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

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VOL. IX.—NO. 20

Griginal Boetry.

Written for the Religio-Philosophical Journal DEAR HOME IN HEAVEN.

BY EMMA TUTTLE.

I pause for a moment, oh, beautiful home, To dream of thy love and thy rest; My soul gazes off in the cloud-rolling dome, To each what its dreams have expressed.
The winter winds wall through the darkness to night,
And sobbing y fall of the rain.
Oh, angels, who love me! lean out with a light,
And bid me tase courage sgain.

I wonder and wonder oh, beautiful home,
And brautiful angels within,
If you will receive me at once when I come,
Before I have conquered all sin.
Ah, why should I doubt when my mother is there,
That I may be turned from the door?
Dear star of my childhood I her name is a prayer
All warm on my lips evermore.

I half catch the chimes of a musical voice-The light of two beautiful eyes—
The light of two beautiful eyes—
And see a young angel, a sister to me,
Watch out for m : up in the skies.
Her robes are as soft as the sun-tinted mist,
While mine are but sackcloth, yas e,
But many a time we each other nave kissed,
And sail she is sister to me.

Fair guests come and go in that beautiful home,
Who know the grand meaning of love;
The motings of selfishnese, sorrow, and sin
Despoil not our friendships above, But tender and true through the vanishing years,
Which never and never are done;
Love gaineth sevenity, wisdom and trust,
And warms like the life-giving sun,

i think of the time when home's portals for me
Shail open and sweetly restore
The circle of souls which the waters of death
Divided, but not evergore.
Dear mortal hands linked in my own, journey on
To dwell in that beautiful home.

And when we arrive, they will say over there, "The rest of our kindred have come."

From the Atlantic Monthly.

A CHAPTER OF MODERN ASTROLOGY.

Lorderful Predictions-Curious Calculations as to the Puture.

The here of the startling occurrences about to be narrated was the late Dr. Nosh Stone of Guildford, Conn., father of David M. Stone, the editor and proprietor of the New York Journal of Commerce. The fac's themselves,-which, by the way, need no embellishment,-are distinctly remembered by a few persons yet living, and may we'l make one pause be'ore answering the question whether the astrologers of the Middle Ages w.re wholly empirical.

When Dr. S one was in his twelfth year he obtained by chance some old volumes on astrology, written by Albuba'er, Jason Pratensis, and Paracelsus; and, being a studious and somewhat reticent and pensive lad, he spent much of his time in poring over those works after the family had retired, trequently seeking his pillow only when the dawn but ushered in the morning. Nor was it long before he had become quite an adept in the "black art," baving, among other things, discovered that his pensiveness had arisen from the conjunction of Saturn and Japiter in L b:a, at the time of his birth; while his melancholy was occa-ioned by the meeting of Saturn and the moon in Scorpio. At this time, also, his little chamber was filled with various figures, imperfect and somewhat rudely drawn it is true, with phr ses and scraps of writing such as, "Lord of the geniture," "The quartile aspects of Saturn and Mars," the one

culminating, and the other in the fourth house,
-teclipses and earthquakes,"—the present conjunction or opposition in Sagittary or Pisces, of the sun and moon, "if the moon be in corjunction or opposition, at the birtntime, with the Sun, Saturn, or Mars, many diseases follow." etc. la short, however few the pupil's years, or limited the number of his books and his times and chances of study, it was quite apparent that the curious boy had been in good earnest, looking upon the heavens" as a great book, whose letters are the stars, wherein are written many strange things for such as can read."

It happened about this time that a neighbor of his father, a very worthy man in humble circumstances, by the name of Crowfoot, had the misfortune to lose his cow, a remarkably fine animal, which by a bountiful supply of milk, contributed largely toward the support of a numerous family of children. Having been turned out to graze upon the extensive common lands between the l'unxis and Sineber, m'nes, Crunmie had strayed, away and disappeared, to the no small concern of the owner, and the still greater inconvenience of the dependent children. Isaac Crowloot was himself as meek as Moses; Isaac Crowfoot was himself as meek as Moses; but his wife was a sort of Job's comforter, and this circums acce had no tendency to mitigate the domestic ostamity. Several days of fruitless search had been speak, and no tendency to mitigate the domestic ostamity. Several days of fruitless search had been speak, and no tendence of the comming home at sunset. And of each successive luckless return of the huntral he was fated to encounter the sharp reproof of the spouse for the faithlessness of this search star the absconding oundruned. One evening at Tarde Isaac. ing quadruped. One evening at Unde Isaac-for thus he was familiarly called—was returning in a gloomy and desponding mood from a fruit-less search, in passing the house of young Stone, the latter accoste i him as follows :-

"Why, Uncle Isaac, have n't you found old brindle yet?" "No, I guess not," replied Uncle Isaac, "I 've bin a hunting all day, and haive walked afoot clean from here down to Poguonnuck, and then

up to the Turkey Hills and back ag'in, and hain't

hearn nothing on the plaguey varmint," "Have you been up the river to Farmington, and over the mountain to West Hartford. Uncle Isacc?"

"Why, I calculate I haive. I went conymost round the mountain on Thursday, and I reckon she's bin stole. It's a desput loss to a poor man like me, though if I was as rich as your daddy, I should n't think nothing on't, for't I know. The old woman will take on so when she sees me to night without the cow, for the children has bin crying their eyes out for milk ever sin'

Sabba' day."

Young S'one was a compassionate lad; and the reference of Uncle Isaac to the wants of his armosthics in children instantly enlisted his sympathies in their behalf. Accordingly, as Uncle Isaac was departing from the gate, the boy caught his sleeve quickly, as though a thought had sudden ly struck him, and said: "I say Uncle Isaac, I'll cast a figure to night, and tell you where old brindle has been hiding herself, if you will come

along this way in the morning."

Uncle I saic knew little of what was meant by "casting a figure," yet he said he 'should be terrible glad if he could find out where the darned critter was, for he'd be blamed if he hadn't tramposed about until his shoes looked an awful sight worse, than those of them'ere sinful Gibeonites, when they played such a cute. sinful Gibeonites, when they played such a cate trick upon Jin'ral Joshua." This was an unwonted at empt at pleasantry on the part of Uacle Isaec, and he thereupon got himself to his own house,

It was remarked the next morning by the family, when young Stone came down to prayers, that his countenance was exceedingly pale; and he appeared like one who had been deprived of his sleep. His manner was disturbed and restless, and his mother, with much solicitude, made divers inquiries respecting his health, which he satisfied as best he could.

Shortly after breakfast Uncle Isaac appeared trudging up the road, and and was met by the young seer with, "I'm afraid I have done something wrong, but I can tell you where old brindle is; that is, if I have worked it-I mean if I have guessed right."

"You hain't seen her, I conclude, have you ?" replied Crowfoot, his features lighting up with

"No," replied the youth; "but if I can guess right, old brindle is seven miles off, about in the middle of the oak plains yonder. She has caught her horns in the bushes, close to the ledge of rocks on the west side of the round hill. and can't get away; and what's more, she is nearly starved."

"I, ke enough," said Uncle Isaac; "but I guess you're a most a witch to find all that out, if somebody hain't tell'd ye on 't. I shall be awful glad an' no mistake, to find her ag'in. I'll go straight off. Let's see, the road un toward Newgate 'il be the nighest, I reckon. I was plaguey feared that some of them 'ere fellows jest out of the mines there, had stole her. The Guvner pardons tew many of them consurred rasculs."

"Now don't be too certain" responded the youth, as Uccle Isaac moved forward with renewed energy and confil nce; "it's guess-work, after all, and I shall be glad if it don't come to pass," he added, in an undertone; "I'd rather give him pa's best cow than-but never mind: I don't believe a word of it myself."

Old Isaac, however, nothing doubting, pursued his way, and penetrated the thick under brush of shrub-oaks, until he reached the place that had been indicated by the lad.

Sure enough, Crummie was there, entangled by the horns, and in the sorry, half s'arved c indicion which the boy had foretold!

The youthful diviner awaited the return of Isaac with more anxiety than he had ever before felt; and a shuddering sensation crept ov r him when, toward evening, he saw the old brindled favorite, in an emaciated and pitiful plight, wending her way s'owly homeward, followed by Crowtoot in person. Joining the poor man as quickly as possible, Stone learned all the c'roumstances of the finding, and at the end of their conference implored Uncle Isaac to say nothing about the matter, protesting that it was all guess work, a mere accident, as he felt confident in his own mind it must be. But if the good man could have kept the secret, his spouse could do no such thing; and the incident was consequently noised aboad, greatly to the annoyance of the lad, and without being diminished by repetition, until shortly reports of no slight magnitude and equiv-

ccal complexion found their way to his parents. The investigation that grew out of this incident brought to light his midnight vigils, in which the parents readily discovered the cause of their son's ill health; for by this time his constitution, never vig rous, had begun apparently to yield. His cheeks had become unusually pale, and his flesh seemed to be wasting by degrees away. Indeed, the lad admitted that. whether it was the want of sleep or that" virtue had gone out of him," he never passed a night in "casting a figure," without experiencing a prostrition and loss of nervous force,—the same loss of vital force, undoubtedly, that modern trance mediums feel after one of their seances. Accordingly, he was requested by his parents to discontinue his astrological studies; while, at the same time, in the hope that a change of air would be beneficial, he was sent to the parish of Applebury, a beautiful country town on the Ling Island coast, where he was to continue his classical studies under the direction of the late reverend and venerable Dr. E lioit, a clergyman distinguished alike for his scholarly at-

tainments and his plety.

But the story of Isaac Crowfoot, and the singular finding of his truant cow, followed the lad o Applebury; and before he had reached his sixteenth year he had occasion to make additional trials of his skill, his extreme reluctance to do which was overcome only by the most persever-

ing entreaties. It happened that in the regular course of his business as a West India trader, Captain David Hoyt, an old friend and relative of the father of the writer, purchased a cargo of mules, -an animal formerly of extensive exportation from

Connecticut to those islands,—and sailed in a connecticut to those islands,—and sailed in a vessel of his own, bound to St. Domingo. A step son of Captain Hoyt, of about the age of young Stone, accompanied him. He was the only son of his mother, and greatly beloved; and was, until his death a few years since, a respect able farmer in Applebury. The vessel was a long time absent, and no intelligence from her, was the sailed of the property of the sailed from her was the sailed in a vessel was a long time absent, and no intelligence from her was the sailed in a vessel was a long time absent, and meaning the sailed from her was the sailed in a vessel was a long time absent, and meaning the sailed from her was the sailed in a vessel was a long time absent, and meaning the sailed from her was the sailed from her w ume absent, and no intelligence from her, was received. A brig which sailed from Applebury in company with Captain Hoyt had made a prospercus voyage and returned; but no tidings of the other were brought back, nor had sife arrived out at the time the brig sailed on her return. His friends, consequently, became exceedingly anxious respecting his fate; and the wife of the absent captain, greatly alarned for the of the absent cap ain, greatly alarmed for the safety both of her husband and son, having heard the goss p touching the wonderful finding of the long lost brindle cow, came to our young hero, be seeching him to inform her of the fate of the absent schooner and those on board. There was no aff ctation in the youth, and he was really and tru'y reductant to renew the experiment. But after much persuasion he consenment. But after much persuasion he consinted to gratify the feelings of an anxious wife and mother as far as lay in his power, although he admonished the good woman against reposing any confidence in his reputed skill. In sober honesty he had no confidence in it himself; for, in respect to the previous affair, he regarded it only in the light of one of those coincidences frequently occurring in the course of human frequently occurring in the course of human events, but which are not exactly susceptible of explanation upon any known principles of mental philosophy.

Contrary, however, to his expectations and even to his own wishes, during a night of labor-ious application, the results of his figures enabled him to return a full answer on the following moraing, the correctness of which would be tested in a few days. This answer was, that the absent schooner, after having paried company with the before mentioned brig, had been for a long time becalmed. The captain and all hands were all well; but the'r provisions had become short, their provender and water exhausted, and the greater part of the mules had died of starva tion. The vessel, according to the "figure," would to a certainty put back in distrest, and arrive within Sandy Hook on the following Tuesday, after having, on the preceding day, thrown the last of the mul s overboard, and would reach Applebury the next Thursday. It proved to be even so. On the Thursday following the prediction Captain Hoyt and his stepson arrived in Applebury from New York; and in relating the events of the disastrous yovage confirmed all that young Stone had divined, to the minutest particular, even to the hour at which they ran past the Sandy Hook lighthouse

and entered the harbor of New York.

The fu'fi'lment of the pred'c'ion, if such it might be called, was yet a matter of greater surprise to the young astrologer than in the former instance. He was conscious of having intenin mally done or attempted nothing wrong on either occasion; but the success which had attended his calculations was a subject utterly inexplicable even to himself, and he was half induced to believe that there must have been an evil superintending agency in the premises. He shuddered at the idea; for although not at that time a communing member of the Church, his mind was deeply imbued with religious feelings. From his earliest infancy, his young thoughts had been directed heavenward; the habits, and all the regulations of his father's household, were religious; the observance of all the outward forms of devotion were s'rict and unremitted on the part of the father: while all its sweetest and most attracive influences were beautifully illustrated in the quiet and unobtru sive, yet active examples of the mother. A moment's reflection, however, convinced him of the groundlessness of his apprehensions. In the exercise of his supposed power of divination, he had only tollowed rules laid down in printed bloks of, as he insisted on believing, pretended magic. Those books directed the construction of questions germane to the mutter in hand, and then, by going through certain arithmetical problems in connection wi h the position of the heavenly bodies, the answer was to be real in the result, by affirmatives and negatives. His "art," as it seemed to him, had this extent and no more. In his juvenile days, he had looked into the books with curiosity; now, in the great er maturity of his youth, he had tried his skill as an interesting experiment only; and, as he supposed, any other person who would assume the labor, could play the magician in the same way. The fulfillment of his predictions he yet attributed to coincidences only; and, in any event, he was quite certain, for in this he could not be mistaken, that he had invoked the aid of no evil genius, and he had no reason to suppose that messengers of that character ever went abroad upon such errands uninvited or unbidden. He therefore allowed his mind to go to rest upon the subject, mentally resolving to avoid in future even the appearance of evil, and to essay no more experiments of the kind.

But the tears and importunities of women who can withstand? Hearts of sterner stuff than was that of our youthful hero, and of more experience, have often been subdued by such appeals; and that he should have been induced to swerve from his determination can therefore be no matter of surprise. In temporarily changing his residence from the valley of the Tunxis for the shades of Applebury, he had vainly imagined that the little unwelcome notoriety of his first achievement would have been left behind. But, mistaken in that supposition, he had, in consequence of his first experiment, been forced into a second, the fame of which was widely bruited about, to his still greater annoyance; and he was soon involved in a third trial, the result of which was still more astound-

General Carlos Wilcox, a respectable merchant, residing in a neighboring town, and a

man of no inconsiderable importance in that community, had fitted out and freighted for the West India market, a ship with a cargo of unusual value. The supercarge had instructions, in certain contingencies, to attempt sundry speculations, by trading from island to island over the wide American archipelago. In the lading of this vessel the owner had incurred heavy responsibilities, which her return from a prosperous voyage would alone enable him to discharge. But, although he had received early information of his ship's safe arrival, and of her departure from the first port of destination. yet for a long period there was no further intelli-gence from her. As time passed on, demands for heavy payments came upon him which he was unable to meet; and he was cons quently obliged to entreat for delay. Still, there were no tidings from the ship, and his situation was delay becoming the ship, and his situation was daily becoming more critical, while his mind was full of embarrassment and perplexity.

While matters were in this situation, the merchant, almost driven to distraction by the difficulties accumulating in his path, was persuaded, against his better judgment, to seek the ass'st ance of the young student of Dr. Elliott at Anplebury, now universally considered the smart est young man of those parts. It was believed he could solve almost any mystery, short of the origin of evil and discover every hid len thing, excepting K dd's money. Indeed, the latter was hardly an exception, since some of the knowing ones had begun to think of obtaining his assistones had begun to think of obtaining his assistance in searching for those numerous pots of treasure which the great freebooter was supposed to have imbedded in the island coves and alorg the indented coasts of the Sound. To the application of General Wilcox himself, however, the young s'udent respec'fully but firmly refused his ascent, laboring earnestly to convince bim that he had no particular skill of the description which a good-natured, though gossiping world had attributed to him, as uring him that the facts cited to disprove this av wal were merely circumstances of time and chance which

happen to all. Tae wife of the merchant, however, was not to be put off in this manner. The affairs of her husband were approaching a crisis, and the return of the ship could only save him from ruin. Should the vessel be already lost, they might as well yield at once to the importunities of their crediters, who were becoming more clamprous with every hour's delay; each being eager, in the event of bankruptcy, to be foremest in seiz-ing upon the property of the insolvent. The lady, therefore, rode over to Applebury, and renewed the application with so much energy and such persuasive elequence, as to wring a reluctant consent from the young astrologer that he would make another attempt to read what, if not exactly the future, was at least the un-

known. Accordingly, during the ensuing night, it being starlight, he resorted to his slate and his rules as before; and after laboring through a great number of "figures," the results enabled him to frame a history of the voyage, which promised golden returns to the harassed owner. Punctual to her engagement, and eager for an answer, which she had the fullest belief would end her suspense, however painful might be their destiny, the lady returned to Applebury on the following morning. Our here thereupon very reluctantly informed her of the result of his midnight vigil, but cautioned her at the same time not to place the least reliance uponthe prediction. "Your ship," said he, "according to my poor figures, is perfectly safe, and now on her homeward voyage. She touched at several places among the West India Islands. (specifying their name:), prospered in all her speculations and in the exchange of her commodities. She there ran down upon the coast of the Spanish Main, and has been successfully engaged in trade, and is now returning with twenty-two thousand dollars in doubloons, besides other merchandise of great value. On Tuesday next, at two o'clock past meridian, the Killingworth will enter the harbor, whose name she bears, in safety. But the supercargo is dead of the yellow fever, and two men will return fatally sick of the same disease."

With this reply, which she believed would be fulfilled to the letter, the lady returned with feelings mingled with melancholy and gladness. The supercargo was a young man of enterprise and high promise, and her kinsman. But the fortunes of her husband would be restored.

The period intervening between the predic tion and the time assigned for its falfillment was one of intense anxiety, not only to the distresse! and doubting merchant and his wife, but to young Stone. If the fortunes of the former hung upon the fate of the ship, the feelings of the litter were deeply interested in the result of this third and most important experiment; for he now felt a strong presentiment that his calculations would be realized; he began to doubt whether he had not been engaged in matters of unlawful and fearful import, and he reproached himself that feelings of shame and diffilence had prevented him from taking counsel of his friend and guide, Dr. Elliott.

The day—for time under such circumstances

of uncertainty and anxiety seems to fly with leaden wings—appeared long in coming, but it arrived at length, and was truly one of bright and sunny promise. The merchant was early at an upper window with his glass intently examining every sail that whitened the placid basom of the Sound, and eagerly watching every additional vessel that could be descried heaving in sight. Soon after twelve o'clock at noon his heart bounded high as he perceived the well-known signal of his own proud ship. which was borne casily onward by a gentle breez', until at length, exactly at the hour foretold, she entered the harbor, discharged a gun, and ran alongside of the wharf. The remaining part of the calculation, even to the minutest deisil, was true to the letter. The whole voyage

had been prosecuted as already described; the exact sum of spicie was received; two of the seamen were ill of the yellow-fever, beyond hops of recovery, and the superca go was no more,—the waters his winding sheet, the ocean his grave!

The untoward aspect of the merchant's for tunes was, of course immediately changed, and the "decencies of grief" having been observed. joy once more beamed from the countenances which for weeks had been shaded by the gloom of despondency and anticipated ruin. Not so, however, with the young astrologer. On hearing the intelligence in the gray of the evening, he was astounded by the accurate verification of his calculations, and greatly agitated at what he had done. On the two former occasions, as we have seen, he had attributed his success to fortuitous coincidences. But with this third, more complicated, and momentous trial, the results amazed him. From this moment it became his settled conviction, that some ovid agarage had settled conviction, that some evil agency had been exerted in those off rets which he had been persuading himself, were very innecent excula-tions though withal not a little interesting. The result was that he at once burned up his works on necromancy, and registered a solemn vow (ever afterwards sacredly kep; never more to engage in such questionall; experiments.

We attempt no explanation of the foregoing The facts have been presented nakedly, and with no attempt at color. But in view of them, it would seem as though the marvellous stories, which come down to us from the olden time. of the fu'filmen' of predictions made by the estralogers of the Middle Ages,—and, further back, the Cualdean spothsayers, of the Babylon'an Empire,—contained at least a few grains of truth. Of this nature was the prophecy which is well authenticated) made by the astrologer to Nell Gwynn in her days of mendicancy, that she should at a future day be possessed of wealth and be influential with a powerful monarch; not to mention the also well authenticated predictions and fulfilments of the celebrated Dr. Dee whose portraiture has been so vividly drawn by the great wizard novelist of Scotland. The Gasidian southsayers could never have maintained their ascendancy for so long a period, had it not been that many of their predictions were fulfilled; some of which were so ramarkable as to make it bard to explain them, on the ground of a superior knowledge of the sciences.

WILLIAM L. STONE

A SINGULAR CASE.

Explanation.

BEO. JONES:-In your paper of the 11th of January, 1871. I noticed a detailed account of a little girl twelve years of aga, who, while at school (at Fort Scott) saw, lying on the floor, a beautiful jewel in the centre of a rim of gold, &c., but upon attempting to pick it up, "found herself unable to stir hand or loot, then after making several ineffectual efforts to pick it up, she turned her head and eyes towards the window, - when the spill was broken-and upon look-

ing for the jewel it was gooe", To the question which followed the description, v'z:

What does this mean? Who can tell? I answer—that the girl had accidentally fallen into a partial samnambulic state, and her sight being then clairvoyant, she saw the lewel, but her body, being also in the same condition, and not knowing the true nature of the state, was unable to move, until she broke up the conditions by turning her head and eyes to the window, which caused her to rise out of the state. consequently being then in a normal condition,

she could not see what she saw before. But whether what she saw, was the impression or spirit of the i wel that once lay there, or only the result of her imagination, I will not say as she, when in that condition, could have seen it either way.

It is a demonstrated fact that, clairvoyants can see spiritual things, and what they imagine as well as they can that which really exists.

The young girl must, therefore, have either seen the spiritual, or what she knagined, because there really was nothing there risible to eyes in

a normal condition. In conclusion, I will but remark that the young lady is naturally a semnambulish or capable of entering the somucmbulic condition, and if properly taught, would become clairvoyant, or even clear-minded and mediumistic at

It is a natural gift, and as all our heat mediums are natural and intrustal somnambulists, her talent should not be amothered or suffered to lie dormant. Fraternally.

WM. B. FARNESTOCK. Lancaster, Pa., Jan. 15:6, 1871.

The Hierophant: or Gleanings from the Past.

BY G. C. STEWART.

60 Being an exposition of Biblical astronomy, and the symbolism and mysteries on which were founded all ancient religious and secret societies, with an explanation of the dark sayings and allegories that abound in the Pagan, Jewish and Christian Bibles, also the real sense of the dectrines and observances of the modern Christian churches."

The above is a good deal to promise the reader that he will find done up in a neat little 16 me, book of 284 pages, but we assure our readers that they will find all the subjects mentioned treated in a clear, concise, and estisfactory man

The book has already passed through several editions, and the demand, of late, has greatly increased. For sale at the office of this paper. Price, 75 ceast; posts

Original Essays.

Written for the Religio-Philosophical Journal.
POTTER vs LOVELAND.

Letter from J. L. Potter.

BROTHER JONES.—As I am not able for field duties at present, but compelled to sit in the house and think, I thought best to send a message to the Journal concerning the unreliability of spiritual communications, and what I sauthor, J. S. Loveland, has said about spirits communicating in days gone by. It is a rule adopted in all courts of justice, so far as I amable to learn, that witnesses testifying on both sides of a case, are, by virtue of their oath, impended witnesses, and their testimony is thrown out of said court. I now propose to put Mr. Leveland on the stand,—to give in his testimony regarding the truth or falsity of this case now on the docket of Spiritualism.

John F. Coles before the New York Conference in 1853, said that "All mediums were either deladed or deluders, and that the whole movement was little better than a wide spread humbug, or gigantic hallucination."

To which J. S. Loveland responds as follows:

"It might be profitable to consider whether or
not Mr. Paire, who has felt himself impressed to
cheat his fellow creatures for God's sake, and Mr.
Coles, who has exposed him, are not themselves
slightly thetured with fall-tey in concluding, as
they seem to do, from the deception proved and
confirmed, that cheating is universal. This is
strangelogic. It is an imputation at once repelled
by every mind that feels itself to be honest. The
logical inference arising from the fact that there
are perhaps thirty thousand mediums, embracing
every variety, as to age, condition, etc., is that
honesty is the rule, and cheating the exception.
Cooly to instanate, as Mesers. Coles and Paine seem
to do, that these are mostly, if not all, cheats, is a

first started the idea that spirits could rap, and move ponderable bodie?

Mr. Coles could not well have originated that idea, for, in common with the whole Christian church, he disbelieves that spirits can communicate at all in any tangible way. It could not have been Mr. Paine, for his stupid hoax proves that he has not sense enough."—(History of American Cartifullian areas March 1981).

libel on human nature and common intedigence.

The very fact of Paine's silly imitation or coun-

teriels, presupposes an original and genuine. Whence the original? What expert in deception

Spiritualism, pages, 243 and 248)

At the National Convenion of Spiritualists in 1865, a committee of four een individuals were appointed to present an address in their behalf, to the people of the world. Here follows the address, Saturday, Oct. 21st 1865.

Morning Session.

Judge Carter, Chairman of the committee on the address, reported the following, which was accepted and ananimously adopted:

"Address of the Spiritualists of the United States, in National Convention assembled, to the

On the 19 h of October, A. D., 1865, the delegates of the Spiritualist's Association of the United States, in National Convention assembled in the city of Philadelphia State of Pennsylvania, appointed the undersigned delegates to the said Convention, a committee to prepare and present an address in their b-half to the people of the world. In pursuance of that appointment, and in fulfill ment of the important duty devolving upon them, they respectfully and fraternally submit the following statement of facts and principles embodied in

Ad Iress.

Spiritualism is a religion and a philosophy founded upon facts and in this respect differs from a'll other religions which are founded upon faith. We as Spiritualists, respect the faiths of mankind, but we prefer the facts manifested by Nature and by Nature's God. We believe all religious have in their orivin, been faunded upon similar spiritual facts. We except the inspirations of all ages and peoples, but we cannot endorse the perversions and misconstructions of those inspirations found in the forms and conventionalities of man. We would not insult the intelligence of the people of the civilized world by entering into any elaborate elucidation, to prove the existence of these facts, for they are so many and so various in their character, and have challeng d the attention of so many thousands, and have withstood the crivicism of so many careful and even skeptical minds, that we feel we are not assuming when we demand and gamestly invite the closest scratiny of them

These facts began to command the attention of the civilized world in the year 1848, occurring in a small village, called Hydesville, near the city of Rochester, in the state of New York, under the name of the 'Rochester knockings,' and since that time, they have been increasing in number, variety, extentiand power, until the world has been compelled to acknowledge their existence.

Many minds were prepared to accept these manfestations by the dev lopmen's of mesme ism, psychology and clairvoyance; but other minds, and especially such as have been fixed in the positions and conditions of ecclesiastical forms, have been disposed, and have attributed these facts to any other cause than the real one, and have taken refuge in those sciences which they had previously condemned. But for the information of those who have not hitherto been disposed to examine, or have had no opportunity of investigating these facts, we beg to present some of the more prominent ones in their proper classification.

Ist.—Movements of external objects, with and without hum on contact, have appealed to and satisfied the senses, cauling scientific minds to resort to other than the known laws of their supposed philosophy for an explanation, and when that came, it has always been the same. Toese movements were and are produced by spirits who have left their mundane sphere of action.

2nd.—Written and other intellectual manifesta-

2nd.—Writ'en and other intellectual manifestations, without the volition of the parties who were made to write or act, purporling to emanate from the same source, are another classification.

the same source, are another classification.

3.d.—Speaking in many languages, with which the media were unacquainted, and speaking in our own language in a manner beyond the years, education and comprehension of those who speak, is appoint.

4—Healing by the laying on of hands, and by prescriptions, causing many of the sick, the blind, the lame, and the infirm of all classes of society, to bless the new revelation. Or rather, the revival of the revelations of all time, is also a classification. We can it re, however, usefully present but few of the numerous forms of this wonderful power. Each of the foregoing classes may be divided into very many varieties or phases, all containing some distinctive proof of the existence and presence of spirits; and after a careful investigation and comparison of the above named manifestations in all their multifarious and varied relations, the deductions which all candid minds have been compelled to adopt, are herein shown, and which are not presented as articles of faith or belief, nor are they to be regarded as an absolute expression of the views of all Spiritualists, but as comprising the general truths of this religion and philosophy of Spirit-

For many years there have been great demands among the leading minds of all civilized countries for more tangible evidence of the soul's immortal ity, than that derived from the prevailing religions of the day. We therefore present, as briefly and consecutively as practicable, the answer which Spiritualism gives to these inquirers, and what it must inevitably accomplish for the benefit of man kind. Spiritualism, in its philosophy, claims nothing supernatural for its manifestations but that they are in confurnity with laws existing in all ages and coeval with time itself. It does not claim the develocum at and unfoldment of these laws to the comprehension of the human mind. It proves beyond peradventure, which has never been proved before as a demonstrated fact, the immor ality of the soul. This has been herefore a suggestion or desire in the molecut qualities of the soul; and this desire has induced a belief in the soul; and this desire has induced a belief in the soul; but has never intimated or offered a proof satisfactory to thinking and reasoning

minds.
It reaches, as a fundamental principle of the condition of that immortality, the endless progression of the soul, a grand truth upon which all pail.

osophy of the future life is predicated, and which was never adopted before by any of the known philosophies or religious of the world.

In presents a religion in conformity with the laws of Nature; having no creeds, digmas, or sectarian forms, but accepting the truths of all time, and suggesting the forms of nature for our adoption.

It advocates the growth of the human spirit, and the highest expression of cream harmony. It has, for its objects, the amelioration of the condition of markind; to point out a natural, truthful and exalted religion, acknowledged by the highest minds of every sge in the Fatherhood and Motherhood of God, and the Brotherhood of man; to free mankind from bondage of soul, the consiquence of error and ignorance, and thus release it from all kinds of servicude and slavery, whether of bidy or mind; to render the faith of the world in a future existence of the soul, an absolute certainly, and to destroy the fear of death and of the grave, by a knowledge of the laws of eternal life. Deeply deploring the existence of misery and error in the world, it teaches no condemnation of any individual, or class of individuals, but presents its truths, which, like sunshine, shall light up the dark places of the world, and transform the darkness of error and crime into the light of truth and goodness.

It binds no soul in its faith or belief, teaching

that the former is not a matter of volition, and the latter is a result of the convictions of the mind.

It trusts to the law of p ogress and the efforts of all wise minds, to lead all people to the accept ance of the highest tru'hs that are known and taught in the world, and which are eternal. The most important idea and the primal thought in this belief, is from the evidence of the soul's immortality, and it teaches that the soul or spirit can never die, but that which man calls death, is only a change of life, an entrance into a higher state, a continuation of the life commenced on earth, on a superior and more progressive plane of exist nee, and there to exist, improve and advance

forever.

The fountains of inspiration are not closed on valves, the constellations of wisdom are not extinguished, for immortal bands have again led us to the baptism of the soul, and unveiled the light of the immortal world. The story of the promethean fire is no loager a myth, for angels have kindled upon the alters of our hearts the fire of eternal hie and fauned its breath to a living flame, which burns and beacons mortals to the abodes where the eternal are illuminating the valley of the shad-

ow of death.

We the clore earnestly request and cordially invite all, of whatever creed, na ion, or reliet, to come forth and investigate for themselves the facts, phenomena philosophy and religion of Spiritualism, confiding, as we do, that none can avoid adopting the same conclusions with ourselves."

Signed, A. G. W. Carter, Chairman; J. S. Love-

land, and twelve others.

We are now led to inquire what conclusions did said Committee, and especially J. S. Loveland

adopt?

1st.—That mediums are not deluded or deluders, and to say that thirly thousand mediums are thus deluded, is a libel upon human nature and common intelligence.

20d.—That Spiritualism is a religion of facts.
S.d.—Physical manifestations were and are produced by spirits.

Written for the Religio Philosophical Journal.

ASTROLOGY.

By Prof. W. W. Chaney.

The article from the Overland Monthly, entitled "The last of the sybils," seems to me calculated to do harm rather than good. The beautiful spiri'ual philosophy has done more to awaken thought and investigation during the last twenty years, than the religion and philosophy of the past eighteen centuries. The discoveries of truth have been as rapid as astounding. But as yet the time has been too brief for arranging and system zing. Rure gems of truth have been discovered in different departments of knowledge, each remaining is plated, as gregated. These should be systemized and augregated.

ted, for all truth is harmonious in I home gineous.

"The last of the sy" le" has the truating of the sensational. I do not deny that Mademoiselle Lenormond made the wonder'ul predictions, nor their fuffilment. In fact, I believe them to be stated substantially true. But the coloring given by the writer, the omissions and additions, give cause for complaint. But these latter are not discovered by the general reader, because he is une lucated in the occult, and her can be is lead to many erroneous conclusions. To correct these is the object of this paper.

1 Mademosselle is represented as requiring of Malchus the initial letter of his Christian name, surname and country. If this is true (which I doubt), she did it for but one purpose, namely to mystily him, as the juggler cries "presto change," as though the trick could not be performed with out ultaring some omnific word. In the dark ages the masses believed that the art of the juggler lay in pronouncing some cabalistic word, rather than "sleight—of—hand." Hence "divinations," "trying," "amulets," "charms," etc.
There was a truth, and still is, in charms. But that truth was so aggregated with error that it has become disreputable.

2 Mademoiselle is represented as "casting a nativity." Now this expression at once betrays the ignorance of the writer I will illustrate, Suppose a public speaker should say that in the course of his experience, he had known a man to recover, who had his sternum broken justabove the hip joint. The uneducated in anatomy would think the man had met with a very serious injury in the region of the hip, and no unsatisfied thought would arise in their minds. But the anatomist would be puzz'ed to tell where is jury occurred, and naturally his confidence in the statement would be weakened. Yet the st tement is no more abourd than to say that M idemoiselle "cast a nativity " We cast a horoscope, which is simply to make a map, showing the positions of the signs of the zidac, the sun, m on, plane's and the most eminent fixed stars within the zodiac, at any given hour. Hence the term horoscope: horo, the hour, and scope, to see. The "nativity" we delineate, and do not "cast." As well talk about buckling the har

ness upon the carriage, instead of the horse. . 3 A nativity cannot be fully delineated without casting a horoscope. Not only that, but to predict an event to the very day, requires a calculation of the "primary directions" mundane parallels," "rapt parallels," etc, which cannot be done without the ail of logarithms. [Logariithms were invented by Lord Napier, our purpose to measure the arcs of direction in nativities.] Yet Midemoiselle is represented as arriving at conclusions in a moment, which would require weeks of hard calculation on the part of a skilful mathematic an. Here, then, the writ er makes an important omission, betraying not only his ignorance of the science, but proving satisfactorily to my mind, at least, that he compiled statement, and probably translated it. from some other author, and, like the compilers of our Bible, fancied that his additions and omissions were decided improvements. Thus mankind are continually cheated and deceived by educated 'gaorance.

I might fill several sheets in this review, but deem these sufficient to awaken inquiry with all thinking minds, and as for the other class, I am getting too old to cast pearls before swine.

That the character and general even's of life may be delineated by the lines in the hand, I have not a doubt. It would be unreasonable to suppose otherwise, when we comtemplate the perfect harmony which pervails throughout the vest universe. Each individual of the three kingdoms is an isolated object in peculiarities and characteristics; that is, no two are alike. These peculiarities are all in harmony in that individual, and each peculiarity is an index to all the others. By learning one set of peculiarities you have a key to the others. But these things are rarely believed and more rarely stud-

ied. Prof. Agassiz has very thoroughy explored one department of nature, and now, it you send him a single vertebra, no matter whether from fish, serpent, fowl or four footed beast, he is able to determine just what it was. He is also of the opinion that man may learn to describe a person accurately by examining a single finger.

Is palmistry then unreasonable? I have no arguments to effer in favor of Astrology, but hold myself in readiness at all times to prove it by submitting to a test. This I cannot do gratuitous'y to every reader of the JOURNAL but I am willing to do the next best thing. Let the association of Spiritualists in Chicago, (I will not trust to so cilled Christians for they have proved themselves dishonest by giving me a fictitious time of birth, etc., etc., appoint a committee of honorable persons, and let that committee obtain the correct date of birth of some person entirely unknown to me, keepirg the secret among themselves as to who the person is, and send me the same. I will cast the horoscope and write out a brief delincation which shall be suited to that individual, in all its paris, and to no one else. Then the commit'ee may briefly report the result, so that all the readers of the Journal may know it.

The date of birth includes: 1. Race or national descent; 2 Sex; 3 Place of birth; 4 Year of birth, day of month, hour and minute as near as possible. I require no other information.

I was in Chicago in May, 1869, and having paid two dollars for a ticket, went in to have Dr. R phael delineate my nativity, without in forming him who I was. Give him my date of birth at 11, 30 P M. He made no horoscope, but commenced e ling about my becoming distin guished because the sun was in the tenth hour. Thicking that he had understood me A. M instead of P M., I repeated the hour. "I understood you perfectly," he replied severely. I then explained to him that the sun was in the fourth and not the tenth-in the minium coli and not medium cali. Thereupon he rose ab ruptly, went to a drawer, took out two dollars and offered me, saying, "There, sir, is your money-now go-I am too old a man to be contradicted in my own house!' I remonstrated in vain, offered him the two dollars to allow me to remain half an hour and talk with him. It was useless. He drove me out without "telling my f riune." I called on Prof. Joselyn avd found him an excellent master of Horary Astrology, but for want of Ephemeris, had not paid so much attention to nativities. He is honest and trubful in the science, and will not guess

when he does not know.

For my part, I consider it a secred duty which I owe to humanity, to excose error and endorse truth, regardless of consequences to myself. This has been the rule of my life, and its observance in relation to Shiritualism and Astrology has cost me six mouth's imprisonment. This instead of discouraging me, has only added to my zest. Hence this communication and its varied features.

Auburn, Oregon.

VIRGINIA.

Letter from M s. Addie L. Ballou.

DEAR JOURNAL.—Having sated myself long enough with promises (to myself) to write you a sketch of my journeying since my long lilness, I now make the attempt to do so, as these notes by the way may serve as faint lights to illumine the footsteps of others in the march of reformatory work, and point them to havens along the way, even the to the masses of your readers, these details may become ir known and of little import.

Carefully feeling mv way, weak from long prostration, I tarried briefly with that true, earnest friend to the worker and the cause, Sister Millspaugh, in Johet. After bidding you all good by at Chiefgo, lectured one Surday, and then took the Hilinois Central R. down to Champaiga, where thind facts met me at the depot, and piloted me to the hospitable home of our enthusiastic brother, Jesse Fleming, where quiet and rest were much enjoyed during the day, tarong which I recuparated and gained streng h for the continuous evening's lectures. It is strange how a large and enthusiastic andience listened eltentively to eight lectures, the only ones ever given at that place, save two, by Sister Wilcoxson a vear ago,—yet this is one of the most thrifty and enterprising towns in the state of Illinois.

state of Illinois.

At Urbans, two miles distant, or in reality, the "left wing" of Champaign, (left by the railroad company in their settlement of the road locality,) I gave three lectures. Here, between the two towns is established a flue industrial College, with all the facilities for a first-class education in the branches pre eminent in us-fal life pursuits, and at an expense, too low for excure to perpetuate ignorance in any degree, when a disposition to acquire knowledge is enstamped in the individual.

True, like most of our schools, it is under the discipline and supervision of the orthodox element, yet children well stocked win common scase, good sound bodies, and good sound moral sculties, will not absorb more than can be readily overcome when a more wholesome and mutitious diet is af

forded.

From this place I went to Decatur, where I found the cold plate of spiritual crumbs had remained untouched for two years,—yet there were many hungering for the "lovves and tishes" of refreshing progressive truth, and who met me with faces aglow and warm hand grasps.

Here our most worthy and efficient brother, E. O Smith, having been in a former day repulsed by the more liberal orthogox element, the Universalist, I think, in being prohibited from introducing any more of our lecturers into their church, which had formerly accepted them, thought he could and would start out on an independent line, and so built a splendid opera house, and over the rostrum or stage circling over the archway in glided letters, is this significant motio, the only one, I think, that ever spanned over my head except the blue vanit of heaven, these words—"Dedicated to Free Speech!"

Yes even to you, Mr. K. Graves, if you wish to go there and deliver a sermon on his Sataric Majesty's serpentship, Mr. Smith is ready for

Here, with so good a choir of musical talent, than which there is none better, and with the generous freedom of Smith's Hall, with the earnest co-operation of the members of our faith, and with the continuance of the earnestness that seemed to have been awakened by my six lectures, they will soon have a good Lyceum organiz o, and measures

A new medium of much promise is undergoing development, and bids fair, with the right kind of influences to direct him, and the right encouragement to aid him, and with patience to investigate, to become one of our first class speakers; yet to our young brother "Bennie" I would say, "Try the spirits," and prove them,—that which will not bear the test of trial is not worthy of our choice

From thence, amid the perils of an all night of railroad disaster and detentions, I took my depart use for Sycamore to engage in the Christmas festivities and reunion of spirirual forces—and faces.

Here the cheery face of our good brother and co-worker, Harvey A. Jones, was in wailing at the arrival of the train, whose home so happily presided over by the well budy and large spirit of another

true worker, Mrs. J., gave shelter and rest to a weary pilgrim during my etay.

Here Sister Munn gives instruction from the higher life, and here Dr. Joscelyn and wife are doing a noble work in healing the sick. One most remarkable core which came under their hands, as related by the child's father and others, I will cite

as an instance.

Nearly ten years ago, the little girl, now a young lady, had by some means a peoble lodged in her left ear. The stone, about the rize of a large bean, became so thorougaly wedged in that it became impossible by medical skill to remove it, though of repeated altemp's had been made, both with its ruments and reax nears, but to no avail. After suff-ring all these years, during which the whole side had become paralyzed to a more of

less degree, the face very much so, and after having at last desp ired of her life, during a parxyom of more than usual suffering, Ductor and Ars. Jos celan were called in. Mrs. J began making passes over the side of the head, causing the cuild to be passive, assuring her that if she would go to sleep with that side upon the pillow, the stone would be removed. She did so—slept about an hour, and awakening, the stone fell out of her ear into her hand. She is now apparently well, and fast recovering trom her paralysis.

ering from her paralysis.

We had a fine turn out here on Christmas evening, notwithstanding the storm and the fact of

Nilsson's concert at the same hour.

On the wirg again, after chaking hands with you in Chicago, all round, with glad and happy anticipations of a meeting after long separation from my sweetest of pets, my little Evangeline. I took the Michigan Central R. R. Though impatient with haste to get quickly to her and fold her once again in my arms, I had to study martyrdom in the exercise of that most p izable virtue, patience, for twenty four hours, weiting, waiting, waiting, in suspense at the depot, till a railroad repair might a nable me to continue the brief distance of fourteen miles.

The "Happy New Year" day, and another or two added, and again I break the clasp of dear little arms from about my neck, my blurred eyes catch the kleses thrown from the tips of little with emittens, "good by's" fainter and fainter, sound from the little lady in blue and white plaid flaunch on the platform—a whistle, and away, on and on finally, after many delays and accidents, arriving at Wheeling, W. Va.

Here in the bands of the thoroughly awake Mrs. Hornbrook, I am trying to rest and work too, having spoken here two Sundays, and am registered for the next.

Wheeling, W. Va , Jan. 14 h, 1871.

WONDERFUL MANIFESTATIONS. A Scance—Book Written Direct by the Spirits—Letter from A. Miller.

DEAR JOURNAL:—Thinking that you would not object to hearing of some of the events that are transpiring in this part of Egypt, I thought I would take advantage of the opportunity afforded, by sending you a few juttings, gathered from the record of passing time.

This seems to be an age of wonders. People are beginning to investigate the nature of things around them.

A few months ago, the subject of Spiritualism was locked upon in this section of country, as proceeding from the inspirations of the devil, and if an individual was even suspicioned of investigating the "unclean thing," for any other purpose than that of uprooting it, he was subject to the ridicule and contunely of those who took upon themselves what they conceived to be a Grd-given right, by the authority of the so-called "word of God," to judge the consciences of men, and if they did not accept of their decision, he was consided a fit subject for the insane asylum.

But the scales have turned, and some of the

best people of the country announce themselves as believers in the Harmonial Pailosophy, and many of those, whose understandings have not yet become sufficiently enlightened are willing to admit that there are some things in it which they can not refute,—consequently they do not persecute it so vig rously.

This condition of affairs has been brought about by the spiritual literature,—scattered broadcast over the land, through the medium of the Philosophical Journal and kindred publications, and the investigations instituted by those persons who have become interested in the work.

On Saturday the 7th instant, I was permitted to attend a seance at the residence of Mr. Jonathan Koone, who lives five miles east of this

The circle was formed at 6 o'clock, p. m., consisting of twenty believing and sceptic members. Mr. Koons' son, Nahum W. Koons, was present, and acted as the principal medium. Before the lights were extinguished, Mr. Koons read a letter which had been written to him by Jao. B. Wolf, of Washington, D. C. The following is a correct copy of the letter, which Mr. Koons has kindly allowed me to make use of in this communication:

Washington, D. C. Der. 27 1870.

JONATHAN KOONS, ESQ.—DEAR SIR.

I, this moment, received yours of the 17th instant, from Dr. Mayhew, and delay not to answer you. I had your address, and was only waiting a suitable moment to write to you.

I have bad a long, dreary, checkered road in life, and am getting along well with it. I am here for some cause unknown to me—and for three years I have been held in extreme poverty and out of employment. I have forced no conditions—placed myself in proper relations to them, and awaited results. All hopes and prophecies—all off rits and seeming changes dissolve, and like the baseless fabric of a vision, leave not a wreck behind.

A great crisis has come and gone, recording in characters of fire on the soul, its effects in my dome tic relations, and I stand to day a wanderer, and often weary of life, indifferent to the lapse of time. I suppose all is right, but it hurts some of us to bear the seemingly extra share of the work of atonement for humanity. Perhaps we should feel honored in being counted worthy to suffer for the truth. I have made and lost large sum; of money. But my family are comfortably pr vided for; children doing well in material things, though not so well in spiritual things.

My health is good, and I am well preserved at 55. I shall probably be here until March 5th, maybe longer, will keep you advised. My kind regards to the living and departed.

Farewell.

JOHN B. WOLF.

After reading the above letter, Mr. Koons stated that he had begun a reply, but had only written a part of it. It was his impression that Mr. Wolf was the person designed by the spirits to take charge of the publication of their productions, which had been placed in his (Mr. Kona') hands for safe keeping, and he was now awalting their directions. The following is a copy of what he had written:

Taylor's Hill, Ill. JNO. B. WOLF, Esq.

DEAR FRIEND:—Your answer of the 27th Dec., to my line of the 17th, is duly received. I wrote you at Gaston's in Missouri, but my letter was returned. My son, Nahum W. Koons, the great medium, is here on a visit from Missouri, and to open conditions for the spirits to direct the publication of their ponderous productions at the Ohio Spirit Room.

We are making arrangements for holding a special circle, which is to come off in about one hour. I therefore close for the present, and add what may be dictated in the inture.

Here the part which Mr. Koons had written

enced.

There were several musical instruments placed upon the table, and Mr. Wolf's letter, and the

upon the table, and Mr. Wolf's letter, and the part which Mr. Koons wrote in reply, was placed near them.

The room was then darkened. Presently a

The room was then darkened. Presently a rapping could be heard upon the table. Then the musical instruments were taken up, and some as swe t music as mortals are permuted to hear, was heard by those present on that occasion. It seemed as though heaven had surdenly descended to earth, so exquirite were their har-

mories. At the close of the musical and spirit light scene, that surpassed all our most sanguine expectations, and one that defies a written description, the spirits took up the subject of Mr. Woll's letter in connection with Mr. Koons' introduction to his, and remarked through the trumpet, that they p received the letter was from the rold friend, Jno. B. Wolf, and that he appeared to be in low spirits when he wrote. The trumpet voice then asked Mr. Koons it he would allow the accretary of their spirit band to address a few lines to Mr. Wolf, in connection with the part he had written. He replied that they were at liberty to do as they pleased in rcgard to the matter. They then asked for a pencil. It was handed to them,—whereupon they proceeded to write, and the following communication was written with the rapidity of

To our friend—J. B. Wolf:—We know your wandering, your trials and tribulations, your suffering for our grand and subline cause.

* After fully testing your fidelity, we are now prepared to profer you a more exakted calling than mortal dignitaries are able to bestow. We now tender you the supervision of the arrangement, and publication of our unleavened bread of life, which we prepared from the first fruits of the spiritual oil of modern Spiritualism.

This, our spiritual tender, we claim as our own production, without the aid of mortal hands, and had it filed for safe keeping in the hands of our humble servant, J. Koons, until the national tempest receded and ceased to sweep its fiery and bloody billows across the bosom of your mother earth. The time has now fully come, in which, to erect our spiritual standard, and set our lights a burning upon the national effect of Green Westigners.

altar of George Washington.

Address your answer in care of J. Koons.

Dictated by Kings IOII, President of the Spirit Room Band.

As soon as the foregoing was written, the trumpet voice requested that all persons present, who were convinced that it was not the production of mercal hands, would endorse it by signing their names to it.

The following persons signed it:
Jonathan and Nancy J. Koons, (mcdiume);
Mary J. Drew, (medium); Carter Wilky, M. D.
(aged 74); Margaret Bates; Laura Choisser;
Columt as Allen; S. A. Pilson; L. L. Elwards;
A. J. Ellison; J. R. Koons; S. M. Bates; Jacob
P. Wells; Geo E. Koons; J. A. Koons; Joe B.
Koons; W. V. Cardeser, A. Miller, Students in
Ewing High School.

Nahum W. Koons, principal medium.

The marks at the close of the spirit communication are some hieroglyphic characters that were placed at the close of the original. Your correspondent knows nothing of their import.

I have presented you with the plain facts of the case. The world at large will, of course, form their own conclusions in regard to such things.

May the spirit of inquiry take deep hold in the minds of intelligent people, and cause them to throw off the shackles of ignorance and supersition which bind them, and to stand exect in the light of truth and spiritual nobility.

Press on, mighty truth! Thou mayest meet the scorn and subterfuge of men for a little while, but the time will come when they will long to embrace thee, for angels are thy proclaimers, and thou dost give an eternity of biss to the plodding, wearied toilers of earth.

A Grand Scheme-Who Will Aid 119

BY K. GRAVES,

It is proposed to kindle up the fires of Spiritualism in every county and city, town and village in the State of Indiana, by a new mode of operation.

We propose to send out the angels of Trath and Love, to draft all the Spiritual speakers resident in the state, arm them with the "sword of the spirit," and send them into the field to battle for the cause, as soon as the warm and genial rays of a vernal equinox shall dispel the chilling blasts of winter, and call down the "fires of heaven."

Where halls, churches, court houses, markethouses, dwelling houses, mills or shops are not procurable, we will proclaim the grand truths of the New Gospel of the angels, on the streets and in the adjoining groves. Catching a hint from the movement recently inaugurated by some of the orthodox churches, we will preach in the streets from the doorsteps, or on good's boxes or auction blocks, or from the tails of wagons, carts and wheel barrows.

We will do this in the evening, after the sun has retired behind the western hills, and the shades of evening have called home the busy actors in the great drama of life. During the day, if the weather is suspicious for the work, we will " blow the trumpet of Gabriel," and call the people together in the adjoining groves which skirt God's own spacious temple planted by "his own right hand," in the days of yore; a temple which has no bars, no bol's, no locks and no keys, and no orthodox trustees to guard it. There in this beautiful temple, carpeted with smiling flowers, and shaded by the green curtains auspended from the overarching boughs which perpetually wave their assent and approbation to the glorious cause, we will pour the living truths of the age into the minds of the people assembled, and feed some of the hungry souls now crying for spiritual bread.

We have learned in our recent travels and vocal labors in Indiana, that there are now many thousands of men and women in this state who are prepared to listen and to receive the grand truths and principles of our Spiritual gospel, as soon as the opportunity is presented. The harvest is very great, but the laborers in the field are few.

It is proposed to have the state districted,

and to send from two to five speakers into eace district, to visit every point where an audience can be obtained, and with instruction to publish a report of their labors in the Spiritual papers. It is expected the speakers will be forward in calling on the friends of the cause, wherever they may find them, to aid in carrying forward this glorious enterprise, and that they will be prompt in lending a hand, and letting it slip occasionally into the pocket.

It is believed that with this arrangement, the whole state can be canvassed in from one to three months, and that with "a long pull, and a strong pull, and a pull all together," Indians can soon be pulled up to the door of the kingdom.

We desire to hear soon from all the speakers who reside in the state, and respectfully request them to favor us with their views of the enterprise, and state the time when it will be most convenient for them to go in the "good gathering army" of public speakers.

Address Byron Reed, of Kokomo, Hancock

County, or the undersigned. The BANKER OF LIGHT, AM SPIRITUALIST, and other Spiritual pipers, will please republish this article, that the suggestion may reich other states, who, it is hoped, will adopt similar errangements, that the whole country may be presented with the grand truths of the New Dispensation.

Richmond, Ied.

A conversation with one of the owls of old Orthodoxy, is like a green persimmen thrust into thy disphragm. It puckers thee all up.

AN EYR-OPENER

"Citateur, Par Pigault." Le Brun, Doub's of In fidels; Embedyleg Thirty Important Questions to the Clergy. Also Forty Close Questions to the Doctors of Divini y. By Z pr. Published by Wm. White & Co., Beston.

EFFECTS OF BELIEVING THE BIBLE

It is often said by priests (and no doubt some are sily encush to e neider it a sound argume it, that, if the Bible be a fraud, it is a good one. This declaration is proof into what grees absurdities the temptations of interest or preposeession may be rey human nature. No traud is good. Goodness and deception are of posite to each other. It can neither be useful nor right to impose on markind. Priests may as well proclaim virtue to be vice, or misery happiness, as that any traud is good. Truth and happiness, misery and error, are recess rly connected. Man is happy in proportion to the amount of truth which he processes, and miserable in proportion to his errors. Now a sys'om of fraud, however holy it may be considered, by whomsocver it is supported, by whatever time or ceremonies it is consecrated, must be highly injurious to society, and unproductive of harpines.

The Bible has been an injury to society, not a benefit to mankind. Its grand dectrines are founded on principles adverse to the human constitution. It is profes edly an improvement on the work of God, and implies that God has not made man with right prirciples and afficions, and that it is able to make him the bring that God should have created him. It therefore pr poses to renovate his original constitution; to uproof the principles implanted in his nature by his God; to give him a different heart, a diff rent mind, different aff ctions, powers, and appetites. Now, in attempting to do this, which never can be done, a man makes himself miserable. In endeavoring to dearry the nature which God has given the Christian, he experiences all his conflicts with flesh and blood, all the agony of repentance, and all the difficulty of believing. Reason and nature reb I against this diabolical work. The Christian piously terms the remorstrances of reason the temptation of the devil and the resistance of nature the narrowness of the path to glory. Unable to accomplish the renovation of his nature, and believing eternal perci ion the condition of a failure, a man becomes a miserable being, fretting out his days in gloomy melancholy, and sometimes ending his existence in a maniac's cell.

The horrid and fearful sentiments inculcated in the Bible, are another source of misery. Gad is represented to be clothed in wrath, burning with vergeance, rigorously demanding a com-pliance with the terms of faith, murdering his Son before he would excuse a sinner, and conrigning a countless number of devils and human beings to eternal flames. All who will not obey laws which they cannot, are objects of his unmitigated wrath. The dearest objects of our affections; the most amable and lovely of the human family; our friends, relations, and our elves, are liable, at each moment we breathe, to become the helpless victims of almignty wrath. Believing such doctrines, none but a demon could be happy. Men must be callous to hu-man suff rings before they can erjoy sleep or comfort under the impression of such distressing sentiments. It was in natural accordance with human feelings that rivers of tears ran down David's check because men kept not God's laws; that Jeremiah wished his held a fountain of water, and his eyes rivers of tears, that he might weep day and night; that St. Paul felt continual heaviness and great sorrow of heart, and went but with tears in his eyes. Great corrow and melancholy are the infulible results of believing the B.b'e; while cheerfulness or

gavety proves a professor a hippornie.
The terror which the horrid dectrines of the Bible throw around death-beds, is another proof of the misery which they produce. The deathbed scenes of Christians are truly appalling. eternity of unending torment apprais to be open-ing at their feet. Enthusiastic ravings, horrid forebodings, or calm despair generally mark

their atter end. The Bible has been a prolific cause of animesity. Religious haved is the most cruel and deadly of that vice. Difference s in legal claims or political controversy may be healed by time or mellowed by adversity; but pious cruelty can never be subdued. It converts a man into a monster, which no philosophy can soften, no charity reclaim, no argument convert; who, dead to the feelings of humanity, and burning

with a revengeful appetite, er. cis his altar upon the ruits of his enemy, and would gladly feed upon a brothers blood.

The Bible has been, of all other systems, the greatest incentive of cruelsy. The spirit of persecution sprung from its nature, and has been coeval with its existence. The Jews, with a blocd thirsty spirit, monstrous and unparalleled, but originating from their intolerant principles, mass cred all who could not b lieve their faith. Kingdom after kingdom crumbled before their march; cities were plundered, and their iohabitants murd red; the captives which they took were subjected to excrucialing torments; women with children were ripped up; maids were debauched by the murderers of their brothers and sisters. Every evening set upon a new desolation; and every morning da vned upon some new inhumanity. It short, their whole course from Egypt to the Holy Lond was drenched with the blood of unefferding and defenseless nations. Christians, imbibling the same principles, have adopted the same conduct. When they were powerless, they were comparatively harmless; but, the moment they acquired power, they were vindic ive and revenge ul. Unb. lievers were tortured upon racks, chamed in dungeons, and burnt to death. Nations were warred against; cities were entered; their inbabitants, whether men, women, or children were put to death; and their houses plundered and burat. Every crime was committed. Murder, assassination, rape, and stealing were committed by the Churca. The history of religion has been a history of blood and inhunanty.

The same bitter and unrelenting hatred which

desolated other countries, is now at work. Pagen countries are denounced as barbar us. The infidel, who honestly avows his sincere convic tions, is proscribed; and every means, however infamous, adopted to blast his character and hap piness. Thomas Psine, to whom we owe our liberty, who expended his no sey in our behalf, and jeopardized his life for our welfare, is calumniated by every priest. Thomas Jefferson, the statesman, philosopher, and patriot, the no-ble author of the Declaration of Independence has been aspersed, slandered, and defamed. All who will not support a bigoted and stupid set of priests, are doomed to share the same tate. Had they the power, the blood of infidels would del-

uge the world. Hypocrisy is almost the invariable result of professing to believe the Bible. Hypocrisy is professing what a person does not believe. Now a man wao professes to obey the Bible professes to be as perfect as God; and all wao claim this periec ion are impi us hypocrites. The Bible injunction is, 'Be ye periect as my Father which is in heaven is periect" (Matt. v. 48). The man who is not perfect is no Christian; tre man who

pretends to be is a hypocrite. Religion suppresses in quiry. It is founded upon implicit taith. We must believe or be damned. We must escrifice our reason, reject common sense, suppress inquiry, and submit to what the Bible end ins, or be damned. Reason childrens the Bible; and therefore the Bible

condemns reason. Pricets know that inquiry would cestr y their inflance over any mind and therefore they suppress it.

The Bible has raised many a mind. A sincere man, who det r gines to become a Caristian, becomes a madman. He can never become what the Bible requires; and, the consequence being et rual torment, it will distract his mind. Religion has driven millions upon millions to the hespital. The talented, virtuous, amiable men and women, fitted to adorn the highest stations in society, have, under the influence of religion,

been doomed to a maniac's cell. Religion is inimical to liberty. Religion proseribes what liberly tolerates. Freedom of opinion, liberty of speech, and the exercise of reason, is denounced by religion, but protected and encouraged by liberty. The one is directly op-posed to the other; and, in proportion as one is supported the other is subverted. B fore religious frands were fabricated and imposed up in society, the world was a world of republics; but since that period, obnoxious distinctions in society have been created; thrones have been es tablished, and despotic governments founded, all under the festering care of religion. The Unristian religion has created the most arbitrary and tyrannical government of all others. The Pope of R me arrogated a supremacy above all kings and people, and professed to have the power of opining the gates of heaven to whom he pleased. The hardest struggles of the American R volution were against the dominant power and relation. er of religion. Paine and Jeff ison were the bold patricts who disputed its power; and to tiem chiff, we owe the freedom we e-j.y. The controversies to which religion has given r se in our country had already shok in the pitlars of government. A disolution of the U1ion has ever been argued in our Capi o'.

Woman is another monument of religious tyrainy. It garded as the mother of evi, the is do med to subjection to man, denied an equal strian to severy with him, and deprived of the power to protec her rights.

Such has been the injurious tende or of religion; and who can say, that, if a fraud, it is a good one? We need no book to teach what is right or wrong. Every man knows what is bereficial and what is in irious; the great distinction between virtue and v ce. This knowledge is engreven on his beart. It can not be altered, mistranslated, misinterpreted or lost. It is a Bible which every one possesses and which no one can part with. It is all sufficient, and allows no ground for the fabrication of fraud.

On reading the Christian's Manual, pages 17 and 18, I find it contains a very singular transaction. The history of Judah, recorded in the 38th chapter of Genesis, is worthy of a logical examination. Judah being the fourth general tion from Terab, preceded Mises three generations; and, as the seven generations, i. e., from the birth of Terah to the birth of Moses, covers a space of 555 years, this would average 79 years. or a fraction, to each generation; which would contradict reason and common sense, and would be much at variance with the history of Judah, who took a wife, and in less than ten years was a grandfather. If Shelab, his third sop, had performed the part of a brother of the deceased husband of Tamar, then, in that case, Judah would have been a great grandfather; for it e B.ble says, Tawar bore two sons unto Judah (her father in-law), after Scelah, his third son, was grown to manhood; and one of these sons had two sons,—al this being enac'ed in less than ten years. If the 35th chapter and 23 h verse, and 37th and 38 h chapters of Genesis are re corded in the order of time in which they took place, then Judah would have been a great-grandfather in less than ten years from the time he (Judah) took h m a wife.

Now, I ask, is it not astonishing that we can he so credulous as to believe this tale because it is recorded in the Bible; i.e., that a min civili take a women to wife, and of her beget sons, and, when they were grown to manhood, and the eldest of these married a wife, and died without leaving any issue that the second took her to perform the part of a decrased husband's brother, and died without leaving any seed (-ee the scriptural account) for which the Lord slew nim. And afterward, when Shelah, Judah's third son, was grown to manhood, Judah at that time did beget two sons by Tamar (als daughterin law); and one of these sons begat two sons: and all was perform d in less that ten years. This can be shown by Isaac and Jacob's ages, as Isaac was 60 years old when Jacob was born, and Isaac was 180 year, old when he died, which would make Jacob 120 years old at that time, If the 25th chap er and 26th yerse, and 35 h chapter and 28 h verse of Genesis are true, and 35 h and 38th enapters of Genesis are recorded in the order of time in which they took place, Then Isaac was dead before Judah took him a wife; and, ten years after the death of leauc, Jacob and his posterity went to E3ppt, in the time of the famine, if the 47th chapter 9 h verse

is true. Now, I think it is evident to every unprejadiced mind, that the cause of our believing such unreasonable tales arises from the manner in which Corisian communities educate their children, teaching them these fables before they are capable of logically examing for themselves. When the tender mind is trained to believe such fables, and continues in it to maturity, it is very difficult, and sometimes imp sable, to extirpate its prejudices, as they hold those tales above reason, and cannot be prevailed upon to examine them. We must believe them, because they are recorded in the Bible; and we must believe the B-ble, because the priests tell us it originated with God, and is intallibly correct and per-

Would it not be acting more rational for every person cardialy to examine the Scriptures themselves, rather than to subscribe to them with hand and heart as true, for no other reason than because they are called the B ble?

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Thosesending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

A SEARCH AFTER GOD.

Is there any Work in Nature or Art that does not Point Significantly to Individualized Man as its Author?

NUMBER TWENTY SIX.

Notwithstanding we have pursued the investigation of the subject for six months, there are vast fields yet before us, and the truths therein contained beckon us forward to examine them and unfold their nature to the world. As we advance in our search, new and grander scenes are disclosed to our already enraptured vicion. and we are seemingly lost amid the grandeur of the universe. As we listen to the movements of the ponderous wheels of creation, hear the music thereof and the notes of joy that spring from the hearts of those who have progressed to the higher spheres, we feel a degree of ecstacy, for we are partially en rapport with them. Yes, the ponderous wheels of creation, that move in obedience to forces under the exclusive control of individualized intelligences.we gaze on them with unfeigned emotions of delight. Venus, Earth, Mars, Jupiter, Satura, or the more distant planets that dot the fair surface of the heavens, are only so many wheels, turning round and round with automatic regularity, year after year.

But it is not our purpose in this article to explain how planets, worlds, and systems of worlds are brought into existence, but to pave the way for grander and more important truths on other questions.

The earth is a mechanical structure, and the arrangements thereof are admirably adapted for the habitation of man. Its surface, beautifully diversified with grove and water scenery; its rivers, mountains, valleys, lakes, and climate, admirably adapt it for the home of man. He finds himself here moving along in the grand train of life, from the cradle to the grave. His mind is colossal; his ideas comprehensive and grand! He understands the movements of the planets as easily as he can the mechanical struc ture of the watch. He does not confine himself to earth, in his investigations. Filled with the spirit of adventure, he traces out the paths of comets, follows them in their eccentric wanderings far beyond the ken of mortal vision, and tells the path they will follow for thousands of years. He holds communion with the stars. converses pith the planets, rambles among the nebulæ of space, quaffs deep inspiration from the "milky way," and while walking here, never for a moment, considers that there are any mysteries in creation that he can not finally solve.

What can not man do? The heavens are no longer a sealed book to him, and while he gazes with unfeigned admiration at the pulsating, moving worlds in the regions of space, he wonders when he can travel there among those glittering gems, to observe their physical structure, as he does that of the earth.

Here man is confined to the earth. His physical body confines him to it. His mission is here so long as his physical organization endures. Well, what don't man do? Did he not make the telegraph, so beautifully arranged that he can hold converse with his brother in other countries? Is it not equally as wonderfull in its arrangements and design as the flower? Why, Nature, as represented on earth, sinks into insignificance by the side of the achievements of man in the higher spheres. His operations here show the power of a creative mind, yet they are nothing as compared with its revealments in the spirit world.

* * * * * * * * Look at the balloon,

at the ingenious machinery that spins, weaves, sows, and moves in obedience to the wishes of man! He is grand in his adventures and uncertakings. He falters not in his spirit of moves igation. He hesitates not in his offert to understand all things. It is true that amidst the colossal grandeur of creation, he is a more speck in existence, yet he has almost unlimited power.

On this earth man's works and operations are very diversified. He digs canals, constructs artideial rivers, levels mountains, fills up valleys, traverses the ocean from place to place,indeed, there seems to be no limit to his power. What work can't he do? Did Nature ever make a watch, construct an engine or a mag net'e telegraph? We never heard of Nature doing anything of the kind. We never heard of God making any intriexte piece of machiaery, or elaborating any work of art. What d d God ever do? That which you cannot see man doing, ignorance says, Gut does it! Well, let ignorance have its say. We will reason, and by reasoning, approximate to the truth. Man can not create anything. He operates from that which always existed in some of the multiform conditions of matter. God, if he exis's, and poss sees intelligence, could do no

Point me, please, to anything in Nature, that was made by God. Why, he made this world, and launched it in the regions of space! He made all those fair orbs that deck the firmament! He made all the worlds and systems of worlds of space! How do you know it? Genesis' account of creation is a myth, a fabrication of Moses' brain.

On all sides we see evidences of the wonderful skill of man. No difficulty discourages him? He shrinks from no danger, is appalled at no undertaking. All improvements on earth, point significantly to him! There is no work that he is not connected with.

While the earth floats in the regions of space, moves with almost inconceivable rapidity, man accompanies it, improving its surface, acquiring knowledge, and inventing intricate machines to aid him in his glorious career. He does not falter in his onward course. He holds converse with the planets, sees the paths of comets, and reveals many truths connected with the grandeur of the heavens. All the works of earth point significantly to man.

None would be so exceedingly foolish as to make the declaration that God made any of the works of art that have added so much to the .happiness and welfare of man. You could easily convince a Congo Negro, or a wild Camanche Indian, that God made Crosby's Opera House, of this city, but when they had progressed in knowledge sufficiently, they would find that man himself was the God who constructed it. Nine tenths of the children of earth to day stand in the same relation to this earth that the Congo Negro or Indian did to Crosby's Opera House, but when they have progressed sufficiently, they will find an individualized man connected therewith,—find that he made it launched it into the regions of space, and prepared it for a home for us.

In ancient times, all phenomena in Nature were attributed to God, to an Omnipotent, Allwise Being; but as the people advanced in knowledge, behind what was considered the action of God, individualized beings, spirits, were found as the producing agents. The people then were sincere in their belief, just as sincere as those now are who declare that an Infinite God made the earth. Man improves the surface of the earth, which is a mere speck in the fields of space. He is just as much, however, in space now as he ever will be, but is confined to the earth, and there must remain for a little period. He can speculate as to the existence of worlds, and think that God created them, but he is very much mistaken. Man is behind all the works of creation-individualized man is there as the moving cause.

On this earth, the sphere of man's action is very limited. It is true he builds palatial residences, constructs railroads and intricate machines, but his sphere of action is confined entirely to the earth. Now, an Infinite Being, filling all space, could not act-from the very nature of things is powerless, as we have heretofore proved. An Infinte God could not build this earth, could not form the planets and systems of worlds in space. You may say that he only works within himself! Bah? Can man, made in "the image of God," do a thing within the limit of his own organization? Just give him the space of his own organization to operate in, and what results would be accomplish? Now God, if he fills all space, stands in just the same relations to the whole universe, that a man caged in a bex just his own size, would to it. Man could not move, neither could God, for they stand in the same relations to each other. The very idea of his filling all space precludes the possibility of his acting, Now, in order for man to improve the surface of the earth, he must necessarily have a larger space than his own body to move in. If there is a God that acts, he can not be infinite, can not fill all space. Now, do we declare that man made the earth—that individualized man conceived it, and launched it into the regions of space? Most assuredly we do. No Infinite God could have made it. That which conceives, must have space to act in, or its conceptions would be powerless! You make man a God, some may say. Not by any means. You place man behind a few works,-just as far as your comprehension will let you. We place him behind all works, or the originator thereof.

But is there no God, you may ask. We have not yet found him. We know that man is connected with all the works of science and art,—then why not with Nature? But you may say that Nature seems to be automatic in action! So is the engine as long as man complies with certain regulations. Rules in Nature are just as essential as in the arts and sciences! Matter possesses certain inherent laws, and man note in chadlenge to them. The rose puriolds

b cause the build is placed in soil adapted to such unfoldment. The steam that proceeds from water does not resemble an icide any more than the rise does the clod of earth.

If you could see the forces at work that built up the gigantic tree, they would not appear more cemplex than that which moves the little hammer on the telegraph. There is force in water, and it is applied in the steam engine. There is force in matter, and it raises a hundred tons into the air, and it assumes the form of a tree. It is just as easy for the higher spiritual intelligences to so combine matter that it will produce the rose, as it is for the machinist to so combine it that it produces an engine or a watch. Nature's laws are not all powerful; if they were, how could man control them? The result that flows from the action of individual zed intelligences, is wonderful in the ex reme. But whence t'e origin of man, if no intelligent God? We are not treating on that question now. We are Scarching for God. By and by we will take up that sub-

Oh, man, how grand his " ission. Worlds shall how to his nod, and matter obey his behests. In the fields of space, watching the formation of worlds and systems of worlds, and mapping out the pathway of different planets, he will indeed resemble a God; and while he litens to the music of the spheres, and gozas at the works beneath him, there are still grander fields for him to explore! With an eye undimmed, and vision clear, he sees only man, individualized man connected with all the works of creation! Though he has attained a high round on progression's ladder, he has never seen God; and while he plans the formation of worlds, the idea still lingers within his mind, that somewhere above him is a God!

TO BE CONTINUED.

Mrs. Maud Lord, The Medium and Mother.

It gives us pleasure to announce to our readers, that that most excellent medium, Mrs. Maud Lord, has become the mother of a beautiful little daughter, and that she will in a few weeks again be able to appear before the public in Chicago as a medium for spirit manifestations.

Her husband, in a letter to us announcing the fact above stated, speaks in appreciative terms of the aid rendered by the band of ministering spirits, who attended upon her at the trying hour of parturition.

It is a fact well known to Mrs. Lord's friends, that her guardian spirits are always, in the hours of sickness, able to materialize themselves at fficiently to talk to her, and minister to her material wants as though they were yet on the physical plane of life.

Bro. Lord also speaks in the highest terms of Mrs. Dr. Hooker, a medium of rare powers, who was present on the occasion as a professional accoucher.

An Inquiry

Letsville, Iows, i Jan. 23, 1871.

Bro. Jones—Dear Sir:—I should like you to publish the rise and progress of the cause of religion from Moses down to the present, and show how Spiritualism has been exhibiting itself all the way down to the present time, in your paper some time in the course of three or six months.

I remain your friend and well wisher, E. H. STEVENS.

REPLY.—If we were to begin at Moses, it would be beginning only at the evening of the ancient history of theology. Moses' system was made up from the Ezyptian system, which was borrowed from the Brahmins.

Christianity was, and is, predicated entirely upon the so called incarnate Delty of the Hindoos—Christna whose miraculous conception, birth and crucifixion, is in substance the same as that of the Nazarene of Christians.

Books are now being published, showing the frauds which have in past ages been practiced upon the prople to sustain the corrupt priesthood from age to age—which systems have all (so far as is at the present time known), had their origin in Hindostan, thousands of years before the B.ble chronology commenced.

We respectfully refer our correspondent to a book for sale at this office, called "The Bible in India." See book list in this paper.

Who are They? All Right My Brother.

Secramento. Cal., Jan. 10 1871.

Brother Jones:—You ask, "Who are they?" I am one of them, dear sir, who owe for your valuable paper. I am about six months behind, but you will have to give me three menths more time; then I shall have money again for my labor, and be able to pay you in advance for some time to come. I failed in my business up in Truckee, and am at present starting over again at farming. It is not every one who is so kind as you, so I won't forget it.

Yours truly,

y. Fred. Schare.

REMARKS.—This is the way to do it. We are perfectly willing to give you time. It is those only, who in a sneaking way, try to cheat us out of cur own just dues that vex us. The honorable, poor man has our deepest sympathy, and can at any time have credit at our hands by the asking. The other class referred to, get free advertising at our hands—such as they will not relish when they see their names in print. We admire the man (comparatively speaking) who openly, robber like, demands our purse, rather than the poltroon who screens himself behind a postmaster's notice, "Refused," when in debt to us.

Attention Subscribers !

just as essential as in the aris and sciences! When you remit money for the Journal state distinctly whother it is for a new subscription, or to renew an old subscription.

Testimonial.

Mrs A. H. Robinson 148 Fourth Avenue, Chicago, Ill—Madam:—Enclosed, please find two dollars, to pay for a prescription for Mrs. Laura Higgins. Her age is seventy-five years next February. She has been ill some two years and a half with dropsy on the heart, liver complaint, dyspepsia, and rush of blood to the head—at times very weak and prescription at once. Please address

A H. HIGGINS.

Little Utics, N. Y, Dec. 19, 1870.

P. S. The patient has of late a severe pain in her side near the heart.

A. H. H.

Immediately on receiving the foregoing letter, Mrs. Robinson, under spirit dictation or control, diagnosed the disease, and sent a presulption adapted to her care, and the following letter shows the result.

Mrs. A. H. Robinson—Madam:—You will please excuse us for not writing at an earlier date. Your patient has improved so fast under your treatment, that we concluded it was temporary, and of short duration. We are now satisfied, at this date, that it is permanent. Please accept our hear-felt gratitude to you and your spirit guardians, for the great relief you have bestowed upon our aged mother.

Yours truly, in the faith,
A. H. Higgins,

THE MYSTERIES OF MEDIUM: HIP.

Deep down in the human soul, is a principle that underlies the laws of life. Faint conceptions of its existence are occasionally developed to the mind, which induce inquiry into the mysteries of mediumship.

An incident which recently came within our observation, in the presence of Mrs A. H. Robinson, one of the most remarkable mediums of the presentage, is worthy of note, and yet it is an every day occurrence with her.

She had already dicta'el the answers to over thirty letters from sick persons, diagnosing and prescribing, which an amanuensis had reduced to letter form, when she complained of an ague chill. Her finger nails turned purple, and she showed all the symptoms of a most severe ague chill. A letter lay upon the table before her unopened. She hastily picked it up, and opened it, took into her hand a lock of hair, which it contained, and read the letter aloud. It contained a statement of the sick person's disease. The mystery of the medium's feelings and appearance was solved. She had, before touching the letter, taken on all the symptoms of the disease with which the sick person was sillicted.

In every case she examines, be the sick person present or any distance away, this medium feels the exact condition of the patient. As soon as she expresses the nature of the disease, and it is reduced to writing by the amanuensis, the intensity of the feel ing passes away, and yet, in some cases she feels so afflicted with the sick persons disease, that hours elapse before she entirely recovers her normal condition. These facts are obvious to those who see her when under spirit control, in diagnosing and prescribing for the sick, and yet little or nothing is known of the principle involved.

Who will give light upon this wonderful subject, which spirit intercourse is daily developing in a multitude of new phases to the world?

And who does not pity the poor mediums who almost "die daily" for the relief of their

We Pity Thee:

fellow mertals.

Gloucester, Mass., Jan. 6, 1871.

S. S. Jones—Lear Sir:—As H. C. Wright has passed on to a higher life, it is probable that he will not wish to read the Journal any longer in Gloucester, and as we are surrounded by Spiritualists on all sides—much to our discomfort—we ask as a favor, that you will discontinue sending it to the address of H. C. Wright, care of J. M. Friend.

Yours, with respect, ELRIDGE H. FRIEND.

REMARKS.—That NOBLEMAN—that philanthropist—the lover of his race—that generous soul, HENRY C. WRIGHT, who recently passed to his mansion in "Our Fathers house," which was prepared for him, as promised by the gen. tle Nazarene, received our beloved Religio-Phi-LOSOPHICAL JOURNAL, and prized it as a weekly visitor ever welcome, as it was a free donation from us from the day it was first published down to the last day of his mortal life; and although some one, who at the time of his death wrote about what they saw in his room, failed to notice our good paper among other Spiritual papers taken by him, still it was there with its smiling face to attract the attention of the generous; but lo, and behold, it was considered beneath the notice of him who wrote of what he saw !

We let Bro. HENRY C. WRIGHT's name remain upon the free list for the benefit of whoever might take an interest in that which he was interested in, until now.

And now Elbridg: H. Friend, of Gloucester—the Home of HENRY C. WRIGHT—has spoken. He complains that "We aresurrounded with Spiritualism on all sides, much to our discomfort." Who is he that is rendered so uncomfortable by his surroundings? We pity him!

Attention all.

How often must we remind our subscribers that they should be particular to give their P. Oaddress and state, when writing to this office on business?

Geo. W. Moody writes, and dates his letter from Emerson, Iowa. But by reference to our books and to the postoffice directory, we find that there is no such office in Iowa as Emerson. The name of a town and the name of the post office, are trequently two different things; in which case, the P. O address should be carefully given. And John Daraey writes, and fails to give any address at all. You may have a way of signing your name which is very plain and legible to yourself but when you come to write to a stranger, it is hieroglyphics to him.

Personal and Tocal.

-Mr. Davenport, father of the "boys" whose physical manifestations have excited such wide spread interest, is now associated with Harry Bastian, the medium of whom we spoke last week, and will travel with him, holding seances. Mr. Davenport is a gentleman of well known honor and integrity, and Harry Bastian—no truer man walks. He is a medium whose moral character is above reproach, and who will win friends wherever he may go.

-W. W. M. Logan, of Otego, New Zsaland, writes to us, "Now that direct communication is established between New Zsaland and San Francisco, some of your spiri usl stars might take a trip our way."

—Mrs. Agues, M. Davis lectures in Springfield, Mass. Feb. 6th and 12th.

—We are constantly in receipt of letters from our readers, asking us for information and authorities wherewith to successfully combat the arguments and refute the statements of Bible worshipers and those well up in orthodox lore. To all these we would say that if you will procure a copy of the tollowing works,—"The Bible in the Balance," "The Bible in India," "The Question Settled," and "Criticism on the Theological Idea of Delty," and give them a careful reading, you need not fear to meet any expounder of orthodoxy on his own ground, and with the great array of facts drawn from modern Spiritualism to cap the whole, they are doubly sure of coming off victorious.

—A friend at Aurora sends a communication under date of Jan. 5th, but the name is omitted. It is written in red ink, and refers to his attempted expose of Dr. Slade. Please send us your name.

-"The Religio Philosophical Journal, devoted to Spiritualism, is ever welcome to our sanctum. It is a grand ploneer in the West to inaugurate the new religion. S. S. Jones, Esq., has recently added to his editorial corps Mr. J. R. Francis, a man of talent and experience. Success to our cotemporary. May his subscription books have to be enlarged."—Banner of Light.

—Mrs. Addie L. Ballou is successfully ministering to the good Spiritualists of Wheeling. West Virginia. The Wheeling Register thus speaks of her: "We listened with great interest to the lecture delivered by the accomplished and elequent Mrs. Addie L. Ballou, at Hornbrook's Hall, on Sunday night, the subject being, "Cabinet Mysteries; or. Physical Manifestations." She is a fluent and easy talker, and seems to fully believe and thoroughly understand the subject of Spiritualism."

The Universalist has the following pertinent remarks on Infidelity: "In support of this grave charge, we adduce the following facts, which men of intelligence in all churches, and in none, will recognize the validity of: There is a tearful amount of unbelief among the people. Much of it is open and defiant. More of it is partially smothered. It is to be met with in every circle, in every neighborhood, among the pew holders in every church. It conducts Lyceums, prints books, rules caucuses, and professes to have metaphysics, and science mostly in its service. When pushed, it has much to say for itself, and even when speaking without provocation, its utterances are not to be despised. It exhibits itself among the more intelligent as often as anywhere, and frequently in men whose parentage and education were soundly orthodox."

-Emma Taylor, writing from Johnson's Creek, N. Y., speaks as follows of Dr. Kayner: "After the usual morning conference on Sunday, Dr. Kayner gave us one of the finest lectures we have ever had the pleasure of listening to. His sulject was the immortality of the soul, proven from a geological stand-point. It was a lecture full of instruction, delivered with ease, and clothed with choice language."

-Albert Hogae, of Rutland, Ohio, lectures as sionally in the vicinity of his home.

-"A Revelation of the Extraordinary Visitation of Departed Spirits, and Their Manifestation Through the Shakers," is the very long title of an interesting little pamphlet.

-W. Jones, of Princeton, Kansas, writes: "Dr. and Mrs. Perkins have been lecturing here occasionally. The lectures are good, and are well received by all those who have been out to hear them. There are some "hard-shell" people here that are not willing to swap an old for a new truth,—so they locked the house here against Spiritualism, but the Lord was on our side. The time came to build a fire, and the Doctor went to the house and commanded it to open. It did so. The Doctor lectured on "The Force of Education," and at the conclusion Mrs. Perkins was entranced, and spoke for half an hour.

-P. R. Lawrence, of Ottumwa, Iowa, is again in the field of active labor, and will answer calls to lecture in Iowa.

-"Planchette, The Despair of Science," is the most popular book that Epes Sargent has ever published.

—I. P. Greenleaf will speak in New Bedford, Mass. Jan, 22nd and 29th; in Manchester, N. H., Feb. 5.h and 12:h; in Middleboro' Mass., Feb. 19th; in North Schtate, Feb 26:h; in Salem, March 5th and 12th; in Manchester, N. H., March 19:h and 26th; in Springfield, Mass., during April. He will answer calla to attend funerals.

-Mrs. Addie Whitford writes "Mrs. Bell A. Chamberlain has been here, and through her mediumship old orthodoxy has received some rough handling, and although we have the JOURNAL and other spiritual papers, we can not always find just what we want for replies to their very learned questionings."

Rev. J. H. Harter, who has recently left the denomination of Universalists, will speak in Lyceum Hall, Cleveland, Ohio, Sunday, Jan. 22nd.

—We are already in receipt of orders for M. B. Craven's work, "Criticism on the Theological Idea of Deity," which we noticed last week, and hope before the reader sees this to have a large supply on hand.

—Women compositors have proved a great success in California. Seven are now employed on the Morning Call, and the Pioneer office gives work to a number of others.

Brother J. T. Hayt informs us that the Spiritualists have had a giorious meeting at Unariotte, Michigan. The Rev. Mr. Averel, Mr. Taylor, Mrs. Pearsals, Mrs. Rutz, and Father Woodworth were the speakers engaged.

"Brother M. C. Vander Cook, of Alligan, has just concluded a course of five lectures here, and they were the best lectures ever delivered at this place. We had a good attendance of our orthodox friends, and near a dozen have come out and declared themselves Spiritualists that never professed before. I would cordially recommend Brother Vander Cook to any and all societies and associations as a first class trance speaker, and one that eventually will stand high in the list of lecturers. He is only eighteen years of age, of strictly temperate habits, and a splendid voice."

—"Letters to Elder Miles Grant," "That Terrible Question," and "The Supremacy of Reason," are three excellent little works from the pen of Rev. Moses Hull, who is au fait on the subjects treated. The first of these is 25 cents, the other two 10 cents each, and 2 cents postage.

-The Journal this week is full of interesting articles. The Lecture of D. W. Hull unfolds many new truths. The essays, letters, etc., will be perused with great interestr

-The celebrated analytical physician, Dr. Dake, returns to Chicago, Toesday, Feb. 14th, and can he consulted at the Matteson House, until farther

-Charles Bolles sent us three dollars some time ago, to renew his subscription, but failed to give any address.

_"Exeter Hall" is one of the very best books on

our shelves. -Emma Hardinge is actively at work in England, spreading the good seeds of Spiritualism. The Christian World, of Dec 9.h, makes the following remarks in reference to her: "The Destruction iets, or believers in the terminableness of soul-life. are not the only innovators upon established opin-ion in reference to the unseen world, for the Spirtualists are now propounding their theories with peculiar ardor, both by tongue and pen, and are boldly challenging the attention of the church. Their interpretation of scripture is of a very d fierent order; and multitudes of people, including one of the chief of cur electricions, and a celebrated mathematician, as well as historians and poets, have accepted their teachings as true, and are in their turn endeavoring to win others over to the new falth, which they silirm indeed not to be new, but to be as old as our race. We learn from va rious sources that quite a number of clergymen and ministers in London have been induced to investigate the claims of this Spiritualist gospel, and that some of them, at all events, are clearly of opinion that Christian teachers can not wisely treat the whole thing as a delusion or as a latter-day device of the devil, without at least stating the grounds of their conviction that it is so. Now, apparently, is the time for such a service to be rendered, when the most accomplished of the American Spiritualists, Emma Hardinge, a high priestess of the sect, has begun a regular Sunday evening lecture in the very heart of the metropolis, and offers to meet all objectors to the views she has to ad-vance concerning a future state, and the relation of the unseen world to that which is the dwelling place of mortals. There was a crowded congrega-tion last Sunday night to listen to her elequent and impassioned discourse and earnest prayers, and, judging from the spontaneous cheers that greeted some of her words, and the animated looks of the audience, it would be said that not half a dezen ekeptics were present. He must be a far-seeing man who can say where all these upheavings of mind are leading us, and whether their issue will be for good or evil; bat, as Christian journal-ists, it is clearly our duty to acquaint the churches, ists, it is clearly our duty to acquaint the churches, and especially their teachers, with all these signs of the times, in order that they may consider their own duty in relation to them; for the greatest folly of which mankind can be guilty is to shut their eyes to facts, and go on in the dark."

-Samuel Underhill writes: "I found four meetings in Philadelphia that I call improved Quaker meetings. They have a chairman, a choir, a melodeon, and open the meeting by singing. Then follows inspirational speaking by both sexes. They follows inspirational speaking by both sexes. They hold a medium developing meeting once a week, admitting none but those who are, or wish to be, developed. These make the great public Sunday meetings full. We want six such Quaker meetings in this city—hold them in your private houses. One such is begun at McFadden, Wright & Co's Healing Institute, 160 24 h street, held every Sunday and Wednesday evenings."

"The Seven Hour System of Grammar" is designed to meet the requirements of persons immerand in business pursuits, entirely out off from the advantages and influence of the school room. and whose opportunities of an educational development in this particular are at an ent, and for those who, while they are unable to obtain a regular and systematic education, are desirous to converse and write correctly. The book will be of great assistance to these even who are favored with the highest educational advantages.

-Levi Dinkelspiel, writing from Louisville, Ky. says: "We have a good society of Spiritualists here, and a library association in a flourishing condition. Nettie M. Pease is at present lecturing here, and we have ten or twelve highly developed mediums who are giving nearly all the phases of a piritual manifestations."

-Mrs. M. J. Wilcoxson, we are happy to learn, has sufficiently recovered from her illness as to again occupy the rostrum. She is still at Terre Hante, Ind. Her ministrations are always well

-G. W. Noble sends the name of B. Croshinan as a trial subscriber, remarking, "He has been a deacon for forty-one years, but the recent expression of a dying daughter that she saw little Eddie, a spir. it brother, has set him to thinking."

-Mrs. Sarah A. Thompson, inspirational speaker. of Cleveland, will lecture in the Town Hall at Grafton Centre, Ohio, on Sunday, Feb. 5th, forenoon and atternoon.

-Thos. S. A. Pope has entered the lecturing field.

-The following notices speak well for that highly gifted poetess, Miss Eliza A. Pittsinger:

"The Poetical Entertainment given by the Cal-ifornia poetees at Hamilton Hall, in this city, on Tuceday evening last, was very entertaining, and won the praises of all present. Miss Pittsinger's movements and gestures embody much grace, and her voice is remarkably clear and impressive. Her own beautiful poems were rendered in a most strik-ing manner, and were loudly applauded."-Fort

"Miss Pittelnger's original poem on California, showed a great deal of genuine poetic fire, and was recited in a splendid manner."—F. rt Wayne

-Wm. Church, the medium for physical manifestations-where is he? We regard Mr. Church as one of the best mediums for physical manifestations now before the public, and would be glad to see him holding seances again in Chicago. Will he please send us his address?

...Dr. P. B. Randolph in alluding to his new work just out, says: "All persons throughout the world who have purchased or read my books entitled, 'After Death,' 'Dealings with the Dead,' 'It Isn't all Right,' 'Love and its Hidden History,' The Master Passion, 'The Grard Secret, 'Ravalette,'
'The Resicrucian's Story,' 'Pre-Adamite Man,'
'The Guide to Clairvoyance,' 'Seership,' or any other of my works, are informed that the promise other of my works, are informed that the promise made many years ago to some day reveal the Asiatic Mystery, a most astounding revelation regarding fout, its location and poles, God, Love, Fire and its floor, the one hundred derivative powers, and the actual truth of the formative mystery, dimly foreshadowed in all my works, and as held and maintained by all true Rosicrucians in Asia, Europe, America, Africa, is now redeemed. I regard this single chapter as the grandest thing that Europe, America. Africa, is now redeemed. I regard this single chapter as the grandest thing that ever fe'l from God, and through my soul. To all the above it will be sent if they inclose a paid revelope and the printer's fee or ten cents. To all others—gentlemen 20 cents, ladies 15 cents. The edition is now ready. Address P. B. Randolph, box 352, Boston, Mass.

COLLINS.—Humphrey Smith writes.—I have taken one or more spiritual papers for about twenty years in succession, and have the satisfaction of knowing that I have always paid for them in advance, but as I am quite advanced in years and my sight becoming poor, I thought perhaps I should have to give up the idea of papers, but your "Search after God" has interested me so much that you may continue to send it until you hear from me again.

Religion thinks to humanize the world. It is relence that is humanizing both religion and the world-the latter being the ensier purt.

Philadelphia Department.

BY..... HENRY T. CHILD, M. D

Subscription will be received, and papers may be obtain that wholesale or retail, at 634 Race street, Philadelphia

Integrity and Gratitude, Twin Sisters.

An old man with his axe on his shoulders, once said, "I am going to the woods to cut down a tree,—if any body stands where the chips fly,

they wil be hit, and just as sure as any body stands where the tree 'alls, they will be killed."

A solcier, who returned from the late war, was asked if he had shot anyb dy. He replied, "I do not know, nor do I wish to. I went into the army by order of the Cavernment. I teak to the army by order of the Government. I took my musket and when the proper afficer ordered, I fired just as I was directed to, and if any body stood in the range, I think it very likely they were shot. The government says they ought not to have been there, and I think so, too."

Integrity, from the word integer, means a whole. The ancients looked upon trees, espec ially when they were tall and straight, as symbols of the i'es which they embodied in the

word integrity or uprightness.

Among their first efforts in architecture, was the upright shaft of stone or wood, and we associate our ideas of integrity now with the symbol of standing p rpendicularly without the least deviation from a right line. So we speak of our ideal man as standing erect in the true dignity and uprightness of a man, with the gentle and loving nature of a woman, and the artless confiding honesty and simplicity of a child,

Without uprightness or integrity, however all the rest will fail; it is the pillar around which the otier: twine as the ivy round the oak. The latter may grow beautifully around a crooked and gnarled oak, but it does not impress us with the same grandeur that it does when upheld in perfect uprightness. Wholeness or integrity, as a divine principle, belongs to the soul, and it is a pleasant thought to know that it only fails in expression on account of the imperfections of the mental and physical natures, the weaknesses and peculiarities of which are many of them inherited or transmitted from

one to another. We know that certain individuals are so constituted that it is natural and spontaneous for them to present integrity in all the r manifestations—others, less favored naturally, may be brought by the molding hand of education to a condition in which their manifestations will all be characterized by integrity, - some without much defliculty; others only through

long and painful experiences for themselves and for others. Integrity is respected and esteemed by all mankind,—the most arrant hypccrite and villain assumes injured innocence and integrity, and in proportion to the depth of villainy will be the mask that is worn. Like the cuttle-fish, some persons have the power of blackening the waters around them, and may sometimes escape detection in this way. We have said gratitude is the twin si-ter of integrity, and ingratitude will often enable us to detect the absence of integri y. There is a large class of persons who are so utterly selfish that they suppose it is the duty of those around them, to be continually doing them favors for which they return no equivalent, and many are so selfish that they are not satisfied with any amount of favors which have been conferred in the past,—but there must be a continued increase of these, or they make the charge that they are injured. The life of dependence, which woman is generally compelled to lead, asking for the food she eats and the clothing she wears, tends to cultivate this desire to receive favors, which, however small in themselves, are demoralizing in their effects and often take away the charm of life,—independence. Among men, the evil of seeking favors is equally apparent. There are many who, like the Irishman, live upon the interest of the money they owe. There are men who depend upon borrowing money under false pre'ences. These generally assume dignity, are desirous to be known as doing great works, and making great sacrifices for some good cause, that they may prey upon, and defraud those whose sympathies are enlisted in the cause, and

is often the first indication of want of integrity. Such persons will receive favors and profess to be very thankful for them for a time, but unless these are increased as the demand grows, they will turn and rend those who have be stowed them, pouring out the vials of their filth in low slander, attempting to injure those who have been their benefactors. A friend said to us that a young man of good intentions, but of a very impulsive character, came to borrow some money of him. He replied, "You have always been my friend. I will not lend you the money, for I wish you to continue as such, and I know you will not, if I do that. I will give you a sum that will re-lieve your present wants." He did so, and they

who, being honest themselves, are more easily taken in their wily schemes and false promises.

Such men seek to be before the public; their pre-

tentions to benevolence are unbounded. They

may devote a portion of their ill gotten funds

to good works, but it is only as a bait and snare

by which they may obtain more. Ingratitude

remain triends. Some years ago, a person informed a distinguished statesman that some one was circulating very injurious reports about bim. "Oh," replied he "that can not be so." "Why not said his friend?" "Why, I have never done him a favor in my life!" We have not been as wise as our friend, and have thereby lost some who professed to be very

warm friends, by lending them money. We do not envy the position of these hypocritical and false hearted men, either here or hereafter. The important question is how to remedy these evils and establish true integrity in the human family around which the evergreen brar ches of gratitude shall twine in everlating

We believe that such persons should be publicly exposed as a means of protecting the innocent, whether they be editors or preachers. They are hypocrites, and gamblers of the worst kind,. who prey upon the unsuspecting portions of the community, and unless those who know them. are honest enough to reveal their characters they will continue in their evil course. We know that when such leave this world, the mask will be torn off and they will find themselves in the lowest hells from which they must work out, then salvation through long continued suf-

Who are They?

fering.

QUITE A 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 page of the paper.
We speak of this mater, most emphatically meaning that payment is expected from sum cribers now in arrears, without delay. If any mi-take is found upon careful examination of the account. inform us of the fact, and it shall be corrected if any one has been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If

time is wanted, it is certainly worth writing for,

and we can know what to depend upon.

We are weekly breaking the very bread of life to our numerous subscribers, most of whom pay our numerous subscribers, most of whom pay promptly, but those who owe us large sums, do us great injustice, by negligently allowing the time to run on from month to month and year to year, without doing anything to relieve us from the heavy burthen we are constantly carrying for their benefit. A remittance of a part of what is our due, is much better than nothing, in such cases.

We do say to all who are in arrears, that the secrifice you are required to make to source your

we do say to all who are in arrears, that the sacrifice you are required to make to square your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you became indebted to us for the paper. It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so until justice it done.

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

Amusements.

M'VICKER'S THEATRE.

The brilliant artiste, Mrs. D. P. Bowers, will ap prar on Saturday, Jan. 18th, in the thrilling Jew-bl drama in five acts, entitled, "Leah," Leah, the Forsaken, Mrs. D. P. Bowers; Rudolph, Mr. J. C. M'Collom. Saturday Matince, Elizabeth, Queen of England. Monday, "The Maid of Marence,"

Friday evening, Jan. 27th, benefit of Owen Faw-cett. Mr Fawcett in four characters, "Sweet-hearts and Wives," after which, Mr. Frank E Aiken in his great impersonation of Robert Brierly in the second act of "The Ticket of Leave Man." To be followed by "He's Jick Shepperd." To conclude with "Norah Creins." Saturday afternoon and night, last performance of "The Ticket of-

GLOBE THEATRE

D. R. Allen & Go., proprietor. Benefit of Miss Major Pauline Cushman, and last appearance but one. "The Colleen Bawn." Elley O'Congor, Major Pauline Cushman; Miles NaCoppaleen, with Songs, John Dillon. Saturday Matinee at 2:30. "Little Nell;" Monday.

DRARBORN THEATRE.

Manning's Minstrels. The great sensation. The unprecedented hit. A gem of art, standing in its every detail, alone and univalled. Pronounced by press and public the finest production ever brought out in this city. First week of the celebrated female impersonator, Frank Kent. In consequence of the unparatled rush to witness this mognificent production, teats can be secured two

METR POLITAN HELL.

Corner Randolph and LaSalle etreets. Com-mencing Thurstay, Jan. 26th. Professor John Mac Evoy's last and greatest work, "The New Hibernicon," representing a tour in freland, or Ireland in America.

HOOLEY'S OPERA HOUSE.

89 South Clark street, opposite the Court House. An entire change of programme. First week of the great sensation, "Under the Lamp Light," written expressly for this company, by B. A. Baker, Eq., and performed by no other company in the United States, The wonderful Pier Scene, showing the ferry boat crossing the fiver. The most exciting radroad scene, with a train of cars descending the most exciting radroad scene, with a train of cars descending the mountains, turning the bend, and dashing across the stage at lightning speed. A Grand Sensational Tableau. The Leviathan Com pany in new ballads, dances, and comical acts. Matines every Saturday at half past two.

CROSBY'S OPERA BOUSE.

-The Chicago Academy of Music will give a grand vocal and instrumental concert on Monday evening, Jan. 33 h. The concerts of this society should be patronized by all our citizens, as contributing to home talent and musical culture.

Obituary.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratituitously.]

Passed on to Spirit Life, from Woodbury, Vermont, Nov. 25th, Samuel Brittain. For many years he had been a firm believer in Spiritualism. Its soul-elevating truths opened to his spiritual sense a grander view of life. He was always ready to work or speak in favor of the glorious truth of spirit communion; and when sickness wasted his form, and all hope of recovery had fled, then Spiritualism became doubly dear to him. By his special request the writer spoke words of comfort and instruction, under spirit influence, to the mourning friends.

He leaves a wife, a son and daughter, who sadly mourn but sincerely believe :

That his spirit lingers around them, Whispering of the Summer Land, That he'll be the first to meet them When they join the angel band, Dwelling there in peace forever, Their weary souls shall find sweet rest Where parting scenes are known never. MRS. ABBIR W. TANNER.

We and Brother Brittain were schoolmates, born and resided in the same town (Barre, Vermont) until we arrived at years of manhood. Then we came to the West. Our Brother remained in his old native State. We sympathize with his family and relatives. He has gone to the better world a little before. Listen to his whisperings from the other shore, and you will realize that he is not far away. ED. JOURNAL.

Passed to the higher life, Dec. 24th, 1870, Sally, wife of Silas C. Hunter, aged 62. She was born in the State of New York, Jesterson Co. Came to Ottawa from Michigan.

Farewell, aged mother, thy sufferings are o'er. Life's changes and trials will reach thee no more; Safe, safe is thy spirit, on Love's boundless isle, Where golden harps ring and the scraphim smile.

Methinks, in departing, thy spirit was hushed In peace everlusting, as bright angels rushed In sympathy holy to wast thee thove, To meet thy dear friends and be blessed with their love.

Then farewell, blest spirit, thy bliss is sublime ; As friends are lamenting thine exit from time, May faith's glorious vists their sorrow allay, And grief's sombre night end in unfading day. Funeral services conducted by the writer, A. Underhill.

SPECIAL NOTICE

Woman Suffrage Convention.

The annual meeting of the Illinois Woman Suffrage Association will be held in Farwell Hall, in Chicago, on Wedn sday and Thursday, February 8th and 9th, commencing at 10 o'clock s. m. for the purpose of ef-jecting a more perject organization throughout the state, and taking measures to have the claims of womiccting a more periect organization throughout the state, and taking measures to have the claims of women to equal civil and political ri-bits with men properly presented to the General Assembly now in session.

The following distingul hed speakers from abroad have been invited, and are expected to address the convention: Suean B. Antheny, Lucy Stone, Elizabeth Cady Stanton, Mary A. Livermore, Julia Ward Howe, Isabella Bercher Hooker, C. lia Barleiga, M. Adelia Hazlett L'lliy Peckham, Mirsam M. Cole, A. J. Bayer, Henry B. Biackwell, Parker Pilisbury, G. B. Stebbins, Phôbe Cozzens, and others.

All persons are urgently invited to be present, and friends of the cause throughout the state are particularly requested to take part in the deliberations of the

The people of Illinois will have an opportunity of heart g, at this convention, some of the ablest and must el quest navicates el woman suffrage in the na-tion. By order of the Executive Committee of the Illinois

Woman Suffrage Association

James B. Bradwell, President.

MYRIA BRADWELL S CICLETY,

NEW ADVERTISEMENTS.



JEFFERIS GRAND GIFT AND

MUSICAL JUBILEE.

\$106,150,00 WORTH OF

REAL ESTATE, PERSONAL PROPERTY AND MONEY,

DIVIDED INTO 3,138 GIFTS! To Be Distributed Among the Ticket - Holders.

PRICE OF ADMISSION, ONE DOLLAR. Tickets Limited to 106 150, Averaging

One Gift to Every Thirty Four Tickets Issued. CAID JUBILEE to be held in Council Binffs, Iowa Febru-ory 22d, 1871, on which occasion several of the most dis-tinguished Artistes in the United States will assist. The pro-gramme will hereafter be announced. During the enter-tainment, the following gifts will be distributed, as per agree-ment.

16 See Full Description of Gists in Circulars. First Grand Cift, the Residence, Purniture and Grounds of T. Jefferls, valued at \$26,000; Second Grand Gift, a Residence & Grounds valued at \$6,009; Third Gift, 1 Business House and Grounds valued at \$4,500; Fourth Gift, one Residence on Buckingham St., occupied by A. G. Wickens, \$2,000; Fifth Gife, 108 acres of first quality Farm Land, value, \$2,000; 1 Gift'of one pair of Black Morgan Mares, harness & buggy, \$1,100; 1 Gift of a magnificent Piano, value, \$550; 1 Gift of Silver Ware, v. \$50; 48 Gifts of City Lots and Grounds, value, \$500 each, \$34,000; 76 Gifts of City Lots and Grounds, value, \$400 each, \$34,200; 1 Gift to the poor of Council Bluffs, to be distributed by Daughters of Rebecca, 2 per cent. on sales of Tickets, amounting to \$2,000; 1 Gift to the German Turners or Singing Society selling the most Tickets for the Jubilee, \$200; 1 Glit to the Fire Company Selling the most Tickets, \$230; 1 Gift to the Employees of the R. R. Company, Manufacturing Company or Working Men's Union selling most Tickets, \$200 : To the lady and gentleman celling the most Tickets, \$100 each, \$200; 2000 Gifts of one dollar each, \$2007; 1000 Gifts of 50 cents each, \$500.

THE FIRST GRAND PRIZE IN NO CASE WILL BE WITHDRAWN.

A PREMIEW OF PAYE HUNDRED DOLLARS will be paid to the best Quartette of Singers, either of Male or Male and Female voices, who will sing during the Jubilec.

All money received for tickets will be deposited in trust (as security to the ticket-holders, for the faithful performance of the agreement), with the following Banks and Bankers of Council Bluffs, viz: First National Bank, Pacific National Bank, and Officer & Pusey, Bankers,

Warranty Deeds for the above Real Estate will be deposited with the Committee on distribution of gifts.

Holders of tickets to whom affin are awarded, will receive the same on the presentation of their tickets to the committee on distribution of gifts. Said committee will consist of the following named gentlemen, viz: Hon, D. C. Broomer, A. Cochron, Esq., A. F. Steinmeiz. Address,

THOMAS JEFFERIS, Manager.

P. O. Drawer No. 1,144, Council Bluffs, Iowa. Office No. 401 Broadway, 24 Story, Front Room. Refer by permission to First National Bank; Pacific National Bank; Council Bluffs Savings Bank; Officer & Puscy, fund-ers; J. M. Palmer, Mayor of Council Bluffs; Gen. G. M. Bodge; Wm. G. Crawford, Clerk of the several Cours; John W. Chapman, Co. Treasurer; T. P. Trevner, P. M. A. E. Steinmetz, President of the German Turners; Ralph A. E. Steinmetz, President of the German Turners, Raigh Guancila, Chief of the Fire Department; Ross & Hammers Bragg & Bra; Stewart & Haas; Steele & Johnson; J. M. Philips & Co.; M. E. Switt; Dr. Holland; E. V. Wilson, Lombard, Ill., and to the business firms and chizens gener-ally. Also the press of Courcil Biuffs, and Omaha, Neb. P. S. All the above described Real Retate again. 100 P. S. All the above described Real Reate, except 108 acres of farm land, is eligibly cituated within the incorporated limits of the city of Council Bluffs, Iowa.

v9 n20 3t.

TO THE WORKING CLAS3.—We are now prepared to furnish all classes with constant employment at home, the whole of the time, or for the spare moments. Business new, light and profitable. Persons of either sex easily earn from 50 cents to \$5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled off-r. To such as are not well satisfied we will send \$1, to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of the People's Literary Companion—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address

E. C. ALLEN & CO., AUGUSTA, MAINE. TO THE WORKING CLASS.-We are now prepared to v9 n17 3m.

ANALYTICAL CURE.

DR. DUMONT C. DAKE'S SP.RITUAL MAGNETIC MEDICATION — purely vegetable—for the speedy cure of the following complaints—remedies furnished for one month's treatment; Catarrh, \$10; Asthma, Throat. Lung and Heart Difficulties, \$15; Rheumutism, \$15; Liver and Kudney, \$10; Dyspepsia, \$10; Diseases peculiar to Females, \$15; Epileptic Firs, \$15; Weak and Inflamed Eyes, \$0; Ulcers, Fever Sores, \$45; Piles, \$10; Semiral Weaknesses \$15; Diseases of the B ain and Nerves, \$15; Diseases of the B ain and Nerves, \$15; Diseases of the Skin and Blood, \$15; Inciplent Consumption, including Galvanic Plates, \$15. Patients at a distance successfully treated. Medicines sent by mail or express. Satisfaction guaranteed. Permanent address \$11 W. bash avenue, Chicago, Ill.; or, until further notice Kansas City, Feb. 6th; Liwrence, Kinsas, until February 19th, and in Topeku balance of February; returns to Chicago in March.

With heal at the Matteron Hense, Chicago, until further notice on and after Fabruary 19th. With heal at the Matteron House. Chicago, until fur-ther notice; on and after February 14th, 1871,

Farmers

Who have never received the genuine Runsdell Norway Oats direct from us should set d at once for our G-ear Credit Offer. There is no longer any excuse for being imposed upon by getting spurious, mixed, and rejected seed which is being offered, as our terms are within the reach of all. Remember that where one bushel of genuine was sold last year, three of counters. totaler of genuine was sold ast year, three of counterfeit was fold, and the crop from it is now for sale at various prices, from one dollar upward. Address D. W. Ramsdell & Co., 41 La Salle St., Chicago, Ill., or 6 2 N. Fifth street, St. Leuis, Mo.

MRS, M. L. SHERMAN,

The unparalleled psychometric reader, will give delineatons of character. Her powers enable her to give the leadluc events of the future as well as those of the past. All letters enclosing photograph, stating age, month of birth. occupation, favorite flower and animal, and whether single or married, with two dollars and return stamp, will be answered by return of delineation and photograph. Address her at No. 306 South Clark St., Chicago Ill.

\$5 TO \$10 PER DAY MEN, WOMEN, who engage in our new business make from \$5 to \$10 per day in their own localities. Full particulars and instructions sent free by mail. Those in need of permanent, profit-able work, should address at once. Greece Stinson & Co., Portland, Maine. v9 n17-3m.

MIIS. LAURA G. RICHARDS,

PSYCHOMETRIC, BUSINESS AND MEDICAL CLAIR-YOYANT, from magnetic influences of lock of bair and pho-tograph. Terms, \$2 and two stamps. Medicines sent it de-sired. Written communications from spirit friends by means of the same, \$3. Pictures returned.

Address P. O. Box 1219, Einghampton, N. Y.

J. BROOKS,

The Developing Medium, is located at 148 Fourth Aye. Chicago, where he will develop these wishing to become mediums.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium,

148 Fourth Avenue, Chicago,

Mrs. Robinson, while under spirit control, on receiv ing a look of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity. the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return'a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

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

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

of the disease.

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

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

SOCIAL EVILS,

THEIR CAUSES AND CURE,

BY MRS. MARIA M. KING.

Subjects Treated:

DIET—1ts Influence upon Civilization. Effects of Certain Articles of Food, in Use among Civilized and Savage Nations; and of Certain Beverages and Stimulants in Coramon Use among the American People.

"THE SOCIAL EVIL"-Remedies for it. WOMAN'S RIGHTS -Marriage and Divorce.

CHARITY CHILDREN-Suggestions Relative to their

PRISON DISCIPLINE .- FEMALE PRISONERS. 55 pages, 8 vo; paper, 25 cents, postage free.

THE SPIRITUAL PHILOSOPHY VS. DIABOLISM.

IN TWO LECTURES.

BY SIME AUTHOR-SIME PRICE. CONTENTS.

The Doctrine of Evil Spirits Considered.—Order the Law among Men, More and More, the Higher they Rise in the Scale of Intelligence; and Legislation the Order wherever

Scale of Intelligence; and Lagislation the Order wherever there is Society.

The Power which Controls the Evil Pisposed, and the Law of Spirit Guardianship and Control, as applied to Spirit and Earth Life,—Law is Fulfilled when Evil Spirits are Prevented from Diffusing their Influences.

**Obsession," "Possession," and "Infestation," Considered pro and con.

Are Spiritualists to be Governed by Authority or Reason?

WHAT IS SPIRITUALISM:

Shall Spiritualists Have a Creed Two Lectu es - Fame Author - Same

The World Asks to Know Definitely, What is Spiritualism?

—The Necessity is Theories.—The Author's Declaration of Principles in 29 Distinct Propositions.—The Necest of Organization Considered.—Becharations of Principles a Necessity.—Authoritative Creeks Utterly Discountenanced.—Influence of the Creeks of Christendem.—Opinionsmust be Expressed before they can be Compared.—The Good of a System of Faith is Lost to the People, unless its Principles are Plainly Declared.—The Responsibility of Spiritualists, in View of the Sacred Charge Committed to them.

Price.

LIFE IN THE BEYOND. BENJAMIN PETERS; an Undeveloped Spirit's History, Francis H. Smith, Medium. Price, 10 cents. For sale at this office.

BLACK LIST.

M. B. Packer,

Late of Lena, Ill., has gone to Ohio (so says the Peatmaster) owing for one year's subscription to this paper. Will come one who knows his present post office address please advise us of it. We don't allow ourselves to be cheated out of our dues 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 it.

The Postmaster at Ottomwa, Iowa, writes that II. W. Boot, D. W. Stebbins, and William Sawyer, who are each indebted for this paper in the sam of \$1.50, have left the county,-quite a clearing out for one small town. They have the benefit of this advertisement free until they remit. Will some friend inform us of their present whereal onts.

W. D. THOMAS.

Where is he? He used to take the JOURNAL at Rich. mond, Ind., until he got in debt \$1.50 for it. Cheat the publisher out of what you owe for your newspaper. How contemptible!

DR. L. PAPPA.

Who fermerly took the Journal at Detroit, Mich , has left for parts unknown (so says his pen'master), owing \$4 for his paper. We hope some one will inform us of his whereabouts, and also send him a copy of this notice.

M. WRIGHT,

Late of De Soto, Mo., has gone to parts unknown to his postmaster owing for this paper ever since the 25th of Dec. 1869. If he remits \$3.25 for his arrearages, justice will be done, and he, as well as the publisher, will feel better. It is a very mean act to move away from any place, indebted for a newspaper. It would be much better to ask further time, and a change of P. O. address. to the new place of residence. Some one will be sure to advise us of his present address. And another consideration worthy of note is, a mean act goes with a person, let him move no matter how often; it leaves its stain upon him or her. One cannot get away from

C. DUNHAM.

Brownsville. Mo., owes for the Jouennal since the 19th of July, 1870. His postmaster writes that his reason for refusing the Jouennal is "because he considers at worthless." We are serry that it failed to make an honest man of him Hope the church toward which he As a first step in his reformation, paying us one dollar and fifty cents, which he justly ower, will be an earnest of his being a better man in future

This notice will be discontinued as soon as payment

GEO. II. BURT,

of Quincy, Ill., has taken the paper slove the 5th of September, 1869, and now the postmaster sends a notice that it is not called for. We presame he has become a member of some Unristian (?) church. We hope they will make a respectable man of him. 35.25 is the amount which will be necessary to remove his name from the Black List.

The Bostrum.

THE ASTROLOGICAL CHARACTER OF JESUS.

A Lecture delivered by Rev. D. W. Hall in Social Hall, Marwich Mass., Jan. S, 1871. [Reported expressly for the Relater Purls oppurate

"What think ye of Carist—whose son is he?"

Math 22: 43.

In the discourse of this afternoon, we have found that the doctrine of Vicinians A'onement was not necullar alone to Christianity: that all nations and religious had their Saviurs, who atoned for the eins of the people-and that ours was only a copy of these Pagan Doc'rines. This evening, we purpose to emtinue our investigations, and show that whatever we have of Caristiari y, has been derived from our Pagan neigh-

The query of Jesus is not concerning himself, but concerning Carist,—a question he did not see fit to answer, only to deny that he was the son of David, as David himself had called him "Lord." Through ut the New Testament we find a labored off art to disprove the literal interpretation of the New Testament; and before we shall have finished thin discourse we shall find that Christ is only a metaphorical personage-an allegorical representation of something

It will be noticed that J sue here speaks of Cirist as a person who had already existed before his time, and that he did not question the general belief that such a person had been burn. This belief can only be accounted for on the supposition that it was the te ching of some the logy. That such was the case, I shall give you the best evidence in the world—avidence that the c'ergy cann it gainsay only at the ex pense of the r Christianity; for they have relied up in the same witnesses to pr vo the authenticity of their Bible. And the first witness I shall cell up, is none less than the celebrated Justin Martyr. He says:

"By declaring the Logas, the first begatten of Gid, our Mister Jesus Christ, to be born of a virgin, without any human mexture, and to be crucified and dead, and to have risen, and as can led into heaven, we say no more in this, than what you say of these whom you style the sons of Jove.

How b tter could be have told us that he had only copied after systems, and if they found fau't with Christianity, the same fault existed in the system from which it had been copied. It appears that Celsus pressed this point pretty heavily on him; for in his apology we find the following explanation of the matter:

"It having reached the Devi's ears that the prophets had foretold that Christ would come for the purpose of termenting the wicked in fire, he set the heathen poets to bring forward a great many who should be called sons of Jove, the D vil laying his scheme in this, to get men to imagine that the true history of Christ, was of the same character of those prodigious fables and poe'ic stories."

Pior Devil! he gets the credit of all the share tricks that are anywhere played in Goo's Universe, and it would be a sad j ke if he were to client us all out of heaven and take possessim binnell with his sulplum us crew. After all, we are not sure that the Davildid not bring forward the hero of Coristianity, as a Savior, on purpose to we ken our fith in the Me suh whin he shall come. Malito, who flourished A.D., 141, admits that:

"The philosophy which we profess, truly flourished af retime among the barbarous nations, but having blossomed again in the reign of thy sucestir, Aigustus, it prived to he altigether omlanus of good for unito thy king lam"

Origen tells us that Gid revealed thes; things to them (the reather) and whats ever things have been well spoken, and Arnobius says: "If Cicero's works had been read as they

cught to have been by the heathens, there would have been no need of Christian writers!" We can do without Christianity if we only have the writings of Cicero. Now hear another Christian writer (Laciontius):

"If there would have been any one to have collected the truth that was scattered and diffused among the sects, and individuals into one, and to have reduced it into a system, there would indeed have been nod fference between him and

Clemens Alexandrinus, who is frequently appealed to as evidence for Christianity,

says:
"These who lived according to the true Logas were really Christians, though they have been thought to be Atheis's, as Sperates and Heriolius among the Greeks, and such as resembled them.

Tae following fr m S. Augustine will set the matter in a clear light.

"That in our times is the Christian religion which to know and follow is the most certain gath to health, called not according to that name, but according to the thing itself of which it is the name; for the thing itself which is not called the Christian religion really was known to the ancient, nor was wanting at any time from the beginning of the human race until the time when Carist cane in the flash, from whence the true religious which had previously begin to be called Caristan, and this in our day is the Christian r I gion not as having been wanting in former times, but as having in latter times received this nam !"

If this is not an admission that every thing in Caratianity, has been plagisrized, we shall despair of ever finding a plagiarism anywhere. Bible believers will hazar I their whole theology if they dispute this authority. But a later authority(Clarke, in Lis evidence of Nat: and Rev. Rel), telisu::

"Some of the ancientest writers of the church have not scrupled expressly to call the Athenian Scretes and some others of the heathen moralists by the name of Christians."

In my discourse on the atonement to-day, I have referred you to the similarity of the Christtian and Hindoo systems of atonement. I have abundance of inferential testimony at m7 com mand to show that the Hindoo Christians were the fathers of the Hebrew Christians. But of this after awhile. At the time that Jesus was upon earth, and for a long period previous to the Christian era, there had b en a sect of people known as Pesenes or Theraputes, who had all the peculiararities of our Corist an theology embodied in their systems Philo Jura ics tells us according to the 16 h chap, of Eusebius that Mark came to Alexandria in Egypt in the time of Agustue, and preached the same gospel he afterwards committed to writing. Alexandria is the cracle of Christianity, all our cauon ical books were preserved there, and our Bishops were educated there. But now we turn to the Luke 1:1, 2: and we find that John w s baptizing in the fifteenth year of Tiberius Ce at, and the 23rd verse tells us he began to be about thirty years old at that time, and hence he only began to be fifteen years old in his first year, and only began to be tourteen years of age in the last veerlof A. Courties, and if Mark preached lineage. This all came about from the fact

his g spel in the time of A igustus, he preached it before J sus was fourteen years of i, and about nineteen years before its hero played his part in the affair. The doctrines prouched by Muk were pronounced to be the Eisenian doctrines, and were believed at that time by a sec of peo ple which had been known to be in a flourishing endition for cv v we hundred years. Souk og of this was sevencim eays, vol. 1, p

"Is was in a gopt that the moree discipline of Acceticism to k its rise. * It was here the Esseres dwelt principally, long before the coming of Christ," and on page

169, he says: "It manifestly appears from the testimony of Philo the Jew, who was himself one of this sect that this philosophy was in a fourishing state at Alexandria when our Savior was up in car h."

There is a testimony from Gibham to the some office, which I have neglected to extract, tronomy. But hence I read anything, I must but then as Moshein would say everything he make some explanation of the appearance of possibly could in favor of Christianity, we need not try to make the proof any s'ronger.

This sect had two Gaspels; one was called the "Gospel According to the H brews," and the other the 'Greek A wording to the Egyptians." These Gospels contain every cudicul principle of our faith as taught in our Grapels | sun passes through these signs, he seems to pass of the Nozarene. Eusebius (Ecclesiastical Hist. b. ii, chap. 16) says:

"The sacre i writings used by this sect were none other than our Gore's, and the writings of the apostles." (See also Lord Oreed, p. 361, where a similar rener's occure.)

How strange it is that these heathen scoundreis should steal our G repels, and run away with them, before they had been written, or even the hero had been born. Beausobre

"At the head of the first clustare to be placed the two Gorpels. In my opinion, the Gorp I According to the H brows' is the most ancient of all. This the Nexurenes pretended may the original, from which that of St. John was taken

in this Guspel that we read of the woman taken ia adultery. * * * That which has been called 'Grapel According to the Egypt-* That which has

ians,' is of the same antiq 1 ty."

B shop Marsh in his Latraduction to M chaelus' translation of the New Testament, says: "The opinion that the Evangelists drew a great part of their materials from a written document is perfectly consistent."

Here then is our authority for what we have of Carisianity. We have drawn it, as is admit-ted it in a written decument already in exist ence. Disguise it as we may, all we have of Car stianity, is naught but the old east off cloth-

ing of our Pagan nethghors.
Awhile ago, I remarked that Alexandria was the Cradle of Christianity. It is only too true. They had a school there in which the first propagators of our religion were educated. They also had a monastery there, where they kept their auchorites; and as Alexandria is known to be the headquarters of E-senianism, we have no escape left us from the conclusion that the Essenians educated our first Caristian ministers, and gave them the first Divine Books that they had ever had.

But we pass to the B ble, to rail the evi deness there, of the Theruputean origin of our Bibles. We call your attention, in the first place, to the admissions found in Luke 1: 1, 2: "Foresmuc's as mucy have taken in hand to set forth in order a declaration of these things which are most surely believed among us"

There he is only writing about something which they believed, and knew all about. He has made a diegesis or new arrangement of the reacred books. It was an old story, and uk: kaew no more about it than Feetwood when he gathered his scraps of the sucred books, and again "set forth in order" a new arrangement of "those thing; believed amongst Caris Lana."

"Even as they delivered them to us which from the beginning were eye witnesses and ministers of the word." That's it. Luke received the writings from somebody who had been eye witness, and gave

it to us as he got it of them. By reference to 1st Cor. 15: 1-4 we read: 'I delivered unti you first of all, how that Christ died, and rise again the third day ac cording to the scriptures." But our Gospels of his death were pot written till A. D 64 while the Enis te to the Counthians was written A. D. 56. Did Paul refer to the Gospels in this passage, eight years before they were written, or did he refer to a document already in existence? In Acts 18: 24, and 20: 35, we find a similar reference to scriptures, which forces the con-

time. One of the best evidence that we have plagiar zed our Gespel that could be demended, is found in the fact that we adopted the Essenian dectrines into our Guspels.

viction that he was referring to a document

a ready ex act, and in use by the Church at that

1. The transmigration of souls was a favorite dectrine of that seet. In John 9: 2, we hear the Disciples ask, "Lord, who did sin, this man or his parents, that he is born blind?" They supposed that either this man's parents had sinned, or he had sinned in a pre-existent state, and Jesus never attempts to correct this

theory, but tacitly admits it.

2 The E senians were in the habit of baptizing people for their dead friends so that they might have the advantage of a resurrection among the just. This doctrine is accepted by Paul as a correct theory in 1st Cor. 15: 29.

3. The Essenians had monasteries, where the anchorites of their religion lived, and Jesus tells us there are "Monas ('ranslated mansions in King James' version of the B.bk) in his Fatner's house."—John 14: 1.

4. The ascetics a of these sects was taught by J sus in Matt. 19: 12, in language which modes y forbids me to meation. 5 The doctrine of Communion as practiced

by this sent, was also taught and practiced by the early Christians. Thus we trace our Grapels back to Egypt,

and through Ezypt to Hindostan. But St. Jerome telis us that a Stoic philosopher, by the name of Pantways, found the Gaspel of Matthew in India. whither he had been sent by Demetriu, Bishop of Alexandria, and that he brought it back with bim to Alexandria; and Prof. S'owe and other Christian writers admit that the Gospel of Matthew was found there, but think some one carried it there.

The word Matthew is a word peculiar to the Hindoo larguage, and it looks to me as if they had gone into India and picked up some one's Biography of YEES CHRISNU, and altered it over to suit the Jewish Caristians. The history of this person was written more than two thousand years ago, as admitted by the pious Sir Wm. Jones, and so far as we have gone, we have found that his history is so much like the history of the Curistian Jesus, that a Christian himself could scarcely tell the difference.

That the character was already "cut and dried," and a man had to be sought out to fit it (as we would make Washington or Abraham Lincoln fit the same characters with the same advantage of ignerance that the Bible writers had) is evident from the disagreement of Matthew with Luke in chronology and genealogy. Matthew makes only twent-eight generations from David to Jesus, whilst Luke makes forty-two. Both are not right, for there is a diff rence of four een generations, and reither did they have the same

that they had a difficulty in finding men who by structing and crimping, would suit the characters already written out for them. Hence, we find the resarranger of Mathew, going clear back four hundred and twenty or near five hundred years to the time of Haggai the prophet, where he finds a certain prophecy concerning "Joshua the son of J select," and makes of him a Jeeus, the son of Joseph, and fixes him up to suit the Gospel that they had stolen of the Hindoos, whilst Lake looks about him for a more modern man as the hero of a story already written, and traces him back through entirely a different line of ancestry.

Tho H ndoo YRES CHRENU WIS Wholly an astronomical character, and we shall now show that the Gospels having been remotely, or directly copied from the Hindoo legend, will bear the same explanation.

We now turn to Matthew, second chapter, and shall look at it through the science of asmake some explanation of the appearance of the heavens. The heavens are divided into twelve constellations or signs, which seem to surround the earth. The sun appears to pass through each one of these constellations once every year, and always takes the name of each constellation as he passes through it. As the up and down-north and south. "Now when Jesus was born in Bethlehem,

of Julea, in the days of H rod the King." Herod-this Herod, he's one of the longest lived individual you ever herod of. He was King at Jesus' brh and kept suas look as there was a saint to kill. [Luighter.] The Greek roots of the word are heras deres - Hero of the Skinthe well-known title of Hereales, who killed the Cleonian lion, and were his skin as a badge of honor. Notice where Jesus was born —in Bethiehem,—Bith -house, Lean -corn, of Julai. Ju-Jew, Jove-Jehovah—the Sun G d. I than, the sun's fa h, or the twelve signs of the Zuliac.

"Taure came wise man from the east." Was men, who are they? Our translator determined that we shall have no excuse for doubling, have very clever'y translated Mosis. wise men, because it will best saft their parpres, you see. It would not do to have all the magicians worshiping their Jesus. [Laughter.] But once in the 16 h chapter of Acts, it

wasa't to the advantage of Theology to translate the same word late a wise woman, and so they have saved us the trouble and cause of any doubts, by making it in one place mean a very bad woman, and in the other place, very good men. [Laughter and applause.] All that's n cessary, is to saut our eyes and rely upon the clergy. Taes: wise men came from the East. inquiring for the babe, for they saw his star in the east, and it stood over where the babe was. If they'll only go back where they came

from, they'll find the babe one would think.

None of your clergy can explain this, but

I can. We go back, then, to the 25 h day of December, and just nearly over our heads, to the west of our Zenith, we see the constellation Sagitarius, represented in your slmanacs as half man and half horse, and just to the west of that, is the constellation Capricornus. We are really in the "Augean stable," so often cleared by Hercules, for where else should you keep your horses and goats but in stables. Well, we read that Jesus was bruin a stable, right amongst the horses and goats. It's midnight—turn about and look to the east, and you will see the Star Vindimiatrix (matter of wine), and it is precisely at this time to a minute, that Jesus is b ra. There is not a nation on earth that I know of that does not celebrate the births of their Saviors on the 25 h of D. cember. It is so of York Christna Usirus, Mulhros Ad J.sus, and I can't tell how many other Saviors, and every one of these Saviors except J sus. are acknowledged by our most Christian writers to be astrological characters. This is the s ar that is seen by"the wisemen of the Eist."

Now turn over to Luke 2: 11. "For unto you is born this day, in the city of David, a Savior which is Christ the Lord, and this shall be a sign unto you." that is to say, this that is born unto you shall be a sign, -just like any other sign of the zodiac; and Simeon (Simeon is another Greek word for sign) tells us in the 34 h verse of the same chapter, "Behold, this is set for the fall and rising again of many in Israel." Our translators have interpolated the word "child" in our English B bles, but there is no "child" in the Greek. It is this—

this sign, or whatever you wish to call it. The word Israel is from Hs. fire. - a representative of the sua, and El or Allah, the Arabian title for God, and signifies the zodiac, around which the Fire God travels. The "many" are the stars that encircle the Fire-God's path. As this sign comes north, the many in Es ra El arise with him, and as he goes south, they fail with him.

'And s nt and slew all the children that were in B tolehem."

Ta Greek anairein significa took away or passed through; so the Hercules, the sun, as he passes through, ob cares the light of the two lit tle twins of May.
"In Rama was there a vo'ce heard." Rama —

what is Rama? Taylor tells us it is the Hudostance word for z diac. You will notice there is scarcily any difference between Rima and Brahma, and this last name represents the whole universe. "Rachel weeping for her children;" but whose Rachel? Why, Richel was the mother of the two boys J seph and Benjamin. She has been dead over 1700 years, and now she's weeping for her children because they are not: how is that? Your minister can't explain that without j operdizing his position. The children were not, because they could not be seen when the sun passed through them. These children will come to lite again. But if I do not haster, I shall not finish my subject.

" In those days came John the Baptist, preaching in the wilderness of Judah, and saying, R. pentye, for the kingdom of heaven is at hand." (Matr. 3:12)

"In those days." In what days? Our old grandmothers used to tell us stories the chronology of which they left very indefinite, by saying, "Oace upon a time." But I can coly satisfy your idle curiosity by telling you that "it was in the days that John the Baptist came,"

Berosus tells us that in the time of Alorus, the first King of the Chaldeans, that an amphibious creature, half fish and half man used to come out and preach to the first inhabitants of the earth, in day time, and dive b ck into the sea at night, from which circumstance, he received the name of "John the Dipper." The word John is the same as Jonus, Johnus, Joanus and Jonas. Jonus is a bi-fronsed man, standing with one face toward the old year and the other toward the new, and all who passed into the new year, must pass up through him, for he has the keys of the kingdom, and none can pass into neaven except by him; in other words, he is the sign of Aquarius, and has his domicile in

the month of January. Here is the sign of Aquarius, "pointing to a chart upon which the constellations were laid off in diagram," and here is Jesus born in the sign of Capricornus, the part of the sun's declustion. Now, before the sun can get up to the Tropic of Cancer, he must pass through the

eign of Aquarius. As this sign stands there, a voice calls upon all the starry host of Israel to "repent, for the kingdom of heaven is at hand."

Now, previous to the descent of the sun in this sign [pointing to Capricorn] the kingdom |

of heaven could not be said to be at hand, for he was going right away from it. But when he has resc'ied the lowest extreme noin, he begins to repent or turn ab ut. To us it seems the sun goes right straight sou'b, and turns about and comes bick the same way he went; but he does not; he goes down through one set of cons ellations and comes up through another.

In the month of January the water bearer is supposed to emp'y his vessel upon earth, and cause the holy rivers to overflow their backs. The sun, after his renewal, passes through this watery constellation and is baptized, and all who were desirous of being cleansed from impurities were baptized in either the sacred rivers of the Gang s, the Nile, or the Jor lan.

In Matt. 1: 25, Jesus asks a question which none of your Caristian c'ergy dare answer any more than did the Paarisees: 'The biptism of John-was it from heaven, or was it of men?" If they answer that question by telling you it was from heaven, they prove Astro-theology, for I hold that the water-bearer, the John the Baptis', is a sign of the zodiac, and he pours his water on the earth, hence his baptism is from heaven. But if they answer, "of men," away goes their inspiration.

Tais John the Buptist was no real personage; he was only a Voice. The Prophet calls him a voice of one crying in the wilderness (Is 40:3; Mart. 3:3) In John 1:24, they wanted to know who he was; they heard the voice, but could not tell whose it was. Hence they very naturally inquired, "Who are you?" and the voice responded, "I am a voice." Some thought it was Christ, others that it was Enjth, but they could not see the author of it,

The plaus Dr. Oliver tells us this whole thing was played in pantomime by the aucient Free Mas ary, at the initiation of each candidate. They were led into a dark caye blindfo'ded, only to have their eyes unbandered now and then to reveal to them some horrible sight. The de p, hoarse voice of God, the clanking chains, the roar of wild beasts, and the ccho of the candidate's own step, was calculated to inspire him with awe, if not fear, but lot he hears a voice in one ceraer of the cave, saying, "Repent, for the kingdom of heaven is at hand;" from anoth er part came the same words, and it is counced again and again all over the cave, the sound growing weaker, till each one of the cries seemed to have passed out of hearing; then the question was asked, "Who are you?" and the answer was 'A Voice!" from every part of the cave. As no individual could be seen, the impression was conveyed, for the moment, that there was no pers in from whom the voice came. The candidates thus initiated into the elusian mysteries, became the Hierarchs, cr Priests, who taught the people hidden mys eries which were never explained to them. These hidden mysteries were our stored or scoret scrin tures, and these priests thus initiated were enabled to predict eclipses, the return of comets, and were sometimes known as "Monthly Prognosticators," and the vulgar supposed they de rived their intelligence from God. Says this

"I indeed baptize you with water and repent ance, but he that cometh a'ter me is mig'atier than I. He shall baptize you with the Holy Ghost and with fire."

There are two bap'isms spoken of here, one of the Holy Ghost-Helos, sun; Pneuma, air, emanation,—emanation from the sun and with fire." There is a tradition that Præon's chariot chariot of the sun) once drove so near the earth that he nearly set it on fire, and every raligious body in the world believes that some day the earth will be burned up, from the circumstance of the charlot of the sun driving too near

er, the 21st of June, it becomes very warm, ler rations, and I know that the foundation of the ground purches up, and he baptizes us with

Now, it wouldn't do for the clergy to tell us that Jasus is going to baptize us with fire, for you will make heaven so hot we shall never want to go there.

"And Jasus went up straightway out of the water." Notica: 'Ha went up straightway out of the water,"-not the way he came, for that would not have been "straightway," but backwards. Notice: He went up-right-the sign of Aquatius, for there is only one right way: and Jesus says it becomes him to fulfill all right-

cousn s. And lo! the heavens were opened unto him." The heavens were opened to him, and to no one else, for, I think, if some of our orthodox friends had been there, and got a peep into that sacre i little place, with its Christians crowding and cramming each other, to try to get near the throne, it would forever have cared them of

wanting to get there. The heavens were opened to Jesus, so he could go up int) heaven, for he was then ascending through the sign of Aquarius. "And he saw the spirit of Gid descending like a dove and lighting upon him.' Not that the spirit of God was a bird, but that it was dovelike in its charac er.

All their poets were haptized, and were called Muses, because it was supposed they had been favored of heaven, and the gods who had the

berty of passing through the Waterbearer. "Then was Jesus ed up of the spirit into the wilderness to be tempted of the devil." L31 up again [Laughter] We are not told how he was led up,—whether, like Ezekiel, he was lugged by the hair of the head, or by the nose, as most good Chri tian people are led by their pastors [Laughter]

Taen he was tak in up again into a city, and then upon a pinnacle of the temp'e, and then into an "exceeding high mountain." The devil's greatest weakness is his partiality for steep places [Laughter and applause] He got into the hogs once, and run them off from a steep place, and they were all drowned; but he managed to escape, and be got into Judas, who fell down some steep place.

What does all this mean? I can tell you. Here is the devil pointing to the sign Scorpio. And here under these three signs, is the constell lation Serpentarius,—the very so-madrel that deceived Eve, which has made such a hard feeling between us and the Almighty ever since.

As they commence climbing up the zodisc they seem to pull it over, like squirrels in a revolving cage, and thus they cause one constellation after another to come tumbling down the precipice of the zodiac, but whilst they are tumbling down, others are climbing up. It is the devil that turns the whole machinery of the

Every mythology has a constant warfare in heaven, in which Triton and his evil host are at war with Jupiter. In the Christian system we also have " war in heaven, Michael and his angels and the Davil and his angels," and you will notice there have been several bartles; the devil gets cast down from heaven, but he always manages to get up again. Once he is cast down (Issiah 14), but he gets up again, and Jesus sees him "fall as lightning from heaven;" and after Jesus' ascension he gets up again and has anoth-

er battle, and is again cast down (R.v. 12). And here is the explanation: The devil, or Scorpio, climbs up on the very same precipice he took Jesus on and he falls over just the same as any one of the other signs do. So this war goes on from one year's end to the next. It is

the same quarrel constantly repeated. But a few words more about John the Bap tist, before I go any further. As Jesus was passing along, the next day, he said: "B hold the Lamb of G.d, that taketh away the sin of the world" (John 1: 29). The word sin means

iniquity, that is, unequalness. Here on this chart is the Lamb of God in the sign of Aries which signifies the sheep. He had passed up, through the F sies of February, after leaving the water of Aquarius, till he had passed into the sign of Aries, then he became a lamb After a while he will pss: up into the constellation Leo, and then he will be the "Lion of the tribe of Judah," taking the name of each constellation as he passes through it.

I have stated that the Lamb r moves iniquity, that is, that which is unequal, -unequal days and nights; and here is where the Passover Lumb or the cross-over Lumb is clain, when the sun crosses over the vernal equinox,when they used to kill the lamb of M rob, for it took away the sins of the world; but instead of cating lambs at the Pacs wir we have gone to eating eggs on Easter, which is just the first Sunday afterward.

The Greek word amortion sign firs aboration, or unevenness. And a more correct translation would be, "Behold the Lamb of the Zadiac, who takes away the aberation of the mundane cosmoa.

You will recollect when Herod's daughter danced so brautifully, she asked for John the Buptise's heed in a charger. But why in a charger? Why not in a basket? Because a basket would not hold it; it would leak out. And what did she want of his head in a charger? Only to crick him up. And when Jesus enters that sign, be takes its name (of Aquarius), and we hear him cry out "If any man trivet, let him come unto me and dilak" (John 7: 37), that is, drink Jesus, and drink him up,

But I had like to have forgotten I had to show up his crucifixion. I will spend a few moments on that, and close. The crucifixion on the 21st of March is not the only cruc fixion; there is one also on the 21st of September, represented here by the scales weighing out equal days and night's Here is where the grape is thrown in the wine press, and the juice, the blood of the grape runs out. He has primised that he will tread the wine press of his wrath in the day of his vergeance, and he himself has shed his own blood, for just before he went away he handed the wine to his friends and told them it was his blood (Matt. 26: 27, 28). And so we drink Jesus, or a part of him, every time we drink his blood, or the juice of the grape. He is crucified on the 21st day of September, and dies on the 21 t day of December. At his crucifixion he receives five wounds from the five wintry months, just as Adonis receives five wounds from the wild bear of the woods and dies the same day, and is lamented for three

days by his companion. So Yees Christna becomes transfixed to a mountain, and dies from an arrow from the bow of a hunter (Sigitarius). The worshipers of Bicchus drink his blood that is spilt for the remission of sins, in the same way. In fact, I can't find much d fference between the two. He often went by the name of Hues and Jees, which is the only true way of prononneing the name of Jesus in Greek.

Jesus lies in the grave just three days and three nights, but before he passes into the grave, he passes through the sign Scorpio, which some tell us is nothing more than a bug called a cickchafer, which died every year, but from whose carcase comes another young c ckehafer. So the old man dies, but another one is born from his sa'ies at the end of three days, and the 25 h of December ushers in a Christmas in which Jesus is again born in Christendom, Osirus in Egypt, Yees, Christna, in Iudia, Mythras in Persia, and Adonis in Greece; and again the same rounds are gone over again through another.

he earth.

Let me say, by way of conclusion, that I know
When the san gets up into the sign of CanI am right, for I know we have copied from othmythology is in estronomy.

Written for the Religio Philosophical Journal. ADDRESSED TO MRS. M. A. STODDARD.

BY E. M. BARNES.

Good morning, dear sister, how brightly the day dawns, The clouds of the night have all fied from the sky. A bright host of spirits have gathered around you. And brushed the last tear fon the long watchful eye, An immortal band from beyond Dealt's cold rivers Weave glorious garlands of amaranth bowers, No triais, though glo my, a all daint thy brave spirit, They will cheer you and bless you in earth's darkest hours.

You need never despair one moment, dear sister, Though dark gathering clouds should your sky over-Though tempests should threaten, and loud-rolling

t under Shake all earthly things you have nothing to dread. They have swept from your pathway the mists that might gather
To darken the rays of this glorious light.
To one footsteps they guide through all the dark valleys, and will never foreste while you dare to do right.

Then dare to do right, though many may scorn you, You can smile on their floors so futtle and vain; While they boast of their "fatth," you can gather your pinions.

pinions.
And so ar to a height it can never attain.
Supertition and error must melt in the sunshine.
The oright rays of truth they can never withstand;
It will drive from the souls of the reasoning many.
The snagows that float o er the beautiful land.

Then gird on your armor—its strength is immortal, 'Twas moulded by hands whose works ne'er decay, In the plains of Elysium where hosts of immortals Wors out for cirth-cuidden the plans of to-day, Glorious work—vast thy mission! bright angels are round yea. From the diamend lit shores of the beautiful land. With palms freshly gathered from rich groves of heav-

Your aids in a phalunx will give you command. When your earth-work is over and the immerial day dawns,
All brightly 'twill gleam athwart your clear sky,
Twill light up the valley, you will cross in the sun-

When you say to your earth-home your mortal good-Koutts' Station, Ind.

Leiter from Jason Steele.

MR. EDITOR:-I have just returned from Starr's Grove in the town of Florence, Ill. Found there that old yeteran in the cause of truth and reform Dr. Underhill The Doctor had been there nearly a week, holding circles and lecturing. I listened to one of his lectures on "The History of the Bible." a theme on which he is thoroughly at home, and which he presented in a spicy, humorous, yet misterly manner, giving evidence of deep historical knowledge and Biolical research. Having never heard the Doctor before, I was

surprised at the vigor of his mental powers, and when he repeated at the close of his lecture a poem of more than for y verses in length, entitled "The Spirit Mother," a friend at my elbow whispered :

"What a memory !"
His head is better than a Bible concordance, and perfect encyclopedia of useful knowledge and information.

Doctor, excuse me, I have said all I am going to on that point, except to add that I have n > fears for the cause of truth and right in the coming debate at Hobart, Ind.

Though the frosts and storms of more than seventy-rix winters have whitened his locks, readering some of his physical powers infirm, yet in soul he is young and strong, and is imbued with the true mis lonary spirit. Like one of old, he goes to the poor with the heaven born gospel of Spirit. uslism, and is willing to labor among those who have but little of this world's goods. Long may he live to bless the world, and his sun set as the star melts away into the mellow light of Heaven's

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THE following are extracts from a few of the notices of Exeter Hab, the Theological Romance:— "The plot and passion in Exeter Hall show an expelenced hand in their delineation. Exeter Hall proves

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iry."-|Daily Telegraph, Toronto, Canada. Price. 60 cents. Postage, 4 cents. For sale wholesale and retail, by the Religio Philo-

sophical Publishing House, 187 & 189 South Clark

Krontier Department.

Spirit Photography—Is It a Fact.

(Concluded from last week)

BY.....E. Y. WILSON

Reporter.-Do you take the Spiritual papers and if not, why not? Why don't you write out these wonder'ul things and publish them? We will publish them for you in our paper, the RE LIGIO PHILOSOPHICAL JOURNAL.

Willis - Well, I took the RELIGIT-PHILOS PH-ICAL JOURNAL for a time, and Mr. Fisher Dougherty wrote out a statement of facts, and sent it up to your office, but I believe it was rejected for some reaso. Then Mr. Hull came here, and said he would write up the matter, and then came an agent of the Present Age,-8 man ir m Michigan, who persuaded me to act as agent for the Present Age, and said he would write an acc unt of the matter, and through this I was induced to throw up the Remon Philos Phical Journal, and enter upon an agency for the Present Age B t I have never seen a copy of that paper, or heard from the agent, and wille I think of it, you may put me down as a subscriber to your paper, the Religio-PHILOSOPHICAL JOURNAL, again. I don't think I will wait any longer.

OUR SITTING FOR SPIRIT PICTURES AND WHAT CAME OF IT-THE RESULTS.

Thursday, December 221, 1870, found us on hand at 11 o'clock a. m., in the rooms of A. D. Willis, ready for a spirit picture. The day was elear, cold and crisp. We had with us a Mr. White, a man of shrewd acumen, and very skeptical. There were, at least, a de zen men in the room, -some Spiritualists, some not. We found Mr. Wi lis busy taking cheap ferreotype pictures. We took from the case a ferreotype iron plate—called Mr. White's attention to it.
Mr. Willis flowed it with collodeon. Mr. White entered the dark room with Willis, and never lost eight of the plate from the time Willis took it into his hands, until the picture was completed. On the plate appeared first, our face very natural. S cond, above us and over our right shoulder, appeared a large massive head and face of a man in the prime of life. The forchead is broad, prominent and high; the eyes are large and well defined; the nose large and well shaped; the cheeks smooth and fair; the upper lip is covered with a short crisp black beard; the lower lip and front of chin and corner of mouth, c vered with beard same as upper lip; cheeks clean shaved; the hair of the head short and bushy, and comes well down in to the back of the neck. There is a loose dress like the edge of a closk, or woolen shirt over the left shoulder, and a straight line across the bosom and under the cain. Altogether the face is a remarkable one, indicating great mental vigor of mind and physical strength. We do not recognize this face, and have not the least idea who it may b:

Third, and on the same p'ate, over our left shoulder, appeared the face of a woman, as she lay in death, and the face evidencing a fearful state of suffering, as though she died in great egony. The face is eval, well defined, and is that of a young woman. The hair is very dark and done up in a roll or twist, as was the fashion twenty five years ago. The forehead is very high—round and full; and now comes the most remarkable feature of this whole matter. The face is f-arfully distorted, as from paralysis. One side—the left, contracted and drawn up; the eye sucken; the ness twisted to the left and up; the mouth open and fixed as in tetanus; and a viry little below the lett eye and yet con nected with the eye, is a mark or drop, as of a drop of water, -- otherwise the face is well defined and clearly brought out. I at once took this remarkable production to an artist, and one Who is an expert, Mr. Kenyon, of Crawfords. wille, Indiana, and he at once pronounced it one of Willis' spirit pictures, and the face of a woman in death. I have had it examined by e ninent medical experts in Crawfordsville, Cincinnati, Ohio. Wheeling, West Virgins, and Washington, D. C., and all concur in the statement,it is the face of a woman who died in great agony, and must have been taken after the woman was dead. Even the teeth are shown in the open mouth. I identified this picture fully I am not mistaken. It is the face of my wife who died of a paralytic stroke on the 21st of June, 1816, and of whom there is no picture ex tant to day. Mrs. Wilson died in Michigan, at the mouth of the Menoweene River, and the first white woman that ded in that county, and her features are as correctly giv n in this ferrestype, as if taken on the spot. The second sitting-no results; so with the

third. On the fourth sitting the following resuls--v'z:

Over my right shoulder as I sit in the picture, the well defined face of a young womantentures round; eyes full; mouth small, closed and well defined; nose regular; full sized forehead-high and well developed; hair dark, done up in scallops; there being five of these curves or scallors in the circle of hair around the brow. There is a strong resemblance to the face taken of the dead woman. It is the face of my daughter, born at the time of the death of my wife, and died a little over a month after the death of the mother. She is now a woman in the spheres, and came as described above. Would be twenty four years old on the 21st of last June. You may ask me how I know she is my daughter. She tells me she is my child, besides, there is the family likeness.

On her left, the face of a man, thin and wan. The hair, forehead, eyes, nose, ears, temp'es, and cheek-bones well defined. This face I recognized as that of my son, who was wounded at Jonesboro, Geo., in Sept. 1864, and died. at Chatannooga, Tenr.

I had two other sittings, with no results. Mr. White, the gentleman with us, had a sitting; received a picture; not identified satisfactorily. Others were receiving pictures with various results. I have the following specimens with me:

Mc. 1. A common ferreotype, iron plate. The sitter, a young man, wrate ont the question, "Can spirits photograph the answer to a question?" Result: On the plate, over and to the left of the sitter's head, clearly written, "Yes." On the right side of the sitter, and above him, the face of a woman, very poorly developed. On the right of the sitter, a perfect arm, with loose sleeve from shoulder to elbow, thence to wrist, a white muslin eleeve, opening on the thumb side of the arm, and closing with a but-ton. The arm,—hand, fingers and thumb,—are wenderfully clear, and rests upon the arm of the

No. 2. A photograph. The sitter, a woman. The question asked, "Can any of my relatives give me a picture?" Answer: "We can and will. W. and D." This answer is very poorly brought out, and requires a magnifying glass to decipher it. No other results on the plate.

No. 3.-A ferrestype plate A slater the sitter. The question a mental one: "Can my little bro her, Willie Fisher, give me his picture?" Answer to this mental question: "Our little Willie is not present."

The writing is angular and crabbed, as if written with a blunt or coarse pen, and not in compliance with the request, but denying what

the mind desired. The 1st and 21 questions were written ones. and were placed under the camera unknowa to

POINTS TO BE OBSERVED IN THIS REC RD. First, Willis is not a Shiritualist. Second, he is a Coristian, and in good standing in his chur h, the courch members consid ering him a harmless sort of lunatic.

Third, he has oppused the influence, and frequently gets alarmed at some of the develop ments,—rushing from the room, declaring he will have nothing more to do with it.

Fourth, he does not control the matter. Fifth, answering the thoughts of sitters S'x'h, photographs of inanimate things. Seventh, the universal testimony as to his

honesty. Eighth, that a ferreotype plate once used, and the impression erased, the impression will not reappear on the occasion of the second use of

Noth, the power on the part of the spirits to form letters at a distance of some feet on the plate, by shadow or writing in the air, and in-

visible to the human eye

Tenth, the fashions of wearing hair in spirit
life, as well as knowledge of writing, and the use of implements.

We called on Mr. Keny w, an eminent artist and courteous gentleman, living in Crawfordsville, Indiana, on which the following converstion took place:

Repo ter. - Are you Mr. K nyon, and can you give us five minu es?

Kenyon.-Yes, sir; what will you have? Reporter. - I am connected with the RELIGI) PHILOSOPHICAL JOURNAL, Spiritual paper of Chicago, Ill., and am making some experiments with A. D. Willis, in spirit photography. Are you acquainted with him? Is he an honest man? and do you consider him a finished ar ist? Kenyon.-I am acquainted with Mr. Willis.

not considered a first-class ar i.t. Reporter -D) you know any thing of this spirit photography? Is it a cheat or trick?

I consider him an horest, upright man. He is

Have you experimented with him? Kenyon -On one occasion I stept into Willis' rooms, and borrowed a dozen ferreotypes. Saveral days after I returned other plates, d fi ring in color, and asked Willis to take a picture, or give me a siting. Took one of the new plates; saw it prepared; did not lose sight of it; saw the picture developed. Got a picture, -not my face, but the face of one not in the room or before the camera. It is not a cheat or trick, but a fact. Mr. Willis, as an artist, is incapable of such a trick. But I do not believe it is spirits. I am no a Spiritualist. I cannot account for these things.

Reporter.—Mr. Kenyon, here is a a ferreotype with three faces on it. Well you examine them, and tell us candidly what you think of them?

Kenyon -I recognize this as one of Willis' socalled sprit pictures. You are the sitter. The ferale face is the face of a w man in death,—evidencing great suffering. The other is the coarse features of a wan. Mr. Kenyon, can a terrectype be used a second time? Kenyon.—Yes, provided the impressions are

erased before the plate is passed through the heating process, but not after the heating proc-

R-porter—If used a second time, and after the impression is erased and a second bath applied, will the first impression reappear, so as to be seen, as in this p cture I now hold in my hand? I mean these ferreotype plates.

Kenyon.—No, sir, it cannot be done. There

is no trick in these pictures; they are facts, but what produces them, I do not know. Below, we present our readers with the testi-

mona of J. W. Byrkett, of Troy, Ohio; Samuel Maxwell, Richmond, Ind., and Fisher Doherty's letter to the Indianapolis Journal.

Dear Friend Doherty :- During last April I visit. ed the gel'ery of A. D. Willis, of your place, to examine wast are represented to be spirit photograp's, and was invited by Mr. Willis to make whatever examination I thought proper, in order to avoid deception. Having been a photographer for many years, I used my knowledge of the art as well as I knew how, in order to detect how the thing was done. I first examined carefully, backgrounds, screens, reflectors in the room, ligh s of all kinds, and found nothing unusual; next the camera was thoroughly overhauled, lenses sep-arated, examined and cleaned, inside camera box closely serutinized, and no trap found. Then I took the dark room, searched plate holders, bath tubs, the boxes in which they were placed, and looked for negatives, but found no bing suspicious. then took a new place from the package, a one-sixth size iron plate, examined it, marked it quiet-ly, gave it to Willis, who could it, im nersel it, and took it from the bath, I watching him closely. Then I had a sitting, and found this plate, which was the one used, as verified by the mark, had on it a faint image of a face above my left shoulder. I saw the experiment repeated several times, and am thoroughly convinced that Willis was honest in his assertion that he did not know by what means the additional faces were produced.

From first to last, the whole thing seemed to be

dev.id of any trick, and I feel assured that the faces are produced by means not under the control of his will, and as some of them have proven to be portraits of persons who never had a picture taken in life, the only rational explanation is that they are what is claimed for them, spirit photographs, Let us get the truth.

ith.
Yours truly,
SAMUEL MAXWELL. Richmond, In 1.

To the Editor of the Indianapolis Journal: -I no tice in the Journal of the 29 h lost., that you say "Crawfordsville is experiencing a spiritual revivil. and seauces are held every evening. We were under the impression that all the fools had left that town, but appear to have been grievously mis-

We appreciate the fact that occupying the position you do, you are under the necessity of pandering to public opinion, to a great ex ent, as the secular press has ever been; but we, as Spiritualists and readers of your paper, some fitty copies being taken by us here duity. I believe, did not expect you to be so totally in ifferent to facts as to sneer at and frown down what you can not dis prove. Allow me to here state a few facts, as they bear some relation to one of your Indianapolis seges, Mr. A. R. Miller, a good artist and affable gentleman.

We have a young man in Crawfordsville, Mr. A. D. Willis, a member of the Christian Church, who was born and raised in this county, consequently well known here, who has given us the most convincing proofs of immortality, by photographing the pictures of our spirit friends so distinctly as to

be readily recognized. Mr. Miller cfiered to bet one thousand dollars Mr. Milier chered to bet one thousand donars that these pictures were obtained by trickery and that he could detect the tricks, but fearing that he might be too hasty in the matter, he came over here and consulted Mr Kenyon, who is, perhaps, our best artist, who told him he had taken his own material into Mr. W.'s gallery, watched its preparation, and followed it through the dark room, but san'd detect nothing. That meny of the heat but could detect nothing. That many of the best artists from this and other states had done the same thing; that Mr. W. had taken them into galleries in which he had never been before, and advised him not to bet.

Mr. Miller then went and got a fine spirit picture taken by Mr. W. and quietly left for Indianapolis. I then sent Mr. Miller my note for fifty dollars, payable in thirty days, and a spirit picture, by Mr. Beardsley, insurance agent of your town, and in-structed Mr. B to present the picture to Mr. Miller, and also the note whenever he would produce a reasonably good imitation of the picture, without

any watching.

As the spirit in the picture stood behind the sitter with one arm thrown in front of his shoulder, distinct enough to be plainly seen, yet so shadowy that his shoulder could be seen through it, it was a matter of impossibility to do it.

We call your attention to these facts to vindicate our belief, and hope you will be liberal enough to publish them.

Yours very truly, FISHER DOHERTY. Crawfordsville, Ind.

Mr. Fisher Duherty: —In reply to your request that I should furnish you a statement of the result of my investigation of spirit photography in the rooms of Mr. Willis, of Crawfordsville, I have to rooms of Mr. Willis, of Crawlordsville, I have to
eay that having business in Montgomery County,
Ind, and hearing while there, that Mr. Willis was
taking spirit pictures, I visited his rooms for the
purpose of investigating. Introducing myself to
Mr. Willis as an artist, he invited me to examine his room, camera, plates, etc, which I did carefully, satisfying myself that there was nothing more than what is ordinarily used in the process of phot

While in the room a man by the name of Pefley. from Tippecance County, Ind., came in and asked to have a spirit picture. Willis seated him, and asked me to focus the instrument, which I did. He then took a new ferrotype plate from the box, and devoted it with restricted to Toografier was and flowed it with collodeou. Together we entered the dark room and put the plate in the bath, for the bath to the box, and from there to the camera room. I sgain examined the camera, and found it all right. I placed the cap on the tubs. He removed the cap—my position was directly behalf the instrument, so that I could observe the operator, the subject and the instrument at the same moment; the operator's back was turned to the sulject, one hand rested lightly on the instrument. I went with him to the dark room, saw the plate taken from the bex, and never lost sight of it during the developing process

Then appeared on the plate a picture of the sitter, and in the distance that of a little girl, ap-

parently about five years old, and well defined. Mr. P. fley pronounced it to be that of a little daughter, deceased about five years. A brother of Mr. Pefley also pronounced it to be a daughter of the latter. There was no one beside or near Mr. Pefley while sitting. Throughout there was nothing deficient in the manifestation from that usually practiced in photography. Nothing of fraud or deception that I could discern. Can not account for the spirit picture.

Respectfully, J. W. BYRKETT.

Troy, Ohio. Note.—"Now, this entire system we want to be rid of, and we look upon the measure recommended, as one most likely to aid in producing the desired change.' -Present Age, Oct. 8, 1870.

===0000000000c= Chapter on Modern Astrology.

On our first page we present our readers with an article upon the above subject taken from the Atlantic Monthly. The predictions therein are of the most astounding character, and the fact that all of Dr. Stone's calculations were followed by a certain degree of physical prostration, shows conclusively that he was partially or wholly under the influence of spicits, and that his wonderful predictions were ascribed to cal culations in Astrology, in order to save him from being regarded as under evil influences, and persecuted accordingly. We regard the incidents of his career as illus'rating in a remarkable degree the truths of the Harmonial Philos-

His natural taste for Astrology was taken acvantage of by his guardian spirit, to induce cond tions for a more perfect spirit control. The ep'rit, having natural clairvoyant powers, searched out the vessels, saw the business being transacted, and by a power of premonition, siw that which was then in the future, and give it through the medium—astrologer.

Jefferis' Grand Gift and Musical Jubilec.

We would call the attention of our readers to the advertisement of Mr. Jefferis' grand undertaking in another column. While we usually look upon all schemes of this kind with suspicion, sill we know that some of them are conducted by honorable and high-toned gentlemen. From the references furnished us in this case and from extracts from the Council Buff papers, we are led to believe that this scheme will be carried out with perfect integrity by Mr. Jefferis, and that our readers who may desire to invest, will stand a fair chance of drawing a priza. Persons entitled to gifts worth over \$500, will be notified by telegraph, under that amount, by mail.

Orton's Tobacco Antidote.

John C. Bundy - Dear Sic : - Orton's Preparation has destroyed my appealte for tobacco. I have been a slave to the use of it for about 25 years. Some two years since, I quit the use of tobacco, determined, as much so as I possibly could be, to break myself from the use of the fithy weed. I chewed camomile b'ows, gum sticks and paper, for the space of 23 months, and at the end of this time, found the appetite and craving desire for tobacco as strong as it was when I stopped its use. was obliged to give it up, and commenced smok ing, with a promise to use it moderately. Alse for promises! the habit gained in power and quantity until I reached the point where five or six cigars would not supply for the day.

My attention was called to your advertisement

in the Journal about six months since. I wrote to you and obtained a box of the Preparation.
Well, I must say, I was disappointed on opening the box and finding chewing gum, to all appearances. I felt that I was sold at least two dollar's worth, and thought I would throw it away, but on second thought, came to the conclusion to try the article according to directions, and immediately put the resolve into action.—but I must say, with

very little faith of being cured or saved from the Well, the two first days were horrible Oh! how I wanted to smoke—language is too feeble to ex press the desire. After these two first days, there app ared to be a gentle letting up, and before I had used the contents of the box, I had no desire or hankering for tobacco, and have not smoked a clear since I received the box of Preparation. I have recommended it to several, in fact to all

where I had the opportunity, as I believe it will effectually destroy the appetite for to bacco in any one who will use it according to directions. I have this day given James Bickford, drugglet, of Oswero, your address. He will write with the view of obtaining some of the Preparation for parties who are deirous or personal slavery and firth of Tobacco.

Respectfully, etc.

JNO. B. FAYETTE ties who are distrous of being relieved from the

At the request of Col. Bundy, we publish the above, as a sample of letters that we know he is receiving daily. For further particulars concerning this wonderful remedy, see advertisement in anoth-

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What is man—World of wonders—Cheerfulness—Utility of tears—Earnest words to mothers—Selfhood—"And when he come to himself" What is faith, Be not afraid only believe, A private Seance, Spiritual Phenomena. The Broken sword, The rustic necklace, Haircutting by spirits, Spirit Painting, The mysterious hand soft as a womans, News from the Spirit world, Transformation of our globe, and final disappearance of even and all diseases. The book aumbers nearly one hundred pages, with illuminated title pege and will be mailed to any address for the low price of 25cts; Please address W. D. Reichner, No. 207 Carter St. Philadelphis, Pa For sale at this Office. Address Z. E

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this poem, says: "It will unquestiouably cause the author to be classed among the ablest and most gifted didactis poets of the age."

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