

\$8,00 PER YEAR IN ADVANCE.]

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

8. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, JANUARY 21, 1871.

Original Poetry.

Written for the Religio-Philosophical Journal. COMFORT.

BY J. WILLIAM VAN NAMEE.

When the shadows thickly gather. And the dark clouds lower, And within the weary heart Sorrow holds its power. If the soul will open wide The closed doors of will, Angel guests will enter there. And whisper, "Peace, be still."

Angels from the land of light – The Summer Land above, Bearing to the weary heart Their offerings of love, Driving shadows far away, Gliding clouds with gold, Bearing peace and quietness, As in days of old.

Then, weary wanderers here below. Close not your hearts while here To the bright messengers of **Mar** Who healing comfort hear. They come to strew life's way with flowers Of peace and truth and love, Gathered in the heavenly bowers Of Spirit Land above.

> From the New York Post. THE WHITE LADY.

A Ghost among the Beigning Houses of Germany—Her Visits to Berlin, Bohemia, and Baden.

In traversing the history of all ages and all countries, we find everywhere a faith in what is usually denominated supernaturalism. It is enthroned in temples and acknowledged in the highways. In the palace of the monarch, the cottage of the lab ver, and the tent of the nomad it is seated alike. Sicred books of the worldreligions acknowledge it as the source of their authority. We are, therefore, bound to regard and to treat it with respect, if only because it has been reverantly believed by men. In 1691 the Rev. R bert Kirk, of Aberfoil, in Scolland, wrote a book by the title of "The Secret Common wealth," in which he set forth, what we have long suspected, that the creatures called fauns, elves, fairies, brownies, and the like, were the former inhab tants of the raspective countries; and, of course, their supposed apparitions were verily ghostial. The Djins and Peris of the East are included in the same category; thus it will be seen that the reverend gentleman brought the Thousand and One Tales very close to the region of possibility and probability. So general is the belief in supernatural manifestations, that every family of long standing appears to have a tradition of one; and haunted houses have been a theme so long that it seems almost tri e to allu le to them. We find William Howitt speaking of the "Ghost Club" of Cambridge, England, consisting of eminent members of the university, who conducted a series of investigations on the subject of apparitions, and finally avowed their conviction that such anpearances were a settled fac . One member had collected two thou and cases of apparitions. Indeed, a noble family which has not its ghost legend may be safely set down as "new." The spectral visitor appears to have byen almost as much the satellite as any of the retainers, younger brothers, or poor relations; it accompanied the married daughters to new houses and became domesticated with them as it had been at the old home. It thus constituted a real heirloom, an inheritance which was secured more firmly than by entail. Perhaps the most remarkable of these ap paritions is the "White Lady," who first was seen often at the cast e of Neuhaus, in Bohemia, but afterward became a visitant at the castles of Roumlan, Tezebon, Islubocka, Bechusse and Tretzen, in the same country. Years later the heirs of the house of Biden, Brandenburg, Bayreuth, and D ırmstadt were honored by her ap pearance. She wore a will, torough which her face was bar-ly distinguishable. She generally came a little while before the death of One of the reigning family, or some person of the court. but did not regularly or always appear to make such announcement. She was also wont to be seen about the time of the three principal church festivals showing that she had been a Roman Catholic She appeared in the daytime as well as by night. The first recorded appearance was at the castle of N-uhans, in Bohemis, over four hundred years ago. After that she was seen there very often. She was entirely in white, wearing a white veit with white ribbons; her stature was tall, and her demeanor modest. She was fre-quently observed at noonday looking out from a window at the top of an uninhabited turret of the castle. On one occasion a Princess of the royal family of Bohemia was in her dressingroom trying on an article of. dress, and asking her maid of honor the time, when the white lady stepped out suddenly from behind a screen and said, "It is 10 o'clock. my darlirg." The Princess a few weeks afterward fell ill and died. In Decembar, 1628 she appeared at the Electoral castle in Berlin, and was heard to utter the following words: " Veni judica vivos et mortuos ; judicium mihi adhoc superest "-(Come, judge the living and the dead ; my judgment is yet going on).

years 1652 and 1653. Stilling, the celebrated mystical writer, and the friend of Goethe, asserts that an officer of the ducal court at Carlsruhe, who was a man of unqualified veracity, declared positively that the White Lady appeared to hum as he was going late one evening through a lobby of the castle. He first supposed her to be a woman of the court who came to terrify him, and endeavored to lay hold of her; but she vanished b fore his eyes.

frequently seen at the castle in Berlin in the

She was often seen to be angered, and even to assume a threatening aspect when any one used blasphemous or indecorous language about God and religion; and there are instances recorded of her resort to violence toward such persons. But her most posi ive demonstrations of this character were observable at the castle of Neuhaus. It was a custom there to feast the poor, often several thousand in number, on a sweet poliage of pulpous fruit sodded in honey. Each person was also pr sented with seven pretzels and had as many small beer as he could drink. During the Tairty Years War, Neuhaus fell into the possession of the Swedes, who neglected to keep up this custom. The White Lady became greatly excited, and gave the garrison of the castle no rest. The guard was dispersed, beaten an i thrown to the ground, by an un-known power. The sentinels were met by strange figures, often mere faces without bodies, and the officers themselves were dragged of nights from there bads and along the floor. So great was the alarm and disturbance that it was not endurable. The matter was mentioned to an inhabitant of the town, who advised the Commander in-Colef to renew the repast for the poor according to the old custom. This was done, and order was thus restored.

These accounts are found in 'The Monthly Discourses on the World of Spirits," a publica tion of the last century. One writer supposes the White Ludy to have been a Countess of Oramunds, but a more plausible account is given of her by Raldinus.

From our Special Correspondent, SPIRITUALISM IN N #W YORK.

By J. Wm. Van Namee,

"What are the Spiritualists of New York doing for the cause?" is a question we often hear asked, and one which we are ready to answer. They are sustaining a well organized Lyceum, holding regular meetings in one of the largest and handsomest halls in the city, —employing the bast talent in the ranks of lecturers, and drawing together every Sunday large audiences of intellectual refined, and substantial neucle. Mr. Farasworth, the Socretary of the Society, has been untiring in his labors, and aiden by his worthy wife, have sown seed which is bringing forth abundant fruit, and it mus' indeed be gratifying to them to note the progress the Society has made, to see the r turns their unselfier 1aburs have yielded. There are now located in New York a large number of mediums, and many who are not openly avowed Spiritualists, who s'il hold positions in orthodox churches seek comfort and assurances of immortality from those the angels have chosen to the work.

from those the angels have chosen to the work. Lib ralism is creeping into all the churches, and the people are now and then startled by the broad and liberal views that find expression from the lips of those who fil the pulp is. Truly, a "little leaven leaveneth the whole loaf."

Thomas Gales Forster, with his pure inspiration, did a grand and noble work during the month of November. His clear reasoning, gentle and unassuming manner of *presenting* great and important truths, won the hearts of many who had hitherto sighed in value for conviction, and lead thirsty souls to the great, fountain of eternal life where they drank and were satisfied. Cora Tappan, in December, gave the people chaste and masterly disc surses and beautiful prems-and the work goes on-fand the people a dlask, - What shall we do to be saved?" and the reply comes from the Spirit Land-across the misty sea of space-" Szek the truth, learn to know thyself."

Cheering news come to us from the East and the West. The laborers are buy in the vineyard of the Lord, and souls are rejnicing that they have found the light, and the darkness of the past is swept away by the glorieus truths of the present.

noticed the young lady was being influenced by a spirt. Shon she asked her mother to give her a slave and pencil, that she might write. She t 'k it from her mother's hand, and after holding it a minute or two, layed it down, saying, "I can talk, and that will be better than to write. My name is Elder Paylander D Gille', as you us d to cill me. It is a very beautiful morning, and I took it into my head to come and visit my old friends. Having passed off and parted with my old body, I find that I can still come to earth and visit my old friends-unba leving as I used to, I am now here with you, and is it not something remark b'e that your daughter should be the prepared instrument by whom I can talk to you? In the first place, I want to tell you a hule of my experience on arriving in the Spirit World. On op ning my eyer, I found myself on a baisterous ocean (pay chological (ff c), the waves would knock ma nituer and thither, like a chip on the water. There was no land to be seen in any direction. It was an awful time with me. I was several times forced to exclaim, 'My God, hast thou formaken me?' After a while, I drifted ashore, where I could get a foot hold, and while stand. ing in the water, two angels come to me and threw a garment over me, and lead me out of the water." He then went on to state how he was now occupying his time; but that is not very interesting, and I will omit it. But I must here make a fow remarks, having lived years a neighbor to said Elder. He was a great man to bipuze his new recruits. He would wait a while unil he got a large numb r of them, then go at it like a day's work—give them a good sousing. Tais was his hobby, the height and depth of

his greatest happiness, to bip'iz -! I must say a few words more about this biptizing bisiness. I have known him many times to biptize his new converts in the very c d lest weather in the winter, when their clothes would be covered with ics. I have so often felt véxed with him—have felt in hopes he woul i get baptiged to his heart's content, and size enough I heard him confess i'. Battle Creek, Mich. [SINGLE COPIES EIGHT CENT: VOL. IX.-NO. 18

While I was conversing with the Deacon, I obticed the young lady was being influenced by spir.t. Shon she asked her mother to give her slave and pencil, that she might write. She be k it from her mother's hand, and after holdig it a minute or two, layed it down, saying, I can talk, and that will be better than to rite. My name is Elder Phylander D Gille', is you us d to call me. It is a very beautiful corning, and I took it into my head to come at ried with my old friends. Having passed off and arted with my old body, I find that I can still ome to earth and visit my old friends--unbe wing as I used to, I am now here with you, at is it not somethum remark ble that your

Letter from Laura J. Thompson.

BR THER JONES: This morning is ca'm and beautiful, and a feeling of gratitude seems to inspire my whole being! I feel grateful in many different ways. I am grateful to you that you publish a paper (the JOURNAL), wherein is contained so much of what I esteem the v ry b end of life, on which the hungry soul can feast and feel supplied; and I feel thask'ul that I was six months or more ago fortunate endigh to have one of your papers come under my observation, and grateful that I found within its columns Mrs. A H. R biason's advertisem ant, as a Healer; and thankful that some gool spirit give me faith enough to try him pover on me, having been troubled with a chronic d susce for many long years; and above all, thankful that under her directions, I feel that I am slowly but surely recovering. I think that only patience and perseverance to strictly follow her directions, is wanting to perfect a cure.

Please inform me, through your paper, how it is to be understood, concerning the terms and conditions, if a person applies to Mrs. A. H. Rubinson concerning business,—if they are tho same as for heading. Stanwood, Iowa.

REMARKS :- Mrs. Robinson's terms for an-

Merian, in the fifth volume of his work, "The Theatre of Europe," declares that she had been

In the custle of Neubaus, among the family pictures, is a portrait exactly resembling the White Lady. Simi ar pictures were also at other castles. She is clothed in a white habit, and her name was Perchta von R senberg. She was born between 1420 and 1430, and was the daughter of Ulrich II. and Catherine of Wurtemburg. Hat father was Viceroy of Robenia, and the Commandur-in-Chief of the troops employed against the followers of John Huss. Perchta or Bertha was married in 1449 to the rich nobleman Johann Von Lechteustein, of Steyermark. He was a wicked and profligate man, and treated her so badly that she was compelled to seek protection from her own kindred. After the death of her husband, she returned to them and lized with her brother, Henry IV., who died in 1457.

The testival at Neuhaus was instituted by her. She built the castle in that town, requiring for that purpose the services of the vassals. The work occupied several years, and was felt by them to be a severe exaction. She cheered them on, promising them due acknowledgment of their services. "Work for your masters, ye faithful subjects," said she; "work and when the castle is finished, you, and all your families, shall be feasted with sweet porridge."

The cistle was finally completed, and she kept her wor!, treating all her v-s als with a sumptuous repast. While they were eating she walked among them and promised that, in consideration of their fidelity, they should have a similar feast every year, thus perpetuating their praise to future ages. This was done; but her descendants, the Lords of Rosenberg and Slavana, changed the time of the feast to Easter Day, and Stilling informs us that it was still continued.

The persecution of the Swedish garrison is thus explained. Several female members of her family married into the houses of H theuzoller.1, Baden, and Darmstadt. As she set up the habit after her death of visiting among her posterity, she thus became a guest at the electoral, after ward the royal, abode of Berlin, at the palace in Carlsruhe, and at the castle in Darmstadt. Whether these visitations have continued during the present century, we have never inquired.

Sulling was of opinion that she became a wanderer after death b cause she had lived on ill terms with her husband. This is a very suggestive idea. He remarks, however, that her disposition was benevolent, that she was tranquil and cheerful, and not undergoing suffering or torment. Her practice of appearing to per sons shortly before their ceath he attributes to her mistaken kindne s of heart. Having the faculty of presentment fully d-veloped, she perceives the approach of that event, and appears for the purpose of inducing the n to prepare for

Although the Lady Percha was a Roman Cathol.c, and her father commanded the armies against the Hussites, she appears to have ac quired a favorable disposition toward Protestants. She was especially attached to the house of Hohenzollern, appearing often at Ber in, and even becoming familiar with the Princes and Princesses; while, except at the castle of Neuhans, which was built by her during her life time, she did not appear so warmly disposed to her ancestral castles in Bohe uis.

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LET A clergyman went on board a steamboat at Memphis, and requested a party of card-players to reflect, before retiring, where they would be in a thousand years. One of the party thought at their present rate of travel, with no accident, they would be on the way to New Orleans.

the income of Beecher's church from pew rents last year, was about \$ 58 000.

AGAINST SPIRITULL M.

Just at present there seems to menter and discutsion in regard to yarlaw individuals whose names have heretofore been anown in spiritual circles as belonging to advocates of free thought and free religion, but who now claim to be the exposers of the "delusion," Dr. Wright has endeavored to create a sensation in Baltimore. J. S. Loyeland, we understand, challenges the advocates of Spiritualism in Cali fornis to discussion. McQueen is busy in Pennsylvania-all doing the cause an immense amount of good. It is a singular fact that all who attempt an exposition of Spiriualism, aim their shatts at the physical manifestations alone. as if that and that only was the foundati in upon which rests the great truth of spirit communion. Not one has attempted to explain the cau-e or give a theory in regard to the remarkable tests of spirit presence and power, which have been given through our me is, at least no rational or sensible explanation or theory has been given, and the weak and superficial man ner in which these pretended exposers of Spiritualism pr.s.nt their claims to a thinking and reasoning people, o. ly stimulates in the minds of many a desire to investigate that of which they have heretolore been ignorant. Truth fears not investigation; it is only error that hides its head in darkness, and honest media are always willing-nay, anxious to affird investi gators every opportunity to convince themselves that the work claimed to be done by disembod ted spirits, is so perfor ued. Let opposers howl; exprisers rant-the onward march of truth and freedom cannot be stayed. Men are learning to reason and to think for themselves, and are un-willing longer to be led blindfolded through the world. The angels are at work ; deliverance is at hand. Prison doors are opming, and captives are being set free.

A WORD FOR AUSTIN KENT.

Friends, let us not forget this faithful worker in the cause of right. Now that winter is upon us, many comforts are needed for the invalid that cannot be procured without money, and while you are happy in the e-joyment of health, your wordly wants supplied,—let your thoughts wander for a moment to the helpless cripple—to whom life brings only suffering physically, whose spirit has battled bravely with wrong and open your hearts and your purses, and send him such contributions as you "sel that you can spare, remembering that "He to ' giveth unto the poor, lendeth to the Lord."

A BAPTIST LADY INFLUENCED.

Letter from T. Carpenter.

BROTHER JOKES.—I would relate a little circumstance that happened about twenty years since, about the first of my investigation of Spiriualism. I lived then near Pontiac, in the Eastern part of this state.

I give the experience of a Baptist priest, P. D. Gillet, as I heard it given through a medium, a young lady,—she bring a Baptist at the same time.

When I was living near Pontiac, I had occasion to trade lands with a Boptist Deacon, and he used to be one of this Gallet's deacons many years before. I went to his house to complete the trade; it was a beautiful May morning. I found the Deacon and his lady at nome, and also his daughter,—a medium for the first time in her life. All three of them were bitterly opposed to Spiritualiam.

"GIVE THE DEVIL. HIS DUE."

Letter from Nathan Chidester.

BROTHER JONES -I noticed an article heided as ab we in the JOURNAL of December 19 h. from Brother N Kianey, ia which he criticises Charles Foster on his profession as a medium. Brother Kinney does not complain that his first interview was not relible, only that he , could not get more than his written names called for. This appears strange to a man that has spent twenty years investigating Spiritualism, and it is more strange that a mediu n developed to answer sealed letters and written names, should not also be qualified in all the manifestations of Sp'ritualism. There was a time when mediuma hal diff rent gifts, but Brother Kinney's twenty years experience shows this to be a mistake, and what appears more unaccousiable, is that a communication should come from a spiri; in the form Has Brother Kinasy real the story about the man that marcied a ghost? D) bot our spirits and condi tins have some hing to do with the communications we recaive, and does not much depend upon the character of the spirit. that c mir. ls? S 1p.) s we write out the names of spirits in the form, and ask a communication under talse pre nises, what will mist likely be the resu't? It is sail that spirits comprehend our thoughts, and can answer montal questions. If so, they can detect a fraui, and might possibly answer a fool according to his folly, and yet the m dium be hon st and innoc at in the premises. I will say to Bro. Kinney, that I have learned something of Spiritualism for the last twenty years, and I will give him a little of my exper ience. At a little circle at my residence, a young lady medium wrote the name of a young man in the form, then about three miles distant. I looked at the writing and spoke the name and enquired if he had dictated the writing of that name. It was answered in the affirmative. At this, the medium appeared much embarasset. and ir quired what it meant. In a few momen's another mediu a was controlled, and explained that the young min in question wished to gain her aff c ions, and had thus introduced himself to her favor. She was indiguant at the off r, and told him never to intrude on her in that way again. Such, B other, are the facts in this case. I will now give a case to show that spirits are sometimes at fau't. I had a young manin my employ, a good meduu a, but limited in educa . tion, and a very poor writer. At our little circ'e. he wrote the name of James Wright Gordan, in beau if al hand writing, a perfect fac einile of Mr Gordon's. I inquired if he wined to com-municate anything I was answered that he would like to commune with his brother, when present. Again at a sitting, the name was poorly written. I remarked that the spelling was bad, as it was then written James right gordon. I then inquired if this spirit represented Mr. Gordan, and was answered in the affirmative. I told him there was a mistake, but if he had anything to say, we would hear him. He made but few remarks and left. Here were two spirits, representing to be Mr. Gordon,-one the real, the other was not, and most likely in the ab sence of the former took possession under fa's ; pretenses, and yet the medium was honest and innocent of any fraud. Bro. Kinney may yet learn that mediums are not responsible for all the mistakes that occur,

not responsible for all the mistakes that occur. It is not singular that spirits in the form who would cheat the devil, may do the same thing after they leave, and such communications are not always reliable, and yet the mediums are honest. When we criticise the honesty of a meduum, we should be honest, and not use fraud or deception, thus showing a bad example. It is

swering business letters, are the same as for answering letters for healing the sick—\$2, and we can truthfully say that her mediumistic powers in business matters are not excelled by any medium we have ever seen. Her controlling spirits for healing the sick, are performing through her actiuns to most wondertul cures, in every Sta e in the Union, as well sain the canadas. One prescription usually cures the patient.

Samuel Underhill, M. D. to Austin Kent.

MY DEAR FELLOW LABORER :-- Your ques. tion is easily answer d, "How do I cure without touch ?" All who love each other are to Fome degree in rapport with each other. Touching the hand of the sick, will put you into interchanging nervous flaid with them. The fixing the mind on you with desire to re ceive benefit, will, in many cases, cx'ract virtnes from you, as the woman did by the more touch of the garment of Jesus. Even the impression on the mind, may awake to increased action the fountains of innervation in the patient. Hope is a great factory of healing fluid. and, it excited, may-and of en flocs - a site "postite, i. e., Alimantiveness, which only gives hunger, and the fountains of dig stion of which my book speaks, may also be exe ted by hope, and each bit or 'ed organ gets the stimulus of food. It is all natural. This nervous fluid, se-c-et-d by a glandular action af the brain. can not only be detected by the will of the person in whom it is generated, but it may be drawn from us by the volition of the sick; at the same time, the patient gives off an equal amount of bad, worn-out fl tid, which I am very liable to abs irb Some persons es ipe it by its diffusion in the atmosphers. I use as an escape, putting my hands in cold water while manipulating. We should aways do it. Chicago, Ill.

The Latest Use of Spiritualism.

"The latest uses of Spiritualism," says an English exchange, appears to be to unrav 1 the secrets of the pre Admite world. The theory is that inanimate objects retain some sub le influence from the scenes enacted in their presence, and that the medium being able to perceive these juff tences can reproduce the scenes. In this manner, by plecing a selection of geological sp cimens in the hand of the medium, we can get a consecutive history of the world, from the earliest times. A Mrs. Denton, an Americ .n. has made the greatest progress in this science. A piece of a mastodon's tooth, which she did not see, was given to her, whereupon she spoke as follows: 'I teel like a perfect monster, with heavy legs, unwieldy head, and a v ry large b dy. I can hardly speak, my jaws are so heavy. I feel like getting down on all fours. What a noise comes through the wood [I feel an impulse to answer it. My ears are very large and leathery, and I can almost fancy they flan my face as I move my head.' We should be sorry to insult a lady, even though she were a 'perfect monster' with 'heavy legs' and a 'very large body,' but when we read of the ' large letthery ears, we have an inclination to say, 'Bless thee, Bottom, thou art translated !' and we agree that the complete identification of the psychometer with the thing psychometrized, or the animal with whose influence it is imbued, is one of the most remarkable facts daveloped by this experiment."

-"Ministers and preachers of the Gospel" are excluded from the Maryland Legislature by a constitutional provision to that end.

RELIGIO-PHILOSOPHICAL JOURNAL

Original Essays.

Written for the Religio-Philosophical Journal. ROSIORUCIAN MUSINGS.

By F. B. Dowd.

Tongues! Who speaks tongues?

It is a culous thing, the tongue. Our first (xperience in existence we derive mainly from tongue --the musing tongue. With what ecstacy the mother listens to the first manifestations of baby's tongue. Note the care and culture of tongue ere we can lisp the first word. Tongue is a thing of culture--to much so as the conscience. There are many tongues-but few languages in existence. I know of only one, and that is unspaken; a language a herein tongue has never dabbled--i. e. the evec.

The tongue is an index of character. The physician always examines the tongue of his patient--why? Because it tells tales.

There are long longues and short ones; broad tongues and narrow ones; round tongues and flat ones; thick tongues and thin once—but the worst tongue of all is the lying tongue.

There is the billious torgat--it speaks of gormandizing. So also the tongue which emits curses and foul language is billiou--it tells of inward filth and rottenness, which speaks of over loaded etomachs, call d passions. Look out for nimble tongues--they denote lack of caution. There are space torgics, melnly found with innocent children.

Bevare of the bitter tongues; they belong to such as are surficited with gall from the di-ordered liver of coclety. The long tongue belongs to the ox and the dog-they are faithful, but sometimes run mad. The tongue connects with the vitals—so also with the soul.

To control the tongue is the work of a lifetime. It is a very curious thing, the tongue. It loves . liberty, and needs constant watching. It often does thirgs we wish were undone.

The ra row tongue denotes a treacherous disposition, a narrow mind; it belongs to the snake and the sneak. The broad tongue haps up filth--as well as mink; it belongs to the flatterer. Beware of the three pointed tongue--it is charged with lightning; and you may know by its flashings that a thur der cloud hovers around the heart, dense, dark and marky; sweet sunshine comes after the storm, but the storm comes ag in.

after the storm, but the storm comes ag in. They say angels have tongues, and that they eternul'y sing around God's throre. Now I love mule, but I want to go where there are no tongues, for tongues deceive. The tongue which was bled the sweetest notes I ever heard, over her baby's cindle, made her husband a raying maniac, with her fundish tongue clatter.

There is no depending upon the tongue. It runs out and it runs in : often warbless wee est melodies, and saying the sweetest things, to as often plange into the gutters of hell, and there lap up the spittle of the devil him of. There is no cavern so dark and damning. no holl point so filled with slime and filth, that tongne with no stek its deep est recesses and I ck up its 'cor uption' with relist. Eas what you please, tong to fold dive in the baginning, and still con inthe sthe devilish vork. Ladies are safe where there is no tongue. Tongae once in motion is hard to stor. It seems to increase in power and velocity as time flies away.

N. zt to a lying tengue, that of a scoldi g old woman is the viest. A scolding young woman may be endured, for she looks a little swe t when the fit is off, but the old scold has no redeeming traits. Just think of i'l An old woman, wrinkled and grey, with her teeth all gone, and her no e and chin near neigh ors, white hair and sucken che ks. feet al eady in the grave, walting-walting to go home to the angels-making her home and friends wretched with her evenal "clack," and all about nothing! But she isn't so m ch to blome, after all, for p'obably her husband set her torgue going, and che, "our thing, didn't have sense enough to put on the brakes afterwards. As I said before, tongue needs constant watching. It runs away with its owner, and ofttimes, like a ranaway horse leaves + xis'+nce, like the carrieg -1 wreck b hind. It seldom returns its owner sound. From my office daily I hear a torgue which has made its owner's fortune, but his tongue has be come by use like the hell he rings to call the rabble together to listen to his meaningless slang. G sing, going, gone1 are words he often uses, as he sells old clothes or broken furniture, not knowing that they apply to h mself, and that the dev I is his purchaser. Tongue kicks up more rows than all things else, but then, it settles disputes also. I think the tongue of the world will settle the war in Europe, but tragues won't let it remain settled long. Tongue is a great resurrectionist; it uncarths the dead past, and drags its decaying corpses to light, which it diss c s with avility. If year-like, it wanders along the bleak, desolate shores of exlatence, and preys upon the rotten carcases of misdeeds which the winds and wayes would fain bury in the sands of oblivion. Oh, the tongues, poisonous and venous, which rob life of its sweets, making homes desolate, and hearts blank with woe, by their constant vomitings of bile. Nothing sets it in motion, and that sense less thing never knows when to stop. Why is there no decay for torgue as for the teeth? Why no aching tongues ? Why no torgue dentist, with forceps and tongs to ex ract diseased tongues; or with brush, powder and paste to polish and clean away the filth which is rotting out the vitals of the tonguey? Such could make money, and do incalculable good. But no ! It isn't in the nature of man to deal with tongues, nor in the pature of tongues to become diseased by reason of filth. The cursed thing grows fat upon that which poisons the very fountains of health, life and happiness Tobacco, whiskey, cu sings, slander, and all things, vile, is the end of the chapt r. A fashionable tongue is one which wigs with small talk which amounts to nothing, only what are called accompli-hmen's. Better to keep silent then to speak to no good purpose. The business tongue, which talks of nothing but stocks, bonds, commerce, etc., had better have been burned out n infancy. Torgue, like a grave yard, is never full-nor emp'y. He who he is bis tongue in good control is great, because it is difficult to manage. Torgue makes bitterest locs of bosom friends "The per is mightler than the sword," but tongue is mightleest of all. By its use the rich grow richer, and the poor was indulge in the luxiry grow poorer. If you are rich, 'twill pay to talk, for then the world listens; but if you are poor, "hold your tongue ' What you say is of no consequence whatever. When Brick Pomeroy was poor, he was a rebel, and balging was too good for him, but now he is rich, he has a right to be heard, and the world respectfully listens. The tor gue trained to the utterance of only good words-words of hope, kindness and sympathy, and which only speaks of good qualities, or to ex-cuse the bad, as a mother speaks of her erring child, is an angel's tongue. It brings a tragrance of rare fl wers, of meadows and woodlands, of warbling ti de and babbling brooks, of m untains blooming in eternal verdure and clad with eternal supshine, where fountains of health pour streams of pleasure along the peaceful valleys, where no storms, or lightning's tongne disturb the sweet silence of roul, beauty and melody. What feelings of joy are evoked by a mother's tongue, as it warbles angel's music, to hush haby tongues. How sweet the fragrance of that hour when tongues distil no poison There is a spirit flows from tongue, which we in our skep ical blindness, know not of. It tells tales of what we have been, not only in this existence, but in many which have preceded this. The sweet angel tongue of infancy wears away, and then from beneath the broken crust issue the tiames and smoke of hells we have a little while ago emerged from. Hell cannot vomit polson, fire, smoke and ruin, from afar. No ! it must be near, and when a tongue finds fault, and curses fate, for-tune and friends, I know that it indicates a soul scorehed and scorching. Tengue speaks of hell or heaven, of angel or demen we are and have been. The language we use, the intonation of the voice, tell of what species were our great grand sires, whether dog, horse, cat, frog, or human. The tongue of a devil some times, in its b-trer moods, speaks of heaven, and the cadences of the voice seem to carry a sad refrain or echo, as it were, of what we have been.

Christ knew the power of tengue, and said: "That which goeth out, deflicth a min." The words we use are that which appears, like ghosts at night, in the darkness of our journey. Guide posts are they, reaching out white arms warningly, but still they make us afraid. The sweetest tones of the human voice are all too harsh, then what shall I say of voices like the beliowing of bulls, or croaking of flogs, or the gabble of

getse. A grambling tongue speaks of aspirations, but without guide or anchor. He who lets his tongue lead him, will eventually find himself in the land of tongues. Were you ever there, reader? Well, imagine all the scolding wives, mothers and fathers, grambling children, men and women, and all the grumblers and cursers gathered together in one vast room, and not an article of furniture in order, and myriads of tongues spitting tobaccs juice, smoking, cursing, and not a broom or mop to be had—that's the land of tongues, "I reckon."

Written for the Religio-Philosophical Journal,

AMERICA WITHOUT A BIBLE. By J. A. Swain.

Glancing at an orthodox paper lately, I was

startled at seeing the above statement. S> I, very naturally, examined the very windy article which contained it, and found the meaning to be that, "America had not a Habrew Bible that she could call her own." The writer a'so stated that all the Hebrew Bibles contained many errors. He is on very intimate terms with God, f r he says: "G d has committed to the church this transcript of his will, to be held in perpetual reversion, on the condition that she prove herself its faithful custodian." How faithful she has been, can be inferred from the admission of the writer, that the book, specially committed to, her for safe keeping, contains many errors, all of which were caused either by the dishonesty or the incepacity of its custodians. He thinks if these errors are not correct ed, and others are allowed to glide in, future generations may call it the book of inexplicable internolations.

Is this orthodcx writer having a Rip Van Winkle skep? "Future generations" indeed! Why, my dear sir, no one in this generation calls it by any better name, utless it be the priests or their ignorant dupes. Inexplicable in terpolations! How are you to distinguish the interpolations from the genuine word? for you say that "Inspiration was given but once."

"Holy men of old spake and wrote as they were moved by the spirit, and only so much as fell from their lips, or came from their pen at the time, contains the living power of a divine inspiration."

When that once was, you are not kind enough to tell us; neither do you say how long it list ed. But it has come to an end, for you say, "Otherwise the typ setter, the transcriber, might lay claim to inspiration toe."

Then the possibility that some one might lay claim to inspiration, is the reason that God ceased to inspire any one! What a splendid reasoner! At what time did God discover that there was date ger that some hypecrite might in itate him and palm off his own teachings as the word of God? If mething of this kind had ever been done, he never could have suspected any one, and that first inspiration would have continued to our day, and we should have been drinking in heavenly trath direct from God, in stead of taking it see and hand, adulterated by errors and interpolations.

Say, now, ye wise interpreters of the Word of God, what part of said Word is genuine, and what is fa'se? Think of the millions of honest souls who believe every word of it,-the spuri ous as well as the true,-because the preachers have made them believe that it was the word of God : and so they are believing a lie, ' that they may be damned." How will you clear your skir's nd of these souls ? Perhana you will say that these awful words are one of the "interpo tions." But be careful, friend, for that would be throwing away your own bread and butter. If you really inform the people that you have been deceiving them, they may notify you to quit, and ; e' an honest living. This matter of errors in the B ble is not a little amusing. This same writer tells us that the "E ble may be corrupted." "The adorers of lust, the votaries of passion, may change it to suit the propensities of the unregenerate heart" Strange custodians these churches must be, to transfer their sacred charge into the hands of the "adorers of lust." Would God reveal his will to man, and intrust it to his holy church, knowing that said church would turn it over to the adorers of lust, to be changed as they pleased? Some men are very foolish; but no one would intrust a sacred treasure to his worst en emies for safe keeping. But, according to his friends, God is more toolish than min. Our orthodox friends are in a sad fix on th a B ble question. Every litt'e while we see it announced that the learned Mr. So and so is about to issue a new translation of the Bible. The people naturally is quire : "What for? You have always told us that our family B ble 18, every word of it, infallibly trae. Why do you make a new one?" . "O,-ab,-well,-ahem! some errors have crept in, and we want to correct them; the word of God should be pure.' And so they go or, making confusion more contounded year or two ago, an itinerating Baptist preacher visited the churches in this vicinity, giving lectures, and informing them that the B prists were getting up a new translation of the Bible. They had found four or five hundred errors in the old one, and thought it necessiry to correct them. This made the local preachers squirm, and they spent much wind in trying to convince their hearers that these errors were really no errors after al'. Poor souls! what a muddle you are is. If you continue making new Bibles, the people inquire, what for ? If you say, " Our old one is full of errors," the people answer, "Y in have made us believe that every word of it is infallibly true; if you tell the truth in one case, you cannot in the other. We con't know when to believe you."

Pownall, of this place, after a brief courtship, was married to Miss Mary J. Wilson, also a resident of this place. She rily after his marriage Dr. Pownall united with the Christian Caurch, and Sunday last was appointed as the day of his baptisn, he having requested his pastor, the Rev. J. B. Hough, to perform the rite. At the appointed hour a large number of persons assembled on the banks of Crooked Creek, the place chosen for the immersion. After singing and prayer, everything being in readinese, the Rav. Hough entered the water, leading the doctor, and the descent bling very gradual, they were obliged to priced some distance from the shore in order to reach a sufficient depth, but auddenly both were seen to go down, having stepped over a bank concealed by water; both soon arose in the surface, and the Rev. Hough regained the bank, but the doctor, being unable to swim, was swept by a current under a flodgate only a short distance below; every exertion was made to save him, but in vain. The body was soon after found and brought ashore amid the most heart-rending screams from his young wife and friends. Everything possible was done to resuscitate the doctor, but alas I the vital spark had flown-Sand Hill (Ky.) Correspondence Cincinn iti Gazette"

It sonly a few years since we saw an account of an attempt to baplize'a new convert through a hole cut in the ice, and the holy man of God slipping his hod, the current carried the victim under the ice and beyond recovery.

B it this is done in the service of G d and in fulnilment of his holy (?) ordinanc, and therefore no one is to blame. "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

But suppose these things should occur in any rites or ceremonials of Spiritualists—provided they had any—how long before the priestly wolves would be howling upon their track and precaring their indictment for manslaughter? Not long I trow. And yet these false teachers of a false religion, are accusing the Spiritualists of all the enormities in the call up of evils and vices. If some one, perhaps one whom their own doctrines and teachings had made insane, perchance expressing a belief in Spiritualism, and without any knowledge of its practical teachings, should in their insane ravings commit a murder—lot the whole country is aguated from one end to the other with the diab lical effects of Spiritualism, while the same thing may occur cay after day and year after year among religious fanatics who have not expressed any faithin the spiritual phenomena, and nothing is said about the effects of orthodox religious creeds.

And again, in the performance of their sat rat(?)rites, year after year human lives are storificed, and it is treated only as a "Visitation of God," to fill them with greater awe and respect than ever Moses infused into the minds of the ignorant Jawish rabble through the "Thunders of Sinai."

We recollect a statement that was published some thirty years ago (whether true or false we have no means of kn twing at present) which illustrates the manner and sentiment tust smooths over all these Christian murders. It was to the off of that somewhere in the West a great religfous revival had occurred, and hirge numbers had gathered upon the ice on one of the rivers to be biplized therein thr ugh a hale cut for that purpose, when one of the subjects slipped from the hands of the R v. gentleman who was offi clating, and passed from sight under the ice: whereup in the Reverend in his enthusiasm an i al, rubbed bis hands in glee and ex laimed Glory to God! one saint gone right home to Heaven, bring on another to be bap'ized !"

Alas! that poor frail humani y shou'd be so blinded by bigotry to the glorous sun light of Heaven, that they will not receive the angel visitants who are rolling up the curtains of superstitious night, and ushering in the golden morning of Reason. their great mediumistic quali ies, we, as Spiritualists, are not in duty bound to defend and justify them in whatever deception and iniquity they, from whatever motive, perpetrate upon "truth-seeking, and honest people.

You then close up by saying, that "All philosophical Spiri.ualists shoud deal kindly with mediums, and defend their rights."

mediums, and defend their rights." Indeed ! that is just what I was aiming a', but not their wrongs, as the tone of your "remarks" goes to show, and when it is ascertained that the ϵ_{X} hibition of their mediumistic qualities is tending to injustice and wrong, let philosophical Sp'r.tualis's boldly proclaim it to the world, and show their d votion to truth and the right, and their denunciation of wrong, whether it be in our own camp or that of our enemies.

In reply to Br ther Glover, it will be nec scary to add but little, because the foregoing remarks have answered some of his objections. He evidently misconstrued the imp ri of the article he is replying to, for he charges me with deaouncing Foster's mediumship, which I was not speaking against, while I was speaking against us furnishing bogus communications without the use of his mediumship,—only exercising his clairvoyant powers instead. Of this, I cluif give more elaborate proof than I have if I deemed it necessary. I am fully convinced that he practices deception, but I do not say that he has not remarkable mediumistic powers, on'y, that he abuses those powers, and has, in corsequence, become unreliable, and many are aware of this fact without relying upon my testimony.

In regard to the case of the trance medium referred to to illustrate my error, I am unable to see the analogy in the two cases. It may be owing to my studidity but I can not help it. Foster, acting in his normal state, instead of being entranced, renders the cases very unlike, --and Glover's case aff rded no explanation to mine. Neither do I think his conclusions cor rect in his own case, for it looks far more reasonable to me that he should have forgotten the name of the friend that pretended to speak through the medium, than that the spirit did. Therefore, I am very loth to take such illustrations to exonerate mediums from blame, capecially when I think I have demonstrated the dishonesty of the medium.

And in conclusion, I would say to the brother, that I "gave the matter a second thought" before writing, and I am yet unable to change my views in regard to the question in controversy, and trust that good, and good only, will be the legitimate fruit of the agitation of this subject.

Waverly, N Y, Jan. 5 h, 1871.

Written for the Religio-Philosophical Journal. ** I Am the True Go 1, and Beside Me

there is None Other."

BY D. B HAWE.

As man understands his own motives for action, he a'tr butes the same to G d His highest conceptions correspond with his own plane of thought, and as experience teaches one truth. here's bayond, something new-studies its uses and relation to the first truth, and is startled to perceive they reveal still other truths. He is surrounded by a chain of circumstances,-every link of which is connected with other problems to be solved. Where coes this end? A net work of causes and effects encircles him, and in doubt and perplexity, he exc'aims, "What am 1?" He possesses life, power to think-will to do. Who created these powers, and for what purpose? He perceives a force controlling and guiding all things, and whence this force? Day and night succeed each other without variation ; the sun, moon and stars move in uncessing harmony--jet the controlling hand is invisible to these material eyes. Ab I there must be a life unseer, and he communes with the God princi ple within--and then cometh the voice of inspiration, "These material forms are but the objective expression of spiritual forms, and as there is no vicuum or inertia in nature, therefore, man is acted up in by these spiritual forces, to produce additional obj cive forms, which discover to himself the powers inherent in his own nature and the laws governing them, and just in proportion as conditions have developed these latent powers, is be capable of giving (x) pression to forms of beauty? ' God maketh all his intelligences to be ministering angels unto each other in the fulfillment of his designs, and instruments in working out the great problem of immortal life. The creative force in man finds expression in all the ar's and sciences. Painting portrays the love of the beautifu'harmony in music and poetry in song are the vibrations of the soul's ecstacles. The sculptor chisels out of marble his ideal of strength, dur: ability, grace and beauty, and as experience, culture and growth per'ect the artisan, does he become an efficient co worker with the principalities and powers of the universe?

Voices from the Leople.

NAMES OF A DESCRIPTION OF A DESCRIPTIONO JANUARY 21, 1871.

ROCHESTER, MINN.--Isiac Straight writes.--! am a cripple, or nearly so, physically, but hope I am not so mentally. I often think of the wonderful "plan o salvation" we hear culogized by our church friends, for the saving of poor failen humanity. But what a miserabl. failure it has proved, according to their own showing. R ally, it sceme the Jewish Jebovah made a sad failure of it. My thoughts sometimes get to running on, somewhat after this fashion : N sture forms nothing in vain. N.w. our little world cocupies a mere speck in the boundless universe, and is but a small i ffair in the solar system, and what well i.formed person but believes that the other planets of our solar system, or many of them, are, like the earth, inhabited by human beings, though aome of them perhaps are in a more advanced size of knowledge. Look at the mighty orbs of Jupiter and Saturn, to say nothing of the lesser orbs of U.anus, N.ptune, Mars, Venus and Merury, and see the room there is for countless millions of "sentient beings" How about them? Had each globe an Adam and Eve? a fall of man? a plan of salvation? And d God have to send his only begotten Son to each of these worlds to die? Will not some of our orthodor clergy answer?

LEWISTON ME —Mrs O E R indall writes. Now, Brother Jones, don't for once think that i wont to cheat the printer. For from it. Yourpaper is an indispensible article in this sittle community, to myself and family, and aged for and father in law, also neighbors and friends, for I can sceriely keep it home long enough to read it our celves, so how can we despire with the bread of hie?

CLOVER PALE, CAL -J. M. Wilbur writes.-You will find inclosed thre dollars to pay for the paper to the 8 h of May, 1871. I also send three dollars to pay for the paper one year. To be sent to Mrs. Jeff rson Gou'd, Hermitaga post effles, Mendocino County, Gal. Let every reader of the JOURNAL go and do likewise.

ORAMEL, N. Y.--Geo. W. Garpenter writes, --1 am in arrears over two months since the 8th of October. I was in hopes money would be more plenty, so that i could send you more, but I suppose halt a loaf is be ter than nore, so I will send one dol a and fitty cents, to apply on my subscription, and fitty cents for a trial subscriber, A. Howser, Rushford, Allegany Co., N. Y., and wife says, put he one dollar for our friend, Mrs. Clark, Clifford, Lipper County, Mich. I sent her name as, a trial subscriber when I wrote you last, and told you we would help what we could to keep up their subscription until they get better able.

STOWE, $V\Gamma$.-W. R. Parish writes.-I should hardly know how to get along without the paper. I consider it the best reading paper in the world. I intend writing to you of something that we are doing here, soon as I can get time.

DE SOTO, KANSAS.-B. F. Horton writes.-1 would like to have a good test speaker come along. My door shall ever be open to them.

ELKHART, IND -R isslit Beecher writes -I am indepted to you for the paper and shall pay you as soon as passible. I have taken the JOURNAL ever since it came into ϵx : tence, and shall take it while I walk this earth life. That will not be long, as I am now in my eighty third year.

MORPETH, Or ADA.-J. W. Taylor writes.-It is no use to try, if 1 would, to do without the paper. Its weekly visits are too dear to me. It seems almost to be a part of my life. Would to God that some of my benighted neighbors could see as I do, the beautiful and cheering truths that are shed abroad in its pages.

DREW COUNTY, ARK.—A. Hudgens writes.—1 be leve a good healing and speaking medium would d) a good bu-inces in Arkansas, and if any such should call this way, they can tarry with me free of charge, as might suit them.

JONESBORO, IND.-H. L. Scarl writes.-Enclosed please find five dollars on my subscription. to the paper. Please accept my thanks for your long and kind indulgence. I hope all your patrons will re pond promptly, and sustain the paper.

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By D. P. Kayner, M. D.

We read that in olden times God ordered Abraham to offer as a sacrifice up in the altar of burnt offering, his only son, Isaac, but that when the sacrifice was about to be consummated, an angel commanded him to stay his hand and not slay his son. But this was under the dispensation of the Hebrew God, Jehovah.

Now, since the Christian God, Jesus, has been reigning, nearly nineteen hundred years, and the order for a human sacrifice is issued, we do not hear of any rams being found caught by their horns in the bushes, to take the place of the victim that is led to the slaughter as a sacrifice to this Christian God, in obeying his reputed injunction : "Whosever believeth and is baptized shall be saved. * Believe and be baptized in the name of Jesus, and thou shalt be saved."

We clip the following with reference to one of the results of carrying out the "Christian Ordinance," from the *Buffalo Express* of December 14th. It speaks for 1 selt.

"One of the most melaneholy and heart rending accidents which it has been our duty as a news gatherer to chronic'e, occurred near this village on Sunday last. The particulars, in brief, are as follows: A few weeks since Dr. A. P. Now, Br ther Jones, it must be clear to you that the question to which I was, with good motive, calling the attention of Spiritualists, was that of those other traits of character they might possess, or manifest, and notwithstanding

" THE DEVIL HIS DUE" AGAIN. By N. Kinney.

BROTHER JONES :--It seems to be recessary for the sake of the truth, that I thould again revert to the article under the above caption, published in the JOURNAL of the 10 h ultimo. I am not a little surprised at the agitation and thought that appears to be elicited from said article, judging from the letters I am receiving from different parts of the country, together with the criticism and correspondence in the JOURNAL.

When the article first appeared, I thought I would respond immediately, teeling that you either misunderstood me, or misconstrued my language. But pressure of business compelled me to delay, and upon hearing the expression of friends, to the eff et that the editor did not correctly represent the import of the article, I concluded to let the subject rest in the hands of the thoughtful reader, who, I judged, would see it as I intended it to be seen. But, when I observed the overbauling of the subject in the last issue of the JOURNAL, by L S. Glover, and that his views somed to coincide with those of your elf, I concluded that the cruticisms needed correction, or refutation, or that my language failed to convey the meaning intended,

Now, I fail to see the force and application of your "remarks" on my depunciation of the "decep ion, frant, and trickery," of so called Spiritual med uns.

The only inference to be drawn is, that you upheld such things b cause you are a Spiritualist, and as such, it is the only consistent course to pursue.

You say my "wholesale denunciation, that most mediums who travel as exhibitors of feats, or physical manifestations for admission fees, or otherwise, solely as a livelihood, become perverted," is most unkind and unjust. My ob justions to the manner you treat the question as above indicated are these :

In the first place, you do not quote my language correctly, for I stated that "I inclined to the position that most mediums who do so-andso, become perversed, and more or less corrupt," which very much medifies the character of the declaration; and in the next place, you do not pretend to deny the fact that they do thus become more or less corrupt; and in this, to my mind, consists the error of your criticism, and the justification of the inference above drawn. If I am correct in this, then there is a fair issue between you and yae, for I am free to re affirm that I do not uphed fraud and deception am app such persons, any m re than among ministers of the go pel, or any other class.

I thought I had clearly expressed my conviction of the claim that all honest mediums had on the sympathy and charity of Spiri'ualists generally, but as regards readiness in defending them against popular censure and abuse, so lor g as they are honest, I will leave for those to judge who know, but I frankly confess that my charity 18 not broad enough to uphold and justify intentional wrong, even in m diums.

Again, you say that the mediums I refer to, are of a superior order; and then add that which, to my mind, throws a bad signification into your remarks, which is. "We speak of their mediumist c qualities without regard to any other traits of character they might possess." Now, Br ther Jones, it must be clear to you that the question to which I was, with good molive, calling the attention of Spiritualists, was that of those other traits of character they might possess, or manifest, and notwithstanding

Letter from L. L. Parker.

BROTHER JONES:—I have before me your issue of December 10 h, in which you publish an article, entitled "Give the Devil his Due, by N. Kinney."

He commences by expressing his regard for, and sympathy with, mediums as a class, and closes with a sverping denunciation of the same class of p rsors with the exception of the Daven port Brothers.

He then goes into relate his experience of the motifs of the nationship of Charles Foster, of New York.

He says that on () :t. 1st, he visi'ed Mr. Foster. and complied with his conditions for getting information, which were that he should write the names of the departed friends from whom he visited to hear upon slips of paper, and place them upon the table before the medium. Mr. Kinney, says that h : received answers purporting to be from each person whise name was written and find no fault with the communica tions received, but is not quite satisfied, b cause he does not hear from persons whose name are not written upon the slips of paper. Accordingly he represents himself again before the medium armed with the names of several of his iriends still in the flish, and sends the list with his own name. The medium remembered him, and supposing that he had complied with his condition, he kindly granted him a second sit ting, and Mr. K nney is surprised by getting communications from his living friends, and from himself. Why should he be? Does he not know that he violated the conditions upon which Mr. Fister promised hin. The law of spirit control is as perfect as any law of the great universe. We may not tamper with it, and expect correct result.

Again,—every well informed Spiritualist understands the law of affinity, and that we draw unto ourselves kindred spirits. If Mr. Kunney, resorted to unfair means to obtain a te-t, may he have not drawn around him spirits who would meet hum on his own ground. In conclusion, I would say that I know nothing of Mr. Foster, or his measurship, and that I do not uphold dishones'y in any medium but think we no not always understand the laws by which they are influenced, and do not place emphasis en ugh upon the fact that evil spirits control or mediums as well as good and that they have not los the art of deceiving by having changed worlds.

Liverpool, Chio., Dec. 17th, 1870.

OSAGE, 10WA.-Mrs. E. Akin writes.-I will not ask you to please excuse me for not being more prompt, but will say that I am very, very grateful to you for sending me your very va uable japer so long without pay. I look eagerly for it every week, for I think it is filled up with grand ideas.

NETAWAK1, KANSAS - B. F. Baughn writ s. I do not fiel as though I could do without the paper, f.r I think it teaches the only frue philos - . pby and religion that is being developed now.

LEROY, MINN.-F. Bevier wri es --I cannot thuk of letting the paper stop. The knowledge contained in the last two numbers, is worth more to me than the two dollars.

GENESEO, 1LL – A. McFarlane write³, – I send you three doilars and fifty cents to assist in holding up your hands so that you may be enabled to promulgate the facts of the communion of the write robed angels with hum rolty. And the cry is yet, as in the time of the Marvs, "Who shall roll away the stone?" and I sav, who ? But the white robed angels are busily engaged in rolling away the great stones called ignorance, bigotry, superstation, pri judice, intolerance and self-righteousness from the mind of humanity, and in their sead they the death of the body, and of our spiritual quickening, communion and fellowship with God as a Spirit Father, and an unbroken sympathy and intercourse with the angels.

RICHMOND, ILL.--Lewis F. Cummings writes. I have observed that wherever the JOURNAL is taken, there is no paper looked for with such impatience and devoured with such esgerness as it is.

COLUMBUS, OHIO. -E. S. Walker writes.-E. V. Wilson gave us two ot his soul stirring lectures last week, in Ambos' Hall. I am sure that those who have never heard him can form but a taint opinion of the power and eloquence of the man from his newspaper articles. I felt to express, on hearing him, as did the Qaeen of Steba visiting Solom in, that the half had not been told me wish that we had more E V Wilsons in the field. F.om inclosed extract from Sunday Morning News, you will perceive that we are not wholly without spiritual demonstrations here, --li not as agreeable as they might be to the recipients. The Sherman Brothers have been stopping with me for a week, and most excellent mediums they are for physical demonstrations or tests, by describing and giving names of spirits. Their cabinet seances are very mu in like those of the Davenport Bro hers. They do the best talking through the horn I ever heard, and their ring test is unequalled. The ring used here is one i furnished, -a band of a wagon hub; seven eighths wide, by one fourth of an inch in thicknes, and about six inches in diameter. They did not have their cabinet with them here, and we used is sead, a small bed room off the sitting room, with Moses Sherman, the elder orother, for medium. I placed the ring upon his arm, and then se-curely tied his hands behind his back,--iled his feet, and securely bound him to the chair. I then turned to leave the room and close the door, when the ring fell in the midst of the company, some fifteen teet from where Moses sat. We examined the fastenings and could not discover any change in them or the eldter. I then placed the ring on the floor behind the medium, and started again to leave the room, when lo and behold ! the ring was on his arm again, and this, remember, with the door open, and some eleven persons in the sitting room.

NORTH BRANCH STATION, MINN.-Lavinia L. ingails writes.—1 welcome the arrival of the JOURNAL from week to week, and it is like a retreshing stream of pure water to the thirsty traveler by the way side. I have reason to rejoice that the blessed truths of Spiritualism have risen up, and entered so ceautifully into my life experience.

HOMEWORTH, OHIO.-J. H. M. writes.-I see by the little monitor placed on wrappers of the dear JOURNAL, for it and I are close companions, that the time for which I have paid expression the 29 h inst. I inclose three dollars to insure the psru-al of its very instructive columns for a twelve month longer, which I expect to do annually as long as I live. The paper is still growing better, I believe.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE SISTERS; OR THE ANGEL WATCH.

EY CHARLES SWAIN.

A dauchter watched at mid of night Her dying mother's hed; For five long nights she had not slept, For many tears were shed. A vision like au angel cime, Which none bat she might see: "Slees, datcous child," the angel said, "And I will watch for thee t"

Sweet slumber like a blessing fell Upon the daughter's face; The angel smiled, and touched her not, Bat gently toos her place. And oh, so full of hum in love Those pitying eyes did shine, The augel puest halt mortal seemed— The stumb'rer half divine.

Like rays of light, the sleeper's locks Like rays of light, the sheeper's lot. In iong, loose cutls were throws; Like rays of light, the angel's hair S emed if to the sheeper's own; A rost-like shadow of the check, Dissolving into pear. A som string in that angel's fact-Ss med sister to the giri !

The mortal and innortal, each Reff chargeach were seen,-The early and the spiritual, With Death s pile face between. Oh, human lovel what strength like thine? From the those propers arise. Which, entering into Paradise, Draw angels from the skies

T e dawn looked through the casement cold-A waity dawn of gloom -A.waity dawn of gloom -A.d. sander showed the curtained bed, The still and sicely room, "My daughter i art thou here, my child ? Un, haste thee, love! come nigh: That I may see once more thy face. And bless theo ere I die.

"If ever I were harsh to thee, Forgive me now," she cried; Got knows my heart -I loved thee most When most I seemed to chide. Now head and giss thy mother's line, A: d for her spirit pray." The angel kissed her : and her soul Beased bliasfulls away. Passed blissfally away.

A sudden start!—what dream, what sound The slambering girl alarms? Ste sokes—the sees her mother dead Si & where where we have a fer month a can Within the angel's sime! She wakes—she springs with wild embrace Bat nothing there appears. Except her mother's swart dead face--Her own convulsive tears.

INDIANA.

Letter f om Fisher Dohesty.

BROTHER JONES: We have just been fay-ored with four h cures from Bro. E V. Wilson, which were much better attended than we lear ed they might be, as the annual exhibitions of the Wabash Call ge were given on the same evenings. In our charity we will consider the clashing purely see den'al a though they knew we had a vertised B. Wilson for those evenings, asveral weeks before their appointment

was given to the public. Br.). Wils n is a logical and impressive speak-er,-ms k is bis p ints c'early and clenches them in his peculiarly positive and logical manner. He handles the B b'e with great dexterity and (fisct,-clearly defecting the orthodox with their own weapon He really gave us a better opinion of the B ble than we ever had b fore, for we had held it in rather poor esteem as authority by which to substantiate our belief, for the simple reason that it is used to prove every other belief by, -no matter how conflicting with science, reason or common sense.

We always consider that a book by which Infallibility, Infant Damnation, Polygamy, Slaycry, Drunkenness, and Justification of Murder could be proved, and up in which over six hundred different creeds have their foundations, was, and must necessar ly be, unworthy of can lid examination from a Spiritual sandpoint (although we have a wiys admired the teachings, and especially the practice of Christ), but apon hearing Brother Wilson use it so pointedly and effectively, and knowing that a great many will believe nothing outside of the Bible, and cannot be reached by scientific and natural fac's and arguments, we incline to the opinion that it may be profitably used in vindication of spirit communion. The only objection we found to Brother Wilson's use of the B'ble, was the allopathic doses in which he served it, consuming much time, which, we think, could be more profitably used. Homeopathic doses would give better satisfaction to the the majority, as we seldom get any but liberal minds into this lecture room. During Brother Wilson's stay here, he gave about one hundred and fifty public tests, with only about fifteen failures. Although not over a teen or twenty were really direct and positive tests; the maj rity bil ig in regard to character. which could be given by a good physic gnomist, with, perhaps, equal success. He described a number of spirits, but gave only four names, none of which were recognized, and many of those described as standing by certain persons in the audience, could have been as readily recogn z d, p r'aps, had he described them by a half-dez n others, so, as tes's, we c nsidered them as only tolerable. We think Brother Wilson sheuld adopt Miss Keiser's rule, and describe no spirit who would not vive its name, if we did not describe more than one a week. Then when he cid succeed, he would make a strong and lasting impression. We wish to make one criticism in relation to Brother Wilson's arguments, which is simply this: his taking a full half hour to discuss the proposition in relation to the dog and enake having souls or repeating themselves in the human, leaving the impression on the mind of the audience that he really believed that they have souls and passess the power to psych logiz a person, and make him act out their prealiar characteristics, a matter in proof of wh ch wa have little, it any, evidence, except that man is the ultimate of all below him. Even grauting that he is right, which we are by no means prepared to do, there is not over one confirmed Spiritualist in twenty who will accept it, and it will surely prove, if extensively taught, the rock upon which thousands of inquirers will shatter their barges, abandoning their investigations, to seek a more rational religious belief elsewhere. We fully appreciate the great value Brother Wilson is, and has been, to the cause we all love, as a test and speaking medium, who, perhaps, has not an equal in the field; and we make these criticisms with the best of feeling towards him-believing those ar our best triends who endeavor to point out our faults as well as our virtues. His lectures have done great good here, by arousing a spirit of irquiry among many, who had never given the subject of Spiritualism any serious thought. The prominent feature of his lectures was his proving from the Bible, that the Christians' devil is, and ever has been, the benefactor of the human family; that he gave us our knowledge of good and evil. The devil had been proclaimed by the church as being the author of all of the sciences, inventions, &c., while the Christians' God refused man the knowledge of good and evil,-drowned the whole world, waged war and plundred, instituted licentiousness among the Jewish soldiery, slayed the first born of Egypt, covered the lat d with lice, &c,-drowned Pharaoh and his host,-held out false promises to his chosen people, sb ut the land of promise; established a vicatious atonement, and in the latter days, sending the tempest, hurricane, famine and pestilence.

He made many hits which will not be soon forgotten by those who heard them. It may not be out of place in this letter to give you a few ideas about our little city. Crawfordsville has a population of five thousand; is beautifully located in the centre of one of the most producfive districts in the state, and has railroad connections second to no city in the state, save Indianapolis.

We have located here Wabash College, under the patronage of the New School Presbyterians, which is in a fl urishing condition. We also have about ten churches, kept up at an expense of not less than fi teen thousand dollars per annum,-an amount sufficient to provide for the comfort of every widow and orphan in the country. The peop'e rec ive, in return for this country. The people rec ive, in return for this outlay, a few harangues every week against the devil and Spiri'ualism, and in defence of their little seven by nine creeds. Instead of follo \mathbf{v} ing the example of our divine Master,—whose mission was to do good, heal the sick, console the mourner, lift up the broken hearted, associa-ting with the lewd and vicious—reproving them by his purity and showing forth his great live by his purity, and showing firth his great live and charity for those walking in forb'dden paths-they wrangle and fight over their degmas, slander their neighbors, seldom even raising their voices against those mighty evils of our day, intemperance and licentiousness. Bat while this is true of Crawfordsville, we have as many consistent Christians here as towns of its size generally average, we presume. We have been laboring in the interests of the

spirit world for over twenty years; we hope with good results.

We still need more of the physical phenome-na, and to supply that want, we have written to Brother Thayer of your city, to induce him to spend a few weeks with us, and hops he can do

Allow us to congratulate you, Brother Jones, upon the increasing worth and usefulness of your very able paper. Crawfordsville, Ind.

Letter from Jay Densmore.

DEAR JOURNAL: I read with great interest, the accounts of the progress of Spiritualism in d fferent p ris of the country, and I presume that others are as much pleased with such accounts as I am myself. I have finally concluded that it is not altogether lair for me to be always r. coiving, and never giving, anything in r Aurn, and as I have read, nothing recently of the progress of Spiritualism in our place, I presume that a brief account o' it will not be entirely des titute of interest.

Although we are only twenty two miles from R chester, the great starting point of modern spirituil phenomena, it is not surprising that Spiri ualism is not as powerfal and stately an element here as it is in many other places, par ticularly in the West, for areat rivers are always small and apparently unimportant near their sources; and again, when the light of Modern Spiritualism broke upon the world at Rochester, this part of the country had its social and re ligious institutions a ready formed, and people are always indifferent to the changing of an old thing, which they already have, and which they think, will answer the'r purpose, for a new article, even though the new may be much better than the old. But Spiritualism has a real and positive existence here, and it is apparent to any observer that it is on the increas, slowly, but none the less, surely and certainly. We have no organized society, and consequently are dependent mainly upon books and periodicals for our instructions, but we are beginning to take steps likely to lead to organization, as will appear from the fact that Brother J. M. Peebles. has been employed to give us a course of lectures nixt week. I hope that we shall rec-ive such a reviving of the spirit from Brother P. chles ministrations with us, that we shall thereafter have regular meetings, and lcc tures. Week before last, we had Mr. Charles H. Read, and Mr. Harry Bastian, physical mediums, with us. They gave two public seances at the Hill in our village, and three private ones at my house, and they made a deep impression on the minds of all thinking persons who witnessed their manifestations, demonstrating, as they did in the most convincing manner, that such manifestations were produced by a power outside, and independent of themselves. Brothers Read and Busilan, are doing good work for the cause of Spiritualism. Were it possible for me to give anything like a perfect description of their seances, it would afford me great pleasure to do so, but words are inadeq tate-they must baseen to be appreciated, and even then to unders and them is out of the question, on any other supposition than that they are spiritual manifestations. I have witnessed many wonderful spiritual manifestations, but never anything more wonderful than these. Brothers Read and Bastian purpose traveling in the West, during the winter, and I would recommend all Spiritua'ists who have an oppor:unity to take their doubting friends to their seances, and if their doubts do not receive an irreparable shock. I am much gistaken.

Spenher's Register.

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested

BULHERRAFTER we shall register such meetings and speakers as are furnished to us "BY THE PARTIES INTERESTED. with a pledge on their part that they will keep us postan in regard to changes; and in addition to that, axparsar in. dicate a willingness to aid in the circulation o the Jova-NAL, both by word AND DEED.

Let us hear promptly from all who accept this proposition and we will do our par well.

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MEDIUMS' DIRECTORY.

The Religio - Philesophical Journal being an expectafriend to all tru mediums, will hereafter publish a com plete Directory, giving the place of all professional medi ums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise nefrom time to time. that we may keep their place of residence correctly regie tered.

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But I have already occupied more space then I intended, and I will defer saying more until some future time.

Very Truly Yours,

JAY DENSMORE.

A Heavy Sentence.

The Rev. Wm. A. White has been the pastor of the Presbyterian Churches at Hookstown and Bethlehem, Penn. While in that capacity charges were made against him. They were not, as the reader will think, sltogether trifling or unimportant. They were for seduction, fornication and bastardy-for procuring, or aiding in procuring, an abortion-all of which he endeavored to compromise by the payment of a hundred dollars. He had a Church trial; it was long and protracted. He was found guilty on all the counts. Now comes the sentence. the awful sentence of the Ecclesiastical tribunal. which, of course, will vindicate the insulted hozor of the Church, and punish the reverend sinner as he deserves. It is to this effect: That the reverend White be suspended from Church membership and the gospel Ministry until he gives satisfactory evidence of his reformation and acknowledgment of the sin and sorrow therefor. "Suspended !" That is the extent of the clerical discipline in that part of Penneylvania. He is still in the Church and still in the Ministry. only having for his little offense a slight and temporary vacation allowed him from his duties. Are not such trials admirably calculated to preserve the purity of the Church and maintain in it a high standard of public confidence?

In New Hampshire the Free-Will Bap-tists, the Methodists, and the regular Baptists, each have a candidate for Gover nor, and it is thought that the Methodists will carry the day.

137 A society for the prevention of cruelty to animals has been estab ished in Illinois, under the auspices of Mr. Augell, the Boston humanitarian. It is to be known fas the Illinois Humane Society.

Mis. Denjamin Toon, Meridian Oregon. M. M. Tousey, Lake Mills. Mrs. B. R. T. Trego, Trance and Test Medium, will ana-wer calls to lecture. Oil City, Pa

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Mrs. Emma Hardinge lectures in London for the next six months. Address 6 Vassail Terrace, Kensington, W., Lo. don, England. No unpaid letters received.

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JANUARY 21, 1871.

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CHICAGO, JANUARY 21, 1871.

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A SEARCH AFTER GOD.

ls an Infinite, Intelligent Cod a Possibility ?

NUMBER TWENTY FOUR.

For thousands of years the earth has moved along through space with unerring precision, yet no one has ever heard the voice of God. Prayers are uttered, but never answered. Appeals full of tender solicitude are made to the Deity, yet they touch no responsive heart. Petitions are constantly flying heavenward laden with the choicest tressures of the pure in heart, yet they are never heard by a God such | purport to come from a delegation of invisible as humanity worships. Yet the world to-day is so firmly engratted with the idea that there is a God who answers prayer, listens to heartfelt petitions, numbers the hairs of our head, watches the sparrows and cares for the widow and orphan, that they cannot easily relinquish their pet doctrine.

1.-- The ergine is a m chanic I s ricture. 2.-It has evilence of a design. 3-It moves.

4.-It has a designer and an enginer. 1.-The earth is a mechanical structure. 2-It has evidence of a design.

3.-It moves.

4-It has a designer and an engineer. All designers and engineers that we know anything about, are human beings, hence, if the analogy holds good, the designer and engineer of the earth are human beings. * * * * Now, the universe is endless in extent-t is infinite-hence, can not be a michanical structure. Any mechanism necessarily has limit, bounds; but the universe, the infinite fi lds of space, taken as one grand whole, is limitless in extent. How a machine, without limit? An infinitely tall man, would be no man at all. Where would the feet and hands of an infinitely tall man be 1 cated? How could you m ke a man infinitely large? Being a m chanical structure, he could not be boundless in extent. All sentient beings are mechanical struc ures. God, if he sxists, is a sentient being,-hence, a mechanical structure; but all mechanical structures are finite,-hence, he can not exist in an inflaite degree. Now, from the very nature of things, an infinitely ta'l man is an impossibility, also an infinite God. Bring infinite, he could not be a mechanical structure ; not being a mechanical structure, he is not organized; not being organized, how can he act? Being omnipresent, he can not see unless all eye element, or hear unless all ear-element, or corceive unless all mind-element. Being infinite, where will you locate his mind? An infinite man could have no organization, would be an impossibility! If you could suppose a man infinitely large, filling all space, how could he act? How could he move, when he already fills all space? In our next, we shall commence branching off into a new field of investigation, and will lead our readers from the material planes of life to the spiritual, unfolding the grandeur of man's

destiny, and the magnificent works that will engage his attention in the fields of space. To be continued.

"The World's Agitator and Reconciler."

We have in course of publication at our office a very remarkable book, which will be entit led: "The World's Agitator and Reconciler; or a Treatise upon the Physical Structure of tue Globe,"-presenting advanced, though strictly philosophical, ideas concerning the materials used and forces brought to bear in its construction. This book was written in Sacramento, Cali-

fornis, by Wm. F. Lyon, a man who seems to be thoroughly informed in relation to the subjects introduced in the work. The general ideas contained in the different chapters were given through the orgin's n of Dr. M. L. Sherman during a series of sittings that occurred in thit city between January and November, 1870 and intelligences, or what we term spirits, who

aural element performs the duty of furnishing those beautiful realms with both light and warmth.

The work contains an intercating treatise upon the inherent powers contained in all globes, showing that the materials of which they are composed mut be of the most inscrive negative character, and that gradually, in accordance with progressive principles, they develop to a state of greater and s'ill greater activi'y and life. It shows conclusively that all worlds or planets, in their carly or infantile condi ion, are quite dependent up in the planet around which they revolve, and that during the interminab'e ages they rise from this dependent nega ive condition to one that is positive and independent. That progressive development is not only a principle that inheres in the human, but that it pe vades the entirenstural and spiritual realms. It contains a chapter upon the dissolution and reconstruction of worlds, delineaving in a re markable manner how they may be resolved into their prime val elements, and then reconstructed by the use of the proper mat. risl, and an application of the requisite forces.

It gives some reasons why Arctic expelitions have been hitherto unsuccessful, and shows the possibility and probability of sailing into and exploring the Open P dar Sea at no distant day. If the principles enuncisted in this biok are correct, all succeeding expeditions through Bifflu's Bay will prove tailur s, and the energ tic, brave and determined Cuptain Hall will, like all his predecessors, be very liable to raturn wi hout having attained the goal of his most ardent hopes. The au hor claim; that the sugcessful exploring party will go by the Pac fic through Behring's Straits, for very palpable reasons

It will be a work of about 440 pages, freating upon a great variety of subj cts that seem to be agitating the minds of modera thickers, and to be appreciated, must be read. There is not a doubt the work will meet with a very extensive sale, as its pages are filled with interesting food for the inquiring minds of the present day.

Vindictiveness.

Among the various orthodox churches, there is a spirit of relentless persecution manifested, that does not reflect the true Christian spirit. A few months ago, a Reverend Mr. Cook, a married man, and the father of a family, suddenly entertained a mad, uncon rollable passion for the daughter of one of his parishioners, and induced her to elope with him to Philadelphia. After his depar'ure, the enormity of the offense rose before him in gigantic proportions, and the spectre made him tremble, and he nobly resolved to retrace his steps. When ruin stared him in the face, and the finger of scorn of a Christian community was pointed upon him, instead of retreating, flying to parts unknown and hiding himself from the world, he boldly returned to the city of New York with the young girl, leaving her as pure ss he found I er. It required moral courage for him to return, d meet the tidal wave of censure, which r like a poisonous mist, from the lips of praying Christians, ready to overwhelm him, and consign him to ignominious obscurity. But borne up with "anly honor, which for a time had been dethroned, he retraced his steps, only to hear the curses of those who should have forgiven him for his rash act. Previous to this missten, he was beloved and respected by all, his meetings were well attended, and all parties seemed to be well sa'i-fi d with him. Now, would it not have been true Christian charity to have received his confession and tender appeals for mercy, and placed hin where he could have been instrumental in doing good, in stead of expelling him from the church, and heaping opprobrium uppa him? In an unguarded moment, he became insane, passion ruled, his reason became clouded, and he made the first misstep in life, and the result way, disgracel Passing through this severe ordeal, had he been encouraged, he would have become more useful than ever; but the pious Coristians in his church pointed at him the finger of hate, and soon its poisonous magnetism sent bim lower and lower in the scale of existence, until he is found drunk in the gutter, and sentenced to six months' imprisonment on Blackwell's Island.

The Journal.

On our six h page we present our readers this week with another of those brilliant lectures by that distinguished speaker, Mrs. Emma Hardinge. The essays and letters from our contributors, on the second, third and sixth pages, will be found especially interesting, and embrace the following : Rosicrucian Musings, by F. B. Dowd ; America Without a Bible, by J. A. Swain ; A Christian Mur der, and Notes from Western New York, by D. P. Kayner ; The Davil His Due Again, by N. Kinney ; I Am the True God, by D. P. Hank; Letter from L L. Pasker; Voices from the People; Letter from Fisher Doherty ; Letter from Jay Densmore. On the first page will be found a prem, Spiritualism In New York, etc., by Van Namee; The White Lady, from the New York Post; Give the Devil His Due, by Nathan Chidester ; A Bapiist Lady Influenced, by T Carpenter; Underhill to Austia Kent, and other miscellaneous items. In Brother Wilson's and Child's Departments, on the fifth and eighth pages, will be found mony items of interest. Oa the fourth p-g-, the usual editorial ar icles. The Search of or God will soon conduct the reader from the material planes of life to the spiritual, unfolding the beauty and grandeur of man's destinv.

The JOURNAL is the true exponent of the Spiritual Philosophy. Its pages are studded with gems of thought that the masses appr clate.

Spirit Artist-Letter of Inquiry.

Mineapolis, Miun., Doc. 23, 1870. BRO. JONES--l car Sir :-- Will you p'ease inform us if the Spirit Artist, Mrs. E A. Blair, paints portra ts of persons in the Spirit Land, and oblige.

Yours truly,

JOSEPH MARSH, HENRY DIXON.

REPLY-She does not paint portraits. Her paintings are most beautiful specimens of artflowers, wreaths, etc., etc. The wonderful features of her mediumship consist, in part, in the rapidity with which the work is done, the beauty of the same, and the fact that she is perfectly blindfolded while doing it. And not only the above facts but the further fact, that while the spirits are controlling her hand, another spirit controls her organs of speech to hold conversition with the audience,

Her wonderful paintings can be obtained at this (flice,

See advertisement in another column.

Belvidere Seminary.

The Belvidere Seminary, Iccated at Belvidere, N. J, is an educational institute, found ed on a broad and liberal basis.

Bell Bush writing to us says :--

"The Belvidere Seminary is strictly non-scctarian, and no pupils are ever r quested to attend any crihodox church. As the contrary re port is unjust and injurious to us, I fiel sure you will do what you can to have it corrected. Our school is prospering well, and we hope, ere long, to begin enlarging its boarding department.

Commendation.

The Analytical Healer, Dr. Dumont C Dake's

Rersonal and Local.

-Mr. Frank Chayer, the medium for physical manlifestations, has been giving seances at Room 5, 104 Madison street, during the past week. He is really one of the very best mediums in the field, notwithstanding the accusations of those who wish to build themselves up by tearing him down. We have in a previous number given a full account of the manifestations, and we have only this to add, that Mr. Thayer will sustain the reputation we have given him, wherever he may be called upon to hold seances.

-That brilliant speaker and indef tigable worker. Mrs. Mary J. Wilcoxson, we are happy to learn is slowly recovering from a severe attack of siegness, and will soon be able to once more enter the lecturing field.

-The Rev. John A. Rainer, of Chandlerville, Ill., a promine: t divine, p opores to take the negative of the following resolution, and will discuss the same with any Spiritualist :

"Resolved : That the Holy Serip'ures teach that the movern phenomena called Spicitualism, that is, the spirits of the departed, both good and bad, LOW communicate with the living through the livile.'

-Mrs. Bell A. Chamberlain writes to us from West Michel, lowa, giving an account of her efforts in tehalf of our cause. She has lee ured at Otranto, St. Ansgar and other p'aces, giving tests, and convincing the skeptes1 mind of the truth of immortality. Her permanent address is Medford, Minn., and will hereafter appear in our Speaker's Register. She sends us a long list of subscribers for the JOURNAL, for which she has our thanks.

-J. O. Barret, State Missionary for Wissonsin. cends the following appointments for A. A. Wheelock : Roscoe, Ill , Filday evening, Jan. 18th ; Beloit, Wis., Suncay, Jan 15th ; Evansville, Monday evening, Jan 16:h ; Stoughton, Tuesday evening, Jan. 17th ; Stockbridge, Wednesday evening, Jan. 18:b, 19th, 20th, 21st, and Sunday, the 22ad ; Oshkosh, Monday evening, Jan. 23rd; Neenah, Tuesday evening, Jan. 24th, and Wednesday evening, Jan. 25th ; Omro, Thursday evening, 28 h, 27th, 28th, and Sunday, 29th ; Waukau, Monday even. ing, Jan. 30th; Eureka, Tuesday evening, Jan. 31st ; Berlin, Wednesdey evening, Feb. 1st ; Ripon, Thursday evening, 2nd, 3rd, and 4th, and Sunday the 5th ; Beaver Dam, Monday evening, 6th ; Fox Lake, Tuesday evening, 7 h ; Portage City, Wednesday evening, 8th ; Maustor, Thursday evening, 9th ; Lisbon, Filday evening, 10th ; Sparts, Saturday and Sunday, 11th, and 12 h.

-Brother Barber, your confession came duly to hand, and the result thereof will cause the RELIG-10-PHILOSOPHICAL JOURNAL to smile upon you.

- Charles H. Read, the medium for physical manifestations, will be in Chicago some time in February. He has been holding seances in various parts of Ohio with marked succass, and doing good wherever he has been. His seances are said to be fully equal to the Davenports.

-Ruth Bishop sends two dollars, but fails to give post office address.

-V. Parker, of Ludington, Mich., writes to us, speaking in high terms of the labors of A. P. Bow-DIAD.

-Jesse B. H. Shepard, the musical medium, who has been in various parts of Europe during the last two years, has returned to the United States, and will at once commence giving seances in various parts of the country.

The idea is nearly universal that there must be an infinite, intelligent God,-that there is one! And he who boldly denies the truthfulness of the assertion, plac s bimself in a position antagonistic to'a large portion of humanity.

The human family recognize the fact that they were created, and that implies a Creator, and they will exultingly exclaim: "Then there must be a God !"

In the discussion of this question, the human mind is glancing in every conceivable d'rection, endeavoring to find some ancient land-mark that will aid in the search. * * * * * *

God being all-powerfil, yet we cannot see wherein his power is ma lifested ; being all-wise, yet he cannot give us any instruction; being infinitely merciful, he allows thousands of his children to die of starvation. He permitted slavery to exist, then caused a horrible war to abolish it; he brings untold millions of intelligent beings into existence, knowing they will suffer all through life.

Where shall we find a being that represents these various phases of life? Is he intelligent? How do you know it? Is he omnipresent? Did you ever see him? Is he infinitely merciful ?-Ask the woman on bended knees, in yon garret, praying for a crust of bread, and who dies from starvation! Dil you ever hear his voiceever see him-ever feel his presence? Did you ever see 'im accomplish any thing? What work is he connected with ? Did he create this earth? Did he create that flower with its rainbow-tintel hues, and spread out over nature the green carpeted earth? Did he make that cavero, with its stalactites, and that crystal spring, bubbling from the mountain side? Did he plan Niagara Falls, with its sublime scenery. its grandeur, and make it the outlet of the four lakes? A', well may you ask the question! Now, if all these have evidence of a des ga connected therewith, there must be a Designer, a Creator, an Architect or Balider-it cannot be otherwise.

Look at that locomotive, moving along with terrific speed. Connected therewith is an engineer,-in intelligent being,-but before the existence of the engine, there was a machinist who conceived it. Through his instrumentality it was brought into existence, and through the supervising intelligence of the engineer, it moves! Now, connected with the earth there is evidence of a design; it is a mechanical forces that exart an influence in the physical structure, and it moves, and, if the analogy holds good, there must not only be connected therewith a Designer, but also an Engineer. As the designer and engineer of the hormotive j.ct, showing the method of lighting the interiare men, are not the Designer and Engineer of i or surface of this spherical shell or holl w gl bo. the earth also men? • * * • • • • •

claimed that the time had arrived in which the deas contained in the book should be published to the world.

The book will make its appearance about the first of April next, and from what we know of its contents, we have no hesitation in saying that it must have a wide spre d circulation, and the attention of a large portion of the thinking minds of this continent, if not of the entire civilize 1 world. It treats in a most remarkable manner upon the physical structure and conformation of our world, and a prominent idea which appears to be fully sustained in the work is the theory of a ho'low globe, or that the earth is built in the form of a spherical shell, with an interior as well as an exterior surface, and that an accessible gateway or passage from the one to the other may be found within the unexplored po'ar cicle. It claims that the gl ba is a mechanical structure, built in accordance with the highest principles of art, and hence it must be so constructed as to subserve to the furthest possib's ex'ent the purposes for which such stree tures are designed; and as the great design of woulds seem to be carried out upon the surface in the production of human beings, then it follows that two surfaces will carry out that design more extensively than one.

It contains a chapter up in the Open Polar Sea, presenting some new and interesting views concerning that still unsolved problem, giving some very palpable reasons why previous navi gators have been unsuccessful in sailing into that charmed circle.

This work treats upon the igneous or nebulous theory of L3 Place, now generally adopted by astronomers and geologists, and proves quite conclusively that hypothesis to be a most arrant humbug and delusion. It repudiates the idea that volcances or earthquakes, or any other su perficial phenomena, can possibly be produced by a great mass of molten lava or liquid fire in the bowels of the earth, and we may sa'ely say that the arguments introduced are entirely fatal to that view of the subject.

It devet a chapter to an elaborate exposition of the natural forces, showing their relations and their different fields of operation, and caloric, vapor, magnetism, electricity, and aura seem to be rendered so clear and simple that the ordinary reader will have no d figulty in understanding their several natures and offices.

Gravitation, that has so long been considered the all-potent force, that acts upon and regulates the motions of worlds in their orbits, is handled without remorse, and shorn of any activities that op rate riciprically between heavenly bodics. This great Newtonian power is placed down in a subordinate position among those realma.

A ch pter upon solar influences presents a new and interesting view of that d flicult subclaiming that the flat and more etherealized

The society, the aristrocratic nabobs who so severely condemned him, should change places with him to day, for they are the greater sinner, and should be confined in the dingy cell and work-shop, instead of this divine.

Oh ! when will humanity learn to forgive the erring, and throw around them a girdle of strength, so that they can rise in the scale of existence? To day, society, in many instances, is the criminal, and the individuals thereof can not escape the penalty of their conde nastory ac's Let Christains imitate the Nazarene. There is a story of another of Chris.'s ministers who denied him; who, in the hour of his bitterest need, cured and swore, stying, "I know not the man," His reproof was but a look; and Peter after wards was one of the purest of his anostles. There is a story, tho, of a woman brought before Christ himself, taken in adultery, in the very act, and his words to herwords not of rebuce, but of healing and forgiveness: "Neither do I condemn thee; go and sin no more." Would that all his ministers could read the words which he stooped and wrote upon the ground, that they could better interpret the reality of Christian charity under the sun 1

To-day, in the cell of a criminal, with the con deposition of the Christian world entwining itself around hin like a serpent, this minister may reflect on themaliguity of human nature. and while he suffers from the officers of his igno. minious fate, may congratulate hi uself that he is n t strached to the finger of some that is pointing toward him by the church members he once served.

career in the West, is brilliant and praiseworthy. The dector remains in Karsas City, until Feb. 6th. The balance of February, Eldridge House, Lawrence, Kansas,

March 1st., Tefft House, Topeka, for a few weeks.

Dr. Persons.

We have this week had the pleasure of a call from that wonderfal kesler, Dr. W. Persons. He has been healing in St. Louis during the past few months with the most gratifying results, as we learn from the press of that city. The Doctor will remain for a time in Chicago, andcan be seen or addressed at 1178 State St.

Testimonial.

When I forwarded to you my last remittance, I was receiving treatment from Dr. S. B. Collins, of La Porte, Indiana, for the opium habit, since which my term of treatment has expired, having resulted in a happy release from the terrible thraid m of that habit, comparatively without pain or so ffering, after having for years despaired of obtaining relief. I am nearly six ty-six years of sge, and was over nineteen years a slave to the daily use of opium.

For the sympathy I have for suffirers by the opium ha bit, I icel encouraged to solicit the insertion of the above in the columns of the Jour. W. W. CULVER. NAL

Attention Subscribers!

When you remit money for the JOURNAL state distinctly whether it is for a new subscription, or to renew an old subscription.

Kansas City, Mo.

DEAR JOURNAL :- I am speaking to crowded houses. Our worthy brother, Dr. Dumont C. Dake is meeting with great success,-healing the sick at St. James Hotel

MRS. S. A. HORTON.

Boarding House to Rent.

To RENT-A nice, centrally located dwelling house, of twelve rooms, with hot and cold water, bath room, gas fixtures, nice cellar and store-rooms, all in first rate order for a good boarding house,-and especially adapted for a home for S iritualists residing in or visiting Chicago. Will be rented on reasonable terms to a person able to furnish and keep a good house. The patronage of the "Home for Spir itualists," heretofore given to that house, which is now closed, will, deubtless, he given to this one, if well kept. Terms, \$65 per month,-payable monthly in advance. Any one desirous of renting the same can

address : S. S. Jones, 189 South Clark St. Chicago, Ill.

We had the phasure of witnessing, last evening, the wonderful physical manifestations given through the mediumship of Harry Bas tian. Spirits conversed in audible voices. made music on various instruments, lifted the medium while tied to a chair upon a table, and did many more remarkable things, a full account of which will be g yea in our next. The places where his scances are held each evening can be learned by calling at this office.

-William Garlick, of Silver City, Idaho, thinks that place a good field for the operations of mediums.

-Our old friend, Dr. H. P. Fairfield, has been with us at Willimantic, Cono., during the month of December, and has given good satisfaction as a speaker. New thoughts were cast into the minds of unbelievers ; the sad hearts of mourners comorted by the return of their spirit friends at private circles; and at present our Spiritualist friends are all in good spirits; and with the fine prospect of Dr. F. L. H. Willis for a speaker until April, we will hope for success. D. B. J.

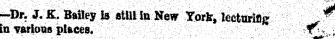
-John Downing thinks that it would pay a good lecturer and test medium to visit Paola, Kansas.

-The Mound City (Kansas) Sentinel speaks as follows of Dr. E. B. Wheelock : "Dr. E B. Wheelock, an eminent physician and lecturer of the state of Iowa, is at present traveling through our state with a view of selecting a permanent location. The Dictor will lecture in Fort Scott on Sunday next. from whence he will go to Montg mery. County." -Mrs. E. S. Herton lectures in Cleveland during

-N. Frank White has gone to Newbern, North Carolina,

February.

-Laura V. Ellis has been at New Philadelphia. Ohio. The Democrat, published there, speaks of her as follows : "Mr. M. M. Ellis, accompanied. by his gifted daughter, Liura V. Eilis, one of the best molums we ever saw, have been giving a number of seances in New Puiladelphia and Caual Dover during the week. The wooderful doings of the marvelous and ubiquitous Blake astonish all beholders, and remain as mysterious as ever. Mr. E and his daughter acquitted themselves with great propriety, and we recommend them and their marvelous enterisioment to our brethren of the press, and the public generally. Verily, there are more things in heaven and earth, Horatio, than are dreamed of in our philos phy. We have no opinions to advance here, as to the modus operandi of the 'ways that are dark and the tuck . tha are vain,' but we do expect to hear a report from come of our m-n of science, as we saw several present at the entertainment. The attempted expose at Dover was a total failure."



in various places. -F. B. Dowd, the eminent Rosicrucian, will answer calls to lecture. He is one of the clearest

thinkers of the present age, and capable of entertaining any audience.

-That indefatigable laborer, Mrs. Addie L. Bal lon, after several weeks of active service in Central-Illinois, has gone to Wheeling, Va., to deliver a course of lectures.

-M. B. Craver, of Philadelphia, has published a book entitled, "A Criticism on the Theological Ide . of Delty." It contains a vast amount of useful information, and no library is complete without it. We shall in our next issue allude to it again.

-Mrs. A E. Allen, 231 West Madison street, is an excellent psychometric medium.

-Lyman C. Howe is still ably ministering to the Spiritual wants of those attending Crosby's Music Hall.

-John H. Surratt, having engaged to lecture in . Lincoln Hall, Washington, on the assignation of President Lincoln, the directors of the company owning the building very properly put an end to the whole arrangement.

RELIGIO-PHILOSOPHICAL JOURNAL

Zhiladelphia Department. ST..... HENRY T. CHILD, M. D Subscription will be received, and papers may be obtain dat wholesals or retail, at 634 Race street, Philadelphia.

Mrs. Stowe on Spiritualism.

This estimable woman has written a series of articles in the New York Christian Union edited by her brother Henry Ward Beecher, the first of which appeared in the number of Sentember 3rd, 1870. We are glad Mrs. Stowe has placed her name to the articles, as we do not like ar or ymous communica ions. We have no doubt that the Beecher family are mediumist'c, although they may ignore and deny this, and we have heard it intimated that Mrs Stowe is accustemed to sit with her eyes closed, and dictate to an amanuensis, and as we have no objectic na to al ut eyed mediums, this does not deteriorate from her merits. She says:

"It is claimed that there are in the United States, four million Spiritualizia." We claim more than that, and think our Catholic brethren came much nearer the truth when they ca timated the Spiritualists at eleven millions, and we know that they are rapidly on the increase. She rays:"It is claimed, by the advocates of these sentiments that the number of these who boldly and openly profess them, is exceeded by the greater numb r of those who are secretly convinced * * * * * * All these things afford grave matter for thought. to those to whom none of the great and deep movements of society are indifferent. When we think how very tender and sacred are the feelings with which this has to do,-what power and permanency they always must have, we cannot but consider such a movement of society entitled at least to the most serious and thoughtful consideration. Our own country has just been ploughed and seamed by a cruel war. The bullet that has pierced the usands of faithful breasts, has cut the nerve of life and hope in thousands of homes. What yearnings towards the invisible state! What agonized longings must have gone up as the sound of mournful surges? Can we wonder that any form of religion, or of superstition, which professes in the least to mitigate the anguish of that cruel separation, and to break the dreadful silen e by any voice, or token, has hundreds of thrusands of disciples ? *

"The question arises, has not the Protestant religion neglected to prov de some portion of the true spiritual ford of the human soul, and thus nroduced this epidemic raving ?

The wise nurse or mother does not hold up to ridicule the poor little culprit who s cretly picks a hole in the plastering that he may eat the lime; she considers within herselt what is wanting in this little one's system. If it is phosphate of line for the bones that nature is crying for, let us give it to him more palatably. So with the spiritual cravings of human accety. The wise spiritual pastor or master would inquire what is wanting to these poor souls that they are thus with hungry avidity, rushing in a certain direction and devouring with unhealthy eagerness all manner of crudities and absurdities. May it not be spiritual food of which their mother, the church, has aburdance, which she has neglected to at before them?" She then compares the religious teachings of the present with the past, and complains that the spirituslistic belief taught by the B ble has dropped out of it. She refers to Christ's imputing things to the direct agency of invisible spirits,--acting in the affairs of life. Under the theological influ ence of her education,-she uses this singular language,—this SATAN was a person ever pres-ent in the mind of Christ. He was ever in his view as the invisible force by which all the visible antagonistic forces were ruled. She quotes the text, "Yet thee behird me SA-TAN," always putting his Lordship in capitals. She tries to prove the existence of a great leading devil, knowing that with ut such a pillar as this the od temple of theology must topple to the round. We do not find anything in any of her texts to prove that the adversary the devil, that goeth ab ut like a roaring lion, seeking whom he may devour, was anything more than man's unceveloped passions, that God.cr.s. ated with him like the Behemoth of Job, which means the multitude of caribly beasts, and the only evil spirits that Christ spoke of were undeveloped i uman spirits to whom he preached in prison, that is those fettered by their low and undeveloped conditions. It is ev dent t' at Mrt. Stowe does not like this side of her su! i et for she save: "In like manner we find in the discourses of our Lord and the Apostles the recognition of a counteracting force of good spirits. When Nathaniel, one of his early disciples, was as-tonished at his spiritual insight, he said to him. Thou shalt see greater things than these! Hereafter ye shall see Heaven open, and angels of God arcending and descending on the S m of Man, When he spoke of the importance of li the children, he announced that each one of them had a guardian angel who beheld the face o' God. When he was transfigured on the Moun', Moses and E-jah appeared in glory, and taked with him of his death that he was to accomplish at Jerusalem. In the hour of his agony in the garden, an angel appeared and minis ered to him. When Peter drew a sword to defend him, he said, Put up thy sword Thinkest thou not that I cannot pray to my Father, and he will give me more than twelve legions of argelsf" Again she says: "Christ declared, that every little child has a guardian angel, who always be-holds the Father's face; if, as S¹. Paul says, it is true that the angels all are 'ministering spirits sent for h to minister to th se who shall be heirs of salvation,' then it follows that every one of us is being constantly wa'ched over, cared for, warned, guided, and ministered to by invis ble spirits,"

SPIRITUALISM. By Mrs. H. B. Stowe.

We purpose in this article to licen're how far the Christian ideal of the first three centurics, of the unbroken identity of departed a inta, of their continued knowledge of us, and their love and expectancy of us, are borne out by the Bible.

The idea of the early Church as we have seen, is that of a vast united brotherhood, of which Christ is the head, of which the apgels are elder broth. ers, and the sain's in heaven made equal to the an gels, as ociating with them in acts of wo.ship, and of ministration for the family below.

It has come to be a very strong feeling with even devont Christians of our time, that the work of personal sanctification and salvation is a work between God and the human coul directly, and not turough any intermediate agencies This is in part a reaction from the superstributs saint worship of the middle ages, which made idors of the sain's and angels, and instead of mediums, found in them ere ins to shut off the glory of Gol. Bit, after all, the exact truth, however hard to hit, how-ver finely drawn, and liable to shade off into error, is the very best thing for the human son1.

Now, if ever there was a hum n being strong enough to be competent to all his own n els and intimate enough with the Divine Beirg, always to have communion at first hand, it was the MAN Christ Jesus. He said in many places that the Father was ver with him; he sometimes spoke to Him in into untary solile quy and was answered; he said to Him in prayer, "I k ow that Thon bearest me always." Yet we are continually told of angels that ministered to him. After his temotatio, in the wild mess angels came to him and brought re freebmen's. But the most striking ins ance was after the mysterious agony in the gard-n of Geth-semane, when, three t mes, with supernatural an guish of importunity, Jesus had asked relier of his heavenly Father, we are told there appeared an angel from heaven strengthening him. Tais most sacred office, at this most critical moment of our Savior's like was given to an argoal West thet are Savior's life, was given to an argel. Was that an-gel of mortal birth? Was it one of our race, al ready in glory? That question may occur to the mind, and it is one of deep in erest, since there is evidence from other sources that glorified saluts are sometimes speken of as angels, and on other important occasions did minister to him But the instance is conclusive as showing that the system of our Heavenly Father in our guidance to heaven, is, throughout, one of ministration. Jean was passing through a numan experience in which St. Paul says, "In all respects I behouved him to be made like his brethren." He was in a subject con-dition, had the same wants and needs, and was ministered to in the same way that other prophets and apostles who preceded and followed him were Only in our Lord's case, the angel who mit istered to bim was made vi-ible, but in our Gethsemane, when again and again in agony we pray. If it be possible, let this cup pres from me,"-and it pas ses-we do not see the angel who takes it away. We find light and pe ce, and bealing, we go out from prayer, feeling that the involvable has be come tolerable, that the burden which was crush-ing us to earth has risen like a feather—"an angel from heaven has been sent unto us, strength ening us."

What words of comfort were spoken in that awful hour of cur Loid s sgony we may not know-for when they were spoken it bappened, as so of en happens to us, that every early friend was askep – sleeping for sorrow 1-so over * heimed and over borne with the weight of trying to uphold and sympathize, that frail nature gave out, and they sunk in a heavy stupor. It is so in every extremity of human sgony. There is a place to which hum in sympathy can go but there it falls, overpowered and benumbed every suff for who knows the deepest waters of giles, knows this point of atter solidude, and here it is that we must slok, or be boune up in the arms of invisible straigh. In a few moments after the celes is visitation,

we find our Lord composed, calm, with that blessed quanimity and self mastery which never gave out till the last words on the cross had been spoken. He waked his slumbering, weary disciples, gently excusing their apparent want of sympathy-he coming surrendered himself to the enemies who sought him, rebusing the late zeal of Peter with the words: "Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of avgels?" But the question is put : "How do we know that departed children of men-spirits of this world-perform the offices of ministering spirits ?" In the first place, there is no improbability in It the mass prace, there is no impromonity in this, in the nature of the case. Admitting a sys tem of ministration to men on earth--admitting a band of glorious spirits in heaven to whom this work is committed, admitting that the saints on earth are made a part of this bard of glorious earth are made a part of this bard of glorious spirits, it is difficult to perceive, why they should not be thus employed. That their human experi-ence of the joys, sorrows, trials and temptations of life, would form a peculiar adaptation in for such a work, appears evident The apostle Paul spraks of a morial experience of temp ation and suffering as being necessary in order to adapt the Savior to the work of redeeming men. "For it receive Him for whom are all things, and by whom are all things, in bringing many some unto glory, to make the Captain of their salvation perfect through suffering." Evidently the perfection here spagen of, is not the perfection of n ture, but the perfection of adaptation. In a certain sense a nata e may be too high, too pure, too bright, to deal filly with imperfection. It may repel and terrify, rather than attract. For that reason it is said the Divine One took upon himself bum in infimities and tried human temptations, "F r in that he himself hath cuffered, being tempted, he is able to succor these who are tempied." Now, if this human (xperience fi ted Uhrist to mills'er to hum in wants, does it not seem proba be that it would also fit the saints who are with him to assist him in the same great work ? There is recorded in the Evangelists a very re markable scene in which thrise opened to the perception of three of his confidential disciples the mysteries of the spiritual state. He took them alone with him upon a monntain, .s we are told, for prayer : The prayer : "And as he prayed, the fashion of his counts narce was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias, who ap-peared in glory and spoke with him of his decease, which he should accountlish at Jerusatian Bat which he should accomplish at Jerusalem, But Peter and they that were with him were heavy with elerp; and they must when they were awake they saw his glory, and the two men that stood with him And it came to pass as they departed from him Pe ter said: Muster, it is good to be here, let us make three t bernacks, one for thee, and one for Moses, and for E is; not knowing what he said While be they angle a hore came a bight gloud and over he thus spake, there came a bright cloud and overshadowed them; and they feared as they entered into the cloud—and there came a voice out of the cloud, saying, This is my beloved Son-hear him." Here is an account of a look into the spiritual world, every way worthy of our highest ideas. It is made to a few selected spirits in the most sacred retirement of nature. It comes gradually in the exaltation of prayer. Gradually there passes over the earthly form of the Redeemer that bright immortal change which the aposile Paul says shall pies over all the bodily forms of the saints yet re-maining on earth, when Christ shall appear in plory. Then, there appear, not two angels, but the two greatest prophets of the past di-pensation, and talk to Jesus in the nearing of his disciples, of his comivy death at Jerusalem This pas-age is conclusive of the fact that depart-This pas-age is conclusive of the fact that depart-ed saints are cognizant of, and deeply interested in the events transpiring on earth. The Savior ap-proaching the crisis of his life held discourse with them as sympathetic threads and fellowers deeply concerned in that protevent. If Mores and Elias came from heaven to talk with Jesus about this, we may infer that they were amb as do as express-ing the realings of all the departed blassed, and through this one interview we look into the sym-nathing of heaven pathies of heaven. The S. inr in reply to the materialistic inquiries of the Sa ducces with regard to that in use life, said the they who were conted worthy to attala to that world, were made equal to the angels, and in this interview we see the Bon of God calling them to a yet nearer intimacy with hims if than was given to the argels. It is also a significant fact, that among the striking fice of this paper.

portents which occurred at the death of our Lord, St. Matthew records the following :

"And behold the yell of the temple was rent in twain from the top to the battom ; and the earth did quake and the rocks rent; and the graves were opened and many bodies of the saints which slept, arose, and came out of the graves after his resur-rection, and went into the Holy City, and appeared unto many.

This mystical and extraordinary statement would go, also, to confirm the idea of the great oneness of the movement in this and the spiritual world, of which the cross of Jesus was the centre. These risen ones appear to have lived upon earth for a few days the same kind of life that our Savior did, from his resurrection to his ascension, appearing and disappearing at intervals, as they went on divine missions of comfort and encouragement.

In the episites of St. Paul we meet constantly with expressions which show that the Church on earth and the Church in heaven are noted in an indissolut le oneness. He regards this as one of the distinctive tratures of Christianity-the great advarce that the Christian Unuch has made over the Church before the coming of "hrist

"Ye are not come to the mount that might be touched and that burned with fire, nor auto black ness and darkness and tempess? * * "But ye are come to Mount Zion, noto the city of the liv ing God, the Heavenly Jerusalem, and to an in run enable company of argels - to the general as semply and Church of the First Born which are written in heaven, to God, the Judge of all, and to

the spirits of just men made perfect." In the chapter before, St. Paul, after unmerating the cerds of the Old Testament's sints, who, he declares, lived and suffered and conquered by faith, represents them as surrounding the Christian Church in a solemn assembly, as of old, Greece was gathered in the arena to watch the races in the Olympic games. "Sceing ve er- compassed about," he sats, "with so great a cloud of witnesses run with patience the race set before you, looking unto Jesus."

The oneness and unity of the Church is the tople over which we find the mind of St. Paul seems to glow end burn through the epistles to the E thesians, Colos lans and Phillipians. They are spoken of as one body, with Christ as their head-as one temple growing up together into a unity, and thus

he says : 'For this cause I how my knees unto the Father from the whole family of our Lord Jeeus Christ of whom the whole family in heaven and on earth are named. * * * There in neaven and on early are named. There is one body and one spirit, even as ye are called in one hope of your calling, ---one Lord, one faith, one baptism, one God and Father of you all, who is above all, through all, and in you all." In the book of Revelations, St. John represents

angels as bearing up in their censers the proyers of saints below, and offering them before God. An interpreting angel shows to the apostle the mysterles of the future, and St. John say- :

"And I, John, saw these things and heard them, and when I had heard and seen, I fell down to worship at the feet of the angel which shewed me these things, and he said unto me, see thou do it not, for I am thy tellow servant, and of thy brethren the prophers, and of them that keep the say-ings of this book-worship God."

In view of all this teaching of our Lord and his apostles, it is not, theref re, surpri-wg that we find in the earlier ages of the primitive Church that vivid recognition of a union between its members on earth and those in heaven that death could not destroy. That we find prayers offered for the de-parted even in their blessed state, as an effering to Undstian love; that we find their prayers and their sympathy spoken of as still following their friends here. They, with the angels, a clocked upon as co-workers with Christ in the great wirk of human redemption. It is in the spilt of the primitive and apostolic ages that Richard B zter speaks, when he save :

"As for my triends they are not lost, The seyeral vessels of one fl et, Though parted now, by tempest tossed, Shall safely in one haven meet.

Still we are centered all in Thee. Members, though distant, of one Head, In the same family we be, By the same faith and spirit led."

It is in the same spirit that a well known and favorite bynta says :

"Come, let na join our friends above

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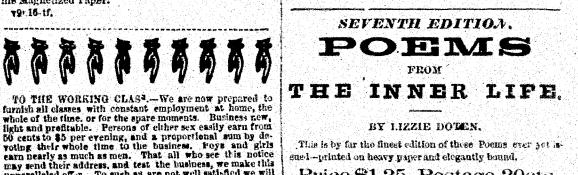
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Now let us notice in what regions and in what cla ses of mind the modern Spiritualistic religion has most converts.

To a ren arkable degree it takes minds which have been denuded of all laith in spirits, minds which are emply, swept of all spiritual belief, are the ones into which any amount of spirits can enter and take p szession. That is to say, the human soul in a state of starvation for one of its normal and most necessary articles of fcod, devours right and left every maryel of

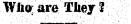
mcdern Spiritualism, however crude. Mrs. Stowe and Henry Ward Beecher are very careful not to spoil their theological standirg, by too constant ultarances of such senti ments as the above. They have bright scintilla-tions of spritual truths that flash out before they know it, and mean a good deal nore than they intend. Then, to retain their position in toe church, they must shout, "Great is D ana of Ephesus," and like the old woman, who, on hearing some one arguing against the evil and eternal hell, say, "They hope for better things" But we do not mean to be hard on them, they are doing a great work for humanity, but like sans in the firmsment we cannot fail to sie their spots, because of the brightness that surrounds them.

And on the wines of faith and love To joys celestial rise-One isamly, we dwell in Him, One Church. above, beneath, Though new divided by the stream,

The narrow stream of death."

If, then, our Christian friends, departed, are ministering epirits-if they know and care for us, and are a port of a great redeeming system of min-istration, of which Christ is the Head, we have some test by which to try so-called messages and

miscions from the unseen life. Are they in the Spirit of Christ? Are they no ble, digo fied and elevating in their moral tone? Do they exact us to set our effections on things above, to live careful, watchful, prayerful lives ? Do they seek to unite our sous to him whom the apostles set forth as the great Heat of the Church, and through him, with the G.d and Father who is ver all, and through all, and in all? The apostle Paol tells us that he was or ce taken into the celectial world. He colis the region where he was. Paracise, and t'e third heaven, where, to says he neard unspeakable words, which it is imposible to utter in humon language. But ever after, this world seemed dim, by reason of the glory to come. All s fliction of the present seems d light and en during for a moment, in comparison with that ex-ceeding and eternal weight of glory. Such are the flects of true views of the spritual world.



QUITE & NUMBER:-Our friends are most urgently 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 in a wrapper.

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

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 silowing the time to ran on from month to month and year to year, without doing anything to relieve us from the heavy ourthen we are constandy carrying for their benefit. A remittance (is 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 tais paper, is merely nominal to that which we have made for your b neith every week since you became indebted to us for the paper. It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so

until justice it done. We mean to give no offense to any one. It is a

matter of business, and common justice, which all Spirit nalists must appreciate, detates that all who owefor the JOURNAL, should pay for it, even as they should pay for the bread they eat.

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In this work I have the labors of A. A. Wheelock, E. W. Stevens, and C. B. Lynn, Gien Reulah, Wis., Jan. 6th, 1971. J. O. BARRET,] State Missionary, [

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M. B. Packer,

Late of Lena, Ill., has gone to Ohio (so says the Postmaster) owing for one year's autocription to this paper. Will s me one who knows his present post office address please advise us of it. We don't allow ourselves to be cheated out of our dnes when we can help it by a resort to a legal remedy, even If it costs an hundred times as much as the debt due. We deal justly with everybody, and take nothing less in turn when we can help lt.

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The Bostrum.

LECTURE XXIV.

The Priesthood of the Ruture, By Mrs. Em ma Hardinge, Delivered before the Fi st Association of Sportualists, at Harmonial Hall, Philadelphia.

Reported for the Religio-Philosophical Journal, and conyright secured, by Henry T. Child M. D.

INVOCATION.

Ob, Thou Great Spirit, Our Father and Friend, we thank thee for this sweet S boath night. We thank thee for all memories which each seventh day bring home. We thank thee for the ancient Sabbath. Surely it was thy kind voice whispering to the toiling soul, "Prace be still." We thank thee that, during long ages, each s venth day has brought the angel hand that hifs the burden from the toi'ing form of man. We thank thee for every church, that, in the long ages of the past, has called man h me with a voice divine, and warned him to rememb r thee. Those voic s have s unded through cres of pain and anguish, through voices of anger in the storm and tempest, and men, raing with humin passion, Lave mistaken is tones and perverted its purposes,-but still thou art ever our friend. Thou hastcalled us through every perserted and broken fragment of worship that man has offered unto thee, until we know thee for our Father and our Friend. We thank thee, for the priestly office. Men have worn its sacred robes to hile crimes and trespasses that they have committed, and Thov, oh, Great High Priest, b)re with them until this day, when every mask is being stripped from off the face of hypecrisy. Now we know the effice is a sacred one,—ordained by thee, to esit the shadow of thy sacred self upon the altar, and bring us through thy holy priesthood nearer unto thee. We thank thee even for the great mistake that man has made of worshipping thee in fear. We thank thee that the day of love has dawned. We thank thee that each day is now a Subath,-each place is a church, and every flower, that thou hast g'ven bloom and beauty to, is a high privat proclaiming of thee. We thank thee for this Sabbath night, and the sweet counsels we have taken here. We thank thee for this hour that we may meet again and turn another page of instruction, wisdom and counsel, for the very place is fraught w th counsel, wisdom and irstruction, where thou presidest ' Oh, High Priest of souls, we thank thee that we are this night approaching one step nearer to thee in the highways of progress that lead rs on forever and forever.

LECTURE.

To-sight we speak of the P is should of the future, the Priesthood that shal be, that must be, If the conflict of the human spirit that is now surging over the earth, bring this not forth, then theexp rier ce of the past is of no value, and we have no example by which we may hope to build up those brighter, grander experiences of the future which we call progress. This morning we reminded you of one of these peculiar growths of theological doctrine, called the last judgment. We spoke to you of one of those points of faith which are popularly taught in the churches on every side of us, or if not taught, at least are a part of the church doc'rine,-in essential clement of c'urch discipline and profession. It becomes us to-night, first to consider the necessity for a new price thood. What are the possibility ities that the present offered u .? What peculiar form may we hope to see this priesthool assume? The considerations that were presented to you this m grning, were suggestions of the necessiv f. r a priesthood of reason. We showed 700 this morning one of the results which in. evitably grow out of a system where the be lievers all cluster round one point of faith. This is the tolly of man. We know, whether acknow! edged with the lips or not, the entire system of modern theology grows out of this one point of faith, the fall of man, popul rly acknowledged by every church in Christendom to have been the earliest vestige of history bequeathed to us by the rast, which necessarily implies a failure in creation, a failure in the purposes of God, either a want of infinite prescience or omniscient wisdom of him who framed the scheme, or who assumed to have made man perfect, and was unable to carry out this purpose, -her ce man fell, and the fall necessarily implies total depravity, original siv. A fal'en, degraded, and imperfect race, not capable of acting r ght or doing good. Original sin must be provided for and r con clied with the goodness and wisdom of him we are taught to worship as God. It calls into existence other points of faith. One of these was the anger of the Almighty against the creation, which he had made imperfect and compelled by necessity to sin. Weary of the creation he has formed, he des'r sys it and terr duces another on the original stock, perpetusting the brand of eriginal sin through a fresh descent. He carries his forward until at last the whole system of failure and mistake clusters around the assumption of a G in incaraate. We are unable to pen-elrate the mysteries of Godines: to the extent of assuming that the entire totality of the great un'nown spiritual existence that filleth the uni verse, is included in the birth of one single unilary form of muy. Whatsoever the assumption be, we are told by this same s; stem of theology, it is God is carnate. Fr m thence aris s the loctrine of the v carious atonement, and the necessity of a priesthood to institute a system founded on these various succeeding steps of locirine that have grown out of the atminis tration of Caristianity as taught by those who nust necessarily interpret its mysteries, just as ar as they car. The common people cannot understand this system. The common people in the days of the apostles, received the doctrines and teachingsnot the wise, not the learned, not the powerful who hold the psychological fetters that bind the human soul; but to day the common people cannot receive these things, therefore, for the s-ke of them, a priesthood is necessary to present in authoritative terms the succession of ideas we have laid before you. It needs much wisdom. much philosophy, much cratery, much autheri ty,-the authority will not suffice. presented by a Peter, a James, aud a John. Poor fishermen cannot impress such a doctrine as this upon the world. Jesus stood by the well and talked with the woman of Samaria, in simple, touching tones that opened up before her the whole of her past life with all its mysteries. He laid bare the socrets of her heart, and told her what religion was,-that it would not suffice to preach the mystery of Godliness. He who stood on the mountain side, and there opened up to man all the possibilities which well up in his heart, in coling, in emo ions in the necessitics,-the datly walks and cares of life, he resolved all those problems in his pure simple tones. He told man how the pure in heart saw God and realized heaven. He showed man how simple and yet atern were those retributive laws which visited upon every living creature, the results of the act, even to the giving of a cup of cold water to God's poor. He who preached these simple doctrince; he who in the market places and by the wayside, without even the ritual, without the solemn vestments of the priesthood, without the sancti m of the holy anointing and beneath no other temple than the star spaugled skies, and the overhanging arenes of God's fores: trees .he taught man that worship must be in spirit and in truth; that we may show our love to God by our love to man. He could not be a high !

priest of such wonderiul and assounding prob hms as implie to the great creative power; that was wise enough to call ten thousand millions of sparkling worlds into existence; yet not wise enough to fashion this little planet aright. Wise enough to build a great road leading from one eternity to another, and strew it with star dust, and sow it thickly with sparkling, grand and w. nderful systems and approximately the start and w. nderful systems, and carry them forward in the spacious and uperring machinery that never fails from etcrei'y to etcraity, and yet could not compass the breadth and subtlety of one single creature, that he had made, a being so smill, so atomic, that he stands as a mere grain of dust to his own planet. Oh, no ! Jesus the great H g'i Priest of the fishermen, the Magdalenes, the outcasts, the Publicans and sinners, could not pres c'a such a d c'rine as this; hence it was necessary to call a new priesthood into exister ce,-apos tol'c success ri. It was necessary to adorn this priesthood with all the beautiful a'rictions of music, poetry, vestments and lights, and of all that captivates the sens s and as onishes the mind by its external grace and brauty, with all the added powers of terrorism, the great scourge of far, the darkened veil of mystery,-a pricat-hood against which reason trembling rstreated, and from which human thought burneaway upon the covan of terrerism, lay without daring to question the authority which controlled it. Such has been the priesthood of old. Remember the various chains in the steps that we have mentioned, for they are linked together or e upon the other, with such exact nicety, that if you j stle or break one, the whole doc rine falls to the ground.

Take away this terrible b lief in human depravity, against which man s'ruggles in vain; take away that which deprives him of the pos sibility of doing aught that is good; of working out his salvation, and you have no need of a God incarnate; take away the doctrine of a vicirious atonement, and you have no need of such a priesthood; no need of churches, popes, cardinals, bishops, deacons, pew rents, fees, and church revenues. Thus the whole system by a grand succession of ideas, comes down to us today, interwoven into a handi-work of priestly authority, that has lived for eighteen hundred years, and yet stands to day confounded, amaz d, and trembling at the possibility of being unable t) perpetuate its power-and why? B cause a new priesthood has risen; a new priesthood in the name of human reason; a priesthood that to day has appeared like a wild man-like John, whose voice was scarce'y urderstool, crying aloud in the Wilderness of Materialism, and thus preparing the way for the coming of the Messiah-a presthood b ptising us with the extreme element of the water of reason, and nothing more. The moment this priesthood was seen, its strong stern vice was heard, calling up n men to think, and as they thought, they all cted upon the systems of b.lief. They broke them in twain, and like ropes of sard, human authority gave way bef re this mighty priesthood of reason. It was but a laptism of the external clement, comparable to water. Then came the priesthood of fire, the fire of the holy spirit, to light up all those smouldering embers of religion-those longings of the human soul, and enable them to find once again the bright and glorious hopes of immortality, which had been darkened out by materialism.

The great demand of the soul was answered with twice told ten thousand tongues of fire, that burns through the very gloom of the grave, and came and stood upon the heads of rabes and sucklings, and things that were naught-and spelled out by knocking at the human heart and by piercing the very gates of the citadel of human feeling, entering in and taking them caphuman teeing, entering in and taking turm cap-tive-spelled out the glarious words, "I still live, and thy soul shall live forever." The day of this priesthood has been promised for twenty years; but we scarcely yet comprehend its meaning. We have not learned to apply i'; it has taken us by storm; it has led capilve all our senses; it has compelled our al'egience; it has compelled cur belief, but nothing more. We stand now in the midst of the invisible hosts that have thronged around us, and we wait for something more. We wait to practi calize the belief they have brought us, to apply the principles they have wakened up in our hearte, to some useful purposes. We are long-ing for religion. We have broken loose from those old traditional institutions, that held cap tive our slumbering souls, for they must have slumbered ere we could consent to accept such a belief. We have been startled by these wild cries from the baptism of reason. We have hear I the shouts of the awakened multitudes, choing through this stern voice of reason. We caunot go back to the myths and traditions of old. We remember the stately church-the solemn cloistered arch. We have looked back u on the calm, sweet Sabbath day. There are some of us who recliect, even in the carlicst moments of childhood-how sweet it was to listen to the b il that called us to prayer, and to bend in solumn awe before the altars, where we were told the inv s'ble presence rested. There was something holy and sacred, too, in those vague unformed whispers which we lifted up to the unknown God-for he was unknown to us. Every one of us that has ever looked in the culm and mysterious face of death--every one of us that has gaz d upon the solemn angel as he has entered the dwelling and berae away the invisible mys ery of life, and left b hind the terrible leathsome thing that we cannot bear to look upon-that we put out of our sight in silence and mystery, and then stand in the great loneliness; every one of us that has ever felt that, knows that our words have been true. We told them that reither coclesiasticism nor philosophy, nor even cold muteriality, nor any external form or deeds, will fill up the place in the heart that should be dedicated to religin; that there is something more wanted. The s ul will crave alliance to its author. The soul will demand expression for its assoirations-will question of immortality and its fature des iny, and must be answered in the name of religion. We have asked these bright spirit visitants of ours. We have questioned of these angels, whether they would be around us forever, or whether another Messiah is yet to come ? They tell us this dispensation is not yet perfected; that they are but the advance guard, forerungers and messengers of a brighter and holier, grander dispensation than has ever yet been realized. They have rapped upon our tables; they have telegraphed to us through signs and wonders; they have illuminated our lonely dwellings; they have clasped our hands, and spoken sweet words of comfort in cur hearts, but they have not yet built our church; they have not yet given us a priesthood ; they have not yet been commissioned by the great high prist, to reyeal to us the future des iny of all those millions who are now, this Sabbath night, under various forms and aspects-under various denominational beliets-each one struggling after an inspiration to discover the true religion--something of the form, the beautiful form of that religion and its priesthood seems to dawn upon us to-night. Something of its external expression is given to us to contemplate. It seems to us to assume the form first of a Sabbath daynot one, but every day a Sabbath. We know that each day is God's day; that every duty that we perform is good or evil, holy or profane---precisely as we make it. There are many thoughts and ideas crowding upon us. The development of arts and sciences, the progress of intellectual power, has so filled up every avenue of the brain, that there is no time to think of immortality, and to aspire to God, to lift our

souls to bright and holy things, during the busy rush and giddy whirl of life. We know that all the practices that the arts and sciences have invented, are the means for the stu's grow h. We know that they have expression in eternity; that they are good, and they are to be continued hereafter. Those spirits that come from the busy world of moving life, tell us that all things that are planted on carth, blossem in the spheres, and we believe now that all things are stored. There are moments when these phantom souls stand by our sides, and we take counsel of them.

It is for this purpose that we now come to-gether,--not alone to shift the burden from the poor man's shou'der, but to lay the weary hands down, and give the bending form fresh air, fresh life, a sun ny sky, to rest it from the heavy toils of the week. It is not only for rest, but it is for food and refreshment for the scul. It is that we may come together in the solemn assembly, and lock into each other's faces, and each one feel that we come to meet the Great Spirit ; each one recogn ze their own humanity; and look we upon each other, as bound together with the magnetism of a common idea, - is calized by the central thought, so that we shall feel that we are in the shadow of the Day of Pentecost, if not in its reality. It is for such a purpose as this, that the Sabbath has been established, so that for many ages, although it has been abused and perverted, still it has been handed down, and still the great High Priest has never sufficient it to be blotted out of existence, until this very night, it seems to shine upon us as a good and holy day, a day when the spiritual table is spread, and our weavy unresting souls come together as with one accord in one place, and take counsei of those whom we have selected to ccho our thoughts, and speak to us of a high and ho'y influence, that shall lead us to put the shoes of Materiality from off our feet, and feel that we are treading on sacred ground. Oh! believe me, were the Sabbath blotted out from our midst, our souls would become dwarfed, our spirits would grow material, and the thoughts of immortality, and the recognition of the Great Spirit-whose we are-would become but dim memories in our minds, and we would gradually wander and wander, until at last the life would be lost,--we should be mere materialists. Let us thank God for the Sabbath day, and cherish it as a day which is hallowed and set apart, so that we may meet and take counsel for higher and holier purpries,—as every day in the week belongs to the expression of intellectual progress, which Almighty God himself has awakened in our minds. It is a part of our duty to our elves, and to him whom we attempt to make our great High Priest, and whom we commend with praise and pitiful supplications to change his purposes, that we pay no more sacred respect to one day than to another.

J sis taught us to do gool on all days, on all cccasions, to do whatsoever our hands find to do, whether it be on the Sabbath day or any other day, that will benefit curselves and our fellow-beings, and to forget not the putting aside some portion of the day for the best and highest purposes, to I rget not to lay down life's burdens, and consecrating the day to clasping hands in brotherly love, and going to some place, no matter where, so it be consecrated and dedicated to the purposes of worship, so no impure and unholy thoughts shall accompany us, so that we shall come together with one sole purpose to take counsel of the grand and holy influence of eternity.

boly influence of eternity. Six days are enough for toil. We should give the seventh to goul expression.

Thus much for the day; for the place it matters little, so that it be not polluted with dark thoughts and strined with crime; so that we do not receive the foul magnetism, the psychological impress of that which is impure and un earn of Him whose majestic powers hath thus strewn the sky with light. We should look at the m jestic and wonderful revealments of earth, as we turn page after page in the great store book of Nature. We should read there of cur destinics, and all that he reveals of his a ltimate purpose in the great laboratory of creation, which he has expressed there.

We should study the aris and sciences, and all useful things, which he has put into mau's head to initiate into matter, and to bring for h in the form of works of industrious arts, giving evidence of the creative power of the human mind. We would refer back to him, and forward to immortality.

We would show how he has disposed of all things, and we should endeavor to model after him as far as possible. We should take lesson after lesson from the book of life within, and compare it with the book of life which we are writing. We are studying the ponderable here, and it is opening up to us, as we discover more clearly, the wonderful nature of the impond rable forces. We are gradually scaling the heights of knowledge; are standing upon the apt x of the ages, with the telescope penetrating into the immensity of space, and with the mi croscope gazing into the depths of God's dniverse.

I do not see any su' jet which can be legitimately (x luded from S boath day worship. With this view, we would throw open the platform of the new pries hood, and give hospitable welcome to every idea with which G d has charged the human mind. Our object is to magnify his name. We never can perform such service so acceptably, as when we recite what he is, and show that he doeth all things well.

I must now speak of the priesthood of the future. I must question what that priesthood should be. We all have fashioned to ourselves some idea of such an one as should perform for us acceptable service at our Sabbath day gathering. Let us inquire who have been the preachers of the last twenty years. We have seen that the wonderful intelligence that has come through the tiny raps, the movements of the tables, and the various manifes'ations that the spirit world, through our mediums, has present ed, has been the source that has stirred up and awakened the human heart to the great and solema mysterics of life and death. These have been our preacters, holding up the torches of immortality, and they have brought thousands upon thousands of souls to a realization of their eterna! destiny.

We do not say that these are enough. We do not know how long they may continue in our midst. We do know that their light can never be extinguished from the world; that cold, blank materialism and skepticism cannot annihilate the beautiful conceptions of the spiritual that we now realize. Our voices are intermingled with the tones of the spirits so that we can scarcely distinguish the one from the other.

We know it has not been given to mortals to constitute this priesthood. They hold the torch to light our way. They have been permitted to come and illuminate our b'ind eyes; when they are opened, we must see for ourselves. They have rever been privileged to come and do our work for us; it is still to humanity that we must 1 ok. The first element that we demand for the priesthood, is that they shall be sincere, - incere in that which they teach. The first element that we demand for Sabbath day ser vices, is that they be sincere; that they believe in the Great Spirit,-that all Creative Intelligeres whom we worship as Gon. They may not comprehend him. They must seek to build up the fires of spirituai life upon the altar within man. Let our pricets realize that the Spirit Presence fills the place in which they minister. In breaking the bread of life for us, they must know that it feels their own souls. Let them be sincere in their assurance of immortality. Let them realize that there is an ther and a bet ter world to which every soul is hastening. Let them make themselves practical in the everyday duties of material life. Let us have no more sp culations; no more wild theories,man made opinions. We have been taught too long to shrink back from God because men have crowded upon us their theories, their opinions; and we k ow many in the present day are not sincere when they are called upon to explain their doctrines and creeds. They admit that they can beither comprehend them nor believe them. Let us away with all this bigotry, that has b en fostered in the holy name of religion. Our preachers are in our midst. We have had the communion of spirits. We have not only listened to the immortals, but we have been re ferred back to the laws of God, as expressed in Nature. Every day of our lives the Judgment Angel follows us. We cannot take a single step, or perform a single act but there is judgment upon us. Were the gates of immortality to close up acn us now; were all those bright ministers to pass from our sight; were the veil once mare to be dropped, and the spirit voices to be silenced, they have h ft us enough; they have lighted the torch of Reason; they have illuminated the darkened chambers of the mind; they have called us back from the worship of forms and ceremonies, of man's inventions, and shown us that Nature's revelations are divine; not in the mere external sense that cold philosophy would teach, but in that higher and grander sense that God has revealed in man. Should they leave us now in darkness-these spirits-until we are permitted to pract them upon the shore of the B autiful R ver? We know they are there. We know all is well with them. We know those invisible eyes are upon us, and we shall meet them in that morning whose sun shall know no setting. They have given us all this, and can we mistake our priest bo d? We would have our priests prepared for this office. We want those that we are not ashamed of. We do not put forward the ignorant and unlearned,-those who cannot instruct or inform us, in the lyceum or on the rostrum. Why should we do this in religion? Let us determine that our priests and ministers shall be fitted and trained for their office, Let them know that they are to lead the people by reason and truth, and not to dogmatize over them. Let us have no more ecclesiastics and bishops, or popes far removed from the people. Let us have priests who will go among them. Let us have those who will be of the people,-learn their great sufferings, their bitter toils, their many privations. Do not place them upon the pedestal of wealth and power, but stand them in your midst. Make them your friends. Teach them to sound the depins of human hearts. They must be men and women that will bear each other's burdens. They must feel for the people. Let us ask for no transcendental beings, far removed from the sympathies and feelings of those who worship in the Father's temple. With such a priesthood the fires of Spiritual inspiration would be renewed. With such mediums between this and the spirit world, we should constantly hear the voices of the immortals. We know that the phenomenal dispensation cannot go out. We know that the spiritual hosts are around about us, and we can no longer walk in darkness, for they have pointed the way. They are waving the torches of spiritual light before us, and their inspirations must guide the new priesthood.

these, are the priests who shall minister for us. They will never leave us, but just so long as we put ourselves in the attitude to work for them, just so long as we take the pilgrim's staff in our hands do we build up the priesthood. We build our altars, and they give us the fires. They will give us bread to break amongst each other.

This I believe to be the idea of the pricethood. Let us labor to bring it about. Let each one of us be in our place, doing our work for the coming of this new ministry, for which the world is surely waiting.

I have endeavored to speak to you of that which for twenty years the spirits have been laboring to produce. We have dared to reason upon this solemn mystery, that has hitherto been kept from us. We have not been permitted to build. It has been shown to us that the churchmen have advanced far beyond their creeds. We have found them better than their professions. D) we not find that when we present these strange and incomprehens ble dy chines, they shrink back from them. They cannot explain them, and many of them are ashuned of the myths which have been embodied in the name of religion. These are the signs of the coming of the new ministry.

We know that order is the first law of heavev. We know that we can morely think and fail to do. We know that we must put in practice the thoughts that stir within us. We knows that as these bring forth their fruits, some hing better will be the result. The old priestbood has failed, the old anthority is gone, and the world demands something better.

We have seen some of the work that is mapped out for the priesthood. We see that the priest should lead the people, as the representative of those mighty hosts who are waiting to bring to us the glorious light of immortality. The priest, then, must be a medium,—in the higher and grander sense,—reading the footprints upon the boundaries of both worlds, and, looking into the realms of the spiritual, should be able to bring forth the knowledge that shall save the people.

The day is coming when you and I shall sit in the temple with this nighty priesthood, and hold our soleann feasts. The day is coming when we shall see the part of a man's hand come out and write on the walls of the churches—the solemn temples—"Thou hast been waighed in the balance and found wanting." The day is coming when the kingdom will be divided, and the priesthood totter to its foundations.

We have no feer that religion will die out of the world. Just so long as the great high priest of our souls lives,—just so long as our beloved ones are gathered in by the Death Angel to the por als o' imm reality, our spirits will follow them. We will listen to their voices when they proc'aim to us that there is no death.

We have no fear, then, and we will not turn aside from the light that has been given u-. We shall not turn aside from the angel gu'dance that has been vouchsafes to us; but we will watch and wait, and place oursely, s in the attitude of soldiers ready to enter the service with the great Captain who shall manifest himse f to us. We know the world demands his presence, but the coming man of the future will never ba an individual whom we shall fall cown and worship. We shall never repeat the failures of the past. Hosts of bright he ngs will come in the rame of the great, the grand man of the universe,-not in o e incarnate God in man, but in ten thousand of them on every side of us, thronging around us, and each one bringing us the assurances that they live, and that we, too. shall live forever.

With such teachers, with such vast possibilities for the future, we have but to wait for the fulness of time, when each one shall realize the beauty and holiness of the price ly effice. Let each one wait, with the lan p trimmed and burning, ready for the incarnation of this privathood of the order of Melchisedec.

cell impress of that when is impure and unholy. Every place may become a church, if it have the proper psychological influences, which, we Spiritualists know are so necessary.

The forms of beauty, the overarching roof, the splendid cathedral, may all be lacking in this. The solemn tone of the pealing organ may not satisfy the soul, though it pour forth the sweet melodious tores in unknown tongues. We may find a better place in the forest groves, where the solemn voice of the preacher, speaks to us, even from by way or hill side,—anywhere or everywhere. If the place is consecrated by such a purpose, that is enough to constitute a church.

We wou'd hear the sweetest tones of music, and gaze upon the fairest forms. In this worship, we would impress upon every sense a psychological memory of a God of beauty, a God of love, a God who has made sweet flowers, and cared for them and painted them with many colors, and made the sunbeams to find a home within their cups,—until, as we gaze down into their petals, we are astonished to and so much beauty,—such lovely forms, that we feel like worshiping them.

Man builds splendid temples, and wast s the substance of the people, of God's poor. Within the shadow of the most splendid architectural piles, the wretched poor have not where to lay their heads. They are crushed down in poverty and sickness; to die where these stately exthedra's are lifting their solemn stone heads to the ski.s, and they might shelter thousands ard the usands of these crushed, houseless creatures. They would not shelter the Man of Naz areth; they would let him linger house ess out in the tempest.

We know that Cardinals, Popes, and priests, would not admit those wretched poor into their solemn caremonials, before their stately altars, in their fine pews, lest they might soil them. This is not the church we want. Ours must be everywhere, —in the home, in the market place, in the place of business and of labor, beneath the overarching dome where the ancient Druid worshipped, in the magnificent Cathedral of Nature, whose lamps are ten thousand stars, and whose choir is the sweet angel voices, who are looking lovingly and tenderly upon us.

It matters not where we are, if we recognize the brotherhood of man and the fatherhood of God, and one common destiny. Tais is the church we are seeking to find to day, and we propose to speak of the exercises which belong to it—of its Sabbath day, and of that which constitutes its religion. We would ask each one to question, what has this done for me? We should question, what are we?

This should be the culminating point upon which our thoughts should be; this should be the purpose that should bring us together.

We need not enter upon the minor details of this work. We want no more severance between word and work; no more unkind divorce between practice and preaching.

In the church all things that relate to human destiny, are fit subjets to be di cussed,—arts and sciences, philosophy and religion—everything relating to may, to the Angel World, and to Goi. We t ke in all, from the highest to the lowest, and count every religion a failure that does not do this,

We should question all the institutions, and endeavor to see what these results are now, and what they will be is the future, --both of this life and the life to cone. We should not attribute to our Creator, that which we should be ashamed of ourselves We should study all the great works of the Irfinite, as mapped out so perfectly, so magnificently in the universe. By this means we shell discover the true foundations of governmental institutions, --the highest, and best, and most enduring.

est, and best, and most enduring. We should study astronomy, and learn o those infinite numbers and distances, marke out by those bright dwellers of the skies, an

The gates that have been opened, can never be closed, and the instruments in the hands of

BENEDICTION.

May the light of His infinite presence he about us—with whom there is no night, no day. May the stars of his providence light us in the darkness of the night of sorrow and misfortune. May his ministering angels, guided by love, inspired by affection, lead us onward and upward forever and forever.

NOTES FROM WESTERN NEW YORK.

By D. P. Kayner, M. D.

BRO, JONES: On the 17th and 18th uit, I attended the Fourth Quarterly Convention of Mediums and Speakers of Western New York, at Johnson's Creek, and found a goodly number in attendance from different portions of the country, notwithstanding the roads were exceedingly rough and traveling unpleasant.

For some reason or other none of the Committee ware present, but all resolved to have a good time, and the meeting was duly organized, by electing John Sybrandt, formerly of Gosport, N. Y., but now a resident of Chicago, President, Mrs. Taylor, S.c. The day session of Saturday was very profitably spent in a conference meeting participated in by all who desired to take part therein.

A mong the M. diums and Speakers present were Mrs. Haz n of Buffslo, a very excellent Trance Speaker; Bro. J. K. Balley; Mr. and Mrs Wordruff State Missionaries; Mrs. Briggs of West Winfield, Mrs A. N. Avery of R ichester, and others whose names I cannot now recall. There were many noble workers i lso present, who, though not classed as speakers and mediums, are essential to their successfully doing the work for which they are selected by the angel world, and by their earnest zeal and constant attention to the business details, contributed largely to the enjoyment and success of the meeting.

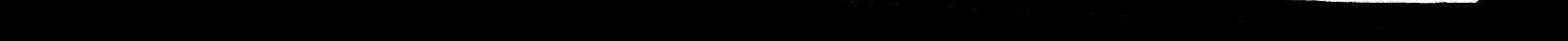
The programme as arranged by a Committee of five appointed for that purpose, was to have an hour's conference in the evening, commencing at half past six; after that, discourses from Dr. Bailey and Mr. Woodruff, furnished a literary treat to the audience.

On assembling Sunday morning at half past nine, another conference of an hour and a half was very profitably spent, when the Committee announced that Dr. Kayner would address the meeting. This being the first infimation from that quarter that I had received, I was thrown upon my guardians for inspiration, and from the satisfaction expressed at the close of the hour, I am satisfied they did not disappoint my trusting faith in their ability or readiness to respond.

But the "Best wine was reserved until the last of the feast." After an adjournment for lunch for half an hour, Mrs. Hazen, under spirit control, snoke until near the close of the Session, when Mrs. Woodruff with a few pertinent thoughts closed the meeting.

These conference seasons cannot fail, when conducted in the right spirit, of benefit to both the mediums and the people who attend them. Erie, Pa, Dec. 26th 1870.

137 An extraordinary case is on trial before a United States Commissioner in R ichester, N. Y. It is alleged that the defendant and about thirty others entered into a formal written agreement, before the election, to sell their votes to whoever would pay the most, and that one of the by-laws of their association provided that twenty laches should be inflicted upon any member who voted contrary to the direction of their Presidents.



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TO THE NEV. DAVID X JUNKIN D. D

Tue Ourant of Novemb r 25 h, contains the fourth personal a lack you have made up in me in the columns of that paper since you came to New Caste. In the first you im givel that I was oppusing the christianizing of China, bewas oppusing the constitutizing of Ours, be-cause I expressed the opinion in a public lesture that the Ray. Mr. Maran's translation of Wheat on's International law, a work which is bisid, ones international tay, a work which is 0:80, like that of Grotins, up in the fundamental lay of Christ anily, was doing more to enlighten and save China than all the missionaries put together. Then you tack off mse and grunbled lindly, because I thought the gates of Heaven wide enough open to admit glorious old Thaddeus S evens when he suddenly threw off the haracss of his life-long work at Washington, and left the sc ne of his ear h'y lab as Then, like the Bishops in the Œ umenical Council at Rome, you said, "non placet," because I expressed the hope in an obituary notice of William Johnson, whom you never knew, and in comparison with whom, both in point of intellectual a tainments and moral excellence of character, you are a mere pigmy, teat he is siting down in the kingdom of heaven with Hamboldt, N-wton, and all those, who, in every nation, four God and work righto usness, and are therefore accepted of him. Again you falm nate your papal thunder for you have the reputation of aiming to be Pope in New C stle, without the consent of Father Caravan,) at the disc urse, which, in accordance with the wishes of his fellow cit zens, I delivered at New B dford, in commemoration of my venerable friend and theirs.

In all my utterances, designed either for the eve or ear of the public. (and I make none ualess I am asked to do so) I endeavor to state my optimous intelligibly, and the reasons way I hold them, leaving every one to judge wheth-cr they have any value or not. I have recently received a requist fr im a number of the citizens of New Castle, to give my opinions on the Sabbath from the New Testament point of view. If I conclude to do so, I will pursue the same course-lay down my propositions, give the argumen's for maintaining them. and then sub-mit the whole case to the jurors in the box. I do this b cause I have no taste for controversy, especially theological controversy in a county newspaper; and because it generally muddles up the subj ct of discussion so that the plain people cannot understand it, and degenerates into personali ics. Your letter to me is a speci-men brok but of the kind you would use, if I would condescend to go into such a debate with you.

For these reasons I never replied to the first three of your sessuits: neither do I intend to do anything more than m rely notics the tissue of false and slanderous statements which constitute the tourth, or any succeeding ones you may make. Fr m my acq asin'ance with you, which dates back more than thirty years, I know that your constitutional pugnacity-is so predominat ing a trait in your char icter, that you have no control over it, especially as it usually takes the torm of real for the Lord of Hosts. It was always a mystery in our school boy days which you would never explain, what the letter X in your name stood for. I have at length discovered its meaning. It stands for Xantippe. This person & le. as you know, is imm rial zid in his tory as the great scold of antiquity who made the streets of Athens, as well as the ears of her husband, to resound with her c molainings. You must have been born scolling; for you have to in at it ever since I knew you, and it has contributed, together with your remarkable egotism, to make you, among your cleri-al brethren, one of the mist uppopular men in the ministry of Pr shyterian Courch. Since your advent to New (astle, you have gone on at such a rate in this I ne, that, had you won a ircck as Pope Pius docs in the pic ur s, and were old English law in force as it once was, you would, lo gore this, have been ducked in the wat rs of the Shenango as a common scold, But I have h rne with my share of it so pitiently because you know I am remarkably amiable in my temper, (si) and b cause, as I have already said, you can not h ln it. Alth ugh you hint that I am slightly her ti cal, I s'ill hold firmly, as a radical Presbyterian. to the doctrine of predestioation, and believe that you were predesticated from the founda tion of the world to be a scold to the end of your days, or at least-until you should be converted to the meckness and gentleness of Christ; and that your mother, when you were born, having a presentiment of your stormy future, placed in your name that ominous letter X. which must stand for Xantippe. You revive the stale charge which the proslavery mon started against me and my antislavery brethren twenty five years ago-that I am an infidel. This mad dog cry, let me tell you, has lost its terror wherever man have bacome enlightened; for every American well read in the history of his country knows that this grand Government of ours, which keeps you and other churchlings from sending me to pr son for my opinions, is the legitimate off soring of what you call isfidelity but which I call pure and unadulterated Christianity. And I wish you to understand that I am now. and always was, and always hope to be an infilel. out and out, to the canting, whining, durty-nessed, proslavery religion, which your public life has illustrated--a religion which enthralls instead of liberates the minds of men, and tends to keep back the day of the world's deliverance from the gloomy bondage of superstition. Now, my dear sir, if you only knew how interse'v I cespise your eternal yammering, and how sincerely I pity your conceited and quarreleane spirit, you would pursue the uneven ten-or of your way, and let me alone Sincerely your friend and well wisher, A. B BRADFORD.

parted this life. My heart goes with you in every-thing that is enlogistic of the dead. But: 2.id. —I do object to your holding up to public gaz: those parts of his character and history that, in the jadgment of all the best people in the com-munity, were defects. I do object to your point-ing out, as worthy of espectal praise, those fea-tures of your subj c' which all good men deplore as blemishes. You exhibited in your portraiture, neither good taste nor kindness to his memory, by neither good taste vor kindness to his memory, by exaggerating his warks, and throwing his fiver lin-caments into shadow. Far batter have adopted

the poet's policy, (you seem fond of poetry) and "No farther seek his merits to disclose, Nor drag his fasilities from their dread abode,

There they alike in trembling hope repose, The bosom of his father and his God." 3 d -1 object to your piece, because it seems studionely constructed so as to clevate what you call "the natural religion" above the religion re-maled in the father and the seeme or an intervealed in the Holy Scriptures. You seem anxious to attribute all that was excellent in Mr. Johnson, to the teachings of the are beating prophet, Bi liem, rather than to the teachings of Jesu- Christ. Y u claim that Balsam was a prophet of "the natural religin." You seem to exact in the idea that he 'was not an 'sraelite, and of the charmed cucle of the covenant prope of God, but a Monb-ite" And you assert without even the ghost of proof, that "dese prophets of the natural religion were inspired, as while those of the Jewi has tion"; and you add the monstrous statement that the subline passage which you quote from Micah vi: 6 8, "was taken as such" i e, as inspired, "by the Jewish propriet, Micah, and was incorporated into his prophecy as a civinely given test of ra-ligious character "

Now, sir, you must count largely upon the gulli bi i: y of your readers, and upon the f. rb:arance of such of them as possers any claims to scholarship, when you venture to atte such s off in the pulpit, and then to put it in print. Even the plain com-mon reader of the English B-ble can and will detect you in the two deliberate no such things that tect you in the two deliberate no such things that you have here asserted. And can you expect Hebrew scholars to indu'ge you in such outrage ous and unscholarly misrepresentations of f els-such burkeques of criticism? You assume and a-s rt two explicit untruths in the passage 1 have quoted from you above; and upon these two un-truths your specious rigmarole about the value of the teachings of natural religion is built. When I knock away your foundation, your whole super-structure will fa'l. structure will fa'l.

1 t.-It is not true that Balaam was inspired, any more than his ass was. 2 id.—It is not true that Micah quoted from Ba-

laim the sublime passage which you attribute to that corcerer. Mizah does not introduce it as a quotation at all.

1st .-- There is no proof, either in Sulpture, or any where clse, that Balasm was inspired in any higher or more permanent sense than his ass was. "The Lord opened the mouth of the ass and she sid unto him," it was a she ass, mind you, that played the Spiritualist on this occasion, "what nave I done unto thee, etc."

And the Lord constrained Balaan, the sorcerer to utter words of benediction over lerael, instead of the curses which he would fain have uttered. He contesses this himself. The fellow had been fightened before he came to Balak, by several preternatural visits of the Lord. At first he was forbidden to go; afterwards was permitted to "go with the men," but peremptorily cautioned in these words :

"Only the words tha' I shall speak unto thee shalt thon speak." Under this duress he went, and in all he said he

was simply the repeater of words put in his mouth.

See Numbers, 22:35 This "prophet of the nat-ural relicion" did his best to please Balak and get the money; but a higher power restrained him, until he had to succumb.

"And when Balaam saw that it pleased the Lord to bless Israel, he went, not as at other times to seek for enchantments * * * The spirit of God came upon him," * * and then, and not till came upon him," * * and then, and not till then, "he took up his parable and said: Balaam, the son of Beor, hath said, and the man whose (shut Heb.) eyes are open hath said." Thus he confrissed that up to that date his eyes had been shut, that then, for a purpose, they were opened, and he u tere: the words which God control which the theorem.

spoke, under divine compulsion. In all this there is proof that he was a mere sorcerer or wizard that ion as a now of enchantments; and that so far from being an inspired prophet, and friend of the true God, he was, all through, an enemy of God and his church, and that God made use of this enemy and unwilling witness to prove to Israel's enemies that they had better let them alone, for they were "the charmed circle of the covenant people of God." Balak, a hea hen prince, was to receive the warn-ing, "nands off-let that p ople a one" and God made use of the very man whom Balak had bribed to curse Israel, to convey the warning The conjurer hated to do it, but God compe lei him. Just as many an upwilling witness in court, hates to tell the truth, but feels compelled by his oath and by fear of the penaltics of periory, to do it, so this "prophe" of the natural religion" was compelled b7 fear of God to say that Is all was the blessed of the Lord. And this is what the sage of Buttonwood calls inspiration ! It was no more inspiration than the supernatural words that were put in the ass' mouth to rebuke the madne s of this prophet. But d. - The most preposterous of your assertions is that Micah quoted from Bilasm. For this you not only have no proof, but the very tex's from which you quote, proves the contrary. Do you twink that you can get p ople to b lieve that be-cane the prophet Micab, in the fifth verse of the sixth chapter calls upon larged to remember that part of their history, recorded in Nambers 22 to 25 chapters, as a means of awaking their grati ude, and routing their repentance, and because he there alludes to the consultations of Balak and Balaam eg-inst israel, the text paragraph, containing your favorite sentiments, is to be a tributed to B.-laam. Every scho av, and even the common E glish reader can see that the sixth verse begins an entirely new su ject, and that the whole context and the whole his ory expises the absurdity and fal-ity of your assumption. And with this as sumption falls the whole of your fine theory about that passage being a lesson of natural religion. It was the grand language of the spirit by Mic.h, and not by Balaam

gaished dramatic ability, who has hi herto been known only at amateur performances, will soon mak: her debut at this theatre.

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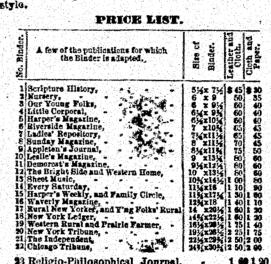
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Euon Valley, Pa., Nov. 30th, 1870.

TO THE BEY A. B BRADYORD.

Mr OLD FRIEND :-- I Intima ed in my note of last week, that I telt constrained to enimadver: upon week, that i felt constrained to enimadver: upon some passages in your published eulogy of Master Johnson. And now, if "you will put yourself in a state of receptivity, I will proceed to what I have to say without circumlocution. And

lat -- I wish explicitly to assure you that I have no objection to your speaking in praise of Mr. Johnson, or any other worthy citizen who has de-

In my nex letter I shall show that you have utterly misrepresented this sublime passage of Micah and that its true meaning is the very reverse of what you would make it teach. Your faithful friend,

D. X. JUNKIN.

Amusements.

THE ORATORIOS.

Mile. Nilsson baying entirely recovered from her recent indisposition, the oratorio of "The Messiah" will be given this evening, at Farwell Hall, "The Creation" will be given to morrow evening. M'VICKER'S THEATRE.

Mrs. Bowers appears at M'Vicker's Theatre this evening, as Leah one of her best characters, which she will also play to morrow evening. Ry t e way, as Mrs. B were has the character of Elizabeth in her repertoire, why can we not have it? Those who have seen her in Mary Stuart will be doubly anxious to see her in Elzabeth The pay is an in-tensely dramatic one, and full of incident, and would undoubtedly make a great hit.

ATKEN'S MITSRITH.

Mr. F. L. Keller takes his benefit this evening at the Mustum, upor wilch accusion the beneficiary will appear as Balls Nicol Jarete in "Rob Rov," and as Dennis O Connell in the new Irish play, "The Wren Boys" In connection with this beniff, we make the following announcement : "The benefit of Frank L. Keller at Aiken's Museum under the patronage of the Chicage Caledonian Club in which the Scottish national play of 'Ro b Roy' will be performed takes place this evening. Mem-bers of the Club desirous of attending the performance, are r quested to meet at their hall, 50 Lassile street, at half past seven precisely. It is desirable that as many members as possible, turn out in their national costnue " GLOBE THEATRE

There was a good attendance at the Globe Thea-atre last night, and Dillon was in two of his best impersonations in "His Last Legs," and "Turn Him Out." The same bill will be repeated this evening. It is rumored that a lady of distin-

This bock is to show how high health can be maintained nd common diseases cured by "good living," which means ating with a relish the best food, prepared in the best

manner. The best food includes meats, fish, poultry, wild game, fruits, and the grains which make bread. The best cookery preserves the natural tastes and julces. As there can be no "good living" without a good appe-ite, how to get this great blessing without money and with out price, is pointed out, and, it is hoped, in very clear and plain terms.

Eome of the subjects tre ded are :-

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How to cure dyspepsia: How to cure neuralgia: How to cure billousness: How to cure nervousness: How to cure exhaustion: How to get a good appetite: How to get lean, How to get good sleep: How to maintain high realth, How to avoid disease: And all these without medicine: out money; without price.

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