noteworthy trans-8.h.-A. C. S. was impressed, during the forenoon of this day, to visit the National Gallery,

and proceed to the Italian school of pictures till he came to "St. John in the Wilderness," and afterwards to walk a few paces to the right to see another picture,—" The Youtnful Jesus and St. John,"-pictures he had never seen before, though not an intrequent visitor to the collection. After gazing on the latter picture for some time, he was impressed to leave the building without looking upon another.
9th.—Still developing Mrs. Knight and Mrs.

Pearce. Directions given for future proceed 10.h.—Full circle. Sat at C. W. P.'s house. Mrs. Shaw entranced, and several friends spoke through her. Instructions for the future given,

and the development of Mrs. Knight and Mrs. Pearce continued. 11th .- C. W. P., W. H. Harrison, Mrs. Knight, Mrs. Pearce, Miss Shaw and A. C. S. Sat in the house of the latter this evening. Excepting spirits being seen by Mrs. Knight, and some light seen by others, nothing remarkable was

observed. 12th.—No seance. J. J. Morse came. The preface to "The Analytical Compendium to the Principles of Nature" were given through him. 13th.-Noon. Impressed to write the following "Truth for Hamanity:"

THE LIFE. "That calm, sweet, ever-present trust in the Divine Spirit which those-blessed with the light which frees us from all earthly chainsrejoice in. Thus only can we ever know heav-

During the evening of this day, save a little further development of Mrs. Pearce, nothing else was noticeable. Neither Mrs. Knight, Mrs. Shaw or Miss Elmer sat with us. 15th,-Nothing of moment apparent this even-

ing. 18th.—An address by J. J. Moree was given through him whilst entranced in the evening of

19 h .- J. J. M. proceeded with "The Analytical Compendium of the Principles of Nature. 21st.—I'wo or three of our mediums became so much weakened by continuous communications with the spirit-world, despite the advice of their friends to the contrary, and by the equally ignorant surrendering of their own individuality, reason and judgment, that temp rary menta' prostration has resulted.

On this day A. C. S. commenced exercising his will power for development, under spiret ad vice, half an hour each evening. 25th-C. W. P. received the following direc

tions for clairvoyant development, which he and A. C. S have since endeavored to carefully ad here to in detail, devoting one hour before break fast to their developments as directed;

" To attain a clairvoyant state, let your mind be harmonial; a harmonial b dy can only be at tained by living, eating, and sleeping in harmony with natural laws. Clairvoyance is but the harmonial unfolding and development of the inner, the interior life. There are what are termed as sistive a june's to clairvoyant development; but let it be borne in mind that, as a general rule, ali abnormal exciting causes of a necessity are followed by an equal receion—therefore, when the clairvoyant development is once fairly start-ed, use no means outside of yourself to hasten it. A determined will to attain it; sitting alone, or with congenial companions, with the mind centered upon the spiritual plane, will bring your inner or spiritual powers into more immediate rapport with the spiritual forces, and this consistently persevered in will naturally develop a natural power, and thus it will be, at all times and under all circumstances, within your con-

"One other advice I give you now. Never pass by any subject which may be of use to you without making yourself acquainted with its hidden meaning; this is of great importance in developing the interior or spiritual power. Follow this, and you will continue to grow for ever and for ever.

Summar zing now the experience of some two years' communion with the spirit-world ( f which the developments herein recorded seem the most noteworthy), the difficulties, the risks, and the results of the investigation-pursued with no common care, patience, and constancy—must be justly stated. During a large portion of the time devoted to the irquiry, the communications consisted of truth, falsehood, and sense-lessness, combined with affectonate greetings and philosophic thought. To at least three members of the circle insanity resulted, and to one of them, death whilst demented; facts from which it may truly be inferred that many changes were caused in it-not through the loss of the afflicted ones only, but thr ugh the fear of o hers, thence arising, and through the general want of that earnest and untiring perseverance which any true sense of life's significar ce and duties ensure-changes almost necessarily containing in themselves the elements of inharmony, and therefore, so far, accounting for the unreliable and sometimes sadly deceptive char acter of the communications. Previously, however (through ignorance of the highly delicate nature of the conditions of spirit communion, and the essential need of having truthfulness and purity of thought represented in each mem ber of the circle to effect unity in that earnest truth seeking spirit, which alone can ensure a like and reliable issue), any casual vi itor, who chose, sat with us, and hence, by the law of affinity (like attracting like) the circle would be surrounded by spirits of varied morality corresponding to that of those composing it, and wi h a necessarily conflicting and unsatisfactory re

The suggestive truth here evidenced as a principle, namely, that the general character of spirit communications accords with that of the c'rele seeking them, shows the tif people would avoid friquent disapp in ments, frivolousness, fa'sehoods, and viciousness in the manif s'ations, tog ther with the perils named, their circle should consist of persons healthy in body and of intellicent and well balanced minds. lovers of and mainly seeking communion with the spirit world for an earnest and worthy purpose.

The mental derangements referred to seem to have been caused in those so ifflicted, permitting themselves (despite the frequent warnings of their friend:) to be almost continuously absorbed by communion with spirits, and by the suicidal surrendering of their own individuality -reas ning power and judgment-to the control of the spirit realm. Who, however-admit ting the ex's'ence of an infinitely just God, with any knowledge of Nature's compensating law, and of this mortal life being as a single day compared with the eternity and inc me ivable glories of the life hereafter-but can truly see that the yery worst of such so called calamities have other than a beneficent ultimate whatever their temporary trouble may be? In the instances named, one was raised from a life none too joyous to the spirit sphere; another was at least made wiser by the experience; and a third was redeemed from hypocritical viciousness to comparative righteousness of action; in all, spiritual grouth has resulted, and, whether we go through the furnace here or in the next state, happiness being our destiny, we must conform to the laws of our higher being, and suffer according to the perversion of them ere we become true to ourselves and attain it.

The main result of this circle seems to have been the interior and impressional development of at least two of its members so that communion with humanitatian spirit workers of high intelligence can be treely had. That the light gained may be as freely shared and erjoyed by the world, is the humble and carnest wish of its trath seeking servant,

A. C. SWINTON.

Conscience.

Conscience, as defined, is an inuate sense of right and wrong. Right is perhaps best de-"Do unto others as you would that fixed thus, they she uld do unto you," and wrong as the reverse of this.

Yet there are as many phases of conscience and as many variations of the cense of right, as there are individuals in the human family. Every person must be aware that no two are constituted alike either physically or mentally, and consequently no two can reason or act precisely alike—of course, with almost infinite variations. There are frequently existing conscientious antagonisms between individuals, societies, or nations from this cause, that their sense of right varies in consequence of educational or other causes. Religious societies have been, and still are, at great variance with each other, -as the Cat holic and Protestant Churches, each feeling conscientiously certain that they are right and the other wrong, often resulting in dire oppression and dreadful massacres. There are also antagonistic feelings between the numerous sects of the protestant church,—each feeling sure that their peculiar doctrine is the only saving faith, only because differently constituted minds require and demand different religious food. I reter only to those who believe what they profess, and not to those who take on religion as a convenience. Many individuals are at swords points with each other, both believing themselves illtreated when the sole trouble is this,—that which is right and justice for the one is all wrong for the other,—taking as a standard the consciences of the two individuals. And farther, that which fully meets the idea of right of an individual to-day, in all probability one, or five years hence, will have to be modified or chang-

ed entirely to meet his demands, as he has progressed or retrograded, for man is a changeable being,-a victim of circumstances. He inherits power or weakness, disease or health, predispositions to evil or goodne's from parents and surrounding circumstances do the rest. Ho therefore progresses, or the reverse, in consequence. Long continued pressure or friction s certain to have its effect on the most stubborn obstacle. Many are not so much to blame for doing wrong fr the above reasons, and like-wise many who commit but little sin, deserve as little credit therefore, from the fact that they inherit no great propensity for wrong doing, or if they do, it is counter balanced by the gift of pride of character, with a will more powerful than their passions, consequently are able to withstand temptation; while with the wrong doer, it is most frequently the worse. We are very antito however. apt to be uncharitable to such, because we cannot see and understand their true condition, and the causes that made and keep them so.

The inferences are that conscience or the sense of right is variable, is a matter of education, but on close examination, will find that nothing is so bad but has some good in it. And none so, bad but that is capable of improvement.

A Vision of the Past.

I am a plain mechanic; have never had the time to learn the history of the ancients, and but little of the modern and present inhabitants of the world. I am unlearned in science and philosophy, and defective in my education; on that account but seldom write. But an experience through which I have passed in the last few days, has so impressed me, I think proper to make it public that others may think of it as they please. I withhold my name, as I have no desire to be annoyed by ir quiries, ridicule or criticism.

Three and a half miles from the ferry landing on the Illinois shore, opposite the city of Paducah, on the border of one the lakes that extend parallel with the Ohio through the bottem lands, there is to be seen extensive ruins, or remains of a once populous place or city. One of the mounds is seventy-five yards in length, thirty feet in height and ninety in width. The top presents a level surface, on which Mr. Kinkeal is now excting a dwelling. My business having detained me in that local-

ity, on one Sunday in September, I wandered amidst these ruins, traced by their remaining elevations the outlines of the walls or fortifications of the interior, and found the entire area uneven throughout its extent-by what I supposed to have been the habitations of its people. Who they were—when they lived—what their religion, laws, manners and customs-their race extinct and history lost. These inquiries and reflections passed through my mind, awakened my anxieties and excited my imagination. In this state of mind, having become fatigued with my ramble, I returned to the bank of the lake and seated myselt in the shade, still indulging in the same train of thought. Soon after I detected a singular change in my feelings. My anxiety became more intense to know. My thoughts more rapid than usual, and a tingling a neation experienced through the nervous system. My vision became indistirct. I felt the sensation of alarm. Suddenly it became as obscure and dark as twilight. I made the attempt to rise to my feet and walk to the house, but found all my strength gone. I tried to believe it was a dream, but rea ized it was wholly different trom any I ever had. In my perplexity, I discovered a person approaching me, indistinct at first in the surrounding gloom. I thought it was some person from the house, but seen dise vered it was a personage deflarents from any I had ever seen. In tan ly he appeared to cha-come lu nin as. The light from his person reflected up in surrounding objects. Again I man an effort to rise and run, but failed. Soon I was near to me. The light giving me a cle view of his face and features. He was of con per color, neck and breast bare. His countenance was serone, pensive and mild. He fixed his gez upon me and apparently speke several words; none of which I understood. He extended his hand and laid it on the crown of medhead. I was a armed. Whether I fainted or w paralyzed by the touch I know not, I b cam ucconccious. How long I remained so I do not know. But suddenly my perceptions returned It was very light, apparently mi !-lay. strange personage stood near me, He addr. me in pain English, and said: "I impre-s ye with the vision of the past, and have at t' same time received from you the knowledge to your language; look and see." The first object that next attracted my notice, instead of the diminutive lake at my feet, was the broad Ohio flowing in all its grandeur. He then directed me to look towards the city. It extended far out upon the uplands, in a westerly direction. It was surrounded by a wall made of sun dried brick. The houses made of the same material stood at regular distances from each other, but without s reets. The surrounding forest in the low lands presented the appearance of cedar and cypress, dense and dark, with a foliage that made them droop like the weeping willow. The highlands were covered with pine of great height and similar drooping foliage. The only growth cultivated by the inhabitants was a vegetable similar to our sunflower. The population samed to be many thousands in the city, and as many in temporary shelters in the woods around. On the water, up and down the shore as far as I could see, crafes of various descriptions were to be seen. After I had thus looked, I turned to the mysterious personage and he thus addressed me: "You have seen some of my people, the city and its surroundings; hear me, and I will give you their history and the catastrophe that

swept them from the earth." He then in a brief and clear manner stated their origin, the building of the city, and the hapless fate of the once numerous race. This I propose to give in some future numbers, unless I am too severely criticised for what I have already published.—Paducah (Ky.) Herubl.

It is related of Charles Dickens that he had a peculiar pity for fallen women, and that once in private conversation, during a ramble in the streets, he said that he was sure that God looked leniently upon all vice that proceeded from human tenderness and natural passion,

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#### Discussions.

Wapelle, Ill., Nov. 4th. 1870. E. V. Wilson, Esq - Dear Sir :- Within a tew days past, these papers have been placed in my hends by citizens of Clinton, Ill, with a request that I would write you concerning a discussion which has been talked of since your visit to that place in Septemb r.

1st proposition as follows:

Resolved: That the serpent of Genesis is the author, beginning and principle out of which has grown the system of theology and religious teachlings of this age, including Rome and Adventigm. Pa

We all m, and signed, 'E. V. Wilson.'

J. R. McIrwin J. B. Liutner Dr. J. Moris.

Committee.

20%. The following propositions were submitted instead of the first:

Resolved: That modern Spiritualism is the ueces cary result of the teachings of the Bible. You af-

Resolved: That modern Spiritualism is opposed to Christianity, and is subversive of good morals. Weam m,

3rd. The following proposition, which is submitted by yourself as a substitute for all others, and which you are willing to affirm in debate:

Resolved: That the Bible, Kirg James' Version. sustaire modern Spiritualism in all its phas a and teachings.

Leffirm, and signed, E V. Wilson.

I understand that you want to discuss but this proposition, which will be accepted by us if the expression, "King James' Version" be stricken

Hoping to hear from you at length, that I may know how the matter stards, I remain, yours respectfully. J. C TULLY.

(Box 75 Wap lla, III.) A true copy.

Ravenus, Ohio, Nov. 16th, 1870. John G. Tully Esq.—Dear Sir.—Your letter of the 4.h inst., reached me Saturday the 12th, in Clove-land, Ohio. Genven's noted. I answer, when in Clinton on the 29 h, 30th and 31st of August, 1870, I was asked by the gentlemen mentioned in your

letter, it I would discuss the subject of Spiritualism from a Bible stand point. I prompily arswered by handing them the first and last propositions in your letter. The discussion to come off in Reptember last. On the 23rd of September, I received the following letter: Clinton, Ill., Sept., 22nd, 1870.

Friend Wilson.—Dear Sir.—I inclose you two propositions furnished by Rev. Mr. Tully, or his committee, Mesers. Duty, Limmerman and Bennett, which they propose to discuss as written, or sub-ject to such modifications as you may wish to make. They declined discussing the one you of-fered. The time you proposed does not suit, as it will be during the State Fair, and too close at hend to admit at reclining a proposer. hand to admit of pre iminary arrangements. Please write soon and state time that you can come, length of time for discussion, etc. Very truly yours,

J. R Mclewin.

To this letter I replied very briedy, inclosing the last resolution in your no e, making the time next Spring (1871) for the debate to come off. On the lith of October last, I received the following let-

Cliuten, Ill., Oct. 11, 1870. wesculy received, and I think your resolution will be accepted. They are trying to get "King James' Trans ation" struck out; but I told them it was necless to try, as you would not accept o it. The Rev. Mr. Tully's or multtee says it will be accepted as it is. I will write you as soon as I get a di finite answir. Very truly yours,

J. R. &C'RWIN. I new erswer fully, I am not desircus of dis us sing with you or any other man, on any point save the "Pible, King James" Translation." I can not fully understand why you will write me, and not my commit ee men. If you think to get better terms, you are very much mistaken, for I will not cake the matter out of their hands.

Again, my resolu ion covers the whole question. The Biole, King James' Version, is, or is not authority. I admit it: you deny it—who denies? You the R v. John C. Tully, Roy. Clark Braden, of Carbondule, Rev. George C. Haddock, of Appleton, Wis., the R.v Miles Grant, of Boston, and others. Why should you, or any other minister of the Gospel shirk your Master's word? For over two ru: dred years, you, the Protestant churches, have feld this book, "the Bible, King James' Version," over our heads, thrusting it down our throats as the only inspired word of the living God, compeling us to swear by it, or prohibiting our testimony in courts of justice, and now, when brought face to face with its truths and errors, through the genius of its inspiration, modern Spir itualism, you ignore the word of your God. If you are a minister of the Gospel of Jesus, I can only write, for shame on you, for you go back on your master. It you are a member of the church, your master. It you are a memory of the cautaly you are to be pitled for belonging to a creed that in its extremity denies its own testimony, in this shirking "the Bible, King James' Varsion and al of your ilk admit that the Catholic Cnurch is right in forbidding the use of King James' Version of the Bible by her pecp'e.

Besides all this, you concede your inability to meet us in open debate on a free platform, before your people. You are cowards, and like the Pharieses and all the constant of the platform of isees, a e willing to crucity Jesus in his s cond coming. More, you suborn the truth in lying. Such liars as Leland; such thieves as John McQueen such fornicators and adulterous men as Von Vicek; such imposto; as Meiville Fay, to abuse and lie about a people whom you dere not meet on your own authority, "the Bille, King James" Version! I am in possession of many letters from every part of the country, challenging me to discuss dcc'rinal points, -mere imagirations of dyspepties, men who have hell "on the brain," and need calomel, julap, and cream-of-tarter to purge them of these devils. Each of these ministers are anxious to discard or accept "the Bible, King James' Version,"—and in the language of Professor Braden, "Discuss the Jewish and Christian Sacred Scriptures of the Old and New Testaments." The Pharisees were sticklers for the Old Testament and the laws of Moses, and Jesus gave his opinion of them in very plain terms, in the 23rd chapter of Matthew, 31th and 33rd verses inclusive, and the ministers of the churches stand to-day where the Pharisees and scribes stood in the days of Jesus. They killed him, a man, for his Spiritualism and

tuh. You do not believe the Bible as it reads. I do. You have told the people "that the blessed Bible, the word of the living God, prohibled modern Spiritualism." I tell them that it sustains modern Spiritualism. I offer to meet you before all the people, you decline, and as I wrote Brother J. R. McIrwin, my resolution is a finality—it covers the whole ground. I must stand or fall on the Bible, whole ground. I must stand or fall on the Bible, King James' Version, and you, John C. Tully, George C. Haddock, Clark Braden, Crawford, Grant, Sbockey, K. ots, Wilcox and a dozen others, "show the white leather," and dare not take issue. The imitative Croft, and the Pennsylvania Badger, Graham, did promise to meet us in Farmington, Ohio, but fatled to come to time.

ington, Ohio, but failed to come to time.

And now, Mr. Tully, when you are ready to meet us in Clinton, Ill., on either or both of our resolutions, let our committee know it, and they will make full arrangements for the discussion between the 10th of April and the 1st of iseptem-

I am, dear sir, respectfully, your friend in the name of humanity.
Your enemy and vigilant opponent in the creeds and dogmas of the churches.

E. V. WILSON.

The Benevotent Fund.

All remittances made to this fund will be excredly applied to the sending the Journal free to poor widows and orphans who may desire to read Address S. S. Jones, 189 South Clark street Chicago.

Extract from Brother Joseph Baker's Letter.

BROTHER JONES :-- Yours of the 1st instant is baforeme, and the inclosed two dollars received, for which, please accept my thanks. I am too weak to write much. Am noarly paralyzed on the right side, and when I walk, I stagger like a drunken man. I am threatened with apoplexy, and cannot speak in public. I have no command of my nerves I am weak and feeble, but firm in falth, hable to sudden death, for I have heart disease, probably ossification of the valves. So, Brother Jones, you understand my condition. It is much as Brother J. O. Barrett said in the American Spiritualist a few weeks since. I am poor and can earn nothing.

Brother Terry sent us two dollars for Brother Baker, which we forwarded to Lim, and above is an extract from Brother Baker's letter.

In 1836 we used to hear Brother Baker preach Universalism. He then was, as he ever has been since, a bold and independent thinker. His ministrations, both as a Universalist and as a Spiritualist, have done much to pave the way for freedom of thought and angelic communion.

He is now poor and sick. What is the duty of Spiritualists? It requires no argument to determine the appropriate reply to the question, when the foregoing exfract from his letter is read. Send your donations to him at Janesville, Wisconsla, and he will report the same to us from month to month, and we will publish it.

One or more dollars, bestowed in such cases of benevolence, will bring a reward ever enduring. Let us see to it that our aged brother suffers not in his remaining months of mortal life for the necessaries incident thereto.

#### One of a Thousand.

H. W. While informed us that he received an excellent test from his little son while at encing a scance with Mrs. A. H. Robinson, the great test medium, a few days since at Chicago. His little boy promised to go to Mrs. Lora's scance the evening following, and materialize himself, so that his touch would be palpable to his father's senses,-all of which he did. He put his little arms around his father's neck, and rubbed his head against his face, so that he plainly felt his bair-took a picce of m ney from his father's hand, at his request, and carried it to another person sitting in the circle-addressed his papa as he was wont to do in earth-life. These and many more things the little spirit boy did in Mrs. Lord's seance, as he had promised his father that he would do the morning before. while entrancing Mrs. Robinson.

Mrs. Lord is expecting to return to Chicago about the 1st of January. She is certainly one of the most remarkable and reliable mediums of the present age.

#### Lyman C. Howe.

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### "The Bible in the Balance."

My DEAR BRO. FISH: -- I received at the hand of Bro. Justin, "The Bible in the Balarc. I am much obliged to you for it as a token of your kind regards, and more than chliged for it as a work to be placed in my library. It is a full and exhaustive discussion of the book which is made the basis of popular theology, and the authority for a system of dogmas which stand in the way of the progress of the race, and are a positive hindrance to a proper development of man in his individual and accial capacity.

Our whole machinery of society is based on ideas which profess to be revealed in the Bible. So long as they are authoritatively received, they will repress progress, and tend to belittle and dwarf men in all directions. It is of no ra: to fight against dogmas, however damaging and damning, if there exists an idea of their soundness and authority as claimed for them through the B ble. The first step in the dem-olition of the temple of error, is to pull out the foundation stone of authority. This has been well done in the "Bible in the Balance." I esteem it a valuable contribution to the cause of truth and progress, and hope it will have a wide circulation.

Fraternally, W. Foster Jr.

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#### South Williamstown, Mass, ! Oct. 25 h, 1868.

Whenever I hear of a hard case of disease. I Whenever I hear of a hard case of disease, I go and leave the POSITIVE AND NEGATIVE TOWDERS and arge them to try them. I did this with Richard Estes a neighbor, a man 75 years old, who have had the Anthoma nearly 40 years. He also had the Catarrh and the Neuralgia, and was hadly bloated across the bowels. He commenced using the Powders on the 10th of this month, and on the 15th he declared himself free from the Active and still the above till. His mile also was a did. Asthma, and all the above lifs. His wife told me s. e did not think he could live through the coming winter; but she says he now outs and works as well as ever he could. and steeps like a kitten,

Petersburg, Mass., Masca 25.a, 1869 Mrs Harriet Lathrop, of North Adams tells me I may report her cured of Heart Disease. Taros b.xes of POSITIVE POWDERS did the w.rk. I have cured 6 cases of Asthams, and have sold Powders for three

> Pittsfield, Mass, May 13to, 1869.

The people are fast finding out that the POSITIVE AND ARGATIVE POWDERS are the best meeting ever offered to the public. They are caring a hard case at Hieumattam in Biackinton, that of a chird seven years old, perfectly helpiess, her legs drawn up, and in areat pain. The cure is making a great stir there, and is considered almost murrous large as had reached the considered almost murrous large as a set of the considered almost murrous large as a set of the considered almost murrous large and the considered almost murrous large as a set of the considered almost murrous large and the considered almost murrous large as a set of the Considered almost miraculous as she had been in that condition two years, and they had employ d a great many doctors to to purpose.

> South Williamstown, Mass., May 24ta, 1869.

I went to Pownel, Vt. on Saturday, with the POSI-TIVE AND NEGATIVE POWDERS, and cured six persons of Sick Head che, one or wasm, a lady, had had it for a years without any relief. A man from Blackinton was there, who had been oured of the Asthman by the Powlers, an he tole the lady, Mrs. Goidea, that it was the best medicine in the world; and well he might think so, as he had been unable to do any worz, and is now as healthy a man as you often find.

North Adams, Mass. ]
June 7th, 1869. Eva Ellison of South Adams is cured of the Authoras.

also Joseph Fauncers, of Willamatown; and so is Jane Danie of Adams who was taunget to have one in the Consultantion, all three cared by the POSITIVE POWDERS. North Adams, Mass., \ Dec. 221. 1869,

In my letter of June 21st, from South Williamstown, I pentroned the wondrone effects of the POSITIVE POWDERS in the case of Mrs. Whipp e, with of Joseph Whippic, a merchant of that place, who was terribly afficied with the Scrufula, to badly indeed that many teld me they did not believe that ane could ever be cured

with the iney and not believe that she could ever be cured. Well, I cailed on her last week, and I neve saw a graser that get in the looks of any person. She is a perfect triumph of the Powders in the cure of strough. Her husbands ays I ought to hat he resee prolished, and that he will request the Holis Valley Naws to publish it. South William town, Mass. Oc., 22 , 1869.

A lady in West Stockbridge, suffering from a severe form of Brysipelas, sence word to me that the Post tive Powders are just the medicine that she needed. I also tears of the Powders having cured a case of Citolcra Morbus there.

North Adams, Mass., ) Jan. 28th, 1870. The POSITIVE AND NEGATIVE POWDERS are magical in the cure of scartet Fever, and in Fevers

of all kinds I find them intalible. North Adams, Mass.,

March 14th, 1870 Mr. Amos Carr, of this place, has been entirely corred by the POSITIVE AND NEGATIVE POWDERS of a shaking or trembing of the hands, weakness or dizinces of the head, which often caused nim to fall; and Wm. B. Brown, and Mr. and Mrs. Emerson Biannard were cured of violent attacks of Fever. If d the Ointment made of the POSITIVE POWDERS and fresh lard, as d rected in rule 10 of the circular to be most excellent. intend to treat Cancers with it, and think, as an outward application to all kinds of acres, burns and inflammations, that their efficiery will be unequated.

North Adams, Mass., May 10th, 1870.

I am treating several cases of Salt Rhouses with the Powders. They are doing well. They have this week broke up two sever cases of Fever here. In one case the patient fairly shouted his cure through the village. My hasband, J L Jenks, up to the time of his using the Pow ers, safered a great deal from Sick Headache, and in the intervalecarcely a day passed out the he awake in the morning with a Norvous Headache. The POSITIVE POWDERS have cared both I have favorable reports of their efficacy in Fever Sores. The have box of Powders which I bought of you was for my on's wife, then on a visit to us, and it was due to their hemficial iffects in her case, that I took an agency for them. Last July, I visted Amesbury, where they reside, and found the little daughter suffering from Markethe accompanied by Ulcors gathering in her head, she was also quite donf, and had the Catars in from her birth, so that she could scarcely treaths with her mouth closed. I prought her home with me, and in six weeks' nee of the Postawe and Negative Powders I cured her of all those complaints the Desiness included. I am treating several cases of Salt Rheum with

North Adams, Mass., Sept. 25th, 1870. The young man with Fever Sere is doing well, and The young man wish mover note is doing well, and so are other similar case, in our er places. The rowders have mades thorough cure of a bad case of Entz Rheum in one of our best townsmen, and he freily recommended them to others. His son is taking them for the same comcomplaint, and is doing well. Many object to having their names appear in print.

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

We visited Bernardston. Mrs. Newcomb of that place says she neither uses nor wants any other medicine but the Fostitwe and Negative Fowders. Soon after our arrivat there I visited a lady who was s. Hering terribly with Erysipelas and Falt & houses, I gave her the Fostive Fowders, and anointed her limbs with the Postitve Fowder Olatiment described in Rule 19 of the circular. They were one mass of Erysipelas from her ankies to her body. She slept well every night after taking the Powders and using the Ointment. When I left, the infishmation was simust gone, and they dismissed their physician, who had been attending upon her for months. We visited Bernardston. Mrs. Newcomb of that place

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