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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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Original Boetry.

Written for the Religio-Philosophical Journal. STILL THEY ARE NEAR.

BY C S. L WE.

Whither have gone the exemplars of the ages, They who crewhile filled these our places here, Who wrote their names on Time's historic pages. scholars, apostles, teachers, poets, sages, Thinkers and workers, dreamers, preachers, seers

To what far region have they all departed? And is their country beyond mortal sight? The wise, the brave, the gentle, the true-hearted-Has earth no claim upon them—have they started On a new journey, toward a better light?

Is their new state so perfect an existence That they can draw no benefit from us; Or their fair country so immense a distance; Or our crude forms present so great resistance, That they with us their presence cannot trust?

Are all the ties of life and love thus sundered, And the sweet sympathies that make life dear? Has God in Nature gone astray and blundered? Age after age has man surmised and wondered, And no solution made the enigma clear?

Those who so strove that mankind might be bettered. Whose founts of love fraternal flowed so free: Humble and holy, good, and wise, and lettered,-Are they so hampered, so restrained and fettered, That they cannot their mortal brethren see?

Belleve it not. The Perfect Legislator Hath not legislated thus for mortal man, Hath left no unconnected link in Nature, But mind which has progressed is made testator To those who follow in a perfect plan.

Nor this alone; returners seek the places Where they the earth-life first began to live, Drawn there by innate force, they find the traces, Left by them once; thus alded grow in graces, And as they seek, they freer are to give.

Wise men and women, thinkers of all nations. Reloved children, faded in their bloom; Youth immature, whose lives like an oblation, Flowed out before their time in consecration, Of this their birth-spot, giving it perfume.

These come again, and give and take a blessing. Drawn unto those who best can take and give, They come with hope and thankfulness, possessing The saddened souls whom woes and fears distressing.

Have hindered their best life on earth to live. Learn then, enlightened faith in all earth's angels, And seek and find; nor dread to find them nears They come to teach to man the new Evangel, Destined to free his mind from sorrow here,

And make it ready for a nobler sphere.

Written for the Religio-Philosophical Journal. SPIRITUALISM DEFENDED.

The Bible-Its Statements in Defense of the Harmonial Philosophy

BY O. S POSTON.

I have been reminded that in my last article I omitted to notice several tex s quoted and objections relied on by Mr. Hopson in his sermon against Spiritualism. I shall now attempt to respond in relation thereto very briefly.

His next authority was quoted from Revelations, 16th chapter: 13, 14 h verse. "and I saw three unclean spirits come out of the mouth of the beast and out of the mouth of

the false prophet. They are spirits of Devils working miracles, which go forth unto the Kings of the earth and of the whole world, to gather them to the battle of that great day of God Al-

Revelations is a book no less mystical than doubtful of authority, which we s not added to the New Testament till A D. 565, and which even Luther did not regard as inspired and refused to translate and include in his protestant version of the Scripture.

Many learned Divines have endeavored to interpret its mystical visions, and with varied opinions. It may, however, in God's Providence, be reserved for Mr. Hopson to break its

seal and explain its mysteries, but I am not so credulous as to believe that he has as yet succeeded in the attempt. I consider that he is no less unfortunate in his application of said text to modern Spiritualism t ian he was in his selections from Deuteronomy. The spirits that commune with us to-day are not miracle works, and emphatically teach that the God they recognize reigns supreme and without a rival throughout the realm of matter

and spirit, and that every thing that has been or is performed by mortal or celestial powers, must be and is done under laws as universal in their action and unchanging in their nature, as the eternal spirit of God that maintains them in activity. We believe that every thing is done and can be accounted for, as occurring under the fix d and inexorable laws of God. Science in the last few centuries has made rapid advances, and many laws that govern matter have been ascertained and thus explained away, as many of the so-called ancient miracles. The laws that govern spirits are now being investigated, and in the "fu lness of time" will be un-derstood and cease to be a mystery, and then the basis of all religious will be found to rest on the inspirations we derive from the angel ministry, composed of the spirits of the dead. Another text quoted by our opponent, is 8th

chapter, of Isaiah, 19, 20th yerses. "And when they shall say unto you, 'seek unto them that have familiar spirits, and unto wizards that peep and that mutter.' Should not a people seek unto their G.d. for the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

Those interdictions the learned divine supposes cover all the spiritual manifestations of the present age. I do not know precisely what was meant by fumiliar spirits and the opera-tions of supposed wizards who are said to peep and mutter; but if they embrace the varied phases of modern Spiritualism from the medium that raps to the highest inspirational lecturers and writers, they would also embrace and explain all the manifestations of accient times, supposed to be divine and prove them equally diabolical.

The modern spiritual mediums are as varied in their gifts and present as grand a record, as any thing in the past—and not one in fifty of

our mediums is a rapping medium.

The Jews were allowed to consult God in va-First, by dreams and visions and clairvey-

Secondly, by prophets and entranced per-

Thirdly, by urim and thummim which last method was practiced by the priests in the tem-

The most learned commentators have various sp culations as to the modus operandi, but have not arrived at any certain conclusions. Perhep; it was something similar to the planchette, or the spirit dials invented and used by Professor Hare in his investigations of modern plac-

Those who presessed the gifts of predicting events and interpreting visions, were called prophets, and were suppresed to be able to commune with God, and ascertain his will and purpose. But with all their pretensions they sometimes made considerable mistakes. They were developed by some peculiar process not described in the Scriptures. Large schools of them existed in Judea, and some persons kept large numbers of them, believing that they could thus ascertain something about the future.

Brother Hopson supposes that God, who is said to be "the same yesterday, to-day and to-morrow without variableness or shad w of turning." has suspended all those operations, and does not extend such fav rs to even his greatest saints

The Spiritualists of to-day hold their schools or circles for devel ping mediums, and have thus devel ped persons gifted with the prophetic faculty, who have shown great clairvoyant perc plions of the past, present and future, and others who have, under the inspiration of the angel world, uttered as grand discourses as any

modern clergyman. The magnetic sleep has sometimes had a simi-

So we are informed that in the apostolic age the Disciples of Jesus remained together and continued with one accord in prayer and supplication, till pentec stal day, when the most wonderful gif's were developed and manifested through them. See 1st and 21 chep Acts. Thus, in all ages and a mongst all perple, we find there are methods practiced and conditions required for the development of those gifts that are denem nated spiritual, and bring us into rapport with the angel hosts of heaven.

To the philosophic mind, the similarity of the spiritual manifestation, ancient and modern, and the conditions required to produce them, create a strong impression that they are derived from

the same source. Admit, however, for argument's sake, that there are Demons or Devils that visit the earth, whose influences are injurious to mortals. How are we to escape them? Are we not assured by Is iah that all that is good and evil are equally dispensations from Gid? "I, the Lord, create the good and the evil; I make the light and the

darkness."—Isaiah, 45 h chap.
In corroboration of that coetrine, we read in the first and s cond chapters of Job, that Satan came into the court of Heaven with the other angels, and was kindly welcomed by God, and received from him the commission under which he went forth to temp, amony and efflict

We als) read in several other places in Holy writ, of evil and lying spirits sent by God himself on special missions to the children of earth.-2nd Chron., chap. 18th: verses 19th,

20.h, 21st, 22ad. If Revelations is to be relied on as authority, we must conclude that at the time it was written, Satan held his first estate as a denizen of heaven. The 12th chapter of that book contains some definite predictions of a future grand combat between Michael and Satan, and of his ejection from heaven.

Whether that part of the prediction has been realized or not, we must contess our ignorance, and refer to those who know more about his Satanic Majesty than we do. Again, he insists that Spiritualism denies an

objective God. When we come to speak of the "great un-known" we confess we are finite beings and ig norant of God save as displayed in the manifestations of his goodness, wisdom, and power in the world of matter and spirit; and when we look on one distinguished for his great intellect and moral culture, we exclaim, "He who hath seen him hath seen the highest manifestations of God." The gentleman refers to Dr. R. J. Breckinridge's work on God objectively considered. We have not had the opportunity to consult the elaborate work of that great genius, but we have read the Bible very thoroughly and we assert that the highest inspiration of that Book does not teach that God can be recognized as an objective being. True, Moses says he saw him face to face, and that the seventy elders of Israel saw him face to face, but the authors of

the New Testament repudiate his testimony on that as on many other things. John says, 1:17. No man hath seen God at

Paul in 1st Tim. 6: 16. speaking of God, says,

Whom no man hath seen nor can see." Various other authorities could be adduced

but those referred to render our views of God at least as orthodex as those of Mr. Hopson. Again, he alleges that we "do not believe in the divinity of Christ;—that he was the Son of God and died as an atonement for our sins,

We believe that all men are divine, in one sense. We do not b lieve that Christ was in any peculiar sense the S n of God; and we think that the lives of him recorded in the New Testament sustain our position.

First, his genealogy is given in Matthew and traced through his father Joseph back to Div-

Luke 2: 52. says, "Jesus increased in wisdom and stature and favor with God and mar." We hold it to be impossible for God to increase in wisdom or knowledge or to grow in favor with

John 8: 28th verse: Jesus said "that of hin-self he could do nothing." He called himself "the Son of Man." He denied, on another cocasion, that he was good, and said, "none are good says God." He said of something, that it was not his to give. For these and many other reasons, we do not recognize nor wership him as God. We believe that many interpolations have been made in the scriptures, and cannot regard them as reliable statements of every thing they are supposed to contain. Priestcraft has mutilated much of its original beauty and destroyed its consistency of statement.

As regards atonement for sin, we believe there is no escape from suffering for all injury and wrong we perpetrate against others. God has arranged all his works with a wisdom far beyond that of man; and all causes produce their legitimate results. Each man is the recording angel of what is good and evil of his life, and neither blood nor time can ever erase the record. He may escape the punishment of man's law, but he can never forget his own deeds of wrong and can never escape his own conscience. Jesus said, the Kingdom of Heaven cometh not with observation; it is within you; -and so we say of the Kingdom of hell; it is a condition of the soul. It is also a doctrine of the New Testament that when "the dead, small and great stand be-fore God, they shall be judged every man accord-ing to their works." See Rev. 20:12 and 13; and other passages of the same import.

All those doctrines taught by Christ we accept as rational - just and true, and believe it to be the universal rule by which all will be judged and their moral status assigned then. But we believe that no condition is permanent in this or in other worlds; and in the revolving ages of eternity all will reach higher and holier conditions.

Spiritualism has met with the most determined opposition from the clergy of this country. Human nature is true to itself whether it is covered with priestly robes or wears the beggar's rags. Men who have long sustained any peculiar doctrine or principle whether religious or political, cling to it with peculiar tenacity. A pride of opinion, an ambition to promote the interests of sect or party and, in addition to that, the prejudices of education and the salary of office, all combined render many as impregnable to argument or facts as the deaf adder. If the world is emancipated from error, it will be without their consent and in opposition to their pur-

When you submit sectarian Christianity to the crucible of strict analysis, you will find that each sent has chosen certain texts of scripture and given them an undue prominence, and thus has constitued, each for itself, its peculiar creed. Those creeds consist in some abstract dogma or some peculiar ceremony without a belief in which and regard for the practice whereof, you are considered as outside of the pale of sound Christianity. Each disbelieves the scriptures on which the other sects rely, and explains them away as figurative, or contrary to sound views of God's revelation or a correct translation of the scrip-

Revelation, it is insisted, was necessary, as man could not otherwise know anything of the Creator, nor what were his religious and moral duties. If it is essential for us to have the true revelation, is it not equally necessary and just for every other mortal to have the same advantages? Twelve hundred millions of people exist on this globe, and every thirty three years they all pass over the river of death. It is a sad truth that though eighteen centuries have elapsed since the birth of Christ and the promulgation of the christian religion, not one fourth of the world's inhabitants have heard of that religion. All the other laws of God are universal. It is restricted to narrow limits and is broken up into discordant sects.

We have to-day, three confessed methods of

reaching the city of God.

First, these, who by providential visitation of God, die in their infancy before they reach the years of discretion, who constitute one half of the world's population. They are admitted free of any probation.

nations who work righteousness are accepted of God. That constitutes the next class, and perhaps a very so all one. Third, the last class is composed of christians who happen to belong to the right church, about

Second, Paul assures us that those of heathen

which much difference of opinion exists: some requiring a belief in the infallibility of the Pope, and some only of the Bible. All the various sects derive their principles of belief and articles of faith from the same Book. The Catholic asserts that the sacramental wine and bread are mysteriously and actually changed into the blood and flesh of Curist, and relies on

John 6: 48th to the 55th verse to establish it.

The Presbyterian has so ne confidence in his special senses of sight and taste, and ignores that doctrine, but asser's there is an election and predestination of certain persons to heaven and of certain others to hell, and that the number is so definite it cannot be added to nor taken from, and flatters himself that he is one of the elect. He is also fortified by various passages of scriptures that constitute his special selection from the same book.

The Methodist prefers a doctrine somewhat more rational; asserts that God is no respecter of persons and wishes all to be saved that will accept the cff.r made and erects his church on

the free will and free grace system.

He, also, is fortified in his conclusion by many

quotations from scripture.

The Reformers,—Universalists, Unitarians, Stakers and various others all have their peculiar creeds and a'l draw from the same fountain of scripture which, each a serts, demonstrates beyond doubt his creed to be sustained by the

same holy Bible. They all cry out that the Spiritualists are infidels, and, with one accord, warn their brethren to avoid all communion with us. Hold my friends; not so fast if you please. We believe a great deal of the Bible; certainly all that teaches sound morality; all that inculcates the universal charity taught by Jesus; all that recognizes the life eternal and that min should regard the weightier matters of the law consisting of Truth, Justice and Mercy. And, finally we believe that all men will be judged and graded by the deeds done in the body.

When the lawyer enquired what he should do to inherit eternal life, Christ interrogated him as to what were the commandments, and he having stated them to consist in love for God and man, Jesus said unto him, do this and thou shalt live. That doctrine we heartly indorse.

See Luke 10th chap., 25th v. Those who have written the most approved works on the evidences of Christianity, have rested their strongest argument on the prophe-cies, the wonderful knowledge exhibited by Christ, and the miracles performed by him, and the spiritual gifts that were exercised by his and les and those who profes ed a faith in Chris'ianity, consisting of healing the sick, speaking in unknown tongues and discoursing

with an inspirational elequence not to have been

expected from persons of their capacity and cul-All those phenomena have repeated themselves in the present age. We have remarkable healers who have cured many chronic and acute diseases by magnetic treatment, and even cases of paralysis, deafness and blindness have all been treated and cured. In 1865, I took with me from Kentucky to Chicago a neck handkerchief of a young gentlemen who was partially deaf. I presented it to Dr. Newton, the celebrated heal-

er, and he cured him at a distance of 240 miles though he had no special faith in his power to effect such result. We have, in our ranks, numerous young men and women of limited education, who as inspirational speakers, lecture on all subjects with the ability of a profound scholar and a man of ma-

tured intellect. Those who have not the opportunity to hear our speakers, can read phonographic reports of the lectures which are published in the Religio-PHILOSOPHICAL JOURNAL and the BANNER OF

We have, also, numerous clairvoyants who are gifted with the power, through spirits, to delineate the past, present and future of the lives of those who desire to test their powers, and who reveal an intelligence as wonderful as that shown by Jesus when he narrated to the Samaritan woman at the well so much of the past of her life, that she asserted he must be a god

In Sept., 1860 an entranced medium, at the house of Gov. Talmadge, in New York, saw and described a vision. She said: "I see a vast concourse of people standing on the coast, who are anxiously watching a vessel whose officers and crew have deserted her to her fate, and she is floating towards the breakers. But I now see seven men go out on a life-boat and take ossession of her, and under their guidance she brought safely into port amidst the rejoicings of the vast multitude who are present." further said: "I see a scroll unrolled in the heavens and I read on it the inscription, '17.h.

April, 1861 " She then described the vision and said civil war would soon commence in the United States that the ship seen represented the ship of state That the President would desert the country to its fate; that the President elect would take charge of the Government, and that the first steps taken for the suppression of the rebellion would be on the 17th day of April, 1861. That vision and interpretation were given in Sept. 1860, and were published in the Herald of Pro gress, a paper I then took, on the 5th day of Dec. 1860, on which day 75,000 men were tendered to the Government by telegraph from various sections of the Union.

Thus I have demonstrated that Modern Spir itualism, through its mediums, has exhibited a knowledge of the dark future which, it is asserted only the eye of God can pierce.

Let him that wishes to stultify himself assert that all thus done is the work of demons or devils, but at the same time let him remember that he has stript God and his angels of all their dis inguishing characteristics.

Lastly, it is asked; why are not all persons mediums? and what good has Spiritualism done? I answer briefly: Why are not all persons orators, poets, musicians, painters and mathematicians? The answer to both is the same. All God's gifus are wisely distributed. As to the good it has done, I reply: It has demonstrated the great fact that man is immortal and responsible for his actions, and that there is no atonement for sin save in a return to a just and righteous life. It has come in answer to the demand

of the age for a religion that is rational and sustained by facts. It has brought its consolation to many a heart that the dim religious light of the church left gloomy and sad; and has rescued many a man from a career of crime and vice tta: the preaching and prayers of the church could never change nor save. To day, its flag is full high advanced in every state in this Union and, speaking under the influence of a prophetic spirit I can not resist, I predict that when the present century records its last year, it will be the religion of the United States.

> Written for the Religio-Philosophical Journal. Silent Influences.

It is a stale a samption that a blow with a hammer will move the earth. We say something equally true and more novel when we affirm that the throbs of a human heart can move the whole sum of good or evil either forward or backward. Let us try and sense this fact, and take courage. Let us think of it in the morning when we arise from rest to activity, and say, ob, my heart, beat for the right! send the world to-day a little further on into the sunshine. Tongue, you may be chained; you may not break the bread of truth to a hungry soul, but you, my heart, shall exert a silent influence, which shall pulsate throughout the world of mind, and it shall be for good.

EMMA TUFFLE

Spiritual Convention.

Throughout Eaton county, Mich., as throughout the civiliz d world, are many avowed Spiritualists, more who are inclined to accept the teachings of Spiritualism, but who hesitate through fear of adverse public opinion, and still more who find nothing to suit their soul's need in the doctrines of orthodexy, and who are unacquainted with the New Philosophy, which contains just the mental and moral aliment, for which their minds and souls have so long thirsted.

To develop and give practical efficiency to this element, a convention was called to take measures for forming a county circle. Pursuant to the call, a large number of persons preminent for their z al and success in the great field of progressive reform, were assembled in Charlotte, on the 13th of January, at 1 o'clock,

The afternoon session was occupied with the usual conventional work, appointment of committees, etc., closing with an inspirational poem from Mr. Jordan.

At the evening session, the Committee on the Constitution, made their report, which was unanimously adopted.

After the signing of the constitution by a large number, the following officers were elected for the coming year:

President, John Farlan, of Bellevue; Vice President, Mrs. M. Coulter, of Charlotte; Secretary, Mr. E. H. Bailey, of Charlotte; Treasurer, Hiram Merrell of Benton; Trustees, Attie Jones, of Kalamo, Mr. Marcellus, of Benton, D. B. Arens of Bellevue, D. G. W. Benton, D. B. Anson, of B-llevue, Dr. G. W. Lusk, of Eaton Rapils, Wm. Kilpatrick, of Sunfield, Cnester Smith, of Grand Ledge, A. R. Williams, of Carmel, Mr. Wyman, of Vermont-ville, Jabez Ashley, of Windsor, Reuben Smith, of Brookfield, Newell Thursden, of Walton, Mrs. Porter, of Delta, Mrs. Hare, of Eaton.

Able and interesting addresses were delivered by Mrs. Pearsall, Mrs. Kutz, Mr. Averill and Mr. Taylor. Inspirational poems of a high order, were recited by Mrs. Kutz, Mr. Pearsall and Mr. Taylor. The discussions, which were largely participated in by those present, were marked by candor, forbearance, and an earnest desire to elicit the truth. On the whole, we believe the cause of Spirit-

ualism will be greatly advanced by the holding of this convention, and the measure it has initiated. The next annual meeting will be held in Charlotte, at a time to be hereafter specified E. H. BAILEY, Secretary. JOHN FARLAN, President.

Mediums' and Speakers' Convention at Avon, N. Y.

A Quarterly Convention of Mediums and Speakers of Western New York will be held at Avon Springs Saturday, and Sunday, Feb. 25th and 26th, commencing at 10 o'clock each day.

These conventions have been held at various places in Western New York for four or five years past, and have become almost a necessity, supplying in part an important need among Spiritualists, resulting from lack of local organi-

Our Brothers and Sisters of Avon and vicinity, to the extent of their ability, will cheerfully en-tertain at their homes those who attend from a distance.

Ayon being an important R. R. Centre, an unusually large and profitable convention is confidently expected.

Let there be a general rally, not only of Mediums and Speakers, but of all carnest seekers. for truth and holines J. W. Seaver. G. W. Taylor. A. E. Tilden.

Mrs. Collins, of Haddan, N. H., is a contractor for constructing a section of the Valley Railroad. She superintends the work and pays off her men with her own hands.

Mrs. Mary Berdeau has been appointed postmistress at West Point, N. Y.

Original Essays.

Written for the Religio-Philosophical Journal.
SOMNAMBULISM.

Further Instructions—Cases Detailed and How Cures are Effected in Persons While in a Somnambulic State.

BROTHER JONES:—As some of your correspondents desire me to give them "more light upon my method of inducing the somnambulic condition," I can only say that I have withheld nothing that could be expressed upon paper in regard to it; and possess nothing special outside of the tact my experience has given me, and which they should also as freely have, if it were possible to communicate it. With the view of aiding them, I send the following cases, further to illustrate the manner of inducing the state, and of curing diseases while in that condition. Mrs. A., aged 44 years, gave me the following history of her case:

About the middle of last January she took a violent cold, which settled in her head and left car, where, after severe suffering, an abcess formed and opened inside of the ear, and is still discharging from that organ. Sae also stated that she had suffered intensely ever since with pain in head and ear, and was almost distracted with it, when I was called ir, complaining most above the left eyebrow, and extending in a direct line from that point to the ear. She lived and had exhausted all the remedies that had been recommended, and was under regular medical treatment for the last six months, without receiving any benefit. The flushed countenance and the feverish indications presented upon my visit, proclaimed it high time that something was done for her, or serious consequences would ensue. Under the circumstances I proposed somnambulism, which being assented to, she was asked where she would like to go, if it was possible that she could do so, even in thought. She replied: "To Harrisburg." "Then close your eyes at once, and cast your mind there" said I, "and see whom you can find; carry your mind into the house, as if you were really there; pass around the room carefully, and if you get sight ot any one, go close up to them, and see what they are doing, etc."

During these instructions, her mind seemed to be unsettled; she opened her eyes frequently, and was much too unsteady; yet, notwith-standing this, and the pain she suffered when she commenced, she entered the condition in less than twenty minutes, and immediately declared that she saw them all, was much elated, and described what they were doing individually, etc. Upon inquiring how she felt, she declared that the headache was gone, and that she felt as well as ever. Upon being requested to make a resolution that she would feel as well when she awoke, after some hesitation, she said, rather doubtingly, that she would. I insisted upon her making a positive resolution, which she then said she had done, and upon wakingher head only—she found her body in the insensible condition, with all the aches in her head and ear gone. She then, successively, at my request, awoke the various paris of her body, namely: the hands, arms, feet, etc., and let them fall back into the condition again with perfect ease, as she willed the one or the other to do 30, and desiring to see more of Harrisburg, she threw her head into the condition again, in an instant, and after visiting her friends there, and at other distant places, she threw herself out of the condition entirely, and was perfectly free

Upon visiting her two days after, I found that she had a slight return of heads he, but it was of a different character, and caused by unpleasant surroundings and worrying. Upon entering the state again, however, she was at once relieved, and if her surroundings and the natural irritability of her character do not prevent it, she will soon be master of her condition.

Case 2. Miss M. had sprained her ankle so severely that she could not walk without suffering the most acute pain. Upon entering the condition under the same instructions, she was in like manner benefitted, and awoke perfectly relieved, and immediately walked the floor with impunity, and without the least pain. Cure permanent.

Case 3. About three months ago, as Miss H. was being treated for hip disease (now entirely well), I observed quite a number of large warte upon her hands,—and as I did so, the idea oc-curred to me, and I mentally asked myself the question, viz: "What effect would her mind have upon the warts, if she willed them to go away while in the somnambulic condition?" felt that there was an incredulous smile upon my countenance, at the very idea that any effect wou d result from it; but, as a trial could do no possible harm, I requested her to place her mind apon the waris, and resolve that they should go away. She did so, and the circumstance was forgotten by me until her last sitting (eight or ten weeks afterward), when some one who was present when the resolution was made, remarked: "As I live, L'zzie's warts are gone!" This expression brought the circumstance back to my mind, and upon looking,-although still incredulous,-I found, to my astonishment, that they had entirely disappeared, leaving the skin where they had been, whiter and more delicate looking than the rest, but not a vestige of the warts themselves remained. I could scarcely believe my own vision, as I felt certain that no such effect would follow her resolution; but the fact could not be questioned, and Mr. David S. Fuller, of Davenport, Iowa, who was present when the resolution was made, will be as much astonished at the result as myself, when he learns the facts in the case. This result, now, to my mind, fully accounts

for the disappearance of warts, tumors, etc., by the various ways employed by those useful, though often slighted people, called "old women," who profess to drive them away by tying knots (to the number of the warts) in a string, and burying it where the water drops from the roof, their belief being that as the string rots, the warts will decay. I have often been told that warts were removed in that way, but, until now, was always incredulous, because the reason of their disappearance was not understood.

It is very evident to my mind, now, however, that when done in that way, it was always effected by the mind of the subject, viz: either by their will, ar a belief, or a desire upon their part, that they would disappear, and not by any outside influence.

These things being true, how little do we yet know of the mind's full power! Should we not, therefore, cast saide all imaginary theories, in regard to it, and aid in the great work of the mind's true study, of which we now but hold the leading strings.

The above cases, like hundreds of others of a similar nature, prove the fallacy of the "Animal Magnetic" theory,—especially as I make no passes,—use no will-power,—and simply instruct them to close their eyes, and to cast their minds successively to different places, etc., where they are acquainted, or have a desire to go, even in thought

I have stated that there is no necessity for a nervous or an "Animal Magnetic" fluid, and my idea of why it is not necessary for the production of the somnambulic condition or clair-voyance, nor for obtaining knowledge from a distance or from the spirit world, etc., is because to somnambulists, as well as to spirits, there is decorations, &c."!

no such thing as space, and time is always the present. This being the case, persons, places and thing, are brought into close pr. x mity, and the mind, when in a somnambulic condition, knows no distance, sees no obstruction, and fee's no barrier,—consequently everything is here (near by) to be seen, learned, felt, e'c.,—requiring no connecting link—no nervous or "Animal Magnetic" fluid to see learn, or know the past, existing, or future events, conditions, or circumstances,—all are at once recognized by the various faculties capable of such recognition, and a foreknowledge of future events is thus often obtained long before they come to pass, and can be observed by somnambulists as well as by spirits. The capability, however, of doing so, perfectly or not, depends upon the purity of the spirit, in the one case, and the depth that the subject is in the condition, in the other

The difference in looking with the natural eyes, and looking clairvoyantly, is that, when the eyes are in a normal condition, our sight is limited as to distance, and is entirely obstructed by the intervention of opaque bodies, but we can see objects at a distance varying from one to forty miles; so also we can see the sur, moon, and stars at much greater distances, but the size of everything is diminished according to their distance, still we see them without any other influence or communicating link, than our own will to do so.

The same is the case with the somnambulist, with this difference, however, that their view is unlimited, obstructed by no barrier, and equal to their will, which is scarcely inferior to that of spirits, and cannot (when they know their power) be controlled by any known influence—much less by inaginary ones.

Their powers, therefore, being similar to those of spirits, and both being subject to the same laws, they always see, hear, feel and act in accordance with their na ures,—the opinions of "magnetizers" and kindred spirits to the contrary notwithstending

With the view of still further illustrating the art of inducing somnambulism, I will remark that many persons who (while sitting with the view of entering the condition) are asked whether they see anything, reply, "Yes, I imagine I see all as I did before;" but upon asking them whether they can make those they see do anything they please, or different from what they seem to be doing, the great majority of them will answer, "No! but I only imagine I see them." Now, in this case, they do not imagine, and their eye is already in the somnambulic or clairvoyant condition, independent of the body or their consciousness; and if the looking be persevered in until they become interested in what they see, or forgetfulness ensues, the state

will be perfectly entered.

The difference between imagining and true clairvoyance, therefore, is, that when thay imagine, they can make those they see do what they please, or change their positions at pleasure, but when clairvoyant they cannot.

The idea that they are imagining prevents many persons from entering the condition quickly, and until they can be convinced to the contrary, it will interfere with their success, simply because their incredulity prevents confidence, which is essential to our doing any thing.

I would have also remarked, in connection with what I have said in regard to the curing of warts, that styes, nimples in the eye or elsewhere, erysipelas, St. Vilus' dance, and other nervous diseases are often cured by the touch, blowing of the breath upon them, and by the use of words, etc., all of which are upon the principle of the effect upon the subject's mind.

But some may ask, "How do you account for the cures that are made in children?" I answer, by asking such persons whether they suppose that the faculties of children do not or cannot reach out and know what is going on outside of themselves, independent of their consciousness, as well as men and women. I know that they can and do.

It is notorious also, that the horse, the dog, the ox, and other animals or a lower cast, have been known to think, and their faculties have in many instances, been exercised in the same way, even when apparently asleep, but, until mind is better understood by the masses, it would be considered madness to insist upon any thing of the kind now.

Fraternally,
WM. B. FAHNESTOCK,
Written for the Religio-Philosophical Journal,

ANIMAL MAGNETISM.

By Samuel Underhill, M. D.

There is an aura or fluid generated mainly by a glandular action of the brain, off of the blood as I have stated in my book, by which the op erator produces the somnambulic state, and heals the sick, and by which his will commands his voluntary motions and invigorates his sys-tem. The clairvoyant sees by it, as the eye does by light. I have proved it. Sunderland denies it in his book, and then affirms it. Fahnestock denies it, and adduces Dr. Hare as proof, and Hare affirms it. The first committee in Paris said they did not find proof of it, after a short, partial and prejudiced look at it. This was in 1784. In 1825, another was appointed, who investigated the matter and found it true in all its claims. Fahnestock sfilrms that to somnambulists and spirits there is no space,—every thing is in the same place. He says that no person, not in a somnambulic condition can impress one that is in the sompambulic condition. What am I to think of this, when I know by hundreds of experiments the contrary? And if he will reflect a moment, he will remember that the normal cperator, who is en rapport with them, can impress them. The other about space, has facts leaning that way, and many thousands leaning the other way.

I am truly sorry to be compelled to disagree so much with a dear friend and zealous laborer in a good cause. This ethereum, as Prof. Grimes calls it, is one of the many imponderables in nature, and when a person has been under the influence of one, they are ever more impressible with another. The following facts illustrate this:

I can throw very easily, most type-setters into the magnetic sleep. Next to these range black-amiths and engineers; then tinners,—indeed all who handle metals get mineral magnetism or galvanism, and are thereby rendered more susceptible. So those who use alcohol, it permeates their systems, for alcohol wholly deprived of water, is a gas almost imponderable—and persons who have been put into the somnambulic state, spirits can more easily obsess or render mediumistic on the same principle. He says spirits can influence the somnambulist. I am a spirit, therefore I can do it. I hope people will judge these things for themselves. I hope Bro. F. will allow me some ability,—good eye-sight, and not be offended it I say his system is short-lived.

The Lutheran Observer asserts that a Rev Mr. Bond, "who was excluded from his church for alleged immorality," has recently organized a Lutheran Church in Chicago. In order to obtain funds a ball was advertised, the published card announcing that "Messrs. —will furnish wines of the very best quality," and "after the concert and raffling of the articles unsold, there will be a merry ball, at which the beauties of the West Side will be seen in all their virginal

Letter from Sada Bailey.

MR. EDITOR:—I feel like taking my pen and writing my thoughts as they spontaneously flow. I presume my letters will be emposed of scraps of miscellaneous subjects, and may be so disorderly as to be consigned to the waste basket as a heterogeneous mass of rubbish. Be that as it may, it is a pleasure for me to send my note to the JCURNAL. Would that it were in my power to do more to aid its wide spread usefulness.

The paper has become an indispensable requisite of my household,—each week I greet its coming with the deep and pure pleasure that I would welcome a true, tried and loving friend who was not only good and wise, but so very beautiful that I could, gaze with rapturous delight upon the radiant face,—for the face of our Journal is indeed beautiful.

I never weary in gazing upon its frontispiece, which is a grand and glorious design, embracing emblems gathered from the golden mines of thought and the onward research of art, science and literature; and then its motto, "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

Oh! dear readers of our beloved paper, tellow laborers, one and all, let us examine well the status of each individual selfhood and see how far upward and onward we have yet to progress ere we reach the practicality of this brave, true, pure, free and truthful precept.

truthful precept.

I have just been looking over the number dated Dec. 17th, and truly do you remark in your editorial, "This number is a gem." Each article entices precious thoughts which I would I we to pen, but time forbids that I should speak of all, therefore, selfish like, I first speak of the one addressed to

Thanks to Mrs. Ballou for her kind and excellent letter. I have been advised not to address my letters on delicate subjects to any one in particular—I suppose for fear the one addressed will feel a delicacy in answering. Oh! I do rejoice that there are a few brave souls who have outgrown the pinching, fettering cloak of false modesty, and who no longer bow to the robe of pretended dignity. And now, Addie, as I re-read thy good letter, tears of joyous feeling flow, as they always do when I meet a sister woman, who feels, and feeling dares to speak upon the important subjects of which we have been writing.

You remark that we should teach mothers, and those who are to become mothers, the sacred laws of marriage and parentage.

of marriage and parentage.

This truth I have deeply felt from my earliest girlhood, and now my thoughts pleasantly revert to a female society which I once formed for that noble purpose. Ah, dear friends of my early days, we are all mothers now, and I know, truer and better mothers for the good lessons there learned, and thus do I pray that when Spiritualists build their institutions of learning, that "Know thyself" will be a leading motto with the truthful idea:

"The highest study of mankind is mau."

"The highest study of mankind is man."
You remark, Addie, that wise and good men are
more charitable toward our sex than the general-

ityo f women.

God bless all true and noble men who with pure designs for woman's good, are friends in need and in deed. But why are women uncharitable toward their sister woman? Not because women are less kind hearted than men, but because woman is not so free as man. She has not the privileges socially that man has, and she fears to speak and act freely. Oh! I know woman's soul is all kindness, love and charity toward her own sex, when she does not allow the outward forms and cold civilities of so

Oh! I know woman's soul is all kindness, love and charity toward her own sex, when she does not allow the outward forms and cold civilities of society to crush the divinity within her.

Next article to your letter, Addie, is F. B. Dowd's "Resignation Musings." See how he bravely lashes one of his own sex for uncharity to voman. What he there relates reminds me of an instance of the kind in La Porte.

A poor but true woman, whose pure free heartedness toward her brother man had caused Madam Grundy to gabble ungraciously, called on the Poor Master for a load of wood. He called upon her, found her with a sick child, promised her wood. He enquired about her "character," heard a foolish story, and refused to send her wood.

story, and refused to send her wood.

Brother Dowd, I give you this for one of your musings. You can do it justice.

But don't forget to tell such poor masters what is their duty and destiny, as well as you did the poor masters of Davenport in a previous number

Behold the inequality of the sexes. If a man under any circumstances and from any source, would appeal for assistance, do you suppose that his character would be hunted up? And I wonder how much more pure are the men who administer these little laws than the women whom they scoff. How I pity such little souled mer. They may do the best they know; their minds are narrow and contracted; they are the little slaves of the little rich nabobs, and it is of such that it has been said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven"

But I pray for them to become nobler and better, and that good angels may impress their minds with thoughts of justice, charity and truth, that they may begin so to live that in time they may enter the kingdom of heaven. Yes; let us weave the mantle of charity, while at the same time we bravely and fearlessly promulgate unpopular truths

"If we have whispered truth, whisper no longer. Speak as the trumpet speaks, sterner and

stronger."
To day is the birth day of one of the truest mediums and martyrs of history. Let us then pray for a fresh baptism of his humanitarian spirit.
Every good work requires the co operation of

man and woman.

Then, brothers and sisters, as true soldiers in the army of the good, let us gird on our armor of truth, and, ever actuated by principle, let us go forth willing to suffer persecution for the love we bear humanity.

"Let us then, be up and doing.

With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."
La Porte, Ind.

CALIFORNIA.

Letter from Thomas Loyd.

BRITHER JONES:—I have sent by express to day post office order for eighteen dollars to pay for one copy of the paper for two years, and one copy for one year, already sent, also one copy sent to Wm. Stevens for the year 1870, and also three dollars each, renewal for myself and Mr. Stevens. You have been sending me three copies of your valuable paper, and I have aimed to make good use of them. One I have given to the public library, one sent ont at large to those whom I knew would read it, and one copy have filed away for future as well as present use. * * Should you give us nothing more than the "Search after God," we shall be well paid. I have been trying to find him out for thirty years, but have given up in despair.

"Canst thou by searching find out God?"

Mr. Jones, have you ever thought of the amount of good that might be done, if the money was donated to feed and clothe the poor that is given to these pretended soul-savers and wiseacres to talk about a God they know nothing of and never will? That man knows most of God who makes happy and blesses his children. That man lives most in God that lives not alone for self, but humanity.

Tell these men that talk so loudly of their God, and go to meeting once a week in the fine houses built for him, to go out and seek for him in the famishing houses of suffering humanity, and they will there find him welling up in their souls as they never found him in any churches yet. This is the way to find God or good,—for God lives and dwells in the soul, and people can see and feel it. Oh! tell them to leave off seeking after an ignus fatuus and show to the world that they have found the true and living God,—by doing what Jesus said shall make them acceptable at the last day. Feed the hungry, clothe the naked, visit the fatherless and widows in their affliction, for this is pure and undeflied religion before God the Father.

T. LLOYD.

Yours in the cause of humanity, Grass Valley, Cal. PHYSICAL MANIFESTATIONS.

Letter from D. W. Hall.

About the first of November, there appeared in the Present Age, an article from the pen of Rev. W. F. Jamieson, in review of one I had written concerning the manifestations in the presence of Mcs. Ferris. In this article the readers were told that I had only been born (Spiritually) about two years ago, and therefore was not capable of expercising my judgment upon the matter. I was then referred to Moses Hull, J. S. Loveland, A. J. Davis, as leaders, and although I am a novice in Spiritualism, and never had my "eye teeth cut," I managed to learn from the article that it was expected that I had no use for brains whilst these men were living; for the time would never come while we all remained with our bodies, that these men would not be older in the cause than myself. "Ah! it has came to that" said I, "I must sit down and learn nothing only as I get it from these men. And I must believe everything they say with-out a question. I'll be kicked out of the ranks of Spiritualism before I'll do it; and so I will. I then wrote an article for the Present Age in which I partially uncovered this design, which the sage editors of that i purnal have seen fit to suppress, as it did not come with the endorsement of these savans. Great God! has it come to this; and can't we have but one side of this

Well, time has passed, and my article is snugly stowed away in the garbage basket, if it succeeded in escaping the inquisitorial fires of the infallible judgment of those individuals so unceremoniously thrust upon us as leaders. What was the trouble of the article. Why, it revealed facts that it was not best the people should see, and it was discovered by it that I was in possession of facts, which would remove every projudice raised against Mrs. Ferris or other mediums, and it was hardly best that the common vulgar people, and those of only two years standing, should know these things. The truth is of the 25 000 Spiritualists of the State of Michigan, there are not one dezen that do not believe that W. F. Jamieson renounced Spiritualism and not one of them has been charitable enough to admit that he was under the psychologic control of John Mc Queen as I believe he was. Bat Bro. Jamieson claims that he did not give up Spiritualism. Perhaps he did not. But some lady has written letters to John McQueen, and copied his hand writing, that represents Jamieson as renouncing Spiritualism in a great deal stronger terms than anything that I have seen from the pen of J. S. Loveland, I referred to these letters which McQ seen carries around with him in the suppressed article.

Since that time, however, Moses Hull one of the Popes who was let over me to control my spiritual belief, has had a sitting with the same medium, and came out in his characteristic style, of admitting that his prejudices have been removed, and the editors of the Present Age have discovered that J. S. Loveland was not a Spiritualis,—a fact discovered more than a year ago by hundreds of Spiritualist, one of which is "babe in Spiritualism" hardly two years old. So it really seems that some of the "young ones" will go to Europe and back while the old ones are putting on their clothes.

Now that Moses has came "out of the bulrushes' it will not do to meet him with an ecclesiastical dictu, and tell him that he has no right to investigate, since certain parties have settled that matter; but a bull is fulminated in which it is claimed that Moses was mistaken, since Jamieson and certain others have settled that matter. I am mistaken in the man if they succeed in convincing Moses Hull that he is a fool. Of all the men I can call to mind, to investigate this matter, I should have chosen Moses Hull; for I knew him to be prejudiced, but honest, and his evidence would have been that much better, than if he had not been prejudiced. And now Moses is convinced against his prejudices, and endorses Mrs. Ferris in stronger terms than I could when I wrote up my seance. Jamieson says Moses was mistaken. Who knows best? Moses Hull or Bro. Jamieson? and are none of us to trust our senses except Bro. Jamieson?

Well, now, let us look at the one sidedness of this whole affair. Bro. Jamieson as I have before said, had not yet got clear of the psychologic control of John McQ teen, and he determines that Spiritualism is a humbug and he will prove it so. He selects a party of his own chosing (which was right enough), but each one have previously decided it was a humbug. They flash a light in the room and the instruments fall to the floor, as we should expect they would; but several persons see her holding the instruments. Pray how long would she be holding the instruments after the light was struck. One would suppose that if she was a humbug, and sitting with her face to the audience, that she would drop the instrument, the instant the light was flished. Certainly if she is expert enough to play on the guitar, and the little bells while she is tied with her hands behind her, and at the same time have these instruments keeping time with each other twenty feet apart, and twelve to fitteen feet from where her body is known to be, that she could have avoided detection by the springing of a light. Oace convince me she is a humbug and I shall be convinced that she is too perfect in her art to ever be detected

Now in the article reviewed by W. F. Jamie son, I related the fac's as I saw them. Since then, I have become acquainted with the only man that I could suspect of aiding Mrs. Ferris, Mr. F. Doherty of Crawfordsv.lle, Indiana, a gentleman of integrity, and well calculated to discover any fraud, if any there was. He will confirm all I have said, first and last. In the seance I attended, the guitar did not float over the medium's head, but over my own head, I being about ten feet in front of the medium, and over the heads of all who occupied front seats. Not only this, but I being clairvoyant, saw the controlling spirit, and talked with other spirits, among whom was (the once misguided) John Wilkes Booth with whom I had frequently conversed before, so that I was in the best condition in the world to test the matter.

Now, Bro. Jamieson, may say she is a humbug, and he may swear that she is a humbur, but he cannot make us believe that he was not deceiving in the matter till one of our five senses have been convinced. Bro. Jamieson in a private letter to me says: "I do hold that lecturers should stand by each other as a fraternity." So do I. I hold more. I hold that lecturers and meetings should stand by each other, and I shall ever be found defending both the one and the other. Personally, I have always had a partiality for Bro. Jamieson and to day, I like him none the less for his prejudices, but justice to the medium demands that both sides shall be ventilated, and it is to be hoped that Bro. Jamieson will value the evidences educed in favor of Spiritualism above all personal considerations. No amount of criticism will hurt my feelings to long as l have the privilege of explaining myself.

A Woman's Rights Convention will meet in Columbia, the capital of South Carolina, on Wednesday, the 8th of February. Mary Warren is the moving spirit. The Woman's Rights cause is awakening considerable interest in the Southern States, and the projected convention will no doubt be largely attended by the talanted women of the sunny South.

Voices from the Leople.

SUSANVILLE, CAL.—H. L. Borrelte writes.—I make this proposition to my neighbors, that if they will make a selection from your published list of books and will read them, I will purchase them, if not in my library. Would it not be a good idea for Spiritualists in every neighborhood to form some such library? I am meeting with good success, for many so-called Caristians who would not have a spiritual paper enter their house, will sometimes take a book and read it to their profit.

MONROE, NEB.—P. S. Cook writes.—He for Nebraska 1 spiritualists wishing a home under the Homestead Act of Congress can find in this county some of the best chances, to locate in a body, that has been opened for settlement in any country. We have the best of farming and grass lands, plenty of timbar, good water, and a healthy climate, with railroad facilities not usually found in a new country. The settlement should be made or lands located, as early in the spring as possible. All "sure enough" settlers wishing further information, may address me, with return postage.

GALEBURG, MICH.—D. C. Powers writes.— Myself and family could not spare your valuable paper for one week. You may count me one of your trial subscribers.

FAR WINGTON, MINN.—S Jenkins writes.—I send you the names of two trial subscribers for three months, hoping that every old subscriber will do the same. It will only cost them one dollar, and the result would be to treble the circulation of the paper.

JORDAN, ONT. C. W.—J. Mattock writes.—I take pleasure to say that your paper is read by many more here than sub cribers, and is much appreciated.

OAK MILLS, KANSA3.—W. J. Oliphant writes. I have been a member of an orthodox church for over twenty five years, and consequently, my opinion of the Journal on first acquaintance was rash in regard to its value, but a further acquaintance has changed that opinion, and I now hail it as a treasure and a welcome weekly visitor, freighted with rich food, encouraging us upward and onward to the beautiful beyond.

WALLULA, W. T.—F. J. Peabody writes.—On the 28th of September last I inclosed five dollars to you in a registered letter, to renew my subscription, but the label has not been changed on my paper yet. Please refer to my letter of that date, and see if that was not what the money was sent for, if not, let me know, and I will send the money, for I do not want to be without the paper. I inclose two dollars which please hand to our worthy brother, Joseph Baker, with my compliments.

CLAYVILLE, N. Y.—Joseph P. Smith writes.—
I will not say God bless the JOURNAL, but let us
bless it ourselves, by paying for it, as God does
nothing for us that we are capable of doing for
ourselves. If we do wrong, the blood of ten thousand Jesus Christs will not save us from the natural
result of cause and effect—we individually must
suffer.

DENVER, COL —O. Brooks writes.—Please find inclosed the three dollars requisite to change the little yellow covered monitor on my paper from Jan. 8:h, 1871, to Jan. 8:h, 1872, for I had rather be deprived of almost any other luxury than the RELIGID-PHILOSOPHICAL JOURNAL.

GUILDHALL, Vr.—Lucius Haskell writes.—I

take this opportunity to say that I like the paper and hold it worthy of doing great good. The philosophy and all its teachings are good. LEXINGTON, KY.—A. G. Wild writes.—I say

again, do not stop the paper, for it is all the spiritual bread we get in this out-of the way place. except a large loaf now and then like Brother Fishback, whom we expect to speak to us some time during the winter.

JORDAN, ONT. C. W.—Wm. B Goold writes.—As for the paper, it drives the mind to think for itself, and for my part I would feel lost without it. May you long prosper.

ERIE, PA.—D. P. Kayner writes.—I send you greetings for the New Year. May the work in which you are engaged not only promote your happiness by increasing your usefulness, but may the Journal also bear to its thousands of readers the rich treas are and choice blessings with which the angel world are freighting its columns from week to week, thereby aiding us in the glorious work of ushering in that "Happy New Year" when all humanity shall live in the true fraternal relations of justice, equality and peace. In order to advance this work, I send you something more substantial than wishes.

BORDER PLAINS, 10 WA.—M. W. Ford writes. Can not do without the paper—please keep it

LAKE MILLS. WISCONSIN.—Samuel Hodges writes.—I have now read your very valuable and interesting paper for three months on trial. The result is that I want it longer, for I find it to be a paper that can be read and re read as often as I find time, with much interest and profit.

JAMESTOWN, OHIO —S. H. Smith writes.— Several of your papers have been gratuitously sent me. I have no need for such reading, neither do I want to see another copy of that paper enter my family. Have had a contest with the devil ever since I arrived at the age of maturity, and think that the devil beat himself when he invented Spiritualism.

REMARKS:—Ah, yes, we see the point. You fear if the devil is beat by Spiritualism, old Theology will have to succumb! Thou reasonest well—without a devil, protracted meetings would be of no avail, and speculators in brimstone would no longer be honored with the title of Rev.

ARCOLA, IOWA—Mrs. A. A. Davis writes.—You will find three dollars inclosed for a renewal of the dear Journal. I can not do without it.

BEAVER DAM, Wis.—J. Gould writes.—With all my heart I most devoutly wish you and yours a Happy New Year. Find two dollars inclosed to be placed to my credit. You may count me in for a life lease of your superb paper.

WINDSOR, CAL—Eleanor Lindsay writes.—Now, Mr. Jones, I commenced this note to thank you for the liberal, anti aristocratic, humane and conscientious spirit of your paper, and last but not least, for its advocacy of womon's rights, politically, socially and morally. Just so long as it acts on the noble principle it does at present I will read it.

LITTLE SIOUX, IOWA.—L. Bassett writes.—I am now sixty three; have been a believer in the spiritual philosophy upwards of twenty years; have taken the JOURNAL a number of years, and mean to take it as long as I am able to pay for a paper.

PLUM HOLLOW, IOWA—John Shirley writes. I have been watching the paper carefully, expecting to hear more from the author of that account of a great battle in the spirit land, which should have taken place some time in March last. The author promised in that article to explain in some fature article, the relative status of the spirits of light and the spirits of darkness. Also, we would like to hear from your Paducah correspondent, who was shown a vision not long since, in which he saw the ancient inhabitants of that portion of the country, etc. He promised to further enlighten us upon the wonders he then and there saw.

Remarks.—We have the communications referred to, and will publish in due time.

DALLIS CITY, ILL.—Erastus Rossiter writes.— Please find inclosed one dollar and fifty cents, to keep the good old paper coming, as my time is up the 8th inst.

HERMON, N. Y.—R. Healey writes.—I take great pleasure in reading Emma Hardinge's lectures. Thank God for such a fearless spirit and the giant mind she has, and scores of others who are in the right way. The two great armies are facing each other and preparing for the combat between truth and error, and when fought, Spiritualism will be victorious.

Written for the Religio-Philosophical Journal. IMMORTELLES.

By W. D Reichner.

BROTHER JONES:-The following bi:f narrative is based upon fact; individual names only being fictitious.

Leida May, deprived by death of a tender mother's guiding care, yet too young, perhaps, to appreciate all a mother's worth, and fully orphaned by the loss of her father in the late fratr'cidal strife, yet found a kindly provision in the sympathy and protection, during her earlier years, of a moderately well to do uncle.

Linford May was by no means wealthy. though slowly and surely rising into a lucrative medical practice-a physici n of the lib eral school, naturally sersible, progressive, and reformatory in his tendencies. This modest little home at Vineland, to which he and his amiable wife Helen welcomed the orphan Leida as their own child, was a cosy, E len like re-treat, situated just on the edge of that thriving and pleasant place; built in neat and substan-tial style, near the centre of his acre lot of ground. In the rear, lay a well cultivated vegetable garden, with here and there a tree of some choice fruit. while on either side of the house, Flora in all her variegated charms of fragrance and hue, bloomed in most tast ful luxuriance; and in front, a few fruit trees stood as guardians to an ambrosial and beautiful arbor of trellis vines, honey-suckles, etc., which led directly to this simple and happy bower, the adopt ed home of Leida May; and here, though an early orphan, the simple, guileless Leida led a happy, rustic life, under the kind and gentle training of her amiable aunt and careful uncle. Flowers were her faccination, and much of her time was given to their culture, and oit, as her sparkling eyes vied with the shimmer of the humming bird's glittering wing, and her cheeks flushed with health and blcom equal to the hue of the roses, amid which she was happily singing, the songeters of the near grove, in their mellow warble and trill, as they flitted rom vine to shrub, and from tree to tree, would eem to vie with the sweet, merry music of her

Unblest with children, the home of Linford and Helen May contained in the blithesome, guileless Leida, a well spring of pleasure; and oft was the tedium of the industrious physician's life lightened of fatigue, and much of his care, by the melody of the orphan's well cultivated voice, in accompaniment with some favorite and charming piece of music on the cottage organ. Nor was Leida's sweetness confined within the flowery limits of her Eden home, but at the liberal meetings which her uncle and aunt attended in the village, was her welcome and charming voice heard in the sing-ing exercises. Leida May was much beloved far and near by all who knew her.

THE ACCIDENT-ITS RESULTS.

On a hot day in July, and in mid-afternoon. Leida May, as was her usual wont, was busying herself among her garden flowers. Ceasing a moment from her employment, she stood in the shade of a near tree to admire them and inhale the fresh air, when, raising her eyes, she saw at a distar ce a cloud of dust, spreading and sweeping along the road.

Wondering and straining her gaze, she presently saw approaching along the dusty highway a small, open carriage, containing a gentleman and lady, the horse in full flight. As she turned in alarm, to run into the house, she saw the lady hurled from the vehicle, the man still keeping hold of the reins, and using every endeavor to restrain the wild fight of the run-a-way horse: but he, too, was roon dashed to the ground violently, and the affrighted animal, still attached to the overturned carriage dashed on at a fear-ful rate—on, past Leida's home, sending a dense cloud of dust over her beautiful flowers, and on, for miles away.

Many of the villagers ran into the road, wondering. Leida and her aunt hastened through their arbor entrance, to the front gate leading into the road. Presently they beheld two men approaching and bearing the wounded man toward their residence.

As they reached the gate, the doctor, returning from the village met and welcomed them. Conveying the injured man into his office, adjoining his residence, he busied himself in af-tording all the reli f within his ability and skill.

His wounds dressed and restoratives administered, Randal Ellis inquired anxiously for his sister. At this moment, Leida, assisting her uncle in his labor of love, entered.

"My dear Isabel, are you much huri? Oh, I feared you were killed-" He stopped short as he locked up and saw,

instead of his charming Isabel, wounded and hurt, the beautiful vision before him of Leida May. With all his pain, there seemed a feeling of pleasure and admiration, in his gaze, and dropping his eyes, he closed them in a partial swoon of transport; when he opened them again, Leida had withdrawn, and bending over with anxious solicitation stood Isabel, but alightly hurt, though very pale.
Randal's anxiety for Isabel seemed now to

have passed, and in a mazy mood he inquired: "My horse, has he been caught, and is he uninjured? The carriage, I expect though, is a total wreck."

The Doctor assured him the latter opinion was correct, and that his spirited horse had been overhauled some miles away, bearing scarcely a scratch, and was now in safe and comfortable quarters at the only hotel in the village.

Randal smiled faintly, with something like satisfaction, and, turning to Isabel, begged the privilege of remaining a short season alone where he was, while she hastened on by rail, to reassure her anxious mother that all was well, and that he would follow in a few days.

Randal Ellis improved in health rapidly under the assiduous care of Doctor May, and early the next day after the accident, was out making observations of his new and inviting quarters, and admiring with Leida May the beautiful flowers and surrounding scenes.

Reared in the luxury and wealthy ease of a city life, and possessed of an elegant education. an affable and winning address, Randal Ellis was well calculated to win upon the unsophistocated and susceptible nature of the guileless Leida May. He was charmed by her artlessness, and she was captivated by his fund of adventure, prowess, and wit, his specious and brill ant manners, his sparkling and fascinating

powers. But not to be tedious, as it is said that in the garden of ancient Eden the seductive and insidious serpent had been nurtured, so within the Eden-like bower of the confiding Leida's home, a serpent had been humanely warmed into life. It ungratefully turned and stung the hand that nursed it. But we anticipate.

THE CROSS OF PLOWERS.

The beautiful snow, that in soft, feathery flakes had silently fallen,—covered, as with a mantle of charity, the hovels of the poor, the luxuriant and comfortable homes of the rich; the lowest dens of squalld crime and the palace of goldgilded vice alike. A winter unusually harsh was passing, yet consional days in the month

of February appeared almost as blithe as Spring. A balmy rain descended, and the wide earth-shroud of "beautiful snow" was dissolved and drawn by the warm rays of the sun, up into the clouds again in a dewy mist.

What Brooklyn is to New York Ci y, so, perhaps, on a smaller scale, is salubricus Camden to Philadelphia. With all the vicious under current of vice in its midst, our neighbor is fast at taining the sobriquet of the "city I churches."

In one of those churches there is a religious revival progressing, which for mesmeric excitement and groterque enthusiasm, surpassess, perhaps, any thing of the kind ever enacted there. Forty penitents and more have been counted, kneeling round the altar at one time. The loud appeals and noisy exhortations, and songs of invitation, mingling with the lamentations of con-viction,—sebs and yells of prayer form a scene of disorder, wierd and strange to a reasoning

mind. It was not of this church, however, but one of the more fashionable that Randal Ellis was a regular attendant, and his parents, exemplary in their morals, prominent members. And Leida's happy voice a'so, was frequently heard with pleasure in the cultured choir. But alsa! that all too soon, this confiding child of nature became the deceived victim of Rindal Eilis' per-

True, it was a bright Sabbath day, when with others we passed, with bated breath and mufil d tread into the silent, yet speaking presence of the early and beautiful dead. A bride, a mother, a corpse, express the melancholy revealment of the changing epochs in the sad conclusion of a life begun so happy, promising and pure. Yes, it was no idle fiction. She trusted her honor in his keeping, and when, at length, he consented reluctantly to give her a certificate of marriage, it was but a few hours subsequently that poor Leida was suffering, within sound of the shouts and i yous hallelujahe of the religious revival,—all the pangs of premature maternity, and but a few hours later the morning sun shone o'er the young mother, a corpse.

Sad, sadly with others we gazed on the set features of that pale face,—once so radient with the vivacious glow of life, and beautiful with happy health; those deep brown eyes once so sparkling and bright, with the magnetic charm of love, now closed and dim. And then we looked on the large Christian cross of many and beautiful flowers, which quite covered her form within the rich, though modest coffin. Yes, we thought, his well. How appropriate these light and pearly flowers,—how expressive of a life so pure. Near the centre of the cross, prominent over all, was a single, though sufficient represen-tative of that rare and beautiful flower, the "rose of Sharon." So exquisite in shape, fragrance and hue, and of the resurrection, according to the Eastern legend, so very expressive. And over all, a small wreath of the ever green and fresh "immortelles." From these our spirit sought again the speaking face of Leida May. And sympathetic emotions of a faithful hope, thrilled our being with the angel music of:

"I am the resurrection and the life." "O, death, where is thy sting."

Leida still lives within the charmed circle of happier Eden bowers, and oft returns to friends, her smiling brow enwreathed with b'coming beautiful flowers.

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

NUMBER TWENTY SEVEN.

At the writing of this it is night. The cold pinching winds of win'er bring sorrow to many a family. In this room, ornamented with choice paintings from the hands of Mrs. Blair, N. B. Star, Addie L. Billou, and others, we feel that we are realy midway be ween the material and spiritual worlds, and the influence that falls upon us, reminds us of the fact, that while we are surrounded with all the comforts of life, and feel like congratulating ourself on the happy state of affairs, there are thousands of others in this city, who, suff ring the pangs of hunger, pinched with cold, and sfil cted with disease, stand ready to "curse God and die." Then this night, as there sweeps over our spiritual senses the widow's mean, the orphan's sigh, and the wails and anguish of the sill cted, we sit down to hold communion with our spirit friend. Eyer true to us, ever at our side to respond to any necessity that may arise, we esteem him beyond price.

In the discussion of this subject, we have endeavored to render our pathway plain, and so sustain our position that the casual reader would acknowledge the truth thereof. *

In our previous article, we assumed the position that man, and not God, was connected with the organization of matter into worlds and systems of worlds, and on this we desire to elaborate still further. A large portion of mankind attribute the creation of this earth and other planets to an infinite, omnipotent, omniscient God. They have no foundation whatever upon which to predicate such a position. As will assert that God made the works represented by the ancient rains of Peru and Mexico, as to say that he made this earth and the stars that adorn the firmament. .

The Indians who first saw the ships of Columbus, thought they were made by a God. They could ride queenlike on the ccean, defying the mountain waves, driving storms and fierce winds, and they seemed to move by some unseen force, and the ignorant Indians came to the conclusion that, of course, none but a God could have made them. A portion of the human family as they glance at the beautiful mechanism of our planetary system, seeing the order and harmony of arrangements there, are ready to ejeculate, none but a God could have formed them, designated their orbits, and calculated the time of their revolutions! None but God could have done that! Like the poor illiterate Indian, they can not see man connected therewith, hence, they come to the conclusion that God must have made them. Ignorance can not see far, but reason can soar into the regions of space millions of miles. Look at that comet with its long train of translucent light, moving through the regions of space with terrific speed, and holding converse with worlds far beyond the ken of mortal vision. It touches the rings of Saturn, frisks its tail in the lap of Jupiter, smiles serenely at Ceres. then, perhaps, filled with emotions of delight at the grandeur of creation, shoots off into the regions of space like a bold pioneer! Will you speak of the comet as the Indian did of the ships of Columbus, and say that God made it, and is preparing it for a world for the reception of man? You say that the comet is in the fields of space. True. Were not the ships of Columbus as well? The comet, wandering among the murky stars, and holding converse with distant worlds, is no more in the regions of space than we. When once seen by man, it can ment in this week's issue, headed, "Farmers."

never thereafter escape his notice. The eye of science, brilliantly illuminated and divinely inspired, rises in grandeur, and amidst the symbols of science, its logarithms, tangents and cotangents, he can map out the course of that comet for a million of years. But the B.ble says that God's ways are past our ways, hence, if God was controlling this comet, its movements would be entirely beyond the comprehension of man. But man, standing on this little earth, a mere speck in the ocean of space, can solve many problems of creation! Jupiter, we know the time of your revolution around the sun. Venus, we know your diameter. Mars, we know exactly the amount of heat you receive from the sun. Uranus, we are fully acquainted with the nature of those rings that deck your szure skies. Jupiter, we have seen your satellites, and by their means, demonstrated that light is eight minutes coming from the sun. Sun, we know that you turn on your axis,-indeed, there is nothing in the heavens that is concealed from man. Pany, insignificant man on earth, with his slate and pencil saw that certain planets were subject to peculiar perturbations which could not be accounted for on any other hypothesis than caused by a planet of a given size, and the place where that planet should be, was pointed out, and Lord Rosse's magnificent telescope brought it to light. Man here is not idle. If puny man understands the motions of a comet, can follow it in its orbit, why not the higher order of intelligencies exceed him a little in knowledge, and make one? He understands their motion, the times of their revolutions, the character of their seasons, and must his knowledge be confined to understanding their peculiarities? Knowledge is power, and is beautifully illustrated in the regions of space, by the labors of the higher order of intelligencies.

What! man make a planet! launch into the regions of space a comet, or organize a system of worlds for the unfoldment of other races of human beings? Yes, we say emphatically YES, and care not a straw for the denials of others. Our vision sweeps the fields of space! There are towering intellects there, and the grasp. thereof is mighty and grand! Individualized intelligences only greet us. Worlds and systems of worlds bow to the nod of man! While here, man is confined to the surface of the earth. He can only travel there; still, he can unfold the heavens like a scroll, and read the actions of individualized minds in the regions of space. To the ignorant Bushman of Africa an infinite power would be required to move a train of cars. The mind of science, however, secures the services of a few pounds of steam, and the ponderous wheels move and the train g es belching along!

An ignorant Icelander would think that man a God, who could see four rings around Saturn; but science with a few concave and convex mirrors, discerns them at a glance. The ignorant Bushman would call that man a fool, who should assert that the earth is gradually slackening its motion in its orbit at the rate of ten seconds every 100 years.

Man, what can't he do? What don't he do? Where is your God that does anything outside of individualized man? Now, man does every thirg on the surface of the earth, and independent of God. We will give Fulton credit for anplying steam to navigation,—not God; to Morse the invention of the magnetic telegraph,-not some infinite being; to the spirits who assist us in response to a prayer,—and not an omnipresent person who, if he exists at all, from the very nature of things, is not only deaf and dumb, but idiotic.

Man! his intellect how towering! his mission now transcendentally grand! and his ideas how beautifully unfolded! Before the colossal grandeur of the stately form of the wise sage of the spirit world, we stand in reverential awe, and in our ardent enthusiasm, we almost exclaim that we have found God. His silvery locks, his long, flowing beard, his eye, beaming with a piercing brilliancy, his majestic mien, and withal his modesty, and purity,-oh, shall we, when eons of ages shall have passed away, be allowed to stand by his side, and grasp with our mind the "Soul of things," as he does!

The " gates of heaven are ajar," and through them comes a flood of light, and our soul seems grandly illuminated with a light divine! The 'Arcana of Nature" almost appalls us! The ponderous wheels of creation as they roll along at the bidding of that wise sage, startle us, and we shrink within ourself as we behold our own insignificance. Oh, the fields of space! Man shall traverse them as he does the surface of the earth! On ethereal currents moving like a mighty river, and surging with pulsating billows, he shall pass along, like the waif on the wings of the wind. The fields of space are his; the wide spread universe belongs to him,-to individualized intelligences, and the throbbing worlds above proclaim the grandeur, and greatness of their mind.

Then, struggling mortal of earth, cramped with poverty, pinched with cold, and suffering the pangs of hunger, look upward—the light is breaking, breaking! and for you there is a glorious future. Lowly now, you shall be elevated there; haughty, arrogant, proud now, you shall be humbled there; poisoned with licentiousness here, rotten to the core, you shall go through the chemical laboratory of experience, until purified there. Toil for humanity; elevate the mind; purify the thoughts; labor that others may be elevated; devote your life to the service of those below you, and we do say that great shall be your reward.

TO BE CONTINUED.

Attention Subscribers!

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

FARMERS will do well to read our advertise

Professor McQueen, The Imposter.

S. S JONES, ED JOURNAL, -Dear Sir :-I enclose you the circular of "Prof." McQ teen. I am desirous of obtaining a history of the man, and am informed that you can, probably, give

the desired information. Can you tell me anything about "The Spirit's Creed," from which he claims to quote? His great effort here, seems to be to show that Spiritualists are free-lovers, infidels, and bad people generally. There are no Spiritualists here, but he has opened an agitation of the subject that may open the way. Please let me know all you can of his history, and oblige.

Yours truly, E. H. CAPRON.

Williamsport, Pa, Jan. 21. "Startling Revelations!! By a reformed Infidel and Spiritualist! Professor McQueen, who has been given the title of 'Thunderbolt,' will lecture in the Trinity Chapel, on Bennett street, this evening and to morrow evening, January 30:h and 31st, 1871, at 7:30, and will show how he became a Scientific Chapter of the control of the contro show how he became a Spiritualist.

Fathers, Mothers, Sisters and Brothers, you are positively interested. The Professor was five years behind the curtain, and comes well recommended as the right man in the right

Do not fail to attend the Lecture to-night. Admission, Free. On to morrow (Tuesday) evening, 'Dark Cir-

cles' exposed, and all so-called 'Mediums' chal-He exposes Trance Speaking, Rapping, Writ-

ing, the Healing Art, Spirit Hands, Light, the Reading of Sealed Letters, Unknown Tongues, Bell Chiming, the Giving of Names of the Departed, how 'Mediums' are Carried Over the Heads of Persons in Dark Corners, etc. He will show how to get communications from Horses, Dogs, Cats and Saw Logs, in Circles, on the same principles that 'Mediums' do from human spirits departed,-showing the fallacy of this monstrous delusion.

Admission 25 cts. Tuesday evening, for benefit of Church,

REPLY.—"Professor McQueen" is a graduate of the Penitentiary, at Jackson, Michigan. He is a convicted felon, and that is all there is of the title, "Professor," which he Las assumed, and by which he is known and puffed by the black coated gentry-Doctors of Divinity, and their devotees.

He is a most vile impostor, to whom churches are opened, to traduce angels and men who are promulgating to the world, good news and glad tidings to every human soul.

This vile impostor opened his car.er along with W. F. Jamieson, in Michigan, as mediums, very soon after McQ seen got out of the State Prison. He was soon detected as an impostor, and denounced as such by Spiritualists. He and Jamieson both, have been united in their efforts to break down every medium for physical manifestations ever since.

Jamieson has done his best to accomplish that object before Spiritual meetings, and through the columns of secular and Spiritual newspapers. McQueen is doing the same in the churches. One is acting as a missionary among Spiritualists, the other as a "Professor" among churches and all opposers to Spiritualism.

This M: Queen had the impudence, some time since, to write us, begging to be recognized in the ranks of Spiritualists, claiming that he had fully reformed-asserteng that he had done with his professed exposes of mediums, and stating that he knew that Spiritualism was true. We advised him that until he, by good works, brought forth fruit, meet for repentance, the columns of the Journal would not be open to him. Since that time, he has been just where he belongs,-in the close embrace of crthodox ministers, and other opposers of Spiritualism. He is performing his work in a way. He opens the sacred doors-a point gained. He sgitates thought. This awakens a spirit of irquiry among opposers, and induces Spiritualists to procure the services of lecturers. to herald the truth; and further, this spirit of inquiry which is thus elicited, results in the circulation of books and newspapers, by means of which the world is enlightened.

Indeed, we are inclined to believe that all things work together for good. The most loathsome and repulsive things in the animal creation exist because conditions are fitted for them to exist. Even so the most corrupt men and women appear as conditions develop them, and they are true to themselves.

Poor McQueen! Let him glory in his title of "Prof." Let him forget, it he can, that he was a miserable convict in the Michigan State Prison. Aye, more; by all means let him have the close embrace of orthodox ministers, and all opposers of Spiritualism. They will exercise acts of kindness towards him, and by and by he will repent of his opposition to angel ministry, and come to a knowledge that honor, integrity, and truthfulness are the characteristics of true manhood.

Spiritualists have no creed. The charges brought against Spiritualists are not new; they are but the same filthy charges that but a few years ago were hurled against the Methodists,and not only against the Methodists, but against every sect in Christendom during their early history.

The legitimate question is this, Is spirit communion with mortals true? If so, the question is settled, be the believer a black or white man, an honest man or a knave, a moral or an immoral person. Neither a man's belief, color nor morals change a great truth.

Returned!

We welcome again to our city the distinguished analytical healer, Dr. Dake, whose advertisement appears in another column.

His career in the West has been brilliant. The Doctor is now located at 548 Wabash Ave. Read the handsome tribute paid Dr. Dake, in

another column. He has ever been true and faithful to his immortal guides, and is now reaping the reward of his justly-earned reputation.

Very Careless!

Some one writes from Logrange, Iowa, as we learn from the post-mark on the envelope, sending \$1.50 for small books, but gives neither P. O. address nor name of writer. We await further instructions.

March of Progress.

An Extract from the Banner of Light, by Cephas B. Lynn. - A Just Tribute to the Worthy Healer.

"DR. DUMONT. C. DAKE, who is doing so much for humanity, by alleviat-ing the sufferings of the sick and restoring them to health. Oh, how delightful it is to meet souls all aglow with reverence for the exalted spirits of the heavenly world; souls appreciating the influx of power from the heavens, that we are feeling in this day of ours; souls full of enthusiasm by the reasoning faculties, so that fanaticism does not frustrate the plans of the angels

Such a man is Dr. Dake. "How we rejoice to find young people coming into the divine light of Spiritualism! Brother Dake is young. He is an educated physician. The spirit-power came to him only a few years ago. Obedient to the call, he has gone forth. Success has crowned his efforts, and the power is increasing all the time. Favored with his society a few days, we took occasion to ascertain a few facts relative to his mode of practice.

"People will go to extremes. Some think that, because Orthodoxy is a stupenduous humbug, therefore religion is a sham. Some think that, because bigeted physicians will follow the law of the schools in every instance, and sometimes kill their patients, therefore there is no reason in the use of medicines under any circumstances. Some think that, because the spirits can influence uneducated persons to speak and write in a learned manner, therefore education is not needed by media. Indeed, a few have gone so far as to affirm that the less a person knows, the better medium he makes.

"Now, the progressive speaker strives to blend the beauties of intellect and culture with the blissful exaltation of inspiration; and the progressive physician or healer strives to unite the virtues of medicine with the magnetic mode of treatment. Magnetism alone, is not competent to reach all cases. This is a fact. Dr. Dake realizes this truth, and when he has such cases, he resorts to the use of his medicines,-most of them are prepared under spirit direction,-using them as auxiliaries, as aids, to his divine mag-

"He is very successful in his practice. He has traveled extensively throughout the entire West. We hope he will visit the East soor. One of his cures in Elgin, Itl., put the whole community into great excitement. The benifitted party was a M s. Stringer. Physicians had attended her for twenty years. None of them could tell what siled her. She met Dr. Dake. He, impressed by the spirits, told her she had a sub stance growing in her stomach. No one had ever told her so before. The Doctor, simply by manipulation, forced this substance from her stomach, and the lady now erjoys the best of

"And so the good work goes on. In every department of life, the angels are blessing humanity. We feel that our good Bro. Dake is marching on to a well-earned fame."

health. It was a startling cure.

The Doctor has returned to Chicago, and can now be consulted at 548 Wabash Ave.

Our Thanks.

We again repeat our thanks to those good friends, whom the angels have inspired to make efforts to widen the circulation of the everywhere loved Journal.

Trial subscriber are easily obtained. A few words of encouragement from each old sub scriber, would induce many thousands to try our paper for three months, at the nominal cost of fifty cents. After reading it that length of time, such trial subscribers would appreciate it, and, as a general thing become permanent sub-

We appeal to each and every one to devote a few hours time, for our, their, and the angel's benefit, by getting subscribers to our, your, and their Journal, which weekly records and sends broadcast the passing events of spirit com-

Our Thanks-Nice Prairie Chickens.

Bro. V. F. Hill, of Alexandria, Mo., sent us by express, a box of twenty nice prairie chickens, fat and sweet, for which he has our thanks. Ourself and friends know how to appreciate such winter fruit of the prairies of Missouri, and all join in thanks to the donor. May his shadow never grow less!

Potato Peeling.

Well may we ask in this age of progress, What next?" It is an invention for peeling potatoes. No more washing or peeling potatoes by hand. Let every family examine this useful household, labor, time, and potato saving

Se advertisement in another column.

C. H. Read.

The above-named remarkable medium for physical manifestations is holding seances in Detroit, Mich. He will soon be in Illinois.

Harry Bastian.

Harry is now holding seances at Joliet, Ill. He is a splendid medium. Everybody, when convenient, should attend his seances. We speak from what we know when we say he is a good medium.

Cyrus Ridder

Writes to us on business, but writes his postoffice address so indistinctly that we are unable to do any thing for him.

Boarding House to Rent.

To Rent-A nice, centrally located dwelling house, of twelve rooms, with hot and cold water, bath room, gas fixtures, nice cellar and storerooms, and in first-rate order for a good boarding houses,-all especially adapted for a home for Spiritualists residing in or visiting Chicago. Will be rented on reasonable terms to a person able to turnish and keep a good house. The natronage of the "Home for Spiritualists," heretofore given to that house, which is now closed. will doubtless, be given to this one, if well kept. Terms, \$65 per month,—payable monthly in

Any one desirous of renting the same can address: S. S. Jones, 189 South Clark St, Chicago,

Fersonal and Tocal.

-Correspondents will please take notice that all communications written with pencils are immediately consigned to the waste basket.

-In Jasper City, Iowa, the Spiritualists are wide awake. At a debate lately held there, John S. Bleakney and Lawis Bleakney defended the Harmonial Philosophy.

-Mrs. Addie L. Ballon has been giving a series of lectures at Wheeling, Va. The following was one of her subjects: "Who shall roll away the stone from the door of the sepulchre?"

-Col. S. D. Hay, will some one send us his ad-

-Wm. L. Pierce, M. D., writing from Middlebury, Mo., says: "Please say to any good test medium traveling through Northern central Missouri, they will flud friends and a comfortable home by calling on me, Tilford Lindsay, or Geo. C. Leonard."

-We shall in our next publish an address by Mrs. Maria M. King, on "Woman's Home Sphere." We hope to have other contributions from her highly inspired pen.

-The Providence Press gives the following incident: "The wife of one of the reverend tenants of the parsonage was busily engaged one afternoon at her work in the kitchen—her husband in his study when her married sister, who lived not far away, without knocking, raised the latch, walked in and took a seat near her. It was not usual for her to call, and on this occasion she remained for some time, conversed with her sister of her affairs, and the employments with which she had been occu-pled during the forenoon, and left her. As the summer's day wore on towards its close, the min. ister's wife went out for a walk and to return the visit of her sister. To her surprise she found the latter had not been from home all day, although, on repeating the conversation, it was found she had been doing the very things which the two had been talking about. Whether anything happened out of the ordinary course afterward having any reference to this singular circumstance we are not informed, but it is a question for the learned in psychological science, whether it be possible for the split to leave the body and go off on private excursions of its own in this independent way."

-Wm. H. Polilips writes: "Mrs. Wallace, of Commerce, Mich , has been a medium for twenty years, and given her time and labor to build up the caure, and spread the truth of Spiritualism among all classes of humanity, without remunera-tion, and now being almost through with earth-life in the form, she ought to have her spirit fed with the rich bounties of your Jouenal."

-Frank L Thayer, the medium for physical manifestations, is still in the city. The manifestations given through him are of the most convincing character, and can not full to convince the most skeptical of the truthfulness of spirit communion. We believe he intends to go to Knoxville, Ill. soon. He will answer calls to visit cities and towns anywhere in the Northwest. Address him, 334 Ohio street, Chicago, Ill.

-The Lanark (III) Gazette, in noticing the dedication of a Methodist church in that town on last Sunday, pays its respects to Brother Hatfield, as follows: "Not to say Dr. Hatfield is an adept at begging and understands his business fully, would be to depreciate his talents in that direction: His superior can not be found. But we have always heard him spoken of as "the big Methodist gur of the northwest." We confess to much disappointment in this direction. We expected to see an el. egant gentleman and finished scholar. In this we were also doomed to disappointment. He is sensational in every respect. He would do away with the daily press entirely, as useless, compared with the pulpit, and yet we presume he would no more do without his morning paper with his breakfast than he would his coffee. In slang phrases, he beats any 'shine your boots,' or news boy of the city. If he is accustomed to use these phrases in his church in Chicago, we should think they would grate on the aristocratic ears of his hearers. If he thinks they will do for a country sudience, he much mistax s the nature of the majority. Such phrases as 'hold your horses,' 'shell out,' 'let's phrases as 'hold your horses,' 'shell out,' let's hang the dog this morning,' and an average of one or more like phrases in every sentence, while they may raise a laugh, come with an ill grace from the lips of one of the leading pillars of the Methodist thurch. A little more dignity would have been better appreciated."

-"Then the forms of the departed Enter at the open door, The beloved, the true hearted

Come to visit me once more." - Longfellow -Benjamin Hodge, of Hebron, Ill., speaks in high terms of the ministrations of Lyman C. Howe. Mr Howe is really one of our best trance speakers.

-The Liberal Christian, of New York, thus alludes to Spiritualism : ."Rightly understood, Spiritualism rests upon and results from three proposi.

1st.—Man has a spiritual nature, or is, in part, a spiritual being.
2 ad.—Man's spirit survives the dissolution of the body, and has naturally a permanent existence.

3rd.—Disembodied human beings or spirits may communicate, and sometimes do communicate with

those who are still in the body. The first two propositions form part of the b t lief of about all who profess Christianity. All tha is distinctive in Spiritualism depends upon the third article, which affirms the possibility and actual occurrence of communication between those who have passed beyond death, and those who are still in the flesh. It is scarcely necessary to say that this belief has been held, not only by many thoughtful and wise men in all ages since the time of Christ. Both the Old and New Testament Scriptures contain accounts of such communications, which are as well authenticated as anything else in those writings. * * If any spirit ever spoke from the world beyond death to one still on the earth, the same thing may occur again. Everything that has ever been urged against this view is pure assumption, degmailsm without any truth whatever. For, ourself, we believe that such in-tercourse between dwellers in the two worlds, is possible, that it has sometimes taken place, and

that it may occur again." -The name, Wm. P. Anderson, which appeared in the Journal under the head of "Tiny Raps." should have been Wm. P. Andrews.

-We are pleased to know that "Health by Good Living," by Dr. W. W. Hall, continues to have a large sale. It is one of the books that should be in every household.

-Laura V. Ellis has been exposed! The BANNER alludes to her case as follows: "This excellent medium for physical manifestations has been severely tested of late, according to a correspondent in Wheeling, Va. The local paper says also that a Mr. Brice, with a cow bell in his hand and his son as an accomplice, undertook to Carbonell the good people of Wheeling by endeavoring to imitate the manifestations through Miss Ellis. But the whole affair ended as all such usually do, by the simple assertion that "the medium was most thoroughly exposed," when in reality she was not. The Davenports have been similarly exposed hundreds of times within the past ten years, but still the manifestations go on the same as usual through them, while the base imitators who deny their spiritual origin suddenly collapse and are heard of no more. In the case of Laura Ellis we have no hesitancy in endorsing the manifestations given in her presence. We, in fact, know them to be bona fide We have repeatedly tested her, as have hundreds of our most respectable citizens, and we could come to no other conclusion—after the se. verest tests had been applied—than that the manifestations were of super-mundane origin, Miss Eilis being simply the medium through whom an invisible power produced them."

--About two years ago, a call was issued by some enterprising gentlemen of this city with a view to organize a Lyceum and debating society, whose object should be the muinal improvement of its members. The result is that we have one of the finest literary societies in the Northwest, which hold meetings every Wednesday evening in Lower Farwell Hall. All the liberal, scientific, and leading questions of the day are discussed by its members. the majority of whom are Spiritualists and free thinkers. All young men and women of our city who desire to become conversant with Parliamentary usage, and who wish to enjoy the benefits accruirg from membership in such societies, should attend their meetings. Information in regard to membership can be obtained of the Secretary.

-Dr. E. Heal magnetic physician, of Ohio, has removed to Atlants, Ga, where he will treat chronic and other diseases without medicine. His name is a synonym of euccess.

-Mrs. E. M. Smith, of Tewksbury, Mass, will answer calls for public circles and engagements for visit ing cities and towns to hold pub ic or private cittings. She is a clairvoyant, sees and describes spirits, gives names, etc. She is also a good perconsting test medium. Address all correspondence to Alba t J. Smith, care of A. W. Davis, E.q. 129 Washington street, Boston, Mass.

-M. F. Staler, E q., of Buffalo, donates two dollars for the benefit of Brother Austin Kent, which we received and remitted to him on the 28th ult.

-Oar old friend, Dr. Williams, of De Pere, Wis., paid us a flying visit this week. He is a wholesouled gentleman and a first class/healing medium. -Mrs. M. J. Wilcoxson will remain in Terre Haute, Ind. during February. She will speak in Louisville, Kentucky, during March; in Alton and Evansville, Ind., the first two weeks of April, and in Decatur, Ill., four Sundays, complending with the 16 h of

-The Spiritualists of Omaha, Nebraska, have engaged the old Congregational Church, under Redick's Opera House, entrance on 16th street, for their exclusive occupation each Sunday. Conference at two o'clock - Lecture every Sunday evening at half past seven o'clock. Admission free. Mrs. Laura Smith, regular speaker.

--See advertisement of "An Eye Opener" in another column.

-Some people think it asin that Mr. Davis is going back on (Spiritualism, to have his book ("The Fountain") commended by the religious papers, but we do not see the least tendency in him to that course. It is true that he has given some just criticisms upon the idle pursuit of superficial phe nomena-seekers, and the disposition to prostitute the angel-world and its light and life to the baser purposes of selfishness. We think he has not said enough on that subject yet .- Warren Chase, in Banner of Light.

-Miss Lottie Fowler, who predicted an explosion in the Union Metallic Cartridge Company's Works at Bridgeport, Ct., is regarded as a most excellent medium. The Stanford Advocate thus speaks of her: "Miss Lottic Fowler, the clairvoyant, whose wonderful performances as a test medium created such a profound sensation in Bridgeport and other Eastern cities, has been stopping at the Stamford House for a week past, but has now removed to the Union House, where she daily receives scores of visitors and believers, many coming from long distances to avail themselves of her powers."

-Mediums desiring to stop at Norborne, Mo., will find a pleasant home at the house of R. S. Judd.

-The works of Maria M. King are gaining in favor. Among her latest are "meal Life in Spiris Land," "Social Evils-Their Cause and Cure," "What is Spiritualism?" "The Spiritual Philosophy vs. Diabolism."

-One of the most remarkable inventions of modern t mes, is announced by the Spiritual Journal, published in Scotland. A Mr. C. F. Varley has constructed a telegraph instrument whereby three messages can be sent at the same time, from end to end of a single line-wire, without the signals interfering with each other, hereby gaining the power of vastly increasing the message transmitting capacity of all the overland telegraphic wires at present in use throughout the world.. This result is reached by super-imposing a great number of small electrical waves upon the currents ordinarily used in working the Morse printing telegraph. The signals are indicated by sound, and are sent by these small waves, while the instrument is insensitive to the ordinary current which operates the printing telegraph. By a proper timing of the pulsations, so as to have two sets of waves in the line-which are not synchronous with each other. and by the construction of instruments which are sensitive to only one set of waves, three messages are sent through one wire simultaneously. The receiving instruments are like large fiddles, about four feet long, and a thick iron wire stretched from end to end, makes a humining noise every time a wave signal is sent along the line, hence the Journul dubs this "Varley's Singing Telegraph." The writer says that although the system has to be tried on the wircs in common use, he has easily read off messages by it, which have traversed one hundred miles of wire, of the same conductivity and electrical resistance as that in common use for the Postal Telegraph throughout the United King-

-We now have the fifth edition of "The Hiero phant" on our shelves.

-J. O. Barrett or A. A. Wheelcek will lecture as follows: Feb. 13:h and 14th, at Reedsburg and Baraboo; at Washburn and Richland Centre, Feb. 16th; at Patch Grove, both present at a mass meeting, Feb. 18th and 19th; at Evansville and Darien, Feb. 26;h. Parties calling for our services should address me at Glen Beulah, Sheboygan Co.

J. O. BARRETT.

The Journal.

The Journal this week contains many items of interest. On the first, second, third and sixth psges will be found, Spiritualism Defended, by O. S. Poston; Silent Influences, by Enma Tuttle; A Fable, by N. B. Starr; poem by C. C. Stowe: immortelles, by W. D. Reichner: Conference; Somnambulism, by Fahnestock; Magnetism, by Dr. Underhill; Letter from Sada Balley; Letter from Thomas Loyd; Physical Manifestations, by D. W. Hull; Voices from the People; articles by Austin Kent: Letter from Mrs. M. P. Cunning. hem; Female Suffrage; Letter from P. J. Connolly; Ghostly Exploits; Brevities, by S. A. Merrell; Letter from C. B. Vells; Jesse H. Shepherd; Letter from Dr. T. J. Lewis. On the fifth and eighth pages are the usual departments of Brothers Childs and Wilson. On the fourth page, the usual editorial articles. The Journan is rapidly increasing in circulation, showing that Spiritualism is gaining each day new adherents.

Zhiladelphia Department.

8Y..... CHILD, M. D

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

Thomas Garret.

"Gathered as a shock of corn fully ripe." These words came to us as we learned of the departure of our venerable friend."

About a fortnight since, we were called to speak for our friends in Wil nington, Delaware and we saw our venerable brother who was in his eighty-second year, having been born on the 16.h of August, 1789.

Identified for many years as a prominent antislavery man, we listened with pleasure to his recital of some of his early experience.

Early in life he was impressed with the cruelty of Slavery. When about sixteen years of age, a free colored woman, who had hirel in h's father's family and the neighborhood for many years, was seized by one who claimed to he her master, and carried into Philadelphia. Thomas' father got his horse and wagon, and taking him wi'h him, hastened to the city.

They reached Market street bridge about an hour after the man with the colored woman had crossed. They were impressed, as Thomas said he now believed, by a spirit, to go up into the northern part of the city, and they drove up to an alderman's office just as the man had shown that she was his slave and had run away from him. 'Thomas' father had known her over twenty years, and Thomas had known her as long as he could remember. On hearing their testimony, the a derman gave her up to her friends, and instead of going into slavery. as she would have been compelled to if it had

not been for them, they took her home.
On the same occasion, he related to us that he was much exercised about slavery, and belped all that he could to escape, and he remembered hearing a voice, which he now believed was a spirit, say to him, "Thomas, if thee will be faithful, no slave that thee helps to escape from bondage will ever be returned to it again; and out of thousands that he thus assisted, he did not know of one that was returned. His faith in Spiritualism was a great comfort to him. He has been a Vice President of the National Association, and was much interested in mediums and lecturers.

His wife passed on before him, and he said to us: "I am only waiting for the summons."

What a glorious reception for this father, in the land of the blessed. Truly will the words sound in his ears, "Inasmuch as ye did it unto the least of these, ye did it unto me."

There is a Spirit in Man.

We listened to a very able and elequent lecture on this text, but were rather surprised to hear the medium use these expressions,-"You, each one of you, have a spirit." Every man has a spirit. We have learned to recognize every human being as a spirit,—and we could not understard who was referred to as having a spirit? This is an important question. Many in the churches to day assert that each one shall have a spirit at some future time, but they do not know that we are spirits now. There are many persons who are so much afraid of spiri s, that they cannot reconcile the idea that they are spirits now. Spiritualists need to be very careful how they fall into the habit of using old phrases, that convey false meanings—often very different from those they desire to express. The declaration that man has a spirit, or that he will become a spirit, are among these. We should speak to each other as spirits—as being now in one of the spheres of the Spirit World.

We have paid too much deference and attention to these cumbrous bodies of gross, external matter that the spirit has gathered around it here, and have become accustomed to speak of these bodies as being ourselves, when they are only our clothes. We have not realized the great fact that we are spirits, communing and holding such intercourse as we can with each other now and here.

We know it has been a matter of speculation with many as to when man becomes an immortal spirit. There are three theories: One held by many in the churches that man " puts on im mortality when he puts off mortality" at the change called death. Another class hold that man becomes immortal at or about the time of his birth. The law makes it murder to destroy a child after it has attained a certain power of motion called "quickening." A third class hold that if the human soul is immortal at all, it must always have been so; hat the idea of an immortality with a beginning is an absurdity.

Immortality being infinite cannot be conceived by a finite mind,—the intellectual consciousness, of man in this s'ate being fiinite, has, therefore no cor ception of it. This intellectual con sciousness of man is connected with his immortal soul, which has infinite capacities, and by this soul connection life, and immortality are brought to light, to man's consciousness as an intellectual bling. Hence it is only where the s ul nature is awakened, that man truly believes ir, and realizes immer ality.

All these theories of the nature of the soul are true to humanity, according to their conditions. The mars of mankind do not realize immertality till after death, and many of them not for a long time after this, for the reasons above giver. A considerable portion of humanity ar so entirely dermant in th ir soul natures, that they have not the least recognition of that na ture, and such may exist for ages in Spirit Life

before there is a distinct consciousness of it. A very large class, however, are now real'z ing the existence and operations of their own soul natures, and thereby have a certain realiz ing sense of immortality. The more spiritually unfolded portions of humanity, have a dim consciousness that their soul natures have always existed, and many of the progressed spirits who communicate with us feel confident that they had a prior existence, the consciousness of which is now coming to them.

From such spirits, we have received a theory of the relations of spirit to matter. They say that matter is but an expression of the spiritual forces of the universe,—the crudest and lowest forms constitute the mineral kingdom, waves of these forces are expressing themselves over and over again in the same matter, and in the charges which they produce in it, both the matter and the force are raised to higher conditions, becoming more refined. From this repeated action in the mineral kingdom, conditions are prepared for the evolution of vegetable life, and often generations of these had lived, and died and given their forms to decay, the matter which entered into them becoming so far refined and progressed in its character, that the forces also advanced by the progression, are able to produce animal forms with new powers.

Not that the spirit of any one form passes into another and higher form, as we understand to be taught by Darwin, but that the conditions produced by one genera, enable a more advanced spiritual force to start a new genera of plants or animals. Thus when any family of plants or animals have reached their highest plane, they have prepared conditions for one a grade high-

er to come forth, and in this manner the high-est and most progressed conditions of the animal kingdom laid a foundation upon which the creative, or formative element could produce a human form. That human form, though much below anything that is now in exsence, was capable of receiving a divine spark or soul, which had existed as such through all eternity, but had never experienced such an individual ized conscious existence as it is capable of realizing in the human form. This is the last stage of the formative power of any world. Types and genera may be, and are improved, but new forms can no longer be produced. Whenever, therefore, any world has become so far ma' ured as to produce human beings,—each of these attracts to itself a soul, and those become immortal. Yet, as we have seen, i's conditions may be so low, that it may be about as dormant and unconscious of itself, as it was prior to its connection with the human bidy. Not only the introduction of humanity but its progress on any earth, is dependent on the conditions of the mineral,—the veg table and the animal kingdom by which it is surrounded. The most superficial observer must see this, but it re mained for philosophy to point out the importance of this fact, and to show that man can only ek vate himselt to the highest plane of existence here, by improving all these surroundings to the utmost ex ent of his capacity. The religion of Spiritualism, therefore, takes in the universe, and seeks to harmonize, elevate and purify man, by operating upon all things so as to move them in these directions. He who cultivates and improves the soil, or the vegeta bles or animals around him, is laying the fourdations of the only true religion, which can save the word by gaining a knowledge of himself, and of all things in the universe of which he forms a part, and to all of which he is related physically upon the external, and spiritually upon the internal planes of his being, Man cannot study anything in the universe outside of himself,—even the most distant star is related to him, and if a per ion of all its element does not enter into his being now, he has the capacity to rcc ive it, and it will at some time come to him,—and when it does, it will give him a free ticket from the infinite, to visit the world, and real ze all its conditions. Man, therefore, is an epitome of the universe,—the microcosm of the great macrocosm, and as such, must of necessity be an immortal being with infinite capacities for unfoldment. Lt us, then, rei sice that we belong to this great family and especially that we live in an age, when we can realize so much of the grandeur and beauty within and around us.

Who are They?

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 matter, most emphatically meaning that payment is expected from subscribers now in arrears, without delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth writing for, and we can know what to depend upon.

We are greatly breaking the very break of life to

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

We do say to all who are in arrears, that the sacrifice you are required to make to square your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you became indebted to us for the paper.

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

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.

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.]

ASCENDED. On the 21st of January, Mrs. Sarah Hodge, wife of Benjamin Hodge, of Hebron, McHenry Co., Ill., aged 55 years. She suffered but a few hours. Her son was in Iowa but a week before, and was shown in a vision that something remarkable was about to take place with his mother. His brother in spirit life came to him, and after bringing him into the presence of his earthly mother and spiritual father,- the former of whom he saw, but only felt the presence of the latter, -represented a death scene, pointing to his heart as the source of trouble, and directed him to repair immediately to his mother's home. True to the inner voice, without any outward reason, he hastened home, and was surprised to find his mother apparently well. He related his vision, and sought some other interpretation. A few days later a daughter of Mrs. Hodge sav a new-made grave, and was deeply impressed with its meaning.

On Saturday morning, Mrs. Hodge was taken with terrible pain in the region of the heart, and within twenty-four hours she was freed from the body of pain, and jolord the circle

of kindred spirits in the second sphere. The funeral services were held in the Methodist Church at Hebron, Ill., on Wednesday, Jan. 25th, 1871. The family look up for the light of the Presence, and feel that only the

LYMAN C. HOWE.

CAN'T BE DISPUTED.

body sleeps in the grave.

Messrs. Wilson & St. Clair, No. 34 Dearborn street: Gentlemen: In justice to you, as well as myself, I take this occasion to express my hearly approval of your weather guards. The fact that scarcely a week passes that something of the kind is not presented at my office for approval and recommendation and generally something that merits neither), has somewhat biased my mind, and when your weather guards were presented, I examined them suspiciously, if not very thoroughly, and only reluctantly consented to try them in my drawing-room windows; the result, however, has been most satisfactory, and I confess myself entirely at fault in my first decision. The testimony of the entire household is that your patent window-stops and door-cushion is an entire success.and quite an indispensable requirement in every building. They exclude the cold, snow, rain and dust. During the recent extreme cold weather, we have found it impossible to sit by the library windows where the stops were not applied, while in the drawing-room, where they were applied, it was as warm at the windows as in any other part of the room, in fact, the temperature was perfectly equalized throughout, which has sometimes been impossible in other rooms in the house. My wife is especially pleased with them, and takes pleasure in expressing her approval to you, and wishes them applied to all the other windows and doors in our house. Yours very truly, Gentlemen: In justice to you, as well as myself, I

O. L. WHEELOCK, Architect. We have used the above named weather guards, and can endorse every word that is said about them. Messrs. Wilson and St. Clair are honorable mon, and will deal honorably with every one. We have known and dealt with them for years. [Pp. Jounnal.

NEW ADVERTISEMENTS.



JEFFERIS' GRAND GIFT AND

MUSICAL JUBILEE. \$106,150,00 WORTH OF

REAL ESTATP, PERSONAL PROPERTY

AND MONEY, DIVIDED INTO 3,138 GIFTS!

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PRICE OF ADMISSION, ONE DOLLAR. Ticke's Limited to 100 150, Averaging

One Gift to Every Thirty Four Tirkets Issued. CAID JUBILIEE to be held in Council Bluffs, Iowa Febru-ony 22d, 1971, 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-

165 See Full Description of Gifts in Circulars. First Grand Gift, the Residence, Furniture and Grounds of T. Jefferis, valued at \$26,000; Second Grand Gift, a Residence & Grounds valued at \$6,000; 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 Gift, 105 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 Plane, value, \$550; 1 Gift of Silver Ware, value, \$450; 48 Gifts of City Lots and Grounds, value, \$500 each, \$24,000; 76 Gifts of City Lots and Grounds, value, \$450 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 Gift to the Fire Company Selling the most Tickets, \$200; 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 selling the most Tickets, \$100 each, \$200; 2000 Gifts of one dollar each, \$2000; 1000 Gifts of 50 cents each, \$500.

THE FIRST GRAND PRIZE IN NO CASE WILL BE

A PREMIUM OF FIVE HUNDRED DOLLARS WIll be paid to the best Quartette of Singers, either of Male or Male and Female voices, who will sing during the Jubilee.

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 Hankers of Council Bluffs, viz: First National Bank, Pacific National Bank, and Officer & Pusey, Bankers. Warranty Deeds for the above Real Estate will be deposit-

ed with the Committee on distribution of giffs. Holders of tickets to whom gifts 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. Cochran, Esq., A. E. Steinmetz. Address.

THOMAS JEFFERIS, Manager.

P O. Drawer No. 1,144, Council Bluffs, Iowa. Office No. 401 Broadway, 2d Story, Front Room.

Office No. 401 Broadway, 2d Story, Front Room.

Refer by permission to First National Bank; Pacific National Bank; Council Bind's Savings Bank; Giner & Pusey, Bank; ers; J. M. Palmer, Mayor of Council Bind's; Gen. G. M. Dodge; Wm. G. Crawford, Clerk of the several Courts; John W. Chapman, Co. Treasurer; T. P. Trevnor, P. M.; A. E. Steinmetz, President of the Gorman Turners; Ralph Guanella, Chief of the Fire Department; Ross & Hemmer; Bragg & Bro; Stewart & Haas; Steele & Johnson; J. M. Phillips & Co.; M. E. Smitt; Dr. Holland; E. V. Wilson, Lombard, Ill., and to the business firms and cluzens generally. Also the press of Confell Bind's, and Omaba, Neb.

P. S.—All the above described Beal Retale, except 105 acres of farm land, is eligibly situated within the incorporaneres of farm land, is eligibly situated within the incorpora-ted limits of the city of Council Bluffs Iowa.

Persons entitled to gifts worth over \$500 will be netified by telegraph; under that amount, by mail.

TO THE WORKING CLASS.—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 of cents to \$5 per evening, and a proportional sum by devoting their whole time to the business. Foys 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 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 mall. Reader, if you want permanent, profitable work, address—E. C. ALLEN & CO., Augusta, Maine. v9 n17 3m.

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\$5 TO \$10 PER DAY, MEN, WOMEN, who engage in our new business make from \$5 to \$10 per day in their own localities. Fall particulars and instructions cent free by mail. Those in need of permanent, profit-able work, should address at once. George Stisson & Co., Portland, Maine.

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

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MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium,

148 Fourth Avenue, Chicago,

Mrs. Robinson, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curlosity. 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's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of hersel she claims no knowledge of the healing art, but when ker spirit guides are brought "en rapport" with a sick person through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the Pos Tive and NEGATIVE forces latent in the system and in Lature. 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 tho 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 permanent's cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stat. ing any changes that may be apparent in the symptom.

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 patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

There is Disease and transposes there we follow the calls.

Terms:—Diagnosis and first prescription, \$2.00: each subsequent. \$1.00: Psychometric Delineation of Character, \$2; answering Business Letters, \$2 The money should accompany the application, to insure a reply.

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THE SPIRITUAL PHILOSOPHY VS. DIABOLISM.

IN TWO LECTURES.

BY SAME AUTHOR-SAME PRICE. CONTENTS.

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

there is Society.
The Power which Controls the Evil Disposed, and the Law the Power which Controls the Evil Dispused, and the also of Spirit Guardianship and Centrol, 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?

The World Assato Know Dennicly, what is Sprittalian —
The Necessty f r The cries.—The Author's Beclaration of Principles in 29 Distinct Propositions,—The Necess' of Organization Considered.—Declarations of Principles a Necessity.—Authoritative Creeds Utterly Discountenanced.—Influence of the Creeds of Christendom.—Opinions must 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.

LIFE IN THE BEYOND.

BENJAMIN PHTERS; an Undeveloped Spirits History, Francis H. Smith, Medium Price, 16 cents. For sale at this office.

BLACK LIST.

M. B. Packer.

Late of Lena, Ill., has gone to Ohio (so says the Postmaster) owing for one year's subscription to this paper. Will some 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

The Postmaster at Ottunwa, Iowa, writes that II. O. Boot, D. W. Stebbins, and William Sawyer, who are each indebted for this paper in the sum 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 whereabouts.

W. D. THOMAS,

Where is he? He used to take the JOURNAL at Richmond, Ind., until he got in debt \$4.50 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 permissier), owing \$4 for his piper. We hope some one will inform us of his whereabouts, and also sind him a copy of this retire. M. WRIGHT.

of this notice.

Late of De Soto. Mo, has gone to parts auknown to his postmaster owing for this paper, ver since the 25th of Dec. 1869. If he remits \$3.25 for his arregages, 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 bet'er 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 nove no matter how often; it leaves its stain upon him or her. One cannot get away from

C. DUNHAM,

Brownsville. Mo., owes for the Journal since the 19th of July, 1870. His postmaster writes that his reason for refusing the Journal is because he considers it worthless." We are sorry that it failed to make an worthless." We are sorry that it failed to make an honest man of him. Hope the church toward which he is leaning will succeed in accomplishing that object.

As a first step in his reformation, paying us one dolla and fifty cents, which he justly owes, will be an earnest of his being a better man in future.

This notice will be discontinued as soon as payment is readen.

GEO. H. BURT,

of Quincy, Ill., has taken the paper slace the 5th of September, 1859, and now the postmaster sends a notice that it is not called for. We presume he has become a member of some Christian (?) church. We hope they will make a respectable man of him. \$4.25 is the amount which will be necessary to remove his name from the Black List.

S. D. HAY.

Late of Huntsville, Texos, h's moved avay, so says his postmaster, owing 32 for this poper. Will some one who knows, he so good at to give us his post-effice ad-P. L. BUBBELL.

We have no bee from the postwaster that the above-named person has moved away from the place to which the Journal has been addressed to him (Saginaw,

Mich.). owing \$2.75. M. II. NICHOLS. What has become of him? He has been tableg the Jour-

ral at Shingle House, Penn, and is owing \$3.25 therefor. The postmaster says he has left the country. He is probably trying to get away from his debts, and blusself too.

Written for the Religio Philosophical Journal. AUSTIN KENT TO E. B. WHEELOCK

My DEAR BR THER WHEELOCK: - In your last, you put q estions which are too much for me. I fear I must give it un!

Youask, "Why should you have sympathy for one more than for the other," as between God and the Devii?

I really can not tell. I incline to sympathize more with God. The Devil is no doubt, physically, in an uncomfortably warm place; and, I conclude, often fa ls to make himself as "positive to good "as he must desire to. But then, look at the condition of the Bible God-and yours is half-brother to him. The bad conduct of his children "grieved him to his heart." He "repented that he had made them," when he first 22w their evil course. Even their "lukewarm ness" gives him s ckness at the stomach. But he avers that he can, and "will spew." It is worse to be "as sick as death," when one can

Brother, I never c.n help a real and deep sympathy for your God. It he is, I am sure he must be better and wiser than myself. And if I had been the *voluntary* author of so much folly and misery, I think I could never forgive myself. So I confess I do not know which-Gad or the Davil-one cught to sympathize most with. I never blame either! Semi satire aside -no good man, and dentist, ever did, or ever can pull a painful tooth, without suffering in sympathy with his ratient. Much less could he, if, in his almighty power, he had made the patient.

You m ke "infinite" and "eternal" synonymous. By infinite, I mean boundless in bulk, extent, and amount. By eternal, I mean endless as to time or duration. I beg you and the reader, not to forget my definition of these much abused words,

Are you sure that nothing can be eternal, which is not boundless in bulk and amount? With me eternal means duration alone.

You also make necessity synonymous with good. Necessity may be one or the other,—and is both. I trus; good is a necessity to be. You ask, "From whence comes sorrow and pain, if not as you believe?" I believe in no God or Devil-even with the attributes you give the first.

I believe "pain and pleasure" are the natural and necessary result of the acion of laws which are eternal.. I believe there never was, and never will, or can be, less or more of either pain or pleasure, than there is at the present time—i. e., neither has gained, or can gain, on the other. I think it more than probable, that this life is, on the whole, the hell of each individual human existence. If this be so, the proportion of the good to the evil, is more than we have so far found it. I hope this. Brother, this is not a "negative" creed. It is positive. But it does not make the universe as good as I could desire; for the reason that the universe is not as good as I could desire.

Now let us look at your ides. Your God is infinite in every sense, in every attribute. He is Infinite Good. Infinite must cover all that is. All that is, may or may not be infinite. But, I here will suppose that it is. Infinite good leaves no room for anything unlike or opposite to good.

Pain and pleasure must be synonymous words. Now, Brother, test your faith. In your next letter, and next lecture, leave out all words (which have been coined under an erroneous idea) to represent suffering. If your position is true, you need no further use of them. Since you have learned that what we have called evil is only good, let those old words become obso

Here, let me be understood as taking your indirect tes'imony, as a doctor, that you never do suffer in sympathy with your patient in extracting teeth or removing a limb. If you succeed in the above test, I will yield the point.

I waive the metaphysical impossibility of your position. If all suffering has resulted from infinite good, it may, I think must give, not a part, but all, a future of eternal and ever increasing misery. It proves the universe in retrogression. You can only avoid the conclusion by making your God changeable—"fickle chance," "random accident."

After stating your position, you ask: "Is not this Spiritualism? Is not your position something else?" and aid, "I leave it to the reader to judge."

Know, all Spiritualists, that I, Austin Kentthirty one years a Spiritualist—having held useful conversation with spirits often during that time, never stop when writing, to see whether I am with the majority or with the minority, even among Spiritualis's. Know further: I believe Mr. W. to be with the majority, and myself with the minority. I only ask what is truth?
Brother Wheelock, I like the spirit of your last letter. Write again.

Austin Kent,

Steckholm, N. Y., D.c. 28, 1870.

P. S. Mr. Wheelock says: "If the absence of all pain from the universe is requsi'e to make God more happy, he must be, as you intimate, a kind of finite sim

I like the boldness of that senfence: as I did the sentence in which he more than intimates. that a good doctor-dentist-does not sympathize with his suffering patient. The reader will not forget that I have never intimated that there is a personal God. But, I say this: If a God, better a "finite simpleton," than an infi nite fiend.

I again ask Bro Wheelock if he calls a being who can look upon suffering, which he has or has not caused, with no compunctions-no pity. God as good-and infinite good,-how he would describe a Devil-a fiend. A. KENT.

BRO. Jones :- Will you allow me to correct a

mistake which Dr. Fahnestock falls into on reading my former line.

In but few cases have I ever taken another's disease,-then unexpectedly to myself. All of it soon left me. I believed such a course not generally wise or necessary. I inherited the complicated disease, which has often changed its form, but has never left me for over sixty years. My being in the body at this time, is the result of mental power over disease but seldom equalled, and more seldom surpassed. A mental power which would bring me out of my present condition," must exceed anything of which I have yet read or heard. I have more than once successfully defied death—perhaps foolishly-but it could not kill, it has, at last, bound me hand and foot, for life I think.

The Doctor's reply is interesting. I will state some experiences confirming a part of it. Mrs Kent has, for over thirty years, so far read mind at a distance, that she has oftengenerally known when friends were intending to come to see us, and she would know it if they

gave up coming. I have done errands to persons miles off—sometimes by my own mental powers—sometimes I get a spirit to do them for me. I have written and mailed answers to letters before they reached me in the mail. In the last case, I am not sure whether the clairvoyant or medium was most prominent in me. Here I will state a fact for the Doctors, F. and W. to

When traveling from home, a triend at

home has many times written to me where she believed me to be. In this she often failed as to the location of my body, but never as to the whereabouts of my mind. When I left B. to go to D., she would see me at D. My mind had left B, and had gone to D. This was so many times done correctly, that I could not doubt. Let the mental philosophers explain.

AU TIN KENT. Stockholm, N. Y., Dec. 17, 1870.

P. S. Since I am writing to a Spiritualist paper, the heresy may be borne if I state the fact that my spirit-my soul-once left the body, and remained for some minutes above it, when for reasons, I resolved to return. I suffired more in again gaining a successful hold on, and home in the body than I had in leaving it. I had so far left the body, that though my body appeared to oth rs to be writhing in pain,

A. KENT.

Letter from Mrs. M. P. Cunningham.

BROTHER JONES: - I notice in your JOURNAL of Jan. 21th, a letter from Samuel Underhill, M. D, -wherein he speaks of the nervous fluid stating that it may be drawn from us, and its place assumed by worn out fluid from the sick.

He says that "all who love each other are in some degree in rapport." This I believe to be true, and yet I never understood the matter as well as now. I be leve I have never had a pain since coming to years of maturity, that I did not try to trace back to its cause, and get at the reason thereof; yet many times I have been at a loss to find a reason, except it were found in this, that I had given off nervous fluid, and partaken of that which had been thrown off by the ailing and sick. Many times have I gone into the room of those friends who were suffering with a headache or pain in some portion of the body,—myself being free from pain. Very soon a sudden yet gradual pain in the same portion of the body in which my friend was troubled, would intimate to me the fact that some one was affected the same. I have asked, have you such a pain? And with surprised looks, they answer, Yes; but what makes you think so?" Soon after they would say they felt so much better. Hav-ing learned this so often, I came to the conclusion that there must be some natural law connec'ed therewith I have sought for it, and to know how I might relieve the suffering of others without taking upon myself the same; yet have never found anything that so tended to con-nect my disconnected ideas of the matter, as this short letter of which I speak. But I scarcely know whether cold water will avail me as a prevenative; yet I shall try it. Many times I have staid away from the sick for fear of being unable to attend to my duties by reason of losing my strength.

I cannot refrain from mentioning one experience touching upon the subject. A year ago last Oct., my sister-in law was here at our house, very sick. She had been in the hands of old school physicians, and treated for heart disease a number of months, when that was not what ailed her. But to the point, I was speaking of. She was in very great danger, and one night when I was working over her, I felt willing to give all my strength if she might but get well. Soon I felt a steady stream of pain run up my left arm, down my back, to my foot, where it set-tled, and swelled my ankle badly. I bore it as long as I could, until it took all the strength I had left to stand up and bear the pain. Then I was obliged to leave and bathe my foot with warm camphor. I had on at the time thin shoes with rubbers over, and without thinking about it, until too late—I was insulated, and the diseased fluid could not pass off. I have always thought that I might, perhaps, have saved her had those rubbers been off She certainly seemed better while I was drawing off the dis-eased fluid. That night was the turning point, and she soon left us. I write this now, thinking and knowing, that many injure themselves by the wearing of rubbers. My foot was lame, and troubled me all that winter, as a result of that nights wearing them. If any one should be led to think upon this subject, and be saved from trouble by the reading of this experience of mine, I shall be more than repail for laying it before the public.

Clyde, Ohio.

FEMALE SUFFRAGE.

The Hon. D. F. Miller, of Keokuk, Iowa, lately delivered a lecture on Female Suffrage, and in the course of his remarks, he spoke as follows in reference to the Bible:

* * * I read my Bible, as I read my law books, for myself, and have an orthodoxy of my own. If other people did the same, they would see that Eve was never forbidden to eat the apple—the command was given before she was made. Notice, also the reason why she ate it; she sow that it "was good for food," and " to be desired to make one wise." Oh! you may all thank your good mother Eve that you are not, this day, like the apes and baboons—that you are not living in caves, and roaming in forests, as forlorn and naked as ghosts. [Laughter.]

Eve was the one who took the first step toward knowledge. Until she had decided. Adam didn't know how to vote! It was a woman who explained the sacred text, when, in the time of Josiah, it was accidentally recovered, and it was to that learned and elegant lady. Whom the translators, in the head of a Biblical chapter have libelled as the Witch of Endor, that Saul

appealed in his distress. Then think how Jesus honored women in appearing to them first, after his resurrection, and yet you say women are not fit to vote. Oh! you men of war! you sons of Mars, and deviltry!

aren't you ashamed of yourselves? It is also argued that women do not need to vote, because every man represents his family. If so, but one man in a household should exercise the franchise. Again, it is said that female suffrage will lead to family troubles-as if women had not a right to hold their own views, without raising the devil. If a wife is afraid to think for herself, she is a slave; and if she don't know how to, she is a half idlot.

If women attended the polls men would behave much better. When among themselves, men generally cut up very bal; they are savage and beastly, half horse and half alligator, but as soon as a woman appears, a great change takes place; they black their boots, brush their clothes and vain men have been irequently known to oil their nair-a thing which I never do. [Applause and laughter.

The chief reason why the Catholics are so rapidly gaining ground in this country is that they use the gifts of women in the service of religion. Who does not honor the Sisters of Charity, and feel that in extending the faith one white cornet is worth a dozen black gowns.

Before concluding, I desire to obtain the sense of this meeting. All those men who think they know everything, and that wisdom will die with them, and who are opposed to female suffage, will please stand on their feet, [Uproarrious applause and laughter.] I see that no one rises and I can truly say that few events of my public life have given me more pleasure than to find there is not a man in this house who is not in favor of female suffrage. [Applause.]

Written for the Religio-Philosophical Journal. JOTTINGS BY THE WAY.

Letter from Della E. Dake.

DEAR JOURNAL - From Kansas City, we set d kindly creetings and congratulations to Brother Jones and the readers of the Journal.

Mr. J. R. Francis' name appearing as associate editor, will be the synchym of continued success. The inspiration that lights up his path s already felt wherever the Journal has readers. Ever alert to the interest of the Joun-NAL,—upon is quiry, I find wherever we go, many readers of its pages. It is a favorite guest in the home circle, and many tell us, "The Jour-NAL was the means through which my spirit was lifted from darkness into light." Its readers are enthusiastic in its praise, and well they may be, for upon its pages are found the living evidence of the immortality of the soul,-truthful pictures, illustrative of the laws of this life and the life to come. Its leaves are ever open to the divine light of truth that emanates from the celestial spheres—lighting the way for receptive minds to come up higher. We have reason to hope from this percunial fountain will flow magnetic chords, which will eventually dispell the darkness and superstition which now weighs so heavily over our land.

Spiritualism has already become a giant power. Thousands have been made happier by becoming convinced of a future existence—by the knowledge that near and dear ones in the spirit spheres are o'ershadowing them with their presence and protecting love. It is destined to become the only practical religion of this world, in spite of so many costly churches, with their white neck tied clergy, and towering steeples pointing to an unknown G d, that meet the eye wherever it glances. These priestly potentates are feeding their flocks with nothing but dry husks-with now and then a few drops of Jesus' blood to help wash them down.

From the continual draught upon the poor barefooted Nazarene, methicks the fountain must be nearly exhausted, and yet every seventh day comes the crowd of worshipers, (who use this day as a man would the rubber on the end of his pencil, to wipe out the errors of the week) with their silken robes, bedecked with jewelstheir guilt-edged prayer back under their arm, and their long fac s, wending their way to these extravagent synagogues, and bowing to this shrine, already shaking at its foundation. and whose wall are crumbling beneath the master footsteps of this new dispensation. The under current is steadily flowing, but the battle is only just begun. What we want and most need, is steady hands at the oars. We want more young heads to come forth and join our ranks,-young and ardent souls-honest and persevering, who are willing and who dare or claim these eternal principles to the world. They need not all be speakers nor healers, neither is it necessary that all should be mediums for physical manifestations, but all should stand ready to vindicate the truth, to drop a seed here and there, and in the coming harvest, all who have been actuated by the divine principle of right, love, justice and mercy, as revealed unto their highest conceptions of these virtues, will be surprised at the fullness measured out to them, as "good and faithful servants."

Is there not beauty and encouragement enough in this thought, to inspire every one to high and noble purposes? Let us begin by purifying our physical from all that is gross and ignoble, and our spirits will rise in equal proportion. If we drink whiskey, let us drink water instead. If we are slaves to tea and coffee, let us conquer this foe. If we use tobacco, let us master this filthy habit. If we eat pork, let us at once denounce this scavenger as unclean and unfit for the stomach,—and in so doing, build up for ourselves, health and happiness, here as well as

Our philosophy does not teach "vicarious atonement," only through our own individual, daily purification. "We must work out our own salvation from the causes of unhappiness. The angels will help us, just in proportion as we help ourselves."

Kansas City is one of the miracles of the West. Geographically considered, it is destined to be a rival of her more matured sisters, Chicago and St. Louis. A place of over thirty thousand inhabitants-it has attained to this size within the last five years. Before that, only a few houses marked the place; now it boasts of many fine business blocks and handsome dwellings, an opera house, several first class hotels, good schools,—six daily papers,—excellent markets with plenty of wild game, and the usual complement of churches. The place can not boast of much morality or philanthropy. This is a fast city,—strangers who come here are sampled for all they are worth. There is more drunkenness and crime here than any place we have visited.

We have been here two weeks. The doctor is hard at work, as usual, ministering to the sick in body. He is successful here as elsewhere, and ever thanks his spirit friends for their assistance in making him the medium for so much good. There is no higher calling than the true physician, whose sympathies are for his patients.

and whose heart is in his work. Mrs. Horton has been speaking here to good houses. By her well-timed remarks and practical tests, she has made many new converts. Here as elsewhere, E. V. Wilson has left his fame and name as a test medium; he has many warm friends, and is doing a great work for our cause, would there were more like him!

We remain here until Feb. 6th, then for Lawrence and Topeka, Kansas. In March, we hope to be again in Chicago. For the present

Dr. J. Reiter, Healer and Clairveyant

"Render unto Casar the things that are Cæsar's," is a requirement made by the Nazarene. and as obligatory on us as on those to whom it was addressed. The plain Egglish of the quotati on is,—give every one their due, whether it be Casar, the devil, or Dr. J. Relter. Of the respective merits of the two former gentlemen. I am not prepared speak advisedly, never having the honor of their acquaintance, nor am I solicitone on that score, as rumor has thrown out some dark, perheps uncharitable, hints about them. Not so however, of Dr. J. Reiter, whose acquaintance I have formed, and to whom I wish to reader his due. All good and faithful laborers in humanity's service are entitled to a just recognition and consideration for their services

But what of Dr. J. Reiter? Who is he? The following gives you an epitome of his make up: A gentleman, a Spiritualist, an educated physician of the old school, and a fine magnetic healer of the new—thus, leaving the things that are behind, he reaches forward to those that are before. The Doctor has been in our city some two weeks,

intending to stay until soring, at least, with a probability that he will make this his future home. Since he came here he has done some very remarkable healing; for the truth of which, respectable testimony can be given.

The Dictor is a good clairvoyant, being thereby enabled to see the difficulties he has to encounter

in the treatment, so when as a physician and clairvoyant he gives his o inion of your case, his prognosis is the more worthy of credence.

He is caudid with those who visit him for advice, and never undertakes to dispense his benefactions from his finger ends, assuring you that you are well when you know to the contrary. In combina-tion with the Doctor's merits, we find no gas, leav ing his claims to public patronage and confidence

on a more solld basis. P. J. CONNELLY, M. D. Des Moines, lows, Jan 27.

From the Richmond Whic. GHOSTLY FXPLOITS.

BUCHANAN, VA., Jan. 7.-In the quiet little village of Buchanan, there lives a worthy man, Rev. G. C. Thrasher, whose house has been for six weeks the theater of many curious and ghostly exploits. It (whatever it may b.) c mmerced operations by extracting from the reverend gentlemen's cornerib, through a padlocked door, a sack of corn and pouring it out some twenty paces from the crib. Then night a ter night it came, performed its fautastic tricks, opened windows barred on the inside, doors locked and guarded, scattered furniture and the utensils of the culinary department hither and thither, and went away unperceived, despite the fact that each night the house was guarded inside and around by vigilant neighbors, armed to the teeth and eager to capture or detect the bold hobgoblin who had time and eg in passed through their ranks unseen.

One evening last week, while Mr. Tarash r was writing in his study, there was a bold knock on the door several times repeated, but on Mr. Thrasher's seizing a pistol and rushing to the door, lo! nothing was there, and nothing was to be seen in the vicinity, although the minutest search was made; and this knocking occurs frequently, and has been attested by gentlemen of undoubted veracity. Three evenings ago Mr. Tarasher went over

to Dr. Wood's residence, and while there heard his little children whom he had left at home, ringing a bell, and at the same time heard a violent knocking at the door, and on approaching, being armed with a shot gun, and accompanied by Dr. Wood, distinctly heard his little son inquire of the unwelcome visitor, what it wanted. A reply was given, but in an undistinguishable mumble, resembling as Dr. Wood describes it, a confusion of voices coming from the ground. Both gentlemen affirm that not the least trace of any person or thing was visible, although every nook and corner of the premises were carefully examined; nor could any person in the house produce the sounds they heard, no one being at home at the time except his three little children, the eldest, a brave little boy of twelve summers, who, with pistol in hand, was interlocuting the hobgoblin who has puzzled the grayest heads in Buchanan.

Some two weeks ago, Mr. Thrasher was watching in his yard, armed with a double barreled shot-gun, when, as he says, something like thin shadow, bearing resemblance to a human form, passed by him, but swiftly as the wind, and instantly disappeared. This all that he has seen, and strange enough, not a track or trace has ever been left behind, although night after night, in moonshine and darkness, in calm and in storm, the mysterious stranger has come, and played his curious pranks, the one half of which have not told. One would naturally ask if there might not be some place in which a person might conceal himself for the purpose of playing a joke upon the reverend gentleman; but I answer there is none. Every nook has been examined time and again by many persons, and there cannot possibly be any subterranean retreat for flesh and blood in the vicinity. The surrounding grounds are plain and clear, and it seems impossible that any person could pass from the house unperceived, even in partial darkness:

This is no hoax-I mean the statement-and f you doubt it, I would refer you to the most respectable gentlemen of Buchanan and its vicinity, and to the Rev. Mr. Thrasher himself, who is a gentleman of high standing, and a minister of the Baptist Church. Now, what is It? and is it not strange that any person would risk his life night after night, for six weeks together, and in the daytime even, for the purplaying a foolish practical joke?

> Willey for the Religio-Pillouphical Journal. BREVITIES.

By S. A. Merrell, M. D.

It is vastly easer to deny others than to deny

ourselves. Modern Mythology is lame of both legs, and has fallen behind the age we live in. It is blind and unable to discern the objets revealed by the sun of science. It is deat, and will not hear the word that is spoken of this time. Being lame, deaf and blind, it has had its "three warn-

A hearty laugh clears the sky.

Do not ape others; be yourself, but your best

An ounce of appreciation is usually better than a ton of abuse-censure.

Remove not the foundation from thy neighbor's house until he can replace it with a better. est you thereby do him a serious injury.

He who rises late and runs after the sun shall never overtake him.

We must reconstruct our religion or our science. The twain are getting at such cross purposes, they can never more live together in har-

The present sphere of our existence is merely our birthplace, from which we emigrate very early in life, across the seas of time to that vast country which lies beyond, of which we are to become the permanent citizens.

Held not too frequent intercourse with owls or other inhabitants of the night, lest you inseasibly lose all confidence in the day.

The modern chignon,-Au off ri on the part of the ladies to build on an addition to their brains, on the principle of the man whose house being too small, adds a back room.

Letter from C. B. Vells.

The good cause is progressing here as well as we can expect. We do not have any lectures now, but we keep up our Lyceum, and it is larger than it has ever been before, and there is more interest taken in it than ever. We have over one hundred in attendance every Sunday. We always have a circle after the close of the Lyceum, that is well attended, and I think is doing a great deal of good. We also have a conference meeting every Sunday evening for the discussion of different questions. We have several good mediums here, besides

some that are being developed,—Some for trance, and some for physical manifestations. I am told that one of them after seeing the ring test, got one made, and set in the dark with his family, and joined hands, and held the ring in his hand, and that some outside power pulled on the ring, elongated it somewhat, and finally got it away from him, and when he struck a light, it was on his aym. Another has musical instruments moved, and the spirits converse through a trumpet, and do many other things of that nature. Toledo, Obio.

"The New Creation."

The above is the title of a paper just started at Omaha, Nebraska. It is edited by Eleazer Hale, who proposes to prove that there are angels now in our midst, manifesting their presence through the organism of mortals. It is nicely printed, and contains many items of inJESSE B. H. SHEPARD.

The Musical Medium-Wonderful Vocal Powers-Angel Velers,-Letter from Ellen Grover.

DEAR JOURNAL:- "My soul hath seen the glory of the coming of the Lord," I have heard the angels sing and play through Jessie B. H.

Shepard. You will doub less renember him as a test medium in Chicago, about four years ago. A year later, he was suddenly developed musically, in St. Louis, and sang and played in an uncon-

scious condition, in darkened rooms. For two years past, he has been in Europe, mceling with marked success and favor whereever he has traveled. He returned to Biston on the 29 h of December, and already has com-

menced giving private concerts. Owing to the kind thoughtfulness of one who torge's not to entertain strangers, I had the pleasure of listening to a performence, with an audience of perhaps forty. It was a perfect success, every one was satisfied that the music was wonderful, and some of us could even hear the angel tones as they blended in the songs. He played selections from all the great masters, and sang among other pieces the "Inflammeetus" from that grandest of old compositions, the "Stabat Mater" of Rossini.

He has a deep voice, and yet under the control of Grisi, he rings out the music from high F. with such case and clearness, and in trill so prolonged that one holds his breath in awe at the power displayed.

In closing, he gave us "The Wild Horse Galop." It is an inspirational piece, given him in five minutes, just before his departure for Europe. and it is the only one he recollects after he ceases playing. It is rightly named, for it is the most difficult of all pieces to perform, and the hands move in every conceivable direction with terrible power and precision.

His concerts are given in well lighted rooms. and in a conscious condition, and now there is no chance for skeptics to cry out humbug and chicanery. Mr. Shepard has strongly developing power also, and will make the development of musical mediums a specialty. He already has some pupils, who are making good progress with angels for teachers. I have had the pleasure of meeting Mr. Shepard socially also, and find him gentlemanly and simple in his man-

He gives all the glory of his success to the Spirit World, and bows his soul in reverence before the grandeurs of the gifts bestowed upon him. He has received many medals from foreign societies, and very valuable presents from people of distinction, and he shows them with undisguised pleasure, as proofs of the power that the angels have over the hearts of men.

He is but twenty two, yet tall, and well formed with a face one would that never fails to look at a second time. He evidently has a grand work to do for the

Progressive Philosophy, before he passes on to spirit life, and he is eager to do it. Should he go West, as he now thinks of doing, let him receive a warm welcome from our people there, for he is deserving of it, and it will return a thousand fold upon those who give it. I have other things to say but must forbear, except a word about Mrs. Conant. Her versatility of mediumship is wonderful, and the rapid change from one control to another, almost incrediable. Baron von Humbolt conducted a scance for the first time at the Free Circle Rooms last Tuesday. Those Free Circles will be a great power for geed in Boston.

Letter from Br. T. J. Lewis.

"Dr. Hammond advances the novel idea that Epiritualism is a disease, hysterical and cataleptic in its nature. He professes to be able to cure the worst cases of medium by a treatment of iron and strychnine. The efficacy of the latter, if taken in sufficient doses, may be safely warranted."

FRIEND JONES:-The above scrap I clip from the Chicago Republican. As there are now about 50,000,000 Spiritualists and Mediums upon this planet, who, according to Dr. Hammond's statement, are spiritually diseased, and require iron and strychnine to evaporate it from their systems, I would suggest that the Doctor take the latter remedy in sufficient doses to make him sing "We would not live always." As physicians should always doctor the cause to remove the effects of disease, and as the Great Jehovah or God is the author of Spiritualism the doctor had better try his remedy upon Deity first, just to see how quickly he can annihilate the supposed disease from his supreme body, and from the millions of souls on the millions of inhabited planets. As the Orthodox God is supposed to be a very large person, I would suggest, to make Dr. Hammond's medicines efficacious that he commence with one cart load of iron and two cart loads of strychnine, and gradually increase the doses, one cart load per day for a thousand years. At the end of that time, Dr. Hammond had better examine his Patient by speculum, to see if he has annihilated all the Spiritualism out of him, "For they that are honest and worship him must worship him in spirit and in truth. If Dr. Hammond's wonderful discovery should kill God instead of curing him, I would suggest that he be prosecuted for mai practice, and pay all funeral expenses, and furnish a lot in the cemetery of common sense.

The Fireside Friend.

A monthly periodical for the home circle, devoted to literature, science, health, amusement, and useful information, containing forty eight, three column pages to the number, filled with choice stories, sketches and poems from the pens of the best writers of America. Articles on scientific subjects, health and reform. A department for the children, filled with instructive and amusing articles. A Masonic department, containing information valuable to the members of the fraternity. A Temperance department, in which will be advocated those principles without which there can be no happy homes or pure morals. Brilliant scraps and diamonds of thought gathered from correspondents and other sources, and arranged with care, making it eminently suited for the home circle of every family in the land.

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All letters relative to the literary department must be addressed to the editor, J. William Van Names. All letters relative to business must be addressed to the publisher, R. Leonidas Hamil-

ton, post effice box 4952, New York City. Single copies, 20 cents. For sale by all news-

A Vermont girl wants to know if the woman's rights movement includes the right to do the courting? It it does, she is in for it, as the men in her vicinity are very bashful.

Mrs. Collins, of Haddan, N. H., is a contractor for constructing a section of the Valley Railroad. She superintends the work and pays off her men with her own hands.

Mrs. Mary Berdeau has been appointed postmistress at West Point, N. Y.

Price-Tist Of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

age of Reason and Examination of the Prophecles, Artificial Somnambulism. By Dr. Fahnestock......1.80 20 A Bevelation of Departed Spirits among the Shakalice Vale, a Story for the times, by Lois Wais-American Orisis, by Warren Chase. 20 62
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tions experienced by those who enter this state, V.—Of the sensations experienced by those who enter this state, V.—Of their awaking.

Chap. IV.—Theory of this state,

Chap. V.—Of the somnambulic proper sleep. I.—Of a partial state of Artificial Somnambulism. CHAP, VI. -- Phreno-Somnambulism. CHAP. VII.-Of the senses: I .- Motion; or, the power to

move.

CHAP, VIII.—Of the functions of the faculties, I.—Consciousness, II.—Attention, III.—Perception, IV.—Memory, V.—Association, VI. AND VII.—Likes and Dislikes, VIII.—Judgment, IX.—Imagination, X.—Will.—CHAP, IX.—Of the peculiar functions of perception in the different faculties while in a natural state. I.—Of the peculiar functions of perception when in a state of Artificial Somnambulism, II.—The functions considered when in a state of Artificial Samnambulism, I.—Consciousness, 2.—Attention, 3.—Perception, 4.—Memory, 5.—Association, 6 and 7.—Likes and Dislikes, 8—Judgment, 9.—Imagination, 19.—Will.

CHAP.(X.—Of reading or knowing the mind, I.—Illustration, II.—Illustration, Theory of Dr. Collyer, Mental albeemy or electrifying.

ration. H.—Instration, heavy of Dr. Conyer, Menta-niheemy or electrifying.

CHAP, XI. I.—Of the identity of other mysteries with this state. H.—Of the mysteries practiced by the mod-ern maxicans of Exput. HI.—Of the "mysterious la-dy." IV.—Of the earth mirrors, First earth glass, Sec-ond earth glass, V.—Second eight, VI.—Phantasins. CHAP, MI.—Transhostion of the senses. CHAP. MII.—Transposition of the senses.

CHAP, XIII.—Natural sleep, CHAP, XIV.—Natural Somnambulism, I.—Trance, CHAP, XV.—Of Intuition.

Силр. xvi.—Presentiment or foreknowledge. Силр. xvii.—Of interior prevision. II.—Of exterior prevision. III.—Prophetic dreams. IV.—Witcheraft. CHAP. XVIII. - Sympathy. I .- Clairvoyance. Clairvoy

char. Xvii.—Sympathy. 1.—Charvoyance, Charvoy ance at a distance. Char. xix.—Of the sense of hearing. Char. xxi.—Of the sense of smell and taste, Char. xxi.—Of the sense of feeling. Char. xxii.—Of the sense of motion. Of their physical strength.

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SPIRITISM. Rev. Dr. Hecker's Lecture.

The lecture of Rev. J. T. Hecker, Superior of the Pau'ist Fathers, of New York, on the subject of Spiritism, or Intercourse with the Inhabitants of the Other World," at Wall's Opera House last night, was attended by a crowded and quite intelligent audience, among whom were many distinguished persons.

The lecture was given for the benefit of the Young Catholic's Friend Society, and, judging from the crowd that thronged the building, must have been a very marked financial success.

Father Hecker is a most interesting and eloquent speaker, and an able logician, and combines a ready flow of language with a pleasing address and a commanding personnel

II: was accompanied on the stage by several Catholic clergymen, and a committee of the cocicty in whose behalf the lecture was given.

Having been introduced to the audience, the lec turer commenced by referring to the startling effect on the public some thirty years ago of the announcement thet there were persons who held communion with the inhabitants of the other world, and to the supposition at the time that the

world, and to the supposition at the time that the matter would soon pass away and no more be heard of it; but that by and by this communication with the inhabitants of the other world began to spread over the country, and counted many believers among men in almost every profession.

Mr. Hecker said he had always been reluctant to treat this subject before a public audience, although he had given much attention and thought to it, but he had at length consented to make it the text of a brief discussion. He should consider, first, whether we, who are in the present stage of existence, can hold communication with the spirits of those who have passed away from earth; and, second, what is the nature of that communication.

In regard to the first point, the testimony of all history is in its favor; and he held it to be a singular thing that an intelligent Christian community, a community believing in the Bible and its teachings, should be startled by the announce ment. The Bible is full of this history. The angel came to Mary and told her she was to be the mother of the Savior of the world. It this statement is a fall that the Christianity itself do ment is a fable, then is Christimity itself destroyeed. Therefore, there could be no doubt of communion with the inhabitants of the other world. Every one who accepts the Apostle's creed, "I believe in the communion of suints,"—accepts the truth of the proposition that there is a com-munication with the saints in heaven. All Catholics believe in this communication, and the history of the Catholic church for nineteen centuries has been frapght with evidences of its truth. The invocation of the saints the presence of the guardian saints, whose influence shields us from harm, and the festivals of the church in honor of the holy departed, are a part of the Catholic religion. Hence, to those who believe in the Catholic faith,

Spiritism brings nothing new.

The very heathen religions rested on the same idea as the foundation of their belief. We are told by the authorities that the demons appeared to the pagans, and they worshiped them in place of the

The speaker then proceeded to read extracts from the writings of eminent scholars of the past, to show that not a few of the most intelligent men that have lived, have given in their adhesion to

The speaker cited from Dr. Channing and other eminent leaders of Protestant beliefs to show that they confessed to the truth of the mystic influence by which "the living and the dead make one com-

munion. He cited from many Protestant authorities to show that while they repudlated this doctrine as superstition, yet it was asserted in their religious books. The speaker, when a child, used to recie a prayer every night, which commences "Now I lay me down to sleep," but which he had been taught to recite in this way:

"Your corners to ma bed. Four angels to my head. Matthew, Mark, Luke, John,
Bless the bed which I lay on,"
which contained the very easence of this belief,
and which was to be found in one verse of a hymn

which is sung in the Protestant churches, and which, while in a church one day, he had found in one of their hynm books. The hynm begins: Thus far the Lord hath led me on,"

and the verse referred to, reads thus: "I lay me down to sleep, Peace is the pillow of my head, While well appointed angels keep
Their watchful stations round my bed."

The socialists and scientific investigators deny this doctrine on a common ground. They deny everything that they can not inspect with an aseverything that they can not inspect with an assent. They must know it to be a mathematical certainty, as sure that three and three make six, or they denounce it. If this sort of test is to be the criterion, then every thing that we hold to be true and beautiful, must disappear.

In opposing the idea of communion with the in-habitants of the other world, these men would un-dermine all religion and all morality, and reduce us all to the level of the animal. In their eager ness to destroy Spiritism they would annihilate the Christian religion.

The speaker here related as an illustration of the socialistic style of arguments the story of the man and his pet bear, who were basking in the sun, when the man fell asleep, but every moment was awakened by a fly alighting on his nose. He would brush the fly away, and then fall seleep, and the bear observing his difficulty, in order that his master might enjoy his slumber, watched his opportu-Lity, and when the fly again alighted on his maser's nose, gave it such a whack that the man fell prostrate and dead. Thus the whack these men would give Spiritism, prostrates all that is noble in

our nature.

The speaker then went on to grave that the Protestant craving for modern Spiritualism is nothing less than revenge on their neglect of Catholic

He then proceeded to consider the nature of his second proposition, "What is the nature of this communication?" and said it was at this point that all Catholics departed from the doctrine of modern Spiritualism. He had been puzzled to explain this point before a promiscuous audience, and bring it home to their consciences. But why do Catholics here divide from their Protestant friends on this subject? There are two sides to this belief—a light eide and a dark side, an angelic and a diabolic, a divine and a profane. Which of these is Spiritual ism? He had determined to rely alone on Protestant authorities and from many had chosen to refer only to such against whose characters for honesty nothing could be urged on either side. He then read extracts from the writings of Judge Edmonds, Moses Hull, Mr. Jefferson, Jackson Davis, J. S. Loveland, Mr. Newton and others, to show that from their own experience they had arrived at the conclusion that the communications with the conclusion. the spirits were imperfect, because the mediums were often imperfect, the conditions imperfect, the spirits themselves deceptive, and capable of as suming false guises, and thereby making untruthful

He read a resolution adopted by a Spiritist Convention in Topeka, Kansas, in 1869, in which the conventionists declared that their spirits were so ignorant and ill-fitted to reply to their questions, when propounded, that therefore they ought to be admonished in future communications to take the

positions of scholars rather than of teachers He quoted from Judge Edmonds to show that often the mediums are so imperfect that it is diffi-cult to obtain one that is reliable, and that the communications of the inferior mediums are frequently doubtful and even dangerous. Thus, by the confessions of their own advocates, these spir-itual mediums and the spirits with whom they are

in intercourse, stand convicted of being unrelia-ble, untruthful and dangerous. He cited from Mr. Newton, a leading Spiritualist,

to show that spirits of one class can assume the disguise of spirits of another class, and so perfectly as to defy detection. He also quoted from Jackson Divis, another great light, who says the spirits can take on them elves any guise, to suit the object to be obtained in the revelation.

He related several anecdotes concerning the difficulties of an inqui er after spittual knowledge, through a medium who prefended to obtain writ ten communications eigered by the spirit of any dead person whose name should be written on a slip of paper. In this manner the irquirer g it a spiritual letter from a triend of bis, who, happily, was still in the flesh, and doing a thriving business in Mercer street, N w York. He also at another time wrote his own name on a slip of paper, and presently received a long communication from his own spirit. The inquirer then made up his mind that he was down on all such chicanery and mummery, and denounced it as a delusion and a

Having in a very interesting manuer shown the imperiections of the spirits and mediums, and the trickery of the mediums and spirits, from the witten confessions of their most honest, intelligent and sincere believers and advoca es, the speaker asked of all reasonable men and women, "Does Spiritual.

ism pay ?" Mo es Hull says it « xeels Circitianity in the puri-

tv of its precepts and examples.

S. P. Andrews says, "We know ten thousand spirits who agree in some facts, and they all agree

that they have never seen God." The speaker read from the Bannen or Light, (a spiritual journal); to show that the believers in modern Spiritism believe also that God, in the ab stract, is a nonentity. Thus they have got rid of God. The same acknowledged spiritual authority depleasies the existence of sin and of the devil.

Moses Hull says 'Too intimate an intercourse with the spirits will tend to throw a man off his with the spirite will tend to throw a man on his balance," which is a respectable way of saying it will make him lusane.

Judge E Imonds s ys, "It is very difficult to be a perfect medium; that to be perfect one must throw

off self hood," by which we understand him to mean his rational nature, and when he has thrown off his rational nature he must follow a blind power. In other words, he is given up to in anity, and only needs to go on to come to a straight walstcoat and the mad-house.

The speaker then drew a beautiful and elequent picture of the contrast between the devout Caristian's helief in the communication of the saints, their sympathy and is fluence in interposing their prayers, when invoked in the faith and reliance of the weak and cring on earth, for their protection and pardon; and the confessedly uncertain and hollow reliance of the modern Spiritualists on the mediums of the spirits that stand revealed as having rever seen God, and as being capable of deceit and treachery and delusion.

He warned his hearers against the falsehood and wickedness of this dark side of Spiritualism, and to beware of it as a polsonous snake.

No mere sketch of the lecture of Dr. Hecker can

give an adequate idea of its ex ellence, effective ness and logical power. It was fraught with earn-est and convincing argument throughout, and was attentively listened to from beginning to end, and will be remembered with estisfaction by all right-thinking people who heard it.

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Chapter III.—The Spirit Echo.
Chapter VI.—Powers and responsibilities of hind
Chapter V.—Communication from a Spirit.
Chapter VII.—A picture of the Future.
Chapter VIII.—Margaret Fuller.
Chapter IX.—Reasonable Words.
Chapter IX.—Interview with Pollock.
Chapter X.—Interview With Pollock.
Chapter XIII.—John C. Calhoun.
Chapter XIII.—Interview with Webster.
Chapter XIV.—Reformation.
Chapter XVII.—Reformation.
Chapter XVII.—The path of Progression.
Chapter XVIII.—Valley of the Shadow of Death.
Chapter XIII.—A Beautiful Lesson.
Chapter XIII.—Reformation.
Chapter XIII.—Reformation.
Chapter XIII.—The Book of Life.
Chapter XIII.—Reformation.
Chapter XIII.—The Mechanic.
Chapter XIII.—The Mechanic.
Chapter XIII.—The Preacher.
Chapter XIII.—The Preacher.
Chapter XIII.—The Drunkard.
Chapter XIII.—The Organ-Boy

Chapter XXV — Reception of Spiritualism.
Chapter XXVII.—The Drunkard.
Chapter XXVII.—The Drunkard.
Chapter XXVIII.—The Man of Ease and Fashion.
Chapter XXIX.—The Self Satisfied.
Chapter XXXX.—The Self Satisfied.
Chapter XXXII.—The Second Birth.
Chapter XXXIII.—The Second Birth.
Chapter XXXVIII.—The Slave.
Chapter XXXVIII.—The Slave.
Chapter XXXVIII.—The Queen.
Chapter XXXVIII.—The Queen.
Chapter XXXVIII.—The Miser.
Chapter XXXVIII.—The Miser.
Chapter XXXVIII.—The Miser.

Chapter AXAVII.—A Scene in Spirit-Land.
Chapter AXAVIII.—The Miser.
Chapter AXAVIII.—Spiritual Influence.
Chapter AXAVIX.—The New City.
Chapter AXIII.—The New City.
Chapter AIII.—The Beggar.
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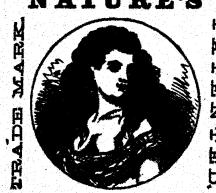
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