88.00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.

5. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 31, 1870.

VOL. IX.-NO. 15.

Griginal Boetry.

Written for the Religio-Philosophical Journal. Christmas Greeting to the Journal.

BY K. INGALLS.

We would give you a Christmas Greeting, Dear JOHENAL of love and praise, If you'll take it from one that's hamble

And lowly in all her ways.

We would speak as our spirit whispers, And tell you of joys to come, Of the light of the coming m rrow, And the good that you have done;

How you've dared to be ever truthful Wh a opposing way a rose high, Trusting your life to the angels' care, With never a doubting sigh.

Dear Journal, you come to the weary With a breath of sweet relief; You awaken our highest reason, And reason is good for grief.

You speak to the low and degraded With tenderness in your tone; Y m tell them of sunny-browed angels, Who leave them never alone.

Till out of the gloom and the darkness. Far from the Valley of Sin, They knock at the pearl-gate of wisdom, And smilingly enter in

You go to the widow and orphan, To the poor man bowed with care, Procly giving your treasures, and asking Only the blessing of prayer.

And many, yes many, they give you, Dear Journal, Spirit of light, You shine on the darkness around you, Like stars on the bosom of night.

Upon all of your printed pages Is left a hi-tory mark, And in folding you, t

Come close to many a heart. Fly on! for your mission is holy; ling ever your song of love, And when your earth-journey is ended Your name will be carved above. Lyons, Mich., Dec., 1870.

> Written for the Religio-Philosophical Journal. PSYCHOMETRY.

Psychometrical Readings of the Religio-Philosophical Journal.

BY J. O. BARRETT.

RELIGIO PHILOSOPHICAL JOURNAL - Dear Sir:-Just glancing over your face, and touching your heart, I am impressed to give you the following psychometrical reading: A full grown man; large lungs; perceptives

rather more active than the reflectives,-owing to the constant pilot watch, to steer between the Scylla and Char, blis of jealousy and envy; intellect acute, adap ing itself to circumstances; bones big, consolidated in fibre from the habitual use of lime; muscles sinewy, trained to any work essential to success, even if it be the force of arms to build up the pricciple; heart valves vigorous, no danger of ossification, but are sometimes overtaxed; brain needs more recreation; motto is, "Never rust, but wear out;" keeps cool, knowing that the sun will rise in due time, and justice be done; gives no quarter to the church, and none to old orthodoxy; deals with the rough, splits rocks, slays trees, puts in the breaking-plough, makes destruction of the old order of things, leaving the planting to come afterward; do s not pray much in words, but thinks God's ear can even hear thoughts; will not be ritudized, but is atraid of it and intensely hates it: is more a philosopherthan worshiper; is an educator of the phenomenal more than the transfigurational; requires the spirits to demonstrate immortality, and lets them; turning as de from conventions keeps hewing, keeps equaring, and endeavors to mind his own business. If another man presumes to dictate, or plots to frustrate, he might as well try to pull the ledges from their beds, is courteous, wins attention-prompt to say, "Patronize me, sir, and see if I am not worthy of friendship;" is very self-defensive-obliged to be; belongs to a long-lived stock; will be vigorous when gray with years of toil, transferring his business, when ready to go higher, to parties of kindred ideas and policies, -still a supervisor in the Spirit World: in short, is a bony, muscular, large brained, positive veteran of Spirituali sm-an independent, self-governed iconoclast-paving a way for others to walk in. for others to adorn with the beautiful.

Glen Beulah, Wis., Dec. 16th, 1870.

THE VOICES by Warn'n Sumser Barlow, is replete with choice gems, which grow more brilliant with each additional perusal.

Written for the Religio-Philosophical Journal. SPIRITUALISM DEFENDED.

By O. S. Poston.

About twenty-two years ago, the spirit.el phenomena that have attracted so much attention and interest, commenced near R chester, New York. I's fir t phase of manifestation was in rappings and knockings, such as occurred last century at the house of the Ray, John Wesly. The curious reader will find eighteen pages devoted to the subjet in the old edition of his Diary. I say old edition, because the editors of the late edition have expurged it from the record.

Strange to say, in the r cant advent in 1848, it chose another family who were professed Methodists, as the medium for its operations, They were known as the "Fox Family," and several of the daughters are now calabrated mediums in New York city.

It dil not come unberalded. Emanuel Swedenborg, a man o' consi lerable intellect and attainments in science, whose piety was above suspicion, a noted seer, who, f r twenty seven vears, had intercourse with spirits, during the 1 st century, not long before his decease in 1772, pred cted that in about eighty years after his death spirit communion would be on a demonstrated fact. Again in 1846, A. J. Davis, another noted seer, predicted that, in a short time, a direct communication would be establish ed between the deniz ns of earth and the an rit

Thes prophec'es have been signally realzed. and millions have been convinced of its truth. after the most patient lovestigation. In its ratks are enrolled men of science and intellecand moral character, who will compare favorably with the Professors of any of the Evangelical sects of this country.

I commenced with the simple rap, but rapid

ly developed various other phases of spiritual mani estation; embracing the Discern r of Spirits who saw and described them, heard their vices and rehearsed the messages they gave to others. The entranced medium, who saw yis i ms, discoursed on mor l, scientific and religious subjects, and propheried future events whilst in that unconscious condition. The in spirational writers and speakers, who spoke and wrote under a special spiritual in priation and exhibited an ability and knowledge far sup rior to their normal talents and acquirements. Again others who wrote and spoke in languages of which they had no knowledge, and discovered ma ters of which they had no previous cognizince. And yet others who posiessed an extraordinary power in healing diseases by the imposition of their hands, and sometimes even cured diseases at a distance of several hundred miles. as I personally know.

All these phenomens have existed in the past twenty-two years, and are as well authenticated as any other recorded historical facts; and they s ill exist, subj ct to the personal examination of very one that may feel any interest in their

In all those characteristics, they have presented sub tantially the same phen mena describ d by St. Paul in the chap. 12 of Corinthians, as spiritual gifts and which he recommends shall be covered and cultivated. (See entire chapter) They, the spirits so communicating, have taught doctrines and m. ral precepts as sound and pure as those presented by any of the five bundred religions that prevail on the globe and whilst they ignore religious ceremonies and shadowy creedthey regard "truth, justice and mercy as the weighter matters of the law."

I make these remarks as preliminary to a notice of, and a brief response to, two sermons preached, in the past fortnight, by Mr Hopson of Louisville and President Williams of Harrodsburg. Ky, agricust Spiritualism. The texts re lied on and quoted with the store st approbation in the Old Testsment, were 13 Deuter nomy 1, 2, 3, verse, and chap 18: 10, 11, and 12 In those necromancy, or communion with the spirits of the dead, is said to be forbidden by the word of God.

President Williams said, in connection with his explanatory remarks on the above text: That prohibition of any thing by the sucient Scriptures is sufficient probibition at the present time;" and further, that" The Jewish and Christian writers universally regard them, the spirits that communicate with mortals as evil and only evil." "That all good spiri.s were forbidden to communicate."

If his assumptions are true, we should cortainly make Deuteronomy one of our legal text books, and make series amendments to our statutes. We could not pick un chips, nor kindle a fire, nor cook a meal on Sunday. We are for bidden to eat pork, and many other things tolerated in Constian communities.

Perhaps even the fair sex would raise a voice of protest against the enforcement of the di voice laws embodied in 24 h chapter of Deuteronomy 1, 2, 3, and 4, verses, which allow a husband to divorce his wife and send her without alimony from his home. Should she "find no favor in his eight," and says that the second husband may do like wise, "if he hates ber."

Regarding as honest, Brotner Hopson's de termined hostility to the Free Love notions which he latimates belong to the Spritualists, I would respectually ask him if it is any ,worse than the Moraic law on that subject, and what spology he can offer for said statute.

Here I assert that the free love notions attributed to the Spiritualists is a slanderous aspernon, and has been repudiated by the resolutions of the National Convention of Spiritualists, without a dissenting voice. I had supposed that the

Levitical law had passed away with the inauguration of the Christian era. Christ certainly repurated the law interdicing spiritual intercourse as he did many other Musical statutes, and taught the propriety of angelic association be introducing his apostles to Muses and E ias on the Mount. They often came and strengthened him by their advice and influence.

Paul only echoed the same sentiment of approval in the 12th chapter of Coriothians when he said the spiritual gifts therein described were to be coveted.

to be coveted.

The g ntleman's theory that no good sp'rit has been permitted to communicate would require him to strike from the B b'e the entire book of R velations. I is only a vision shown to John, and described by an angel who sa's he was one of the prophete, and hence one "whom the living call dead." In the list chapter of Revel time, it is recorded. "I, John, saw these things and hear! them. I fell down to worship before the teet of the angel which shewed me these things Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brithren the prophets, and of them which keen the slyings of this book. Worship G d."

We there ascertion that the angel that communicated with John distinctly stated that he was one of the prophets, and hence his angel was the spirit of a man that once existed in the form or fleh.

Having demonstrated the origin of one angel I assume that they all have one common origin. Toat hypothesis is bu elon science and supported and illustrated by all the analogies of nature.

That single fact contradicts Mc. Hopson's as sertions that the spirit of no one that has died has communicated; and also the assertions of President Williams that the spirit that communicates with the inhabitants of earth are all evil and only evil As it is a matter between them selves and their infallible book, I leave them to reconcile their assertions with its truth.

Af er Moses' interdiction of spirit communion the sect of the Sadducees who believed not in angel, or spirit, or immortality, developed as its legitimate result; and even Solomon uttered his assertions that human life closed with the death struggle, and that no future existed for the human soul.

Sie Ecclesianties. 9ch., 5th verse. Fam 3 ch., 18, 19, 20, 21, verse.

Job 7 0 1., 9 verse. And so it continues at the present time. The Christian Courch is deficient in faith in the future existence, and is indebted to Spiritualism as Brother Williams acknowl-dged, for the demore ration of the immortality of the soul, and renewal of its dying faith in that regard.

I now pass on to a brief notice of the scripture quoted from the New Testament. They are tound in 1 Mark 34th verse. 1 Corinthians 10 ch. 20, 21, verse; Timothy, 4 ch., 1 2 3, verse.

The substance of the above texts is that

Obrist cast out devils, out of certain persons, and that in the latter days some shall depart from the faith giving herd to seducing spirits and the doctrines of Devils forbiding to marry, many est mats, & 1. (See 4th cu., Tinothy.) And they proceed to assert that the se tex s describe and apply to the spiritual mani estations of the present age, and that they are all the work of demons; and that the spirits that communicate aren it the persons that they say they are. Mr. Williams asserted "that it is impossible to demons rate the iden i y of any spirit, and that even if they speak the truth and give good advice an' p edict fature events, you cannot rely on them"

Tego tons from 1 Timothy 4 cb., 12, 3 verse is und mired y private advice given to Timothy, and has exclusive reference to matters arising in those days Besides the Spirit ualists have neither forbidden marriage nor the eating of me its which especially states as be longing to the persons it alludes to. The phrase latter times or days does not apply to the present era. Nearly all the apostolic writers speak of it as applicable to the age and generalism then living Se Ac s 2 c'. 17, and 18 vers:

If all of Timothy is in full firee there are some strange propositions stated therein: See 1 Timothy 5 ch., 9 10, 11 and 12 verse. By it the clergy are expressly forbidden to take any widow into the church under seven'y years of age. Young witows are to be refused all church privilege, b cause, as it is alleged, "they will ma re. having damnation because they have cast off their first love." I the refere state it is a query of corscience to the clergy; is it not a sin to take a widow under seventy years old into the church, or officiate at her marriage? I trust that some of the clergy will shed the light of their genius on that proposition, and warn their bretbren from making any further departure from the writers word.

It one part of said epistle is quoted as authority, the other parts are equally so. If one has bacome obtalete, by what rule of construction is another part to be quoted as authority?

It is said, in holy writ, that Saint Michael would not bring a railing accusation even against the Devil, and I do hope and trust the clergy. before they make a regular consignment of us to the dimination they say we merit, will at least try us by a reas mable criterion, particularly as we find it recorded in the same volume they quote as authority against us.

When Christ commissioned his apos'les to presc's the gospel, he commanded them, to go into all the world, and preach it to every creature: and he assured them that he would be with them unto the end of the world. He moreover assented that "these signs should follow them that believes: In my name they shall cast out Devils; they shall take up sernents, and if they drick snything deadly, it shall not hurt them. and that "those who believed on him should do greater works than he did." See Marthew, 28 ch., 19 and 20. verse; Luke 16 ch., 15, 17, and 18 verses. John 14 ch., 12 verse.

I assume that the world has not yet come to an end, and that the promise of Christ to those who are his disc ples has not tailed. See 2 Acts. 38, 39, verses. I therefore demand of those who, standing in the sacred desk, hurl their anathemis at the Spiritualists, condemning us to per dition in the future and to contempt and obliquy in the community, that they demonstrate by the scripture tests they are the elect of God, and cast out the Devils of the present time. The promises made and the power given to them are clear and dictions and if they deviled to the mare clear and distinct, and if they d cline to be tried by the words and criterion of their own, I protest. in the name of all that is honorable, equitable and christian like, against their continued aspersions cast on others.

In Europe, the Citholic priesthood have tried the experiment and cummined even their Bishops, to exorcise the cemon they all ge to have p ssession of our mediu n, b it utterly fatled to

produce the result they anterpated.

The phenomena of Spiritualism are all demon-rated fac's, and if science or the s ctarian churc'es at ack it, we have the right to have their objections tested in some practical method. "The gift of the Holy Spirit was promised to as many as the Lord God should call." If they profess to be called of God, let them demonstrate its power to belong to them. In truth, all religions have originated through the angel word. We are assured that even the law of M ises came through the ministry of angels (See Acts ch., 7.-53 verses.) And that, even un der the pr s at dispensation, all spirits are sent forth to minister to mortal wants. Hebrews, ch 1, 14 verse.

It is 7 ry easy to dennunce any spiritud mani'es ation and say it is of the dev.l. It is not by any means a new argument. The Jawish priesthood asserted that Christ wrought his miracles by the assistances of B lz.bub. I believe there was one honorab'e exception, Gamaliel, who said: "Let it all alone; if this counsel or this work be of men, it will come to naught; but if it ba of G d, we cannot over-throw it. Acts, chap. 5:38,39 verse. I cam mend his advice to my christian friends.

In reviewing the author ty I have referred to, we find that Paul believed it was proper to covet mary spiritual gifts, and amongst others that of D seerner of Spiris. Pray, what is a discerner of a iri's? Certainly one who sees and describes them to you. Thousands of such persons exist to-day, who see spirits and describe them to you so accurately, that you recognize them as kindred and friends, who have passed beyon! the veil. That is only one method of recognition, and if they can c m municate their names and circumstances connected with their earth-life, it is only another means of establishing their identity and proving the immortality of the soul. If the one method of effecting that object is approved, why should the other be den unced as irrelig-

The telegraph at one time was considered impracticable and visionary; today it spans the world and connects continents, and is regarded as useful and necessary. In the same manner the spiritual telegraph has become an established institution, and no human power can destroy the batteries that work it or suppress the intelligence it brings.

I believe many prophecies point to this era as the time seen a great change is to come to the world politically, socially and religiously. I believe that the millenial age sung of by the poets and spoken of by propoets, is dawning; and that very soon "all will know God, from the least to the greatest," through an angelic ministry, "and require no one to teach them." Se Jer mich 31 chap., 36 verse. Spir tuclism, without any sp cial organization or priestho d, without any ac-umulated fund to promote its op ration, denounced by the clergy and ridiculed by the political press, has, in the past twenty years, made a most triumphant march, not only on this continent, but every where on this globe. According to the report of the Catholic Bishops, who convened at Baltimore two years ago, we already outnumber, in the United States, all the other Christian sects.

We have no infall ble P prs and no infallible Books. We seek for Truth every where, and acknowledge its d monstrated authority alone. We helieve in the great spiritual presence call ed God, and reverence him as the common father of all humanity. We believe as the apostle saith, that he dwells in an approachable light, and that no man bath seen him, or can see, or hath heard his voice. We believe that the Bible, so far as it is a revelation, came through the angels only, as the present communications come through them at the present

See Acts, chap. 7:53 verse; John, 1 chap.:18 verse; Hebrews, 1 chap.: 14 verse; John, 5 chap.: 37 verse; 1 Tim, 6 chap., 16 verse. We believe that at the change called death,

we pass at once into the spiritual world, and have as our inheritance what knowledge we have acquired, and are entitled to position in the many mansions of our Father, according to the development of our moral status in earthlife. That we are subject to this law of pro-

gres ion there as here, and that our condition and improvement will depend on our efforts in that world as in this. We believe that we carry with us the memory of every act of duty performed or neglected, and that for all sins against conscience and right, we will suffer in remorse of feeling and degradation of condition. We believe that every soul will be eventually purified, and become good an I holy.

Ours is the only religion that is supported by existing evidences, and which by its just and equitable doctrines of a luture state vindicates the character of Grd, and persuades by the atrongest of all motives to a just, moral and honest life. All other religions require reason to be immolsted on the alter of a blind fath. and crucifles him that questions its truth or | doing God service and humanity a favor.

dares to enquire into its mysteries. We alone say come and examine the facts that constitute the basis of our faith, and also the moral teaching of our religion; pass them all through the crucible of your heart and your brain, and accept and believe only what the highest reason and the holiest affection of your nature entirely endorse.

"Give the Devil his Due."

BROTHER JONES:—The above is a caption under which N. Kieney took occasion in your issue of the 10 h mst., to denounce Charles Foster's mediumship; but contrary to the injunction of his caption, he does not give the devil

half his due.

We read of cases every day, resembling in undure the complaint of Mr. Kunney, which is, that he supposed he had been humbugged by Fos.er, and not by the spirit or spirits controlling his organism. Why doesn't he denounce the spirit manifesting? Persons familiar with the spiritual phenomena, know that spirits often deceive; that they retain to a great excent the evil propensities they had whi e in the form. But instead of attributing the evil to the spirit from which it undenbtedly originated, he has unjustly denounced Foster, one of the best test mediums in America, without knowing whether the med um or the spirit had been at fault.

To illustrate—a few months ago I visited Mrs. Pell, a trance m dur, at that time residing in this ci'y, who promised me a few evenings previous to this visit, that it I would call on her Thur-day evening, at eight o'click, (the time having been appointed by the spirits, with whom I wished to commune) she would give me communion with a number of spirits. Of course, I was in a state of suspense until the time arrived. On the day and hour appointed, I visited her with the firm belief that I was to have the desired communion. I may here remark that the medium in question, is incapable of deceit or falsehood, and that she meant what she said. She went into the trance about five minutes after eight o'clock, but did not recognize me, as she most assuredly would have done, had she been controlled by friends or relatives of mine. Sae at last seemed to know me, and shook my hand very cordially, stating that it had been a long time sir ce she had seen me last, and telling me that she hardly knew me. I desired to know the name of this long dep rted friend, and was surprised to hear the name of one with whom I had never had an acquainta c; and one of whom I had never heard be. fore. The spirit persisted in asserting that he knew me; that he had been a school nate of mine, and that my name was other than the one by which my parents knew me-all of which I knew to be false. Could I attribute this to the medium? It was not the medium at fault, it was the spirit. An evil spirit had taken possession of her organism, and the spirits that had promised me communion could not control, as they afterward as erted.

The lady had given me tests previously, that no l.v ng person cou'd have given otherwise than through the instrumentality of sciritual aid, and I therefore knew the medium to be

I tuink Brother Kinney will yet find that he has ben guilty of as much injustice toward Foster, as was Moses Hull, in his denunciation of the mediumship of Mrs. Moliere. Spirits of such organizations delight to lead those astray, whose faith is not in full and beauteous bloomand I think that if Brother Kinney had given the matter a second thought, ne would not have published an article of such a denunciatory c saracter, and one that was capable of so much harm.

The major portion of your readers will agree with your editorial comment on the subject, I think, for the Journal is seldom wrong, or never, but buttles ever for the right,

Fraternally LENS. GL VER.

Paducah, Ky.

From the South.

A Texas paper called The Vindicator which says it is "A Straightout R dical," breaks out in the following sensational style:--

In olden times paraous used to pris for rain waen a drouth threatened to destroy to crops; and even now when public calamines-ich as epidem'cs, yellow fever, and cholera morbus. &c., &c., breathe their terrible pestilence upon the air; when sorp wreck stares the crew and passengers in the face far out in the unfathomed ocean, men sod women bow down before the Invisible Parone and call in God to halo them. They beseece Him to send rain; to appears the pestilence sud to s ill the storm

It does appear to us that the red hand of the assassin is abroad in our mids. It does seen to us that the thirst of human blood and human sacrifice is terrible and appalling; and fully justifles every praying man and woman who may have the rem nest confidence in the efficacy of adjuration at the feet of the Lufluite, to cry out at once to Him to stay the hand of the slayer.

What are the Gospel preachers doing? Spinning attenuated threads about baptis n; about dipping and pouring and sprinkling; about original sin and total depravity; about winged and feathered angels and cluo footed, tail furn-

Better, far better, to be calling on God to help the Radical police to catch the thieves and cutthroats. Bet'er, a thousand times belter, be invoking Jehovah's Omniphtence to away the minds of recreant democratic juries in murder

Tuen, these white cravated gentry would be-

Original Essays.

Written for the Religio-Philosophical Journal, ROSICRUCIAN MUSINGS.

By F. B. Dowd.

Brother E. B. Wheelock, in the JOURNAL of Dec. 3rd under the head of "Matter and Mind, each Solf Existent and Eternil," sets me musing. He

Whence organic existence? Why, simply from B colf existent law, inherent in mind and matter." "It is by this immutable law that min and angols exist."

And "The world has also learned that Nature the each thing in space as a vacuum-the entire'y of the univerce'um is full of somethingthere is no break, no discrimination known in the

Infinite realm of existence." The writer sets out with the proposition that matter and mind are self existent, and consequently eternal; but when he comes to account for organle existence, he finds another self-existent comothing, which he calls law, by virtue of which, identity is produced and preserved throughout eternliy in the other one or two self-existent somethings called matter and mind. The idea is that matter, under the name of matter and mind, is oternal, and cannot be annihilated, that there is in Feality nothing else existing but matter in some form or condition, throughout the "univerce" um."

I know this is the scientific theory, and the one

I know this is the scientific theory, and the one commonly accepted by Spiritualists. But let us muse a little before we accept the conclusions.

Where are you based, Mr. Scientist? Really, are there no vacuums in nature? Now, none of your trunscendental sophistry, but a little common sense! 'I'is a safer guide. Dun't you know, Mr. Chemist, that vacuums produce motion? Duron pretend to say to me, that the atmosphere is you pretend to say to me that the atmosphere is not more vacant of matter than a rock? The very concentration of the a m sphere to form the earth, Ito tree- and living objects, has left a partial void wherein the earth revolves. How could there be any motion, life or growth, if all was full? We know that in Nature to find one thing, is to presuppose i's opposite. There is not a solitery thing In Na ure's vest domain existing-nor principle, sentiment, pustion, law or phenomena, but its autogonist or opposite exists. This is say we know, it is not a conclusion of reason but a common expe

rience, old as man.
Shal, this beset aside by the conclusions of some ingenious sophist, who, in his experimenting with matter, proved his utter ignorance thereof. and inability to annihilate an atom! Because man is perhaps unable to annihilate matter, why, of course, that proves to a certainty that matter must be self existent. Because man cannot produce an abiolute vacuum, nor in his mind grasp its details, why, it follows, of course, that there is no such thing as vacuum in Nature. What sublime ego-

A creature of law pretends to say what is ! Is law really self-existent? or is it not rather a mode of action, evolved by the thing that moves? Is law really superior or even equal to man, who creates conditions, and evolves laws governing those conditions?

The very existence of law presupposes a power restrained, superior, and capable of making the law, as much so as a cow is superior to the fence around its pisture. A knowledge of its powers and the nature of the fence, unbles the cow to break it down, and so with man. Substance exists, then its opposite exists, valuum, and this our observation, experience, and the phenomena of Mature demonstrates, even as much as the existence of cold proves heat, or of day the night, or the politive the negative.

Spirit is matter, I admit, but does this prove it self-existent and eternal? We exist beyond the grave—does this prove our eternal duration? Or does this fact prove that the laws of spirit are the same as those of the body? Does not the fact of the difficulty attending the manifestation of the dond prove that their laws are not ours? That their existence is indeed the opposite of this? Are the laws g wern ng mind, the same as those governing mater? When man forgets this body and Its conditions, he knows no space, time nor ob-

If Spiritualism is to derive its foundation from science, it will indeed be sport lived It confounds science, and strikes dumb the materialist, with its simple fact of Home pasing in the air without contact of things, "contrary to Lews made and provided." What a weak thing science is, after

Then is it not guess work, after all, and of the same nature, as that matter cannot be annihilated, or that matter is eternal and self existent? All theories, to be consistent, must be based in what we know. The theory of a tuture existence, can not stand upon the guess work of scientific experimentors or blockheads, but upon the simple naked fact of knowledge derived from communical tions mide from this existence with that, or of that with this.

To know that the loved ones come to us at times, is worth more than all the theories in existence. The communications from the dead are not worth a fig unless they lead us away from our weakneses and follies, our meanness and editish-ness, and teach us the sublime lessons of charity, manhood, and humanity. Show me a min whose soul tarobs with love o his kind, and I'll stow you a Spiritualist of the right sort, even if his dull senses do not vibrate to the touch of the dead.

To learn how they live beyond the grave, is a damage to a man if it rids him of his responsibility, and this that ism does, that tells him he is eternal by force, whether he will or no, regardless of his acts, for he who is compelled to act from law, or any other thing, is not responsible for his

Teach men that they are arbiters of their own destiny, that they by their acts make summer or winter land here, and consequently there; that the unselfish act is the sunshine of Summer Land, and that selfishness is the fire of hell, which is not quenched here nor hereafter, save by the act of himself, an I you teach men really how to live, and when they live unselfish lives, they need not wait tor angels to come from the Great Beyon!, but they will be angels themselves, waiting upon the throne of God. The woes of the unfortunate, are indeed wings to the truly great soul.

I don't want to give hopes of immortality to one whose heart is dead to the woe- of others. I would sooner close out every ray of light or hope from their benighted souls, and say to them, as Christ said to one who asked him:

Good Master, what shall I do to be saved ?" "G, sell what thou hast and give it to the poor,

and come and follow me." There is no evidence but what this man give liberally to the churches, to "Young Men's Christian Associations," e'c. but Christ give him to understand most emphatically that evernal life was not hought with crumns, or compelled by law, but that the whole soul must be in the work of

Salvation, or there is no hope.

Authing lost !! Indeed! How do you know? or how does any spirit know? Are any infinite?

A little five year-old daughter of Joseph Zahler, of Hudson, Wis., had been troubled for two months with bleeding at the nose, quite frequently, with general debility. A few days ago the child was attacked with a bleeding spell, and the mother put s me snuff to the child's nose to staunch the bloot. It caused the child to energe very hard, and the strange part of the matter is, that a worm, or grub, about three inch slong, with perfectly-shaped head and eyes, was forced from the little girl's nose. It was full of blood, and alive-of a bright blood color, with two sharp horns proteuding from the head.

The teschers of the Catholic high schools in Silesia have protested publicly against the intallibility dogma.

A commission has been appointed in Paris to report on the best me had of utilizing he blood of slaughtered animals.

Written for the Religio Philosophical Journal, DEVALOPING MEDIUMS.

By Wm. B. Fahnestock.

This subject has been treated in many works devoted to the Spiritual Philosophy, and many communications have been published in the various apiritual papers ia regard to the b st manner of developing mediums, all of which do not seem to have answered the desired purpose, simply because they were speculative, and not tounded upon true principles, nor according to fixed laws inherent in

our nature. Mediumship, like all other states, requires cortain conditions, and as these conditions are complied with, whether accidentally or by design, the result is the same. In fact, I am warranted in saying that of all those who have, become mediums, more have become so by accident, or naturally, than by d sign, and the true nature of the condition not being generally understood, is the reason why so few have become so.

Heretofore, almost all persons believed that animal magnetism was the agent which induced the condition, and that to develop this power, it was necessary to sit in circles, with clasped hands, so as to establish a current of this supposed egent, and thus to saturate or fid the person who des.r.d.

to become developed The aid of spirits was also invoked, and passes with the hands were often made over, above and around the individual, by those will were supposed to possess a superabundance of this find.

This method was often persevered in for hours, and might have been dispensed with a together, if the true parare of the condition had been known. I do not wish to be understood as saying that medivins were not sometimes developed in this way, for I know that they have been, but the truth, or why they were so, was simply that by sitting in a yielding post ion for a longer or shorter period, the body, or certain parts of it, fell into the somnambulic condition, and as soon as the person or any part of the body had done so, they, or that put of their body was mediumis ic, or capable of being controlled by spirits
Their tecoming mediumlatic, therefore, eye

under such circumstances was not because they had become saturated with this supposed animal magnetic fluid, but because, by giving up the body or letting it lie dormant, they had accidentally fallen in o the somnambalic condition, and consequently became mediumistic the moment they did so, and not before.

Would it not, therefore, be better at orce to learn how to enter this condition than to be b ating about the bush," not knowing what is recessary and depending upon chance or a myth treffect tra; which a knowledge of the facts would accum. plish in a knowing and a rational way.

I have long since stated these facts through the medium of your very lateres ing p per, but the pie sure of false teaching in reg rd to an "mimal magnetic fluid" has deceived those who are most interested, and so obscured the truth that without a thought or an investigation they are content to ileat along with the current, regardless of the great truths which would aid them in accomplishing the e d in view, in less time and with much less troub'e.

All persons who have been in the habit of attending such circles, must have witnessed the dif-ficult and often ineffectual efforts of spirits to con-trol those who sit for that purpose. The lab red respiration, the beating of the chest, head, and va-rious parts of the budy by the hands of the suij ct-trolly the suigit is endeavoring to confird. For often while the spirit is endeavoring to control, are often exhibited, even by those who have been controlled before. The difficulty in all these cases, is the result of an imperfect semmambulic condi ion up-on the part of the subject, which renders control extremely difficult, if not impossible

These effor s of spirits, especially of Indian spirits, to get control, are often painful to look at, and might be avoided altogether if the sprit knew what was necessary, and would defer the effort until the subject has entered the proper condition. Then control could be had with ease, and those who row often winess these iniffectual demonstrations, believing them to be necessary, would be spared all these unpleasant exhibitions, which

are as n-cless as they are dis ressing.

All that is positively necessary for spirit control is to enter the semnambalic condition, and as this is done in part or the whole body at o. ce, or perfect y or not, so will the control be, in part, or perfect or not.

If the tand te placed upon a Planchette, or upon a table, perfectly relaxed, or as if it did not belong to the body, it will enter the sommambulle condition in ex et proportion es it is given up, or the with not to move it is positive or not upon the part of the subject. This, if properly done, can be effected in ad cases, whether the person has been in the condition before or not. As soon as the hand placed spon the Panchette is in that condition, spirits can control it to write, so too with the hand that has been placed upon the table, it when in that c milition a pencil is put in it, spirits can central it to write, independent of any exertion upon the part of the subject, but not before it has entered that condition, which is generally known to have taken place when a tingling, a num mass, a trembling, or an involuntary twitching of the same, is experienced.

It will also be ob erved that when persons have once been in that condition and properly instructed, they can at any time after that, even when the head is in a perfectly norm d con tition, throw the hand, or any other part of the body into that state by an act of their own will, and spirits can then control it to write as in the other cases, simply because entering that state has rentered it mediunistic. In other words, the somnambulic condicion constitutes the condition which is necessary to spirit control, and is really the mediumistic con dition, consequently all those was can enter that concition, or will their hands to do so, are medi-

umistic. scarcely a day passes that I do not have several to develop themselves in this way. While in Philadelphia last week, two ladies sat for development. Both entered the somusmoulic condi ion perfectly by the u-ual instructions, when after some clairvoyant experiments, they threw themselves out of the condition, and then, to test their mediumistic powers, they torew their right hand into the conwhen upon placing a pencil in their hand,

respectively, both in a snort time received com-munications from their deceased mother. These ladies h d never been in the condition, nor were they mediumistic before, neither of them knowing anything about spirit control, etc. Were it necessary, I could enumerate or detail cases enough to fi l'a volume, that were developed

in the same way, and will here but add that when the eye is in that condition, they can see spirits. If the ear be in it, they can hear them. So too, with all the other senses. As they enter the con-dition, they can be controlled by spirits, or used by the surject at a distance for clairvoyant or clear minded experi nents.

To become mediumistic, therefore, it is only necessary to enter the somnumbule condition. they can then be controlled to write, speak, draw paint, or play upon musical instruments, and often indeed, perfectly independent of any artistic pow er or knowledge of their own, and when subjects are a quainted with the true nature of their condition and their powers therein, it will be found Impossible for spirits to control them at all if they should determine to resist them, thus showing that they are masters of their condition, and ludopendent of spirits as well as of men.

Mediums heretolore supposed to be entranced, were simply under spirit control, while in a som-nambulic condition; others, where the br in only is in that condition, do not exhibit any symptoms of the trance condition, and many, indeed, are un conscious of any change, yet they feel and know that they do not originate the ideas, etc., which

are given through them As my objections to a belief in an "animal magnetic floid" have not been answered, nor my assertions in regard to the power of the subject's mind while in a somnambulic condition refuted. I shall not again revert to the questions in your last issue. Phich have long sluc: been answer deatisfactorily to comprehensive minds, and as this is a free country, I shall take the liberty of believing what I c neeive to be true, regard ees of the opinious of bigots or the assertions of egotists, who, whether convinced or not, "are of the same opinion still."

Settled Speakers.

As a great deal is being said upon this sub ject I will also give 'my opinion, As my remarks were not reported at the Convention, and I was one of the Committee on R solutions, it may be thought that I endorsed it, but I did not. I opposed the resolution all the way through. and I shall continue to oppose it. And when I give my reasons in the Convention for my opposition, I know I spoke the sentiments of nine out of every ten of the laity in the Convention. Friends fl.cked around me as soon as we had intermission, classing my hand in both of theirs, saying, "Bro. Hull, you spoke my sentiments exactly! I thank you for it" I saw no such manifestations around any of the supporters of the resolution. I know it is more pleasant for speakers to be home and have nothing to do but to write and read one or two discourses once per week. I know all about being away from home, for I am gone all the time. Few laye home better than I do. But now let us look at it a m ment. Within the past year I have been itinerating around, lecturing here and there, some places where they have never had a ke ture before, carrying the gospel to hundreds who never had and never could have had a chance to hear under the system of satiled speakers. Scores of these nersons thus privileged are now rejucing in the sheckles of religious bigotry have been b. oken, and they have epportunity to hold communion with their departed friendsscores of persons who otherwise would have been doomed to grope their way b indly through this world.

Supp so I had been settled as a speaker-I would have had an easy time (oravided my conscience could have been reconciled), lived with my fam ly and enjoyed the society of my neighbors; but these poor souls would yet be stumbling their way in the dark for want of the very light I had so unfeelingly withheld.

I need not travel to keture if I did not feel it a du'y. I do not even need to hunt a situation as a set led speaker. I can plead law, and make ten dollars for every one I now make I can, wish my clairy yant an ! p-ychometric gift, take up medicine, and I ve comfortably, and do a great amount of good. B it I am not needed there. We have many good medium dectors: but there are c mearatively few that are c deulated to go into Orth dox dens and rescue the poor souls there in copivily; and a majority of tuat few want to be settled and speak for the m ney they can get by it—not for the good they can do.

Just as soon as we commence settling our speakers, we'll' mmence to fos ilize. One society will believe S, iritualism as expressed in the cld dead written discourses of Moses Hall; another of A. J. D.vs; another of E. V. Wil son (neither of these persons now write their discources) and so on. I should like to see that resolu i in submitted to the rank and file of Spiritualists. Shouldn't we hear a rousing big No! if we did?

The fact is, our spakers would wear outist as they do in the churches—and Spiritualism become a fermal zed, fossilized element of the past, expressing the image of is first advocutes, when, alas! the spirit and life has fled. M thodism started out by settling their speakers for only one year, and they succeeded beyond any other churches, but soon they began to find it a lucrative business for every one who was too lazy to make his living by work, and a class of men came into the minis ry who voted themselves a rule to settle their speaker for two years if he cou'd live one year in a place without getting a bad reputation, and the result is old members are dying out if the church taster than their places can be supplied by new ones.

I extect Spiritualists to fossiliz, but posterity shall never be pained by finding my name sustaining this conservative element.

Moses Hull says be has paid out about five hundred dollers tols year in traveling expenses; he would stop this. I myself have paid out about three hundr d dollars. But now suppose we had been settled, and reither of us paid a dollar-where had been the good we have done? If I have pad out three hundred, or the people have helped me to pay that much. I am blessed with the assurance that every dollar thus spent would yield back (perhaps not to us, however) a hundred fold. But, suppose we were settled, and had get our salaries, minus (or even plus if he wants it so) the three hundred or five hundred dollars, where had been the equivalent to our salary? And would not these poor, starying souls rather help us to pay this extra mount than to starve for want of the bread of life? But I have written thus for without giving all of my reasons for opposing the setting of speakers. I reserve the balance, to be resumed, if necessary, at some other time. When Spiritualism becomes a subject of pecuniary interest, and there is no principle in it worth defending only as I can make money out of it, I shall withdraw my support and turn my attention to something else. I expect to ask pay for my labor, but I do not expect to make the half my talents would secure in some other nel i of operation D. W. Bull. Berlin, Mass. Nov 221, 1870.

-Banner of Light.

"The Search after God."

BROTHER JONES .- Crippled for life, I cannot la bor for money with my hands, and must depend on mental effort for my support. During the past season I have been sorely tried. Hope is however, buoyant, and with no untavorable gales, next

spring will find me it a more quiet sea.

Don't stop the JOURNAL, my friend. When I first made its acqu intance, I formed a very rash opinion of its value as mental food; but a better acquaintance with its honest desire to find the pure, unsautterated river of Truth, has convinced me of my error. I now, prize the JOURNAL, as a dear and valued teacher; as a treasury from which now and then I can glean some valuable atom of truth for my spiritual dvancement.

Thanks for your article entitled, "A Search after

God." I am deeply interested in every step you take in that direction. The key that will unlock the problems of science lie in that direction; and he who intuitiv ly, or by the deductions of reason, succeeds in grasping it, will become the Savior of

the thicking world. This en gma is a very difficult subject to grasp, but, in ascending from the lower to the higher effect, we come upon unexplored avenues of thought, through which we may hope to enter fields yet untrod by the mind of man. I have gone over this course, at first with regular or hodex fear afterward with more confident heart and trust in the maste power of the Spirit, and having sectled by the deductions of reason, on the belief in the existence of a supreme power, called God, I am now interested in closely examining the path taken by others in their approach to this sun or all

philosophy and sclence. Pardon me the question, but are you certain that design in Creation does not indicate the existence of universal mind in one universal individual spirit

whose body is the universe? The single a om is found everywhere in space, obedient to cert in forces, that our infant minds call by certain names, and what is that single atom but force, and what is force if it does not exist in but outside of the atom-if in substance, it is not all there is of the a.om. Force is law: law by longs to mind. Law, force, is found everywhere throughout the universe; through all atoms, in all forms of so called matter, tending to certain results-to perfection. Is there no design found here? In the universe of mind we find laws or lorces of a higher order than those primary type forces of nature, governing the incividual planet and the spiritual system to their advancement in growth, and ro we not in these laws find design, fixed and unchangeable in their eternal upward movement? Certainly. Then where is the law

making power? Is wasted in one or more indi-Vidual minds!

From lower to higher, from earth to sun, from sun to constellations of suns, from systems of suns to central sun of the sun universal, we must ascend to find the source of all laws or forces govern-ing visible forms in nature. In that central source of the vi-ible universe, we will find the manifest-ed presence of the higher power or powers, un-se n, that govern the spiritual or universe of mind, life and so called matter.

life and so called matter.

Pardon, again, if I remind spiritual workmen, that in impeaching the character of a very old witness to the truth of spiritual communications, the Bible, they are absurdly, I think, throwing into the dust a very valuable monument of spiritual building. Don't do it, filends. We are seeking light,—cot error, and the truly wise will not describe the evidence of an acced witness for the discredit the evidence of an aged witness for the reason that his garments are of a past age. I believe in the Spiritualism of the past, as cescribed by those old worthies of the Bible or Bibles of the world,—the Spiritualism of the present, as found in enlightened philosophy based on sound scientific grounds, and in Spiritualism of the future, as foreshadowed to day, in the effects of law wrought out in physical and moral revolutions in nature. Looking over this hastily written private letter,

am astonished at its unpardonable length, and feel like making a confession, but I refrain. Respectfully.

Marcelline, Ill., Dec. 15th, 1870.

SALVATION.

Address by Mrs. Sophronia E. Warner at the Mosting of the American Association of Spiritualist at Richmond, Ind., Sept.

Reported for the JOURNAL by H. T. Child, M. D.

My brothers and sisters, my soul is so filled this afternoon with the great work that stretches out before me, that I do not know that I shall be able to present to you in a clear manner what I feel. As a worker in this ble-sed cause for sixteen years. I have learned something of the char.c er of the needs of humanity,--but only a very little in comparison to what is to be learned, and upon my soul rests a mighty weight a king "What shall we do to be saved?" We have lost, as Spiritualists, the terrible fear of a literal hell. We have lost our hopes of a located heaven. We have lost the orthodox devil, -and now we feel the necessity of a work that shall save the pople from their internal hells. The question of the hour then forces i self up in my spirit, and in order to answer this, I must also ask what is Salvation? To me it is growth, -it is progression. I cannot save the trembling soul to-day by the presentation of any theory of Spiritualism, any more than the orthodox c'aurch could save it by the presentation of the doctrine of Salvation through the bloot of Jesus Christ.

Is there then no salvation for us? I answer yes, and it consists in growth. Teen what shall we do to a tain it? I walk the crowded streets of your cities, and look into the pale, haggard fic s that meet me almost at every step; and I look into the scenes of vice and crime that ab und. The tears of serrow run down my cheeks, as I read the advertisements of liquors and tobacco, at almost every corner,-the tumes of which are puffed into my face until I have fallen faint upon the earth. I want to know what I shall do to draw the people out of the demand of these filthy habits. I suppose that I am altogether too much of a worker, too practical, but I know that if I could, I would strip the world of this mask. I would have it filled with natural men and wemen; but don't be alarmed, I don't expect to succeed at once,

I ask what is the use for me to talk of the angels, and bring the evidence that the grave shall not hold the living spirit, the people look at it | do this great work? their fingers to lift one of these burdens. Trev do not ask for that truth that does remove these evils. Among the many evils that are cursing society to day, is the practice of compressing the body into a very smill compass. A large majority of our wemen do this. You may ask what has this to do with s lyation? I answer much, because the children born of such mothers must inherit propensities to drink, chew and smoke,—weak cesses that lead them to fall into these habits. Taey ich rt nervous, ex i able organizations and temp raments, which lead them to seek for something to sat efy the crav-

ings of a morbid appet te. You need not tell me that you can make a good harmonisus organization out of a child that is born amid these discordant elements. I wish you would bring the facts and prove that I am in error. I have b fore me in every city and town in this country, the fact that these habits are dragging down their thousands into premature graves. Then have you nothing to do about it my sisters, and bless your honorable bodies, ye men, have you nothing to do about it? The iron heel of public opinion treads

down every aspiration of the soul of woman to

rise above that which depresses her, and compels Ler to fl at upon the surface of the current. I do want something better for woman-Is my desire insane? Or does it come forth from the fountain of reason? I tell you I cannot and you cannot grow harmonious under these conditions and inharmonious relations. Unless we create a public sentiment that shall put this aside, we cannot have well grown, symmetrical men and women. This is a point before us to answer for ourselves. This is the truth and we need the truth to permeate all our being. We see all these habits cropping out of disordered and diseased organization. Physicians give medicine, and bleed, and bis ter, and they try experiments to drive out disease by pouring in poison, and instead of lifting the system up, they are forcing it down, and the people like it because it relieves them from the necessity of working and watching, over them selves. They hope to be sived without work. and say, "oh! let me go to heaven with the angels; let me go to heaven to Jesus."

I say let me know how fair the flowers are, how bright the sunshine is, until my soul is all azlow with the beautiful and the good, but be fore we walk these beautiful s reets, with our hearts, our lungs and our blood free and pure, I assure you some body has got to work to bring this about.

So long as women feel that they must pile up great packs upon the back of their heads, and dress in this foolish manner, we must have puny boys and girls, who in a few years become still weaker and more imbecile, till many are fit only for insane asylums. We cannot dodge these questions if we desire to. I ask this meeting not only to get up some beautiful resolutions. that sound well in print, but if you do nothing more, it will not amount to much-let us do something practically. Let us resolve to do something to relieve the conditions of the prisoners, of the inmates of incane a-ylums. Let us resolve that we shall do something that shall elevate woman. I ask you in the name of God and humanity to commence this work. I care much more for what you practice than what vou resolve.

So long as we have tight lacing, smoking and drinking, we must have trouble. The human system is debilitated and correpted by these, and the children must partake of these things. We must investigate their nature. We must get men and women to be natural. I have great confidence in the goodness of humanity, but the question is, how can it be m de natur 1? We must take away all intoxicating drinks—all spices and tobacco, and by living naturally, we shall find the body unfolded into a condition

that we will be able to take care of it and keep it pure and natural. There will be no necessity for begging. The only way to get rid of all these evils, is to grow the people up beyond all these unnatural conditions. You know that it is but a few who do the work. It will be so until you bring in a great co operative effort. Shall we ever grow ourselves to a comprehension of these things? Unless we commence now. it certainly will not come to pass soon, It is a practical work, and we shall only attain it as we learn more. I think that the more we learn, the less we think we know, but we will go to work, and grow ourselves into the conditions of men and women. You weep with me when we witness the sorrow and suffering that is in the world. Let us then be in earnest to labor for the removal of the causes of there

How little the world knows how to freat its criminals. When I have gone through the pris ns and asylume, I have seen that the marity of the officers have been chosen, rather, because they are strong men, than because they are spiritual.

How many women have they had in these institutions? A few I know, and they have done well Shall we keep up those habits that shall continue to fill our prisons and as lums, instead of removing the causes? We have the best government—the best light in the world. Then in heaven's name, let our practice be such as to carry out these princ pies. I would reform the people by removing the causes that are producing these evils. D, you dare to say to me that God has created a sull totally deprayed? Do you care to say that there is a single human spirit that is not as pure as the dew-drop, or as the Infinite God himself? The spirit cannot be corrupted, but it can be and is fettered by these organisms, and it drags the heavy weight of habits and influences, formed through deprayed conditions. Let us a ck harmonious organizations for ours lyes, and transmit them to our children—then we shall be tuily s ved.

There is a practical work for Spiritualis's to do here. For eighteen hundred years and more, we have had preaching in regard to these things; we have had enough of it. I ask you if we cannot do something more practical than the churches have done. They have too often said Lord, Lord, and have not done the work. Shall we conclude that the angels have come. and we will let them do the work? Not so: but let us take hold of the work in earnest; let us support our i c ums, and keep them up all tue time. There is death all over the country, because the Spiritualists are not willing to work to cooperate with the angels. We know that Spiritualism is it a better condition than it ever was before; but there is a lack of co operation on the part of many of the old workers.

In some places they can build beautiful halls. like this-and my sail has been filled with de sires to have the Spiritualists do something more eff.c ual; some hing that will leave our

" Footprints on the sands of time." Let us do something to save the people from the sorrows that have been flooding in upon them. Let us do something to educate our childreu in that which is grander and purer, that has been presented to the world. I know the truth will march right on, but can we not go with it, and do the work which the angels call for at our hands? I feel your spirits answer, "I will try," and I bless you for it. Then let us put aside all those conditions which have hindered us, and clasp hands with each other and with the angels wherev r we can work, until we shall roll on the ball-let us work for humanity. Let us go down into the very lowest conditions, and bring up the people. Will we

for a moment, and smile that it is so, but their | Speri ualism, to me, means work; work in souls are not so much moved as to stir one of and for all conditions of humanity; brain and sinew work. It can be done by our united effor's. I know the angers are standing ever ready to help us,-clad in garments of purest light they call us to come to the work. They are bending over us now. Here by our president stands his dark eyed daughter, and I hear her say, 'Father, work on; the light shall come at last'. Here, by these aged men I see numerous spirits floating around, asking us to come up higher,—saying, "The body must die, but it carries with it is chains."

How many fathers do I see with sorrowful faces, because they have not been better fathers, better husbands. Shall we not save the future from these greaus? I want Spiritualism to send its roots deep into the earth, whilst its branches reach out into the realms of the Infini e.

Everything in this beautiful world grows by association. God could not have outworked this plan, if it had not been through system. He has gone right on through the ages, and unfolded all these beautiful things to our view. We are hving in a beau iful world. The green trees, the sweet and fair flowers, and all tnings around ug, declare this.

Our work is to bring ourselves into harmony with them. We know that Nature cannot go back. Lat us, therefore, seek to redeem humanity from the chains that rest upon it. We ki ow that our loved ones are around us. May God help us to grow ourselves into full men and wo-

Testimony.

That the dead are seen no more I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevalls as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tingues confess it with their lears.—Samuel Adams.

Mr. Foster has had a most successful trip (as a "medium") to England. His portfolio is filled with letters from such persons of genius as Bulwer, Tenuyson and Dickens, and such persons of rank as the Duchess of Sutherland and Lady Mary of Cambridge. We have been present at several of his sittings, and have seen positive miracles of his doing, in the way of moving furniture without putting a hand to it, and interpre ing all sorts of impossible riddles.—N. P.

An Oblo youth, who desired to wed the object of his affictions, had an interview with her "paternal dad," in which he said that although he had no wealth worth talking of, yet he was "chock tull of days' works." He got the girl.

13 The new married woman's property law in England, has gone into effect. A woman's earnings are her own, hereafter; a policy of life insurance is her own; she may sue and be sued separately; a husband is not liable for his wile's ante marriage debts.

A friend of curs, who has had some experience, says that is you go to call on a young lady, and she crechets dil igen ly all the evening, and only says "yes" and "no," you can go away at about mine o'cock, or a quarter past, without breaking any of the rules of effquette.

THOMAS RICHMOND'S BOOK.

God Bealing with Slavery.

The following are extracts from the Chicago

Times' three column review of the work :

It was a great popular mistake—that which accredited Andrew Johnson with the muston of the second Moses. It was an unwarranted assumption which Chicago hastens to expose. Had Andrew Johnson been a Chicagoan, it is possible that he might have gone down to posterity as the second Moses; but it was preposterous to think for a moment that the great mission of leading the race of Sambess out of confederate slavery should have been conferred upon any consumation of this chosen city. It has on anyone outside of this chosen city. It has been remarked that truth crushed to earth will been remarked that truth crushed to earth will rise again, and so the second Moses himself comes to the rescue, exhibits his inspired tablets—numbering, in this case, 236, printed on white paper, and duly warranted by the impress of the Religio Philosophic Publishing House—and a venerable gentleman, known to the Caicago community as Thomas Richmond, the original builder and disputed owner of the Richmond house, a near relative of the famous Doan, and, above all, the lather of the Richmond b ys, proves himself beyond all possibility of question to have been the chosen earthly instrumentality through whom Ged Almighty, as president, with the assistance of the spirit congress, emancipated the Airican slave in America.

Mr. Richmond thinks it unnecessary to offer an apology for presenting his book to the public. He says that it "is ushered into existence by a power and authority above that of the apparent author"—the apparent author being Mr. Thomas

Reasoning from analogy in this country, it might be suppreed that the Lord would have saved himself from the humiliation and mortication of a congress—especialy as congresses are liable to impeach and frame civil tenure law -but Mr. Richmond informs us that the spirits of former statesmen made perfect were called together to give the advantage of their experience. Dr. Franklin was appointed chief telegraphic operator, but Abe Liccoln, John Quincy Adams, William Penn, Daviel Webstr, Andrew Jackson, George Washington, Napoleon Bonaparie, Joan of Arc, Mary Queen of Sco's, the Enpress Josephine, and a few others were called together in consultation.

Most men are content with seeing or talking to one ghost in a lifetime, but all these distinguished spooks have been communicating with Mr. Richmond for the last ten years on the question of slavery, the var of the rebellion, and the subject of reconstruction.

It would be interesting to follow his eventful career through his apprenticeship, his service in the war of 1812 which was passed mostly as a servant to a recruiting efficer, his checkered business life until he became acquainted with Frank in and the other 1 lly fellows—but more important matters demand present attention. As an "old cit'zen" of Chicago, however, Mr. Rebmond has no superior and few equals. It was he who transported the first iron bars laid in the Michigan Central railroad, the first ties used in the North-Western, the first stone that built the first court house, and first suggestedlet it not be 'a'd up against him—the formation of the board of trale. Furthermore, in his private history, it may be mentioned that he I as abstained from intoxicating liquous for more than forty years, though he admits having applied a cohol externally for sickness; that, after uring tobacco for the period of two generations, he threw the last cud away; that he retired at 10 o'clock, and is still in the erjoyment of good physical health, notwithstanding his large spiritual associations Religively, Mr. Richmond has had a varied exp rience. He finally went back on the whole thing, the reason for which may be found in his own language, 'I charged then, and I charge now, he says "American religion with the crime of slavery"

Mr. R'chmond has done the country a service in fixing the real responsibility of slavery, and it is to be hoped that American religion will no longer attempt to deceive the public in the matter. It was on account of this religious responsibility for the cause of slavery that Mr. Richmond refuse to be longer a member of Mr. Patterson's church. His next religious experience was the illumination of Spritual sm.

Mr. R chmond says that he was under the exc'usive control of the spir ts for five years, and has laid himself open to a libel swit in the superior court, we fear, when he asserts that, during reconstruction, amendments to the consti-tution, the trial of Johnson, and the formation of Grant's cabinet, he was present by the command of the spiri's, which worked out their in fluence through him on all these matters. Fortunately, Richmond was not required to speak. but simply brought a battery of brain, mind and thought to bear on the subject in the shape of lengthy communications to Presidents, members of cabine's, and of congress, and to governors of states. That coming events cast their shadows before was proved by John Quincy Adams as early as July, 1860, when he announced to Mr. Richmond that the associated spirit-world was acting in various ways to unsettle and disturb the public mind. According to his peculiar sources of infermation, Richmond went to the newly-elected President with the cheerful intelligence-"Mr L ncoln, you will be assassinated." Andrew Jockson himself had condescended to inform Moses No. 2 of this in a communication, in which he expos da "diabolical, hellish plot to kill Ger. Scott and Lincoln" and in which he was good encuen to speak of Jeff Davis as a "black heared ruffian who will stoop to any villainy." It is true that Scott died in his b d, but the prophecy was justified by Wilkes Booth a few years later in regard to Lincoln.

Andrew Jackson's spiritual style seems to correspond well with his temporal reputation tor in one of his communications to Richmond. he says: "I ask you in the name of Justice, Liberty, and Truth, if you are ready to go torward as a second Daniel to the Babylonian king cailed the United States of America, whose president says that he will stick to the constitution, and is sticking to it, although there is one p'ague spot upon it, which mu t be ruled out, by the eternal, the United States, President and all, will be ruled out for many centuries to come." Of course, Mr. Richmond's "battery of brain power" was immediately set to work, and the consequence was toat the "plague-spot" was removed by the et-roal.

Then came inspiring sentiments from various high old spirits, jumbled together in a way that would indicate that heavenly beattude, like politics, makes strange bed fellows. Here is a mixture of the Marseillaise and Joan of Arc.

"July 29, 1862 - Vive la Liberte! March on! March ou! March! Let your souls be resolved on liberty or death. To arms! To arms! ye JOAN OF ARC.

Napoleon's bad French. "You must cross the Alps for liberty,-head and heart, LE FMPEREUR, NAPOLEON"

Some more Marseill-ise from Josephine. "The aun of the nation's destiny will set in darkness if we cannot arouse the true friends of liberty ! March on! March on, to the city of Washington and do our bidding place,

"JOSEPHINE." Mary Queen of Scotts, poetizes. "Fair sir From my home in heaven, I come to the loved ones in the form,- and strive to give you courage for the coming storm. Arise I my beloved arise! You belong to the great and wise. Fear

not the hangman's halter, nor the headsman's block. I am with you in the work for God and Liberty !

MARY, QUEEN OF SCOTT?."

Happy man. All these charming little bill t down from the famous beauties of the part were directed to Mr. Thomas Richmond in person. Pretty Marie Stuart could not have written more graciously to any one of her favorite lovers in those good old times before the unrelenting Elizabeth assumed control of all the love matters. in her family. Think of the immaculate Maid of Orleans addressing words of seductive glery to yourself, masculine reader, and where would you have been? Just where the great Thomas -no, Moses—now is, enjoying the great satisfaction of having held sweet commune with the aristocracy of apirit-land, and having led Sambo out of his benighted condition of slavery to the bright boon of negro suffrage.

Franklin's lightning flashes are too numerous and lengthy to justify reproduction.

Frankin has evidently lost none of that ex-

quisite gallantry which made him so great a taxorite among the ladies at the court of France, for he tells Richmond in another message that it is necessary for him to mingle with congenial persons to increase his medium canacity. "It is my wish," says the gracious Franklin, "that you should assec ate most'y with females, as you receive from them a magnetism which increases vour power." Most men will be willing to adm't the truth of this spiritual dictum, founded, probably, upon the venerable Benjamin's experience in Paris.

At last Dr. Frankliu was good ecough to be explicit. "There is no other way through which you can emerge from your present troubles," he telegraphs to Mr. Richmond, "than by a recignition of the manhood of the colored race. By this I mean, in the ordaining of Providence, the right which the negro sustains, in the scale of being to his c'a ms for freedom, justice, and humanity." Afterwards he adds that the only solution of the war is "by arming the negroes wherever they can be reached, as rapidly as

Now R'chmend thought he understood the spirit congre s well enough to go to work. II; concluded that it would do just us much good to write to Mr. Lincoln as to see him rersonally.
He was probably right in this conjecture. He then proceeded to indite a lengthy epistle to Mr. Lincoln, in which he condensed all of Franklin's voluminous directions and still made up a december of tarmetable directors. document of form dable dimensions. It must h ve reminded Li colo of the same little story which he told Gov. Andrews, Mass.causatts, when that individual was reading him an essay on how to marage the government. The moral of the story was—'Keep still, I know it's thin, but there's lots of it."

Dr. F.a akiin, in one of his dispatches, says that many good and powerful spiris have en deavered to establish societies for a reform systea. on earth, but have failed,—which seems to prove that spirits are not in a lible. Daniel Webster, sarcioned the Franklin Richmond plan of saving the country, and telegraphed that Yours is the blade of truth—tru h forged in heaven, and that there is not a weapon forged upon earth that can turn its keen, strong

Rehmond, in his turn, addressed many of the spirits—Patrick Henry as "My cear friend," Lincoln as "My essenmed friend," Audrew Jackson, Empress Josephine, Mary Stuart, and the rest in the most delightfully familiar terms—and in all cases received the most favorable reand in all cases for aved the most favorable replics. "My friend Napoleon," writes Richmond, and "Sire" writes Napoleon in re-ura; "My friend Joan of Arc," telegraphs Richmond, and "Sire" telegraphs Joan of Arc respectfully in re-reply. The great success of freeing the siaves, ameriding the constitution, conferring the right of suffrage on percess, and reconstruction that suffrage on negroes, and reconstructing the Southern States, was thus accomplished by Gid spracongress and the inspired Richmondas a second Moses.

A Puzzled Dutchman.

A Wisconsin secular paper contains the following good story:

One who does not believe in immersion for bapusm was holding a protracted me ting, and o ie night preached on the subject of baptism In the course of his remarks he said, some beheve it necessary to go down into the water, and come up out of it to be baptized. But this he claimed to be a fall sey, for the proposition "in-to" of the Scriptures, should be rendered differ-ently, as it does not mean into at all times "Moses," he said, we are told, went up into the mountain, and the Savior was taken into a high mountain, etc. Now we do not suppose that either went into the mountain, but upon it. So with going down into the water, it means si aply going down close by or near to the water, and bling baptised in the ordinary way, by

Eprinkling.

He carried this idea out fully, and in due season and style closed his discourse, when an invi-tation was given to any one who felt so disnosed to rise and express their thoughts. Quite a number of the brethren arose and said that they were glad that they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their s uls great y bles ed. Finally a corpulent gen t'eman of Teutonic extraction, a stranger to all ar se and broke a silence, that was most painful as foliows:

"Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my min't s me ings I never could beleif pet re. We reat, Mister Breacher, that Tuniel vas cast into the ten of lions, and came out alife! Now I m ber could pelief dat, for de wilt peasts would shust eat him up right off; put now it ish ferry clear to my min't. He vash shust close py or near to, and tid not get into de ten at all. O, I vash so glad I vas here to-night!

Again we reat dat de Hebrew children vas cast icto de fir:sh furnace, and dat air alwaish lock't like a peeg story too, for they would have b en purnt up; put it ish all plant to my mun't now, for they were shust cast close py or near to de firish furnace. O, I vash so glat I vash here to-night I

And den, Mister Breacher, it ish said dat Jona vas cast into de sea and into de whalish pelly. Now I never could relief dat. It seems like a peog feesh story, put it ish all plain to my min't now, he your not taken into de whaleish pelly at all, put shust shumped onto his pack and rode asnore. O, I vash so glat I vash here

to-night ! A.d now. Mister Breacher, if you will shust exhiain two more bashages of Scriptures I shall pe, O, happy dat I wash here to night! One of them is vere it saish de vicked shall pe cast into a lake dat purns with fire and primentone alvays. Ol Mister Breacher, sha I pe cast into toat lake, if I am vicked, or shust close py or near to, shurt near enough to be comfortable?

O. I hopes you tell me I shall pe cast shurt py a goot vay off, and I vill pe so glat I vash here to night The other bassage is that which saish plessed are day who do dese commandments, that dey may have right to the tree of life and enter through the gates into the city. O1 tell me I shall gets into the city and not shust clo o py or near to, shust near enough to see vat I bave lost, and I shall pe so glat I was here tonight.

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WOOD IN TINT, LITHOGRAPHY, Etc., Etc. BY EMMA HARDINGE.

This work has been prepared by the author Under the Direct Supervision and Guidance of the Spirits.

WITH PURTRAITS, Etc., ON STEEL,

who have inaugurated the movement. It contains excerpts from rare pamphlets, private journals periodicals now aut of print, and various other sources at tainable only to the author.

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A SEARCH AFTER GOD.

Does Design in Nature Indicate the Existence of a God,

NUMBER TWENTY-ONE.

We left the Hailstone, in a previous article, holding a very interesting conversation with a Philosopher who was Searching after God, and We are willing to admit that the ideas therein advanced are calculated to greatly perplex us, for they seem to abolish all supervising intelligence in Nature. We see the blind sun, deaf atmosphere, and thoughtless water, uniting their energi. s, and producing a perfect sphere, which bears evidence of a design, -not to as great an extent, perhaps, as many works of art, yet enough to indicate a Designer. But the assertion will be made that these elements are controlled by God; that behind them, or impregnated th rewi h, is God.

Now we desire to carry on the dialogue still farther between the elements and the Philosopher, in regard to this matter.

Philosopher Lam willing to admit that your argument is ingenuous, and your conclusions scemingly true. I desire to read to you from "Arabula," by Andrew Jackson Davis. There are truths advanced therein that you will be unable to refute.

· Hailstone - Proceed.

Philosopher.-I read from the 217 h page as follows: "I survey my right hand; it has five fingers. I look at my left; it has five also. There is another member of an algebraic equa tion. This is singular. I turn down to each foot, and on each behold five toes. There is an other equation. This is still more singular. 1 then think of my bodily senses; there are five again. The wonder is increasing. And now all the millions of my fellow men rise up before the mind's eye-and in rapid succession. Lat the countless millions of millions that have lived and died pass along the great world stage, in the view of astonished meditation; and they all, with unimportant exceptions, presess the miraculous five fingers on each hand, five toes on each foot, and giorious five senses. If this be not a God-announcing m racle, then is hu man reason itself a dream, and all truth a worthless fiction.

"Bat let me apply to myself the rigorous dec trine of the calculation of chances, lest I suffer my judgment to be deceived by undue exci e ment of the organ of wonder.

"In this calculation of chances, let me bear in mind an ingenious remark of Archb shop Whately, that the probability of any supposition is not to be estimated by itself, singly, but by means of a comparison with each of its alterna

"Now there are but two suppositions possible, as to this mysterious co bination in the human organism, by which the number five is five times repeated, not only in myself, but in all the myriads of mankind. For these wondrous equations there must be a Cause: and that Cause, whatever may be its nature, and by whatsoever name you see fit to express its existence, be it necessity, law, order, physical force. or God, must either possess intelligence to per ceive its own marvelous results, or else be des titute of such intelligence, and work blindly through all its processes. There is no means to eyade the force of this statement. These two are positively the only alternatives which logic allows us, for in abstract, definitive division, a perfect affirmation and negation always exhausts the subject divided. Every thing in the whole compass of thought, must be either a tree cr not a tree; and as there is nothing that can be neither, so nothing can be both at the same time. Just so every Cause or assemblage of Causer, must possess intelligence or not.

"Therefore this wonderful combination of fives must be produced by either a rational Cause or one wholly irrationa -by a Cause that can perceive the relations of number or otherwise-in fine, by a Cause that can count. or one that cannot count five, or any other nu merical amount whatsoever.

"Let me now assume the first alternative. It the Cause that arranged the relations of my sev-

Religio-Zhilosophical Journal | luminous. There is no chance to be calculated against their production, since he who compre hends the r. a ior s of number, can, of c urse evolve such relations to any extent, and indefi nitely, pay, infinitely, if he be granted to be in finite himself. "Let me new take up the enly remaining alter-

'I will assume that the Cause, call it what you

p'ease, which produced this even combination of five on my hands, feet, and in my corporeal senses, be not mathematical mind at all, but un conscious force-what, on such a supposition, are the chances against one single combination

nati e which the given case permi's.

of fives in a pair? Let the fixed laws of eternal mathematics answer the question. Suppose we had two dice with five faces each, marked in arithmetical order, one, two, three, four, five; we shake them in a box-what are the charc. against turning up the numb r five on each! Every gambler will answer, the chances against such an event are just twenty five, the square of the numbers on the several faces; or the total number of ways in which two separate se ries of fives can poss bly be arranged.

"App'y this analysis to the given case of the human organism. If the Cause which made me, man, be indeed destitute of mathematical reason, the charces against my possessing five ngers on each hand are twenty five; and the ve toes on each foot, and the chances are six hundred and twenty-five; then ir corporate into the calculation the five senses, and the chances are three thousand one hundred and twenty five. Let me now get a larger sheet, for the full flow of infinite of mbers is fast pouring in upon me. Now calculate the chances against this number of fives in two men; they swell to the enormous sum of Line midions seven hundred and sixty-five thousand six hundred and twenty-five. Then calculate the chances for four men like myself. They will be the square of the last number, and so on forever. But the immerse sums overpower all the most magn fi cent processes of our algebra, and no logarith mic abbreviations can aid us to grasp what

soon stretches into immensity. "The attempt to apply the c. Icula ion to all the innumerable millions of mankind now living, and all that have lived and passed away, were as idle as to essay the enumeration of sunberms shed during s xty centuries of solar years. The algebra of an archangel, with infinite space for his balaz ce-sheet, and eternity for the period of solution, were in till ient, perhaps, for the over whelming computation.

"I would advise the atheist, before he dares grapple in this argume t, to refresh his memory with the dectrine of the calculation of chances, in his favorite La Place—or, at least, to hok into his common arithmetic. No acquaintarce, however profound, with Fichte, Hegel, or other German mystics, wil avail him aught in such an inquiry as the present.

"In relation to my single self I might pursue the subject much further. Throughout all the members of my body there runs a wondrous duality- in my eyes, arms, hands, feet, ribs, and the c avolutions of the brain, where qual num

bers balance each other. "The simple question that settles the controversy on its true basis is this: Could any cause without the intellect to perceive, the reason tocount, produce all these invariable quations? Shrink not, I beseech thee, O, my bretner! The infinite hopes hang upon it, and all time and eternity—the life everlasting, and the loves dearer than life i self. Fly not for refuge to barren logomachies. It will not thus be resolv ed. Answer me not that these are only the ef fects of law! Say not, with Ralph Waldo Em erson (who thus responded when I presented the demonstration in private conversation), that 'It is o.der which does all this!' That is no solution of the problem at all, but only it a statement in a different form. The enigma cannot be read by a mere repetition of the same idea couched in other words. The difficulty remains as inexplicable as ever. For these equations, this sublime, universal harmony, is the order it-self—neither more nor less. Could the order constitute itself? Can there be order without

Now refute these positions if you can. How futile will be your efforts! Your logic will amount to nothing, when aimed at the i'eas

Hailstone.—His arguments are ingenious; his conclusions so n cely drawn that one is inclined to believe he s correct. I do not desire to bandy words with one of earth's favorite sone. His mind is colossal; his ideas grand; his conclu sions well calculated to b. file the most skill'ul logician. Now, Philosopher, I do not see, hear. feel, or think. Those forces which unite their power in my construction pessess none of the attributes that distinguish humanity. B t a tew hours ago I was a mass of water. I was lifted from my position, in the form of mist. made into a cloud, then into a perfect sphere. Could blind chance do all this,—compel me to pass through so many wonderful changes, and to finally bear no resemblance to the cloud, the mist, or the water? I am a perfect sphere—yet those forces engaged in my construction are blind, thoughtless, and have no care for the morrow. If there had been so sun, there would have been no mist, no cloud, no body like myself. I am simple in my construction, yet bear evidence of a design. Now, if a God, he must be universal, must fill all space. The question now arises, in what relation does he stand to matter! Is he outside of it? If he is impregnated with every part of it, where is the center-where the focus of mind where thoughts are formed? If, too, God possesses all power, then, when the animalcu'æ of water move, it must be in obedience to that power, and also when the midnight assassin raises the dagger to strike down a victim, it must be God's power which he is using. If matter has a certain tendency as manifested in my formation, it must be given through Mr. Davis' God. I am a so il substauce now : was once water, and then mist. Was I formed through certain tendencies of my own innate nature, or through the power of God? I am eternal; I always exsated. Davis' God is also eternal. Now if God possesses intelligence, he certainly has it combined the same as man, for without the organs of sense there could be no intelligence. Therefore he sees, hears, feels, and is only a man on a large scale; hence cannot be infinite. If we see evidence of design in man, on account of his fingers, toes, eyes, ears, etc., we must be able to race bim to the mind that conceived them. That mind cannot pervade all space, and yet retain its consciousness, its individuality. There is no individuality in that which is in every thing. If no individuality, how a God? If God is omnipresent, be is in all things. If he caused natter to move, so as to make man, he is within man just the same as in unorganized matter. The very fact of his omnipr sence shows that eral rgans be sufficiently intelligent to under stand the mathematical harmonics, then all to be is in all conditions of life. If, however, be

i out it of matter, he must exist in an organized state. Now, can there be intelligence with out sense, or sense without the organs of sense? Can God d flused think? If there is no organized God, then he exists in all things. If he has eternally existed, he could not have been organized. God cannot stard in the relation of an organizer, when he is omnipre cut. The organizer must be independent of that which he constructs, or he is simply constructing himself, and in the flower, would be the form of the flower; in the snake, the form of the snake,-in fact, God would be compelled to assume the form of that which he creates. If he is incorporated with all things, he must move when they move. stand still when they do so,-or when a part are in motion and others at rest, he is assuming just the condition that they do. By his omnipresence he p'aces himself in curious relations, and is compelled to assume the shape of that which he creates. You can come to no other conclusion.

If, however, he is a personal being, he has organs of sense, and can see, hear and feel, and resembles man, and is independent of his works. Man invariably stands independent of bis work. He can build a house, construct an intricate piece of machinery, or dig canals and build railroads. With Nature it is d fferent. The tree: flowers and grass grow, and the process of their development is but little understood by man. I grew from that mist, -am in one sense a growth. No God ever formed me. I was once soit; I am now hard. I could once nourish plants, now I can only freeze them. I tell you the elements unite to form the flower of which this eminent writer speaks. This tendency is inherent in them. That tendency can not see, hear, smell, or thirk, any more than the cloud, out of which I was formed. You may say God gave to matter this tendency. That would imply the absolute creation of some thing, which is impossible. The wa'er, the atmosphere and sun, unite to form me. None of the rest of the elements interfere. We possess an affinity for each other. Two negatives repelthey can not unite to form anything.

Now how dies the earth form the flower? Simply by certain elemen's uniting that have an affinity for each other. They are formed on precisely the same principle that I am, the hailstone. Now, Brother Davis argues that nothing but intelligence to conceive could have made all things. In regard to the inherent properties of matter, I know nothing. This change from a mist to a solid substance, such as you see, is as miraculous as the growth of a flower. View me! I enter into all conditions of animal and vegetable life. As mist I assisted in unfolding the hailstone and snowflakes: as raindrops. I give to the flower its rainbow tints; as water, I assist materially in making man. Oxygen and hydrogen united, form water, mist, snowflakes, and hailstones. In the snowflake are beautiful crystals which bear evidence of a design. Indeed, you can find ice which resembles a vegetable growth. In all conditions of life, you will find water. What is your body? Mostly water. Supposing you weigh one hundred and fifty pounds, about one hundred and twenty pounds of the same is water. I will analyze you; here are the figures;

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Oxygen	107 0 0
Hydrogen	13 0 0
Carbon	21 0 0
Nitrogen	3 8 0
Phosphorus	1 12 190
C. cium	
Sulphur	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
FluorineChlorine.	
Sodium	ò . 2 116
Iron	
Potaes.um	0 0 290
Magnesium	0 0 12
Silicon	

You, sir, carry around about fourteen gallons of water; iron enough to make a c minon penknife blade; phosphorus enough to make five thousand of the ordinary two-cent packages of friction matches, and sulphur en ugh to make an orthodox hell for an infant; magnesium enough to create a light which under tavorable conditions, could be seen a distance of fifteen miles; water enough to form a million of snowflakes, while the hydrogen could be solidified. and made a powerful weapon of self-defense. Besides that, you have within you thirty seven well defined animals, varying in 8 29 from the one-thousandth of an inch to six inches in length. You are a walking menagerie, and if all the animals within you could be seen, you would become the greatest living curiosity in the world. Now, the question is, where is the intelligence that conceived all this? It outside of matter, it is individualized. If incorpoporated with matter, then is takes form with matter, and if essential to impart to man all the characteristics he possesses, it must be required to sustain him-hence man is nothing more or less than a part of God, and when man acts. God acts. You see my method of reasoning,

Philosopher. Philosopher.-I am puzzled. Your reasoning

confounds me. Proceed! Hailstone.-Again: If intelligence conceived all this to which our esteemed Brother Davis alludes, it is independent of, or connected with. matter. If independent of matter, it is inividnalized. If connected with matter, then all manifestations we see, are a part of God. Now. if God is omnipresent, he only has form as matter takes form. If he has form only as matter takes form, he then thinks only as thought is developed in man. Then God's power to conceive, is only developed through the instrument-

To be continued.

ality of man,

SPIRIT POWER IN HEALING.—We have upon our table several testimonials of the wonderful powers possessed by spirits for healing the sick. as manifested through the mediumship of Mre. A H R binson, which we shall publish from time to time as space will admir. Suffice it to say that all types of diseases seem to be readily cured-generally with a single treatment pre or hed by letter, as readily as when the patient

A Great Wrong.

A Sensation at Aurora.

The Rev. 3. A. Holt, a Universalist minister from Belvidere, was arrected at the depot, in this city, to day, for an outrageous exposure of his person. The ladies waiting room was well filled with persons, waiting for the arrival of the morning express from Chicago, when the act was committed. He was taken before one of the city magistrates, and fined \$50. He defended himself before the court, but did not deny it positively. He had returned from some place down the read, where he had been giving a course of lectures. He had formerly been a Methodist minister, and is quite good looking. The whole affair is a mystery. But for the advice of some of our best men, he would have been lyrched, as the room had many ladies in it—the wives and daughters of our most respected citizens.

REMARKS.—We have not the remotest doubt but what the foregoing sensational article, which we clip from the Chicago Daily Tribune has, and is, doing great wrong to an honorable and innocent man.

We know nothing personally of R.v. S. A.

Holt referred to in the article, but from our knowledge of human nature, and the fact that he is pastor over a Universalist society at Belvidere, Ill., and in fellowship with the Universalists of this state, it is prima facie in our mind that he was guilty of no such effence as charged against him.

No man of ordinary intelligence and moral standing in society, would wantonly be guilty of such an effence. Certainly there was no inducement, and nothing to be gained, but much to be lost.

Was this legal hearing had in a corner, and was it conducted in a manner to bring an hon orable gentleman into disgrace, and that, too, within a stone's throw of many of his household of faith? Where were Hons. A. R. A'len and W. D. B:ady, old and staunch Universalists of a half-cen ury, and the pillars of the First Universalist Caurch of Aurora; and where was Dr. Forrester, the able and elequent past r of that church? Wny were they not there to defend, or at least, to see that their brother, who was suffering worse, aye, a thousant times werse, than the bruised and wourded, to whom the "G of Simaritin" ministered, had a fair trial? The notice prec'udes the idea of a single friend being present; ail him. On the contrary, the mind is lead to the conclusion that he found himself among desperadoes, who were ready to lynch him.

It is said, "He defended himself before the court, but did not deny it positively." "An outrageous exp sare of his person," it is said, was the charge. Crime consists in the intent, No person of sound mind can presume that a person occupying such a position, could intentionally do so foolish a thing.

We have no higher veneration for a minister of the gospel than for other equally honorable men, but we do, in the name of justice and a common humanity, protest against such tri.ls, and against auch reproach being heaped upon any man under circumstances such as are devel oped in the article refered to, and we hope to see the matter properly ventilated in the New Covenant, the Universalist organ of the North-West; and it will give us great pleasure, to aid that paper in placing the subject before the public in such a manuer, as to do justice, in ab solving the Rev S. A. Holt from all censure, as we doubt not the facts will warrant such a con-

D. W. Hull Among the Mormous.

D. W. Hull has been a journing among the Mormons. He had an interesting interview with the editors of the Salt Lake Tribune, was gazed at with pleasure by them, and entertained in the most hospitable manner. The fact of it is, he was lionized by the editors of that paper, in a manner that excited our admirationand they have our thanks for the special favors bestowed upon him. He then visited Brigham Young, was interviewed by his wives, admired by his daughters, one of whom lavished upon him her sweetest smiles, and said, "Verily D. W. H., I like you." He visited numerous families in Salt Lake City-dined with all the notables, and was a general object of commotion. He gezed at the mountains, at the valleys, at the rivers and lakes, at the divine institutions. and was hilarious at the beauty of the scenes around him. He visited Brigham's Harem, and while some admired his boldness, others said that his philosophy was absurd, his mind erratic, his brain visionary, and in the altercation that occurred, our friend was torn in fragments, and then consigned to the burning embers of a large furnace-all of which, in one sense, is false, as our friend is in Mass., lecturing, dealing heavy blows against old theology; a d attracting general attention—it was his address that we refer red to, which we published some time ago, and which was copied in full in the Salt Lake Tri bune, and had a general circulation throughout Utab. Thus the finals has saved a severe shock to the pervous system of our Sister, Mrs. D. W. Hull, who is an excellent psychometrist, and sayed an unnecessary expenditures of breath. on the part of Spiritualists, in the statement. Our cause has lost one of its most noble advocates." D. W. H. is one of our regular contributors, and by so being, he goes forth in a metropolitan sheet, having the satisfaction of knowing that his thoughts are read by not less than 100 000.

Errors Cheerfully Corrected.

We have reason to b. lieve that some letters received by us from correspondents, calling attention to errors, have not been properly corrected by the clerk, to whom they were referred for that purpose. Those who tail to find satisfactory corrections made, will very much oblige, by addressing Col. J. C. Bundy, our Secretary. stating the errors that may need correcting.

A beautul gift, The Voices, by Warren Sumner Barlow.

Who Will Remember the Publisher?

We know we have true friends scattered broadcast throughout the world: and while we know that fact, it will be a source of great satisfaction, to have a more realizing reminder of the same, by a substantial new subscription from each one, for some poor friend, whom each subscriber must have somewhere, who has never read the RELIGIO-PHILOSOPHICAL Journal, but who would be greatly profited by a year's nerusal of it.

Other friends will make us renew our efforts with redoubled vigor, by making us a present of what is now our due for arrearages on the JOURNAL.

We are expecting to be greeted with great baske's full of letters, about New Years. Remember, this number closes the year 1870. The next number will contain a New Years' greeting. Let us work together, friends, and cheer each other's souls in this great and glorious career of spirit communio i.

Personal and Local.

-Brother Joseph Baker-ingils pity and God bless him -writes to us as follows: "I am thankful to you for your kind notices of me and my condition. My health is no petter. I am weak and unsteady in nerve and suffer pain. I send you a notice of receipts which you can put in shape, and publish if you please.

ers. I tender my sincere thanks to all for kind-If you want a good common sense book on health, procure a copy of "Health by Good Liv. ing," by W. W Hall, M. D That the book meets a popular want is evinced by the fact that over 15,000 have been sold the past year. Price, post-

age paid, \$1, 75. For sale at the office of this pa--Warren Chase writes that "the lectures in St. Louis are being well sustained and steadily growing in interest and importance, but as yet no move has been made toward an organization, and no need of it seems yet to call for action. We are in tavor of organization, both local and general, but if the movement be made before there is a suitable demand for it, the experence has been a failure to secure the advantages which are sought by it. Premature births are often successful, but are difficult to manage, and we think rather more so in

this than in some other departments of life." "The Fountain, with Jets of New Meaning," by A. J. Davis, don't go off our shelves in jets, but in a continued stream, and the sale is increasing.

-Thank you, Brother White, for that "clipping." -We learn from a private letter to Dr. Antle that Mrs. Dr. McMahon, who cured her little boy of a troublesome lameness, frequently sees spirits. She has often seen the spirit of her father. He has spoken to her, and so have other spirits. Lately we published a full account of her remarkable

-W. W. Lyon cends one dollar to apply on his subscription, but fails to give his post office ad-

-Procure a copy of "The Voices," bound superbly and with gilt edges, as a holiday present for your friends-only a few copies left, in this style. Price with gilt edges, \$1,50 plain edge \$1,25; post-

-Brother E. P. Wheaton, of Winterset, Iowa, writes: "We have a good field for some able medinmo · lecturer to illustrate the spiritual religion in our midst. The old brimstone is completely played out. Out of the six 'ne!! fired' pagodas in our town, only two of them. N. 8 Presbyterian and Methodist, can raise sufficient means, i.e., filtry lucre, to keep them running. It's a glorious time to pitca in. 'Help Lord, or I perish,' is the cry. Come down and help us, all hands."

-Thank you, Brother Barrett, for favors re-

-A paper published at Decatur, says: "Mrs. Ballou, a lecturer on Spiritualism, has been holding meetings at Smith's Opera House during the past week We learn that Mrs. B. is a very pleasing speaker, and that she has bren greeted by fair audiences."

-Have you read "The Bible in the Balance?"

-A late number of the Cinciuna'i Commercia contains the following : "The Ray. Ho ace Cook, of elopement fame, got drunk on Saturday. The police at twelve o'clock found him slumbering in the gutter of the cristocratic Twenty-third street, in front of Jem Mace's saloon. The reverend gen-tleman was lectured and discharged by Justice C. x yesterday."

-M. C Vander Cook will speak in Allegan during the month of January. He will make engagements for the spring months. His permanent address is Allegan, Mich.

-Brother Antis has our thanks for favors.

-Read the advertisement of Doty's Washing Machine, and the Universal Clothes Wringer, in another column.

-Prof. William Denton is one of our most prolific and successful writers. With his clear head and ready pen, he is doing a great work.

-A few years ago, a copy of the "Age of Reason" could not be found on sale in this city. Now, hundreds are sold every year from the office of this paper. The world moves!

-Dr. Reiter of Waterloo, lows, writes : "Dr. D. C. Dake, is now delivering lec ures in all the places he visite, and is doing a good and glorious work in healing both body and sonl, and by his well timed remarks, and the wonderful cures he is making to back them up, he is paying the way for a bright luture. For his name afready is a synonym of success and will yet be a household word, and many will have reason to call him blessed for the benefits he has, and will yet bestow on sick and suffering humanity."

-Thank you, brother, for that Morning News. -Brother F. W. Hatch, of Portland, Me., write that Miss Nellie Davis has been lecturing there. She writes her addresses in a trance state, and then reads them to her sudience.

-A Methodist preacher in Champaign, Ill., last Sabbath, in soliciting a collection for the Presiding Rider, was gulty of the following: "The stewards will pass around while the congregation sing 'All ball the power of Jesus' name, let angels prostrate fall, and take up a collection." The collection proved insufficient.

-"The History of Modern American Spiritualism," by Emma Hardinge, with its reliable inform ation and reautiful steel plate engravings, is a work that should be in the hands of every Spiritu-

-According to fossilized orthodoxy, he is in hell, and devils are pouling brimstone upon him. Dr. A. P. Pownall, of Sand Hill, Ky., was being baptized by Rev. J. B. Hugh, when both stepped into a deep hole. The minister, prepared to die, was saved; the gentleman not prepared to enter "the kingdom," was drowned.

-Austin Kent is not quite sixty-two years of

-Mrs. A. E. Mossop, of Dayton, Ohio, has been favoring the good people of that place with a series of eighteen lectures. -Miss Mary S J:wet, M D, will receive calls to

lecture in Vermont duling January, February and -Mr. and Mrs. A. C. Woodr if, whose report may

be found on another page, are now actively cugaged in the missionary work in N. Y. -The Lee'ure Club litely formed in Boston, is re-

celving constant accessions to its numbers. -D. W. Hull is still in New Earland, actively engaged in the lecturing field.

-The lectures at Crosbe's Music Hall from their. spired lips of C Faunis Allyn, have been enthusiastically received.

-"How and Why I became a Spiritualist," a valuable litt 13 work by Wash. A. Danskin, has pass d through several ecitions.

-The Indians have been accus'omed to hold commuplon with the Spirit World for a long period of time. David Brainard, a disting tished missionary to the Indians, in one of his works gives the fol-lowing: "The e were times when this spirit came upon him in a special manner, and he was full of what he saw in the great man. (Great Spirit) and then he says he was all light, and not only light himself, but it was light all around him, so that he could see through men and know the thoughts of their hearts. My Indian interpreter tells me he heard one of the powows tell a certain Indian the secret thoughts of his heart, which he had never divulged. Those depths of S. an I leave for others to fathom, and do not pretent, for my part, to know what ideas to affix to such things."

-We regret to state that Mrs. M. J. Wilcoxson is now lying dangerously ill at Terre Haute, Inclana. and is unable at present to meet her appointments to lecture, or answer correspondents. We hope she will soon recover and be able to go forth agila in the labor in which she has been successfully

-"The Future Life," by Mrs. Sweet; "Real Life in the Sphit Land," by Mrs. King; and "Strange Visitors," are very fascinating and instructive

-The Oakland County Circle of Michigan, will be held in Farmington, Jan. 14th, 1871.

... The Charleston, S. C., Daily News of November 18th, says: "Of all the exhibitions ever presented to a Charleston audience, either on dramatic boards, prestiducteriau tables or in the circus ring, that of the Davenport B others, a Hiberman Hall, last night, caps the climax. Unique, to say the leas'; mysterious, decidedly; starting, beyond a question (ask a veral nervous people in town this morning), and diabolical, apparently, there is no one word that can describe the performance, and no presible number of purases that can solve the curious probem it involved. For twenty years, squants and critics have sought to unravel the mystery; yet to day it is more mysterious than

-At a social meeting of the young people of Rev. Justin D. Fulton's congregation, the other night. prizes were offered for the best c nundrum . Some body with the Fulton-Titton controversy in min 1. perpetrated the following: "When is the Rev. Justin D. Fulton like a dead man? When he lies on his bier." It was rough on J. D. F., but it was witty, and the committee awarded the fellow the prize.

_"A Revelation of the extraordinary Visitations of departed Spirits of Distinguished Men and Wo men of all Nations, through the Shakers," is a highly entertaining little book.

-Dr. Perkins, of Princeton, Kinsas, is doin; a good work in behalf of Spicitualism. Sunday, December 25th, he lectured at that place on "The Divinity of Christ." He challenges ary clergyman who is the acknowledged mon holece of any church, to meet him in debate at Princeton. Kansas, sometime in January, on the following ques-

Resolved: That the Bible, King James' Version, 8 of aivine authori y and binding upon min. Mr. Perkins will take the negative of the ques-

Brother D. A Rees, of Joliet, gave us a call one day last week. He is a working Spiritualist, and an excellent houler. While at our desk he left lying there a pocket memorandim. It is held subject to his order.

_F. N. White lectures at Goldsboro, N. C. during

_E Winches'er Stevens has entered the lecturing field. His address is Janesville, Wis.

The Journal.

The JOURNAL this week is unusually full of the evidence of Spiritualism. We don't wish to go onleide of Spiritualism. Those who wish to read romantic stories, having no vein of Spiritualism in them, we refer to the New York and Boston weeklies. Those who desire an able advocate of the cause of woman, should subscribe for the Woman's Journal, Boston, edited by Mrs. Livermore. The JOURNAL is devoted to Spiritualism in all its phases, and the overthrow of old Theology. That commands our entire attention, and the vigorcus pens of our ablest writers, who wish to reach the masses, write for the JOURNAL Our circulation in Illinois alone is many thousands, and is constantly increasing all over the country. Not a state in the Union but what it spreads therein the glad tidings. The remarks of Brother Barret are right, when he says, "The Journal will be vigorous when grey with years of toil," and "is an independent, self-governed iconoclast," and that "if another man presumes to dictate, or plots to frustrate, he might as well try to pull the ledges from their beds."

On the 6th page, the address by a Spiritualist in Dunedly, New Zealand, contains many five arguments in defense of Spiritualism. A. C. Woodroff makes his report for New York. On the 8rd page. is an interesting review of Thomas Richmond's book, "God Dealing With Slavery." On the Srd page the essays by Dowd, Fahnestock, Lee, and the address of Mrs. Warner, will all well pay pe russl. On the 1st page with be fund, poetry by Mrs. Ing the Psychometric Delineatien, by the Rev J. it. Barret, and essays by O. S. Parton and Len Gilver, all of which are ireighted with rare geme of thought. On the 5th and 8 n pages will be found the editorial articles by Brothers Childs and Child and Childs and Wilson, and this week they are extremely inter es'ing. On the 4th page will be found the article, "Search after God," and other items of interest.

Philadelphia Department.

37..... H. T. OHILD, M. D

aubscription will be received, and papers may be obtained at wholesale or retail, at 634 Bace street, Philadelphia.

What has Spiritualism Done?

This ques in is often asked in derision by those who knew little or nothing of it, and such may not controlled or appreciate what we have to say. The question is a proper one for Spiritualists thank, and as such we propose to answer it,—leaving the sc p. c to erj y his condition and realize that "since ignorance is bliss, it were felly to be wise."

We have no idea that we shall be able to prosent many of the results of Spiritualism. Theywill only be seen clearly when we go to the other side of the veil. We know that a large part of our life experiences, need the light of the Spirit-Lind to reveal their true causes. We are often working better than we know, and accomplishing better results than we see or realize. Spiritualism reveals to us the operation of three great causes.

First.—The great oversoul of humanity which envelopes the entire race, as a mass and tends

to unfold its spirituality. Second.—The se spiritual influences which beong to particular nationalities and which operate more directly up in the rulers of the differ-

Third.—Individual ir fluences, either singly or in bands or circles, operating upon persons in tle form.

We propose at this time to refer to the second of these. Some years ago, we received information from our friend, Eliza W. Farnham, that in the circles held in California, Isa c T. Hopper and other prominent reformers, came among them the Emperor Napoleon the first, and the Emper r Nicholas, of Russia. They said they were influencing the crowned heads of Europe, and especially Alexander of Russia, who was himself quite mediumistic, and that ere long, through their is fluence, he would be induced to liberate the serfs of that vast Em pire. In the August number of Lippincotts Magaz'ne, we find an article entitled, "The Emperor Alexander," from which we quote the following,- When a boy of nine years, Alexander, sitting one morning at the breakfast table with the Emperor and Empress, he was observed to be leaning his head upon his hand. and apparently in deep thought. His moth resked him, "What are your thoughts, my son?" As the boy hesitated, the question was repeated, when looking up with an earnest and decply serious air, he said, "I was thinking how when I become Emperor, I can make free all my

poor countrymen, who are now slaves." His mother was startled by his arswer, whilst the En peror Nicholas turned pale. The Empress earnestly questioned the b y as to the origin of this extraordinary thought.

On his accession to the throne, Alexander immediately sent for a man of eminent piety and honesty, as well as of a strong intellect, and entrusted his thoughts and plan to him. These two in the recesses of the palace, with God's eye upon them, and with an earnest desire within them to carry out in the best manner possible the great plan of emancipation, devised and put into operation that vast scheme, the result of which has been the freedom of all the seris of Russia. The Emperor gave up more than twenty millions of dollars of annual revenue to himself and his family, and by one streke of the pen liberated over six'y millions of seris, consisting of over twenty millions of families, and now no slave or serf is to be found in all the don sin of the Russian Empire. Under the old regime, slaves could not own land, but they were required to reside, generation after generation, on the same lands. The nobles did not own the slaves, but as they owned the land to which the slaves, by law, were attached, it amounted to the same thing. The absolute power to regulate the occupations of the serf, and to grant or refuse his claim to redeem himself was vested in the land owner. The Emperor Alexander has tried to deal justly by his nobles as well as to place it in the power of ev ery freedman to obtain a home. The nobles were called upon to relirquish about a third of their land, to be distributed in small parcels among the emancipated serfs, who were required to pay for it in labor, or otherw se, at a fair val uation By these wise and judicitus measures, no injustic; has been done to the nobility, whilst at h s me time, an incentive to labor, and to effer, has been given to those who have suddenly found themselves transferred from slavery to freedom. Under the present laws of Russ a, any one can hold land who has the industry and energy to acquire it. The moral and material results of this wholesale emancipation have, as yet, only begun to develop themselves; but the emancipated serfs have already, under a system of taxation, established over fifteen thousand schools for the education of their children,

and the number is cons antly increasing" We have quoted at c neiderable length in order that our readers may see the connection be tween the statements and prediction of Friend Hopper, which were given about 1856, and the facts as stated by M. de Ca'acazy, the Russian Municipal to this court. Min's'er to this country. One fact more which is highly significant of spiritual influence, the Engeror said to the minister to the United States. "I wish you to assure the American Na tion of our e-rnest and hearty sympathy and respect. Whatever you can do to draw the two nations more closely together and to unite our interests more and more, inseparably, you will be expected to do. The friendship between the two nations has been, and must continue to be based on reciprocal appreciation and discre-

tion. We bless the angel world and thank them for their noble work in this great field.

Interesting Ceremony.

Married at the residence of Dr. Mann in Philadelphia, on Thursday, Nov. 10 h, 1870, Silas G. Sylvester, of Vineland, N. J., to Silvia J. Balley, of Philadelphia.

We were called upon to assist our friends in consummating their marriage, and having on several occasions, been requested to prepare marriage certificates, we drew up the following, which we print for general information, and the benefit of any who may need such a document:

WHEREAS WO

of . and feeling drawn to each other in bonds of affection and love, and having respect to the customs of society in regard to the public announcement of marriage, hereby declare that we have entered into Marriage Relations with each other, on group de of mutual and perfect equality, and with promises of faithfulness unto each other.

In the presence of the angel hosts, and of our earthly friends, we subscribe our names.

witnesses.

The above document was signed by the parties in the presence of six, witnesses.

W. remarked: "Marriage is a true union of two human be

ings, who are attracted to each other on all the planes of their being, physically, mentally, and spiritual y, and where two ind viduals disc v.r. such an attraction to exist, it is for them to real ze this relation.

There is, however, a very wholes me custom in society, that such percies should make a public avo val of the same. As you, my friends, believe such to be your relations, we have not met to unite you in these bonds, but to witness your public announcement of the em, conscicus that in a true union is to be found the highest happiness; that with such, lie's trials and sorrows are divided, and its joys and bless ings multiplied. Permit us to express the none that in this journey of life, you may real ze a nearer union, as you pass along towards the higher life, and helping each other day by day, find the union which now binds, growing stronger and stronger, and ever bringing blessings to you and to the world."

Mr. Yeaw, said: "Thus do ye out of respect to the inner laws of your being, an interpret tion of the natural and divine law, and in compliance with the conditions which are necessary to the law of order and harm my, that you will walk hand in hand, so that there may be a diviner union, a stong er bond; that waile it draws you in closer tres of love and pace, will enable you to labor m)re effectually for the good of humanity.

"May the angels whom we call upon to witness, assist us in making a holier and divine-bond; may tae union which has this day been cemented, speak unto the world of the simplic ity of a true marriage; may it speak of the divine equality of the sex's, which has been such in all time; though it has not been recog n z d. May the blessings of the angels be upon all, and as we rall ze the presence of the dear departed on this occasion, and know that they mingle their joys with ours; and as minister ing spirits, may they follow us through life, and enable us ever to realize their leving presence and to walk worthy of their con-panionstip.

Who are They?

QUITE A NUMBER: - Our friends are most orgently requested to examine their accounts with this JOURNAL, 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

A full explanation of the manner of keeping these accounts, will be found at the head of the Editorial cotumn on the fourth page of the paper We speak of this mater, most emphatically meaning that payme at is expected from save citters now the arreads, wi floors delay. If any mistake is found upon careful examination of the account. in orm us of the fact, and it shall be corrected. 11 any one has been unfortunate, so as to make a very difficult to pay now, write, and morm us of the particulate, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. It time is wanted, it is certainly worth writing for,

and we can know what to depend upon.

We are weekly breaking the very bread of life to our numerous subscribers, most of whom pay promptly, but 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 without doing anything to relieve us from the heavy ourthen we are constan ly carrying for their benefit. A remittance (i 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 u, and we shall persent in doing so until justice it done.

We mean to give no offense to any one. It is a atter of Dusiness, and common inside which als Spiritualists must appreciate, dictates that all who owefor the Journal, should pay for it, even as they should pay for the breed they eat.

Obituary.

Passed away to her bright spirit home, Mrs. Kaile M. Wood, in the 27th year of her age. She was one of earth's fair flowers, and like the summer flowers, she has gently passed away from earth, to bloom more sweet and f ir in the land beyond the vale.

> Her warfare's past; the strife is o'er; She's safely anchored in the harbor, Where death's grenes shall come no more

Calmly sleeping 1 Death, sweet sleep 1

Her pain and sufferings now are done-Death's river crossed -- the valley passed : And on the bright immertal shore Our loved one finds sweet reat at lost

Oh, friends mourn not the loved one gone ! Rejoice that now her spirit's free To mingle with the happy throng Around the ." Summer Life's" fair free

Let us not fear to cross Death's stream; Cheer up, sad hearts, our Father's there. Willing and anxious to receive

All in his kind, parental care. MARIA L. CAMP. Union Lakes, Minn.

Passed on to a higher life, Nov. 5th, Isabella M. Kent.

the eldest daughter of F. G. and A. M. Kent, aged 16 years, 1 month, and 21 days.

In the first days of her sickness, before her friends thought there was anything alarming, she said: "I see a little boy; I see spirits passing before my eyes; I feel a hand upon my head."- which gave strength to her bellef in angels' visits to their friends in the physical form. They say, before she passed out of the body, she said, "To-morrow I am going home." Scarcely did the sun-light the lamp of day before she bid adleu to the earthly form, Rosecrance, Ill.

Yesterday morning, D.c. 14th, 1870, the angels came for Katharine Gise, aged about twenty months, and carried her across the river.

"Thus one by one the liuks of life are broken,
Thus one by one the heart-strings torn apart." Funeral services by the writer, at the Spiritualist Hall. HARRIET E. POPE. Morristown, Min. Dec., 15th 1876

NOTICE OF MEETINGS.

Oakland County Circle, Michigan.

A Quarterly Meeting of the above-named Circle will be held in Farmington, commencing Saturday, January 14th, 871, 2 o'clock, P. M., and continuing over bunday. A. B. Whiting of Albion Mich., has been engaged for the occasion, and other speakers are expected. Come one, come all, and let us have a good time.

NORTON LUPHAM, Proc. Miss Julia McCain, Sec'y.

SPECIAL NOTICE.

MRS M. L. SHERMAN.

The unparalleled psychometric reader, will give delinea tions of character. Her powers enable her to give the leadlar events of the future as well as those of the past. All letters enclosing photograph, stating age, month of birth, occupation, favorite flower and animal, and whether single or married, with two dollars and return stamp) will be answered by return of delineation and photograph. Address her at No. 806 South Clara St., Chicago, III.

MRS. A. H. ROBINSON, Healing, Psychometric and Business Medium, 148, Fourth Avenue.

Mrs. 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 cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay returns most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the Positive and MEGATIVE 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 sproduced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not perman unt'y cured by one prescription, the application for a second, or more if required, should he made in about ten days after the last, each time stat ing any changes that may be apparent in the symptoms

if the disease.

Mrs. Rosinson also, through her mediumship, diegnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits conroling 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 insure a reniv.

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PROF. HOWE'S

SEVEN-HOUR SYSTEM

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The writer of this useful book has had a practical experience in the art of teaching of apwards of thirty years. He had long been impressed that a shorter pathway to grammar than that which led through the perplexing subth the of the text books could be set ured, and with much skill devised his "Seven-Hour system" of oral teaching. Appeals from his audiences and requests from correspondents abroad became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the 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 \$2.000 words to seven; his rotating or vibrating "8." securing syntactical agreement between the Verb and None; his exposition of the Subjunctive Mood and Preposition, with many other increasing 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:

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35 cents per dozen. The processes are sure and reliable. over three hundred thousand dozen eggeere alread; preserved this sea on by persons who tested Dr. B's processes Haucld Butter, (which can be bought for less than

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The subscriptions and applications for specimen numbers of the YOUNG FOLKS' RURAL have been so large that the numbers for November have been exhausted, and we are new running through the press a THIRD EDITION (of 20,000 copies.

of WHAT THEY SAY, 95

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Our offering the same premiums for subsprinces for limit. Wastern Rusal and Young Folks' Runal will greatly facilitate the securing of premiums, as clubs may be entirely composed of names for one paper, or one-half the number for each, or one-fourth of one and three-fourths of the other. or in any proportion. The Young Folks' Runal can be in troduced into hundreds of families who may not want the WESTERN RURAL.

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Among some of the era ther premium state the tofton income Webster's Illus'r ted Unabridged Lictionary, price \$1.,

Webster's Victorial Vict nacy, price \$6, for 10 sub-orib-A Photograph Album, worth \$, for fifty photographs, for

eight subscribers. The same Allum, with 50 that raphs to fill the same, distinguished persons, worth \$11.1 r 16 subscribers.

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A pair of New York Club Skates, any length, for lady or gent, worth \$7.50, for 12 subscribers. Doty's Washing Machine, Price \$11 for 20 subscribers. Universal Clothes Wringer, price \$9, for fourteen sub-

A Colby Clothes Wringer, price \$7.50, for 12 subscribers. Mitchell's Atlas of the World, price \$10, for 16 subscribers. An Eight-day Bronze Clork, price \$10, for sixteen sub.

A \$15, Eight day Bronze Clock (warranted), for 21 subscribers. Craig's Microscope (price, pastage paid, \$2.75) for six sub-

The same, including one dozen objects (price \$4.25, postpaid), for eight subscribers. Lady's Gold Pin and Ear Drops (garnet set), worth \$6,

The same of Jet and Pearl, worth \$15, for 20 subscribers. A Medium Gold Pen, for gent or lady, worth \$3, for s x

A Lady's \$2 Gold Pen, for four subscribers. A choice of rous oval steel engravings (from our sent postpaid, for two subscribers.

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DUNEDIN, NEW ZEALAND.

Spiritualism in a Foreign Country-Arguments in the Polense-Interesting Statements connected with the Harmonial Philo ephy.

To the Reverend the Synod of the Presbylerian Church of Otago and Southland.

MAY IT PLEASE YOUR REVEREND SYNOD :-I have taken the liberty of dedicating this short address to you.

First. - Because some of your number are enquiring after the subject of Spiritualism, and have thought it expedient to give public lectures there n, and write essays in a publica-tion entitled The Evangelist

Second,—B cause as teachers of religion, it is part of your duty to carefully study all that relates to man's immortal part, and a future state

Third,—B cause many of your number, in common with the leaders of other religious see's, are, I fear, lame tably ignerant of the

whole subject. Hoping your Reverend Synod will look upon this Dedication with fav r, I sub cribe myself, Y ur most obedient servant,

A SPIRITUALIST.

Duncdin, New Zealand, 7 Jan. 11th, 1870.

One of the questions agitating the minds of the thinkers of the day is—what is Spiritualism? Is it a science? or is it legerdemain? Is it animism tor has it any afficity to electricity or to odic forc? are ever and anon asked and answered, as was to be expected, in many ways. Spiritualists assert the existence of certain phenomena, and state theories for their appearance, while the non- or anti Spiritualists, are divided in their opinions. It may be well to shortly state what Spiritualism, as understood by Spiritualists, really i', and then examine some of the objections which have been urged against the spiri uil theory.

The philosophy of Spiritua ism may be summed up in the following assertions:-First, That man is endowed with an immor-

Second. That after the death of the body this "spirit" finds itself in a new phase of ex-

Third, That in this state of existence, spirits manifest themselves to, and hold communications with, mankind, and thus demonstrate the reality of the immorality of the s.ul.

Fourth, That in spirit life there is progression as infinite as knowledge. To sum up, there is-First, Man's immortality. S cond, Spirit communications. Taird,

Progression in sp ret life. The proof of these statements rests not on argument, nor on theory. The Spiritualists point to "facts," though declaring at the same time, that their "cred" can sand the most minu'e scrutiny, as being both log cal and consistent. Some of the greatest men of the day

among other facts name y:-1 -That matter, such as tables, chairs, etc. are moved by unseen influences 2.—That intelligent communications are re-

are produced as witnesses to the following,

ceived to answers put, without human agency, in a manner yet unexplained by any known 3.- That yo'c mare heard which do not ap-

pertain to any one in the flesh, and that substances are seen, called spirits.

The names of gentlemen of emicence who have identified themselv s with Spirituilism, are sufficient to prove that, whatever it may be, it demands investigation. When such men as Whately, Howlitt, Lyadhurst, Dr. Ediotson, Dr. Asburner, Victor Hugo, Rebert Caumbers, Alfred Wallace, Gerald M saey, Professors Da Morgan and Varley, Robert Buchanan, Teany. son, Garrison, Professor Hare, Deaton, Mapes and Julge Elmoids, basides many eminent Continental scientists, have said they are Spiritualists, it will not do to try and explain the phenomena except on some rational basic. And when Spiritualists asser, that their creed is not new, that the wise in all ages have expressed the'r belief in, at all event, some of their tenets, that with Muton, many have stated that--

"Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep,

Spiritualism assumes an importance which neither ridicule nor denunciation can get rid of. Moreover, the appeal is not to a system, or to a book however revered. It is to phenomena—to fact. Spiritualis's do not say, "Balieve," To all they say, "Come and se."
"Prove all things, and hold fast to that which is good." Moreover, Spiritualism is not con fined to a sec', nor to a race. Its creed is universal. In all nations, and among all religions it has its disciples. Believers in Spiritualism may differ in many respects, and hold various beliefs, but in the cardinal points of "immortality," "Progression," and "Communication," they are united.

The phenomena which all acknowledge, have been already stated; and as, when the objections are considered, they will be more fully referred to, it will now be necessary to state how these facts are met. There is no unanimity in the obcctors' camp. There is one c'ass who denv the phenomena, another who parially admit it; while some are even to be found who admit the facts to the full, and offer various theories in explanation. Those who emphatically deny the existence of the most usual phenomena, such as table rapping, knocking, writing, music, instrumental playing, and inspirationa will not be convinced by argument. They will admit nothing except that which is tangible to their senses. They must "feel the nail prints" and convince themselves by touch. To such it is useless to treat of the subject before they have experienced the phenomena. To tell them that there are thousands of facts that can only be proved by the testimony of others, is of no avail. "Let us see," is their retort. They imagine that the many learned men who have examined the subject, have not their penetration; some "mesmeric sleep" must have bluntof their senses. Let these clever people appear, and Spiritualism will be exposed aud found out," Those savans have an opportunity of proving their sincerity in their owa ability. Signor Damiana, an Italian of distinction, has recently published the following

"I challenge you, or either of you, (George Henry Lewes and Professor Tyndall) or any of the public, who, like you, disbelieve in the genuive character of spiritualistic phenomens, to deposit in the hands of any well known London banker, whom you or they may name, the sum of five hundred guineas, and I pledge myself, to immediately deposit in the same bank a like amount—the ownership of such sum of one thousand guiness, to depend upon my proving by evidence sufficient to establish any fact in history, or in a criminal or civil court of

justice-"First—That intelligent communications and answers to que tions put, proceed from dead and inert matter, in a manner inexplicable by any generally recognized law of nature. Secondly-That dead and inert matter does move without the aid of any mechanical, or known chemical agency, and in defiance of all

the admitted laws of gravitation. That voices appertaining to no one in the flesh are heard to speak and hold rational conyerse with man.

"A jucy of twenty-four gentlemen, twelve to be chosen by each party, (such jury to consist explusively of members of the learned professions and literary men), to decide whether or not, the facts contained in the above propositions are conclusively proved per testes, i. e., by witnesses of established character. A majority of the twenty-four to decide. If the verdict ba that these fac's have not been established, the thousand guineas are to belong to the party accapting this challenge; if the verdict be, that these facts are established, the thousand guineas to be mine.

"Becondly-Imm distely upon the above wager being decided either way, I offer a like challenge of five hundred guiness, ('o be met on the other side as above)—the ownership of this second sum of one thousand guiness to depend upon the establishment of the fac's contained in the propositions already given by experiments conducted in the actual presence of the twenty-tour gentlemen in this case likewise. In either case, the scances are to be conducted in any public or private building, which the juy may select, and which may be available for the purpose. The result of these challenges (if accepted and decided) to be advertised by the victorious party at the expense of the dethe victorious party at the expense of the defeated party in all the London daily papers.

· Here is an opportunity for those who talk of "jugglery," "chicanery," and "humbug," dis-tinguishing themselves! Moreover, there are many mediams now, to whom they can go, and test the matter f a themselves, and perhaps this is the proper mode of investigation.

There is, however, another class of objectors who do not use argument, but rest their main stay on ridicule. To them it is a subject of inextingu's able laught r. They, as a class, have always fl urished in the world. There has never been a discovery, never an invention, but what these extraordinary wise people were there to ridicule. As Galvani has s it, so may the Sp'ri'uali::—"I am attacked by two very opposite (?): c's, the scientists and the know nothings. Both laugh at me, calling me 'the frogs' dat cing master.' Yet I know I have discovered one of the greatest forces in nature." But ' rificule" never yet proved a the rem or solved a problem. Laughter is the last resource of small minds, and used when a subject is stand to them that they cannot comprehend. What better than to exercise the risible faculties, when their minds get bewel 'ered? What an air of self importance it gives! Every quack knows the p stency of rid cule, but when it is the mainstay of the auti-Spiritualists, mest educated people will be inclined to question its power and inflaence. Besides these two classes, there is yet another, who make vast assertions. A pumphlet recently published in Melbourne by a Mr. Turner, is a sample of the "log c" of this class. Mr. Turner makes the following four statements ;-

6 1. That the belief in such a power is not warranted by the results.

'2. That the nature of the testim by on which it relies for support is eminently unsat-

"3 That its teachings are vague, contradictory, often mercenary, and inextricably contounded with fraud and chicane.

"4 That its acceptance as an article of belief can only be accomplished by an entire surrender of our reasoning and inquiring faculties, and a pracical devial of those fundamental casmic laws, on which alone true science can

res'. Now, would it be bilieved, that Mr. Tarner begins to prove his case by denying the exist euce of nine tenths of the phenomena which he pretends to explain? His explanations to get rid of the fac s are, "s'up faction caused by a phase of hypnotism!" and "It has been justly said, that the very disposition to look for something our of the ordin ry course of nature, mikes one incapable for the time, of distinguishing what actually happens, from what is expected to happen." So that Mr. Turner, who has never witnessed any of the higher phenomena, while admitting the lower, has to talk of "stupefaction" and "hypnotism," and to explain the lower, uses of animal magnetism, mesmerism, od force, "or, wastever we call these mysterious phenomina, which have been almost reduced to a science by Reichenbach, etc." In fact, anything somer than admit the theory. As for Mr. Turner's fourth ground, that Spiritualism is against cosmic lans-this meens that Mr. Turner understands all the cosmic laws, and is as valuable an argument as has been urged against these very mysterious (') forces he hesitates how to des gnate. There is nothing rew but what the would be scientific men, meet by saying, "But if this were true, a great many of our theories would be upset, and sooner than allow that, why not state it is against the fundamental cosmic laws on which alone true science can rest. It is the old story of the Paduan professor of philosophy and Galileo. Look through the telescope—of course, not. It is against cosmic laws, and would be a surrender of "our reasoning and inquiring fac-

There are, however, other objections offered, and theories attempted to be made out by scientific men; some say: (1) Spiritualism is ed force, etc. (2) Animism. (3) The development of intelligencies by emanation from our bodies, who, without our knowing anything about it, form themselves into distinct personalities, who rap, write and carry on general conversation, make witty and moral observations—but think profoundly.

1-Spiritualism can not be od force. O1 force has no intelligence. Ic, at best, is simply mat'er: it has no life, has no knowledge; and wanting these, the phenomena are in x licable on such a theory. It is somewhat strange that Reichenbach and Dr. Ashburner who have don + so much to acquaint the public with the existence of "odyle," should have confessed themselves Spiritualists. Neither can electricity aid the anti Spiritualists. The most noted electrician in Britain is an avowed Spiritualist. How can electricity act? It must be set in motion. It a telegraphic communication is received, it is not caused by electricity, the electric fluid is only the medium, there must be the opera or. But neither electricity, nor od force, nor any of these "mysterious (f) forces," can explain one tithe of the occurrences at the seances. A musical instrument played by unseen operators, or ponder us bodies moved without t such, seem strange things for a more force to

perform. 2 -Then there is animism, or mind acting on mind. While granting that the action of "mind on mind," is but imperfectly understood, and that there exists a kind of brain telegraphy, that our savans are, as yet, totally ignorant of; yet this brain theory cannot account for one hundredth part of the phenomena nightly witnessed at Spiritual seances. This theory at once fails, if a communication is received, in answer to a mental question, of a nature which the questioner did not understand. To be of any avail in accounting for Spiritualism, it must be shown that the answer given to the verbal question, was known to the questioner. There are thousands of instances on record, in which the questioner was totally ignorant of the answer received. To take an example from Owen's "Footfalls:" The wife of Coptain Wheateroft, residing in Cambridge, dreamed she saw her husband (then in India). She immediately awoke, and looking up, she perceived the same figure standing by her bedside. He appeared in his uniform, etc. She did not aleep that mercy, purity, justice, benevolence, humanity." night..... In due course a telegram The last objection that will be noticed, is the

arrived stating that Captain Wheatcroft had been killed before Lucknow, on the 15 h of November. A certificate was obtained from the War Office to the same effect. Mr. Wilkinson, being informed of the incident, visited a friend, whose wife had, all her life, had perceptions of apparitions. He related to them the vision, when Mrs. N. suddenly ra'd, "That must be the very person I saw on the evening we were talking of India," In answer to Mr. Wilkinson's questions, she stated, she learned he had been killed is India, about nine o'clock in the evening by a wound in the breast. She did not recollect the date, but, on inquiry, she remembered she had paid a tradesman's bill on the same evening, a d on bringing it to Mr. Wilkingon for inspection, the receipt bore date the 14th of November. Three months afterward a letter was received from a friend of Captain Wheateroft's, Captain G., wherein it was stated that the Captain had been killed on the 14th, not on the 15th, and that Sr Collin Campbell's despatches were so far incorrect. The War Office corrected the mistake, and a new certificate was issued. Now this incident was of itself sufficient to show that animism cannot explain the phenomens. The "uareason" of this explanation is only on a par with others which anti Spiritualists are in the habit of adducing.

3.—The last theory off red by scientific men which will at present be noticed, is one which des not require much argument to dispose of. It is nothing more nor less, than an attempt to make out that "emanations" from a certain number of living persons, become created into a distinct personality, endowed with human powers. The very fact that a distinct "personality" must be created for each scance, and that when the "emanations" cease, this newly created "individuality" must cease als, proves that some people will go any length to explain away Spiritualism sooner than admit its theory. When, however, it is remembered that the same 'spir it' is present at different seances, and shows that it possesses "a memory," and relates inci-dents known only to a few, and not to those present, the absurdity of this last explanation becomes more plain. So much for the "explanations" (ffered by these who term themselves scientific men.

There are yet two objections urged against Spiritualism. 1.—Teat it is unscriptural, and from the Evil

2-Granting that it is all that it pretends to be, what go id is it? or the cui bono argument? It is unwise to use this argument of being contrary to the B ble; nay, when it is remembered how tales as adobje to a has been brought for

ward against a'm st all new discoveries of Gou's laws, it is dangerous. Taere w s hardly ever a discovery or a reformation, but what was contrary to scripture, or instigated by wast is termed the D.vil.

Astromomy, chemistry, magnetism, all had to meet these objections; and even Christs teaching was of Beelzebub But Spiritualists are not a raid to meet those who urge such arguments. They assert that in all religious are to be found facts witnessing the truth of their creed, and that the Bible is a vast record of Spiritual manifestations. They point to the Urim and Tnummim, to the interruption of Balaam on his way to bless Balak (Numb. 22: 24, 25), to the re-lease of Sams in (Jadg. 15: 14, etc.), to what happened to Daniel (Dan. 10: 10), to that writing on the wall at Bishazzar's teast, which so am z.d his gay company (Dan. 5) to the taking of Ezek el by a lock of his hair, and the lifting of him up between the carth and the heavens (Ez k. 8: 13), as evidences of Spiritualism. And when one remembers the thousands of inciden's in the Old and New Te taments, and the admission by those who term themselves Caristians, of the reality of all these phenomens, one is lost in amazement at the denial of the existence of spirit communion by those very persons. Was it not an angel that spoke to Hagar in the deser, and showed her where to quench her thirs!? And what of angels visiting Abraham, Lu, Elijah, Jacob, Moses, Zachariah, and almost all the patriarchs and prophets? Some may say, Bat angels and spirits are not identical. The Habrew word "angel" is used in identically the saine way as cur word "spirli." And it is worthy of notice, that the angels that were seen, as recorded in the Bible, appeared as men, and were addressed and replied to the questions put to them, as men. Moses and Euss, men well known in J wish history, were seen by sus and his disciples. The angel that appeared to John, as stated in the R velations, declared himself to be "of thy brethren the prophets." Buth of these facts evidencing that spirit communion was then possible.

The New Testament incidents ought also to be noticed, did space allow. The announcement of the births of John and Jesus, the appearance of angels to the shepherds, and to Joseph, the release of Peter from prison, are all proofs of the reality of spirit existence and spirit communion. Indeed, Jesus' statement, that the argels take an interest in the reformation of the erring (Luke 16, and Mat. 18), is abundantly provid by the daily occurrences at the seauces, held all over the world. Those who wish to decry Spiritualism, as being unscriptural, should be very chary of this appeal "to the law and to the testimony," for they are witnesses against them. See Ac's 5: 7, 10; Acts 12: 16, etc.; Romans 1, etc, etc.

The other statement made is, "But they are not good spirits." Says one very intelligent writer, "We know the wicked have neither prace' nor 'rest.' (Isaiah 48: 22; 57: 21); but, on the other hand, we have no ground for supposing God permits his saved ones to hold like intercourse. The tenor of scripture would render such an idea untenable. They sleep-rest

in Jesus Carist." Henc: Moses and Elias, and all the spirits that have in ancient and modern times appeared. were wicked! The only answer that ought to be given to such assertions, is the one Jesus used, when accused . I being aided and inspired by this "Evil one," who, by the by, is ultimately, according to popular orthodox notions, to be more successful than G d-"Can a kingdom di-vided against itself stand?"

Moreover, does it not seem strange that wicked spirits alone know and take an interest in what is transpiring in the world? The communications received are of a nature which pre cludes the very idea of wicked or evil spirits alone having the power of communicating. If all the spiris are wicked, Hades cannot be the very bad place which some folks paint it. There is an in imate acquaintance shown with the world, and interest taken in rescuing erring mortals from evil courses, which are very creditable indeed to those whom some people imag-the are "sweltering in flery torments." Assertions like these, are happily now-a-days not treated with much respect. The idea of an "Evil One" ruling over an infernal world, and sending forth millions of flends to seduce and destroy men, and being successful, is now recog nized by most sensible people as exploded. I God is good and aimighty, it is monstrous to be-lieve in such a creed. In fact, this habit of attributing what cannot be clearly understood without patient investigation, to evil spirits, is a very old one, and one that has been much used by the popular religious teachers of the period. Let the old test of "By their fruits ye shall know them" be applied to Spiritualism, and it will be found that the so called " Evil spir its" inculcate principles and practices indicating no internal purpose, but rather missions of mercy, purity, justice, benevolence, humanity."

question often put by those who are unable to deny the evidences of Spiritualism; who have to confess it is not mesmerism, galvinism, od force, or any more "mysterious forces in na-ture;" was are not afraid to say (for this age is not in love with martyrdom, that the "Biblical" and "Davit" argument is also untenable, but what good will it do to humanity? Everything, say these philosophers, must be judged by an utilitarian standard, and Spiritualism—cui bono? If Spiritualism did no more good than prove man's immortality, that of itself would be a great boon. What is the basis of all religion? Is it not Man's immortality? And what proof have we of it by reason alone? Examine the ponderous tomes which have been published to prove it, and what do they continually have to iall back upon !-man's c nsciousness. And if Feuerbach's argument be noticed in connection therewith, how weak a one it is, most will con-

If Spiritualism is true, then the immortality of the soul requires no further proof; and this of itself entities it to the respect of all. But Spiritualism stops not here. It is not content with the proof of such a fact, however desirable. It aims at reconciling Science with Religion, now so unhappily divore d; and, as an American paper has said—"as a theory of religion, the development of these ideas will prove, without question, the most revolutionary movement which coclesiesticism has confronted since the Reformation."

Spiritualism asserts that Christianity has become, in many places, a white washed paganism; that under the guise of Christ's teachings, practical atheism and materialism lie hid, and ever and anon come to the surface. What a spectacle does Christian Europe, nay, Christian Great Britain and Ireland present? Are Jesus' teachings of much avail? Spiritualism comes not with "thirty-nine," or even nine, articles of faith. It has very few. "God the Father," "Man's Immortality," and "Progression and Spirit Communion," are the articles of its creed. As such it is pure Caristianity; the doctrines which Christ taught his disciples,

William Howitt, whom none can accuse of being anti-Christian or infidel, has said, "The best that can be said of midern theology, as sold and taught by the clergy, who purchase the right to still it, is, that it is an ENDRMOUS numbug and a most scandalous libel on the name of Carist, which is thus impudently assumed by a public which serves Mammon with all its heart, and lives in the 'pomps and vanities of this wicked world,' which their daring spinsors have sworn that they shall renounce." Sec's is William Howite's opinion, and is there not some truth in his strictures?

Spiritualism aims at reformation, and it is this aim which has allured to its ranks men tinged with Materialism, men who with fear were forking for a "desolate perhaps" Let those, then, who, as yet, know nothing of Spiritualism, inves igate the subject, and beforehand be prepared, if need be, to relinquish part of their former beliefs. Let them be prepared to hear the off-repeated assertion, "As the tree falleth, so shall it lie," contradicted; prepared to hear that in a future life there is progression as infinite as knowledge. "To go on teaching that a sinner confessing the error of his ways, will ascend at once to the presence of Grd, and that all others will descend to the Prince of Darkness; that by some heavenly hocus pocus, sinners leprous with sin to the very soul's core, will be miraculously converted, and made fitting den'z ns of the higher of the only two regions of the invisible world is," says William Howitt, 'a process as unfound d as any scriptural assurance, as it is in open contradiction to the whole analogy of God's economy, which is one gradual change from good to evil and evil to good.

In conclusion: There are, no doub', many obi ctions urged against Spiritualism wh have not been noticed, such as darkness at seances, etc. The works published on Spiritualism are so numerous, that any one wishing to see both siles of the subject, has ample oppor-tunities. The design of this short address was more to call attention to the subject, than anything else.

As for darkness being nece saay at some of the scances, it may be stated that darkness is necessary for the production or minitestation. of many forces in nature, and inquirers are referred to the numerous books (upward of 400 vol.), published by J. Burns, Southampton-row, Holborn, London, W. C., and others for full explanation. Spiritualis's are, at present, placed in no very enviable position. As Mons. Pierart has sa d, 'As for us, we are poor fools, ridiculous creatures, imbeciles,—and that because we have the candor to avow that we examined, studied, experimented, felt, handled, and have determined the evidences of fic's, whilst you who have seen nothing, know nothing, and who, not withstanding, deny hardily, are sages, people of seese, oracles perfec'ly infallible.' This is, no doubt, the cause of the number of Nicodemeans to be found in the Spiritualists'

That in New Zealand, in every province, there are vast numbers of Spiritualists, is well known, but as yet there is no sufficient organization. It is hoped, however, the time is not far distant, when the example of other places will be emulated, and progressive lyceums, etc., be founded. With a spiritual creed of "One God, one belief in humanity, and one common destiny in the great To Come," there is not much fear of progress.

That there will be "buffetings," "ridicule," and "nonsensical reasoning" to endure, is well known, but as A. J. Davis has said, "the commandments of truth are high and imperious; and her true disciples never hesitate to follow whithersoever she leads. Any theory, hypothesis, sect, creed or institution that fears investigation, openly manifests its own error." And therefore, notwithstanding the cries that will be raised of "Our craft is in danger," and "Great is Diana of the Ephesians," the words of M. Pierart may be quoted: "To you, Spiritualists, will belong the glory to have been the first to clear this great consolatory way,—to have prepared a new era. Have faith, then; combine your efforts; associate your intelligence-your exercions; propagate the Truth. It is given to you to prove the existence of the benefits which flow from the divine inspiration, and which are niffused through all nature, till we learn to understand and to avail ourselves of them."

Japanese seekers after occidental science do not all come Hastward. (Pacific railroads and steamship lines make a sad muddle of our geographical terms; it turns one completely round to think of coming to the West from the East by a short cut toward sun-rise!) Rutgers College has a rival in the University of Birlin, where three young Japanese are studying-two medicine and one law. They are all sons of Japanese physicians of high standing, the father of the law student being physician to the Emperor. One of them has been commissioned by his government to reform the University of Jeddo after European models,

Another illustration of the unwisdom of leaving money by will to charitable and literary institutions and restricting the use of it to special purposes, has been afforded by the recent bequest to Amberst College, of the sum of \$40. 000, with which to build a chapel, which the college does not need, while it is in straits for a new library building, which it has not money

NEW YORK.

Missionary Work in the Empire State.

REPORT BY A. C. WOODRUFF.

The coming week Mrs. Woodruff and it. self expect to leave home to commence our winter's work as agents of the State Association, traveling by private conveyance, that we may reach all the by-places in the vicinity of our route, to which we may be invited, or at which we can secure a place to speak.

We desire to hear from the Spiritualists in all sections of the state, who may wish our services, and who will scenre f r us a meeting house, halt or school house, for one or more lectures, and part cularly from such as feel an interest in establishing quarterly meetings in each county. These two day meetings have proved of the greatest service wherever attempted being well calculated to catch the public car, and arouse the attention of a whole commu-We start on our, j urney, knowing that the

treasury of the State Association is in a de-pleted condition to buff t with the storms of winter, and shall rest lutely endeavor to fill every appointment, and speak with the same willingness and carnestness where there are no Spiritvalists or but few-and no pocuniary reward can be expected, as elsewhere; and now we say to the friends of our cause throughout the state, "Will you sustain us? Will you give us your encouragement, by aiding the State Association with your money, by a sitating the subject with others, and by endeavors to get up meetings?" At the best there are many di couragements, the chief of which will not be the depths of mud and height of snow which will beset us on the open high-way, and by no one can it be performed with the same effect, when the mind is distracted by the cares consequent upon in-

adequate pecuniary support. Again we say, let every one who loves our cause, who believe in the importance of this special work, consider this a personal appeal, and send on his money, or the amount he will subscribe without further s licitation, to Bro. A. C. English, tressurer at Batavia I would that all were imbued with the spirit of Bro. E. D. Lurned, of Peruville, Tomy kins Co., who said he wanted to give \$25 yearly to the furtherance of Spiritualism.

Our labors for the summer extended through but a small part of the season. In July I spoke two Sundays in Cat'araugus Co, meeting at Farmersville, Bro. Wm. Henry, at whose hospitable home I was witness of the reduction to practice of a sentiment which I heard him utter the first time I ever saw his face, at the Collins meeting a few years previous, and which was, that we should maintain no eleemosynary institutions, but that the unfortunate and needy should be provided a home in the dwellings of these ab'e and willing, thus to succor them. Brother and Sister Henry are consistent with their teachings, and in this case, such consistency proves their leve of the race and the spirit of self-eacrifice, by which their lives are governed.

Mrs. Woodruff and myself, each delivered two lectures at Skaneatles, where we were the gues's of Brother and Sister Hatch. Sister Hatch is an old friend of Mrs. Woodruff, and one of the most devoted friends of our cause.

Our friends at Skaneatles barely escape a fine success. Tuey have the talent, the means and the numbers to compass it, and confidence is all that is wanting. It they should resolve to have regular meetings, if only once in four weeks, it would greatly increase the interest and lead to more substantial results. What is said of Skaneatles is equally applicable to the Spiritualists of Auburn. Would not a settled speaker who should divide his time between these two places, solve all d flic lities, and place them on the high road to success.

The well known medium, Mrs. H. B. Leonard, lives at Auburn, and I was glad to find, was liberally patron zed, and quite as much by the opposers of Spiritualis n as others. She is one of the b st of mediums, and is daily giving remarkable tes's. Her noble qualities as a woman have endeared her to many friends.

At Mc Lain and within a circuit of a few miles, there are more avowed Spiritualists than in any other section of country of equal extent, with which I am acquainted,

At Ithaca a teacher's institute and other public deings had engaged the deferent halls, and no meeting could be held, but much interest, consequent upon the lectures of Mrs. Midelabrook, exists, and having had an accession to their numbers, by the removal of Brother and Sister Sinton from Collins, where they left so many warm friends, and having recently effected an organization, they have reason to hope for a promisir g future, -especially as they can always rely upon the zeal and energy of Brother Stewart. Ithaca has become a great educational centre, and at no place in the state is there greater need of continuous weekly meetings, discoursed to by the best thinkers and scholars

in our ranks. At Moravia, we met Brother and Sister Alley, and in contrast with the dead and alive souls so numerous in many places, whose apathy and coldness makes one shayer-it is a pleasure to remember as an example the unwearied zal of Sister Alley.

Much as I would like, there is not space to speak of the meetings, the condition of affairs, and the pleasant friends I met at Kellogsville, Five Coiners and Trumansburg.

Since our return from Auburn, Mrs. Woodruff has spoken at Dansville and at Friendship, and she found a good degree of interest at either place, and pleasant homes in the families of Bro. Little, of Dansville, and Bro's, Hewett and Latta, of Friendship. She also spoke at Cuba and S uth Cuba, where some professed Spiritualists seem to have quite lost their interest, in their devotion to the Universalist society, towards the building of whose church they have paid hundreds of dollars, and pay nothing or very little in support of Spiritualism—not even, in some instances, taking a Spiritual paper, a mistake that many other good and well meaning people are making. I consider it the paramount duty of every Spiritualist to support the Spiritualist papers—they should be read and

circulated. Our receipts have been small, but something has been paid us, ranging from one to fifteen dollars, at every place where we have spoken, with one exception; but we are unable to give individuals credit, except as follows:

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The Latest Infamous Divorce Case.

A Husband hires a Ruftan to Outrags the Person of his Wife and then Applies for a Divorce -A Mindeter in a new Role.

From the Loopootee (Ind.) Herald.

This case is one of the most damnable that ever ctained the records of any court of justice in any country or age, and one, too, in which a minister of the Gospel played a very prominent part. The facts in the c se, as we learn them from the testimony of the conspirators before the Court, are as

Joel G. Jones, long a resident of Lost River Township, in this county, and well known to many of our readers, became dissatisfied with the matrimonial choice he had made, and began to revolve he his mind some scheme by which he might dissolve the marital relations subsisting between himself and Mary Jones, his wife, that he might obtain one more in sympathy with his degraded manhood.

His wife being a daughter of Jeremiah Tinkle. who resides a few miles south of Shocks, and who when she unfortunately become the wife of Jones, was one of the most latelligent, beautiful and virthous girls to be found in that vicinity, and a wo man whose whole heart went out in love and de votion to the man of her choice and whose gra-eful demeanor commanded the respect of all who met her. But the continued and inhuman abuse of her husband soon charged the dream of happiness into the blackness of despile, which so proy dupon her reason at intervals to such an extent that only for the interference of her parents she would have been sent to the asylum. Her father, well knowing the cause that had impored her mind, took her home when in her wors stages, where relieved from the abuses and outrages she was subject to in her own house, she would soon recover her wonted equilibrium, only to be disturbed again as soon as domiciled in her own home. In this condition she has passed the last two or three years of her life, suffering as few women have been called upon to, and as few have the kindness of heart and heroic fortitude to undergy. With no hope for relief only in death, this noble woman, for noble she is in the sight of God, resolved to bear her cross and suffer on rather than abandon the little ones God had b'essed her wi h. Junes, flading all hope of driving his wife to the asylum or the grave, determined to apply for a divorce. But this proved to be no small matter. What charges could be prefer against her charge ter? Sue had always b en a faithful and obedient wife, and this fact was well known throughout the neighborhood, and he alone was the transgres-ger. A consultation was held with Jones' brothers and a hell-deserving so undrel by the name of Bar-ritt, who had imposed himself upon the good peo-ple of the Christian Chuich as a minister of the Grapel that he might further the interests of the

A plan was agreed upon, but where was the man so lost to all sense of honor as to be the tool of such a wicked combination? The tool was at hand also in the person of Cass Crane, and ready for his devilleh work. Crane was informed that for his devilish work. Crane was informed that the husband would pay him fifty dollars if he would outrage the person of his wife. The proposition was readily agreed to, and at the appointed time Jones left home, informing his wife that he would be gone all night. About eight o'clock of the same night, the 22 d of July last, accompanied by Crane and Birritt, he returned home. Jones and Barritt stopped a few rods from the house, whi e Crane went in. He remained in the house a short time, and then went out to his accomplices. Finding them, he cutered the house avain, fol lowed by Barritt, and accomplished his brutal purpose in the presence of Barritt, while the hus-band remained at the window and witnessed his OWD shame.

They all left the house together. Jones imme diately filed his petition for divorce, on the ground of adultery. As soon as Mrs. Jones' father heard of this proceeding, he determined that his child should have justice, and accordingly filed a "cross bill," praying that she have the divorce and all other proper relief.

The cise was called for tilal last week in the Circuit Court Allen & Gardner, McCarty & Holeman, Rogers & Brown, and J. E. Droomgole, appeared for Jones; while Tobb, Clark & Moster, and Major Simpson took the defense. A jury was promptly impanneled. Some two or three wit nesses were examined, when the petition for divorce was dismissed by Jones' counsel. Mrs. Jones' mind being impaired, prevented her from obtaining a divorce, and her attorn ys dismissed her cause.

As soon as this was disposed of, Mr. Dubbins caused the arrest of all the con:pirators. Mack and July Jones, and Wil iam Barritt promptly gave ball for their appearance at the next term of the court. Cane falled to give the necessary ball, and was sent to juit Thus ends, for the present, one of the black at crimes on record, and one that calls for the most rigid enforcement of the law, and the condemnation of all good cit-

The Prophet Elisha Outdone.

Wonderful Manifestation of Spirit Power.

The following letter speaks for itself. The phe nomena is capable of proof. Elieha and the ax nowhere.

Mr. Wilson-Dear Sir: -I have been requested to write out a remarkable instance of spirit power that occurred here in the early days of what is called modern Spiritualism.

In the year 1854, there was a drought extending through Portage County and those adjoining.
There being no rain for two months, all the cisterns failed, and most wells were exhausted, so that the use of water in many families was limited

to culinary purposes only.

In the south part of the village, there is a tenement house, and for the use of his tenants the pro-prietor had sunk a well to a great depth before obtaining water. Some careless occupant had lost the bucket in the bottom of the well. It was se-certained that the well contained "damps," and no

one would rick his life to recover it.

The house at the time of this drought was occupled by two families, one was Eractus Woodruff, wife and children; the other was -Pettibone, wife and children. Mrs. Pettibone was singular, inheriting very marked peculiarities, of which she was herself conscious, as she has told me her grandmother was a squaw, and she believed it was her who influenced her. Her mediumship at that time consisted in seeing visions that were symbolical of coming events, as prophetic as Ezekiel's visions, and as unintelligible to us at that time as were his to the Jews. The neighbors thought she was

During this drouth they were troubled for water, and with a well near the door with a supply of it. One morning, their bushands having gone to their labor, the two women were lamenting that with water so near there was no means of getting it, with Power came upon mis. Euctoome, and a few moment she arose, pale and rigid and walked out to the well and began to make circular passes within the curb,—all the time muttering unintelligibly to Mrs. W. Soon she reached down, took the bucket, which was raised to her, and brought i in, very pale and very rigid still. She sat down, and the influence lett. On examining the bucket, it was found to be half full of fine sand, and had lain in the water some three years. Sin could lain in the water some three years. She could carcely lift it in her normal state.
The Woodruff; were Presbyterians. They thought

Mrs. P. too uncanny to live under the same roof. They moved out immediately and went West. These facts they admitted in full when asked, but called it witchcraft.

In 1858-1859, a few used to hold a circle once week, and frequently this prophetic power would control Mrs. Pettibone, and she would see armed men marching, eagles flying, etc. On one occasion, she described a battle field covered with dead. Being exceedingly agitated, she arose and went out into the sir, exclaiming, "Oh, the stench, the s'ench !

These visions annoted us at the time as meaning nothing, but look at their literal fuffillment!

I thi k Sister Pettibone is here as I am wri ing She will be with you when you read it, and it there are any mistakes, I think she will correct them . Yours for truth,

Ravenna, Ohio, Nov 20th, 1870.

=000000000000 Anathema Maranatha.

The Everlasting Curse of the Roman Catholic Church promulgated agai st Victor Emanuel.

By authority of the Almighty God, the Fath er, Son and Holy Gh st; and of the holy canons; and of the undefiled V rgin Mary, mother and nurse of our Saviour; and of the celestial virtues, angels, archangels, thrones, dominions, powers. cherubims and seraphims; and of all the holy patriarchs and prophets; and of all the apostl s and evangelists; and of the holy innocents (whoin the sight of the Holy Lamb, are found worthy to sing the new sone); and of the holy mar t, rs and holy confessors; and of the holy virgins and of all the saigts, toget er with the holy and elect of God-we excommunicate and anathemize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented in eternal excruciating suff-rings, together with Dathan and Abrram and those who say to the Lord God, "Darant from us. we desire none of Thy ways." And as fire is quenched with water, so let the light of him be put out for evermore.

May the Father who created man carse him.

May the Son who suffered for us carse him.

May the Haly Grost which was given us in our
beptism curse him. May the Haly Cress which Christ (for our salvation triumphing over His enemie) ascended, curse him. May the Holy and Elerca Virgin Mary, Mother of God, curse him. May St. M chiel, the adv cate of hely souls, curae him. May all the angels and archangels, principalities and powers, and ali the heavenly armies, curse him. May St John, the precers or, and St. John the Baptist, and S. Pater and St. Paul, and S. Andrew, and all oth r of Christ's Apostles, together, curse him And may the rest of H s Disciples and Four Evangelists (who, by their preaching, converted the universal world), and may the holy and wonderful company of martyrs and confessors (who, by their holy works, are found pleading to G d Ai-

mighty), curse him.

May the Cuoir of the Holy Virgins (who, for the honor of Christ have de-pised the things of the world) damp him; may all the Saints (who. from the beginning of the world and everlasting ages, are found to be b. loved of God) damn him may the heavens and the earth, and all the holy

things remaining therein, damn hi n. May he be damned wherever he bee whether in the house or in the field, whether in the high way or the by way, whether in the wood or the cursed in living and in dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in wa'ching or walki g, in standing or atting, in lying down or working,

mingendo, cacando, and in blood-letting.
May be be cursed in all the facult s. of his body. May he be cursed inwardly and outwardly May he be cursed in his hair. May he be cursed in his brains May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jaw b nes and in his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and in bis fingers.

May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body; may he be damned in his venns and in his grain; in the thighs and genital organs, in his hips and in his knees, in his legs, feet, and toe-nails.

May he be cursed in all the joints and articu-

lations of his members. From the top of his head to the sole of his foot may there be no soundness in him.

May the Son of the living God, with all the glory of His majesty, carse him, and may Heaven, with all the powers that move therein, rise up against him—curse and dama him.

Amen. So be it. Amen. REMARKS.—Poor old dotard! And this is the simpleton that stands at the head of the most numerous body of so-called Christians in the world. How Christ like! Did the gentle Naz arene dream of the iniquity that would be

pract ced in his name? Rivers of blood have been shed by Catholics and Protestants in destroying each other for Christ's cake. Now they are united in their warfare against Spiritualism. Thanks to the enlightenment of the age, they can only persecute by silly invocations of curses upon us from their B ble God-a myth, that never answers their prayers.

Poor old Pope! Your bulls have rings in their noses, and their horns are all knocked off. None but children and silly women fear them Devout Christians, who, with upraised hands, indicative of holy horror at the name of Spirit ualism, will please make a note of the fact that they are in a mid degree aping the poor old Pope, and that their anathemas full as harmless at the feet of the Spiritual Philosopher, as does "Anathema Maranatha" of the Pope at the feet of Victor Emanuel.

John G. Whittier declines the prohibitory congressional nomination in the fifth district He says in a letter :-

I had flattered myself that my republicanism was above suspicion; but it there is any body in the Commonwealth who entertains a doubt of it in consequence of the proceedings referred to, it is sufficient to say that the use of my name was wholly unauthorized, and that the nomination has been promptly declined.

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Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

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