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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

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From the Paducah Kr., Herald. A VISION.

By a Well Known Cit'zen of Paducah, Ky.

[We published the first vision in a former number of the Journal, and by request, give it to the public egain in connec'i in with two more.-ED. JOURNAL.]

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

Three and a half miles from the ferry landing on the Illinois shore, opposite the city of Pa-ducah, on the border of one of the lakes that extend parallel with the Ohio through the bottom lands, there is to be seen extensive ruins, or remains of a once populous place or city. One of the mounds is seventy-five yards in length, thirty feet in height, and ninety in width. The top presents a level surface, on which Mr. Kin-

keed is now erecting a dwelling.

My business having detained me in that Icdality, on one Sunday in September, I wanoured asside these ruins, traced by their remaining elevations the outlines of the walls or
fortifications of the interior, and found the entire area uneven throughout its extent—by what
I supposed to have been the habitations of its
people. Who they were—when they lived—
what their religion, laws, manners and customs
—their race extinct and history lost. These
inquiries and reflections passed through my
maind, awakened my anxieties and excited my
imagination. In this state of mind, having become fatigued with my ramble, I returned to come fatigued with my ramble, I returned to the bark of the lake and seated mysalf in the shade, still indulging in the same train of thought. Soon after I detected a singular change in my alings. My anxiety became more intense to know. My thoughts more rapid than usual, and a tingling a neation experienced through the nervous system. My vision became indistinct. I felt the sensation of alarm. Suddenly it became as obscure and dark as twilight. made the attempt to rise to my feet and walk to the house, but found all my strength gone I tried to believe it was a dream, but realized it was wholly different from any I ever had. In my perplexity, I discovered a person approaching me, indistinct at first in the surrounding gloom. I thought it was some person from the nouse, but soon discovered it was a personage different from any I had ever seen. Instantly he appeared to become luminous. The light from his person reflected upon surrounding objects. Again I made an effort to rise and run. but failed. Soon he was near to me. The light giving me a clear view of his face and features. He was of copper color, neck and breast bare. His countenance was serene, pensive, and mild. He fixed his geze upon me and apparently spoke several words, none of which I understood. He extended his hand and laid it on the crown of my head. I was alarmed. Whether I fainted or was paralyzed by the touch I know not. I become unconscious. How long I remained so I do not know. But suddenly my perceptions returned. It was very light, apparently mid-day. The strange personage stood near me. He addressed me in plain English, and said: "I impress you with the vision of the past, and have at the same time received from you the knowledge of your language; lock and see." The first obj c. that next attracted my notice, instead of the diminutive lake at my feet, was the broad Ohio flowing in all its grandeur. He then directed me to look towards the city. It extended far out upon the uplands, in a westerly direction. It was surrounded by a wall made of sun-dried brick. The houses made of the same material stool at regular distances from each other, but without streets. The surrounding forest in the low lands presented the appearance of cedar and cypress, dense and dark. with a foliage that made then droop like the weeping willow. The highlands were covered with pine of great height and similar drooping foliage. The only growth cultivated by the inhabitants was a vegetable similar to our sunflower. The population seemed to be many thousands in the city, and as many in temporary shelters in the woods around. On the water, up and down the shore as far as I could see, crafts of various descriptions were to be seen.

After I had thus looked, I turned to the mysterious personage and he thus addressed me:
"You have seen some of my people, the city
and its surroundings; hear me, and I will give you their history and the catestrophe that swent them from the earth."

He then in a brief and clear manner stated

their origin, the building of the city, and the hapless fate of the once numerous race. This I propose to give in some future number, unless I am too severely criticised for what I have #ready published.

VISON NUMBER TWO.

It may be renembared by the reades of the Herald, I gave an account of a strange interview with a myterious personage or the bank of the lake, nea to the mounds or Ktukesd's farm, in which he gave the histery of the lost inhabitants of his country. He began by say-

ing:
"I personat one of the chies of that race.
My knowledg extends far bek; tradition much
further, even o the origin o'that people. Their
legand was hat in the est period of earth's

duration, at a time exceedingly remote, the sun commanded the moon to come to the earth. In obedience thereto, she at her full, came and stood over the land and the river where the city of St. Lou's now is. It was then the land of what you would call sunfl wers. They were in their early bloom. They always bowed to the sun when he arcse in the morning; following in his course during the day, and bowed again to him as he went down. Soon after the moon had come, the sunflowers changed their form and b.come full grown men and women. They rejoiced in their new life, and were glad.— The moon then left and went away, and continued her course. This was at midnight. The next day the sun, when he areas, was more beautiful than ever. He lighted up and smiled upon every thing around. The sky became brighter, and all nature seemed delighted, and said, sun is love. Near by and all over this vast continent grew the trees that the new-made people learned to called the Yolks. They bore abundant fruit that remained upon them until the next year's crop matured. To these groves the new-made people instinctively resorted and the new-made people instinctively resorted and did cat, and were satisfied. The new-made people were of a pale copper color, and clothed all over with a coating of hair, except the face and throat. The hair was long and wavy upon the head, and on the rest of the body was of the consistency and color of the other. They lived and multiplied, and in time spread all over the land, as for as their mouldering mounds are the land as far as their mouldering mounds are to be found. They named themselves the Esaus and never had any other as long as they existed. This is the tradition that they confided in, when I lived among them and was one of them. To you of a different race, with your education and acquaintance with more modern ideas and aystems of belief, it appears strange and simple; but this account after all, may be as reasonable as many others believed in by nations having

claims to a higher civilization. "I propose now to give you some idea of their manner and customs, that you may comprehend them batter, and reasons for them. I regard it necessary to present you with the leading principles of their religion. With all people, either civilized or savage, their religion gives them their ideas of right and wrong,—shapes their laws and institutions, and tinges with its colorings their ideas on most other subjects. My people believed most firmly that the sun was the creator and controller of all things; that the moon was his wife, and the stars their children: that he was omniscient, and possessed all power; that he was all love and goodness, and loved all things he had made; and next to the moon and the stars, he loved the Emus. They be-lieved in the soul's immortality and a future state of conscious existence; that the highest state of future happiness could only be attained by obedience to his will; that it was their duty to be like him, all love and goodness, to love him most, the moon and stars next, and then to love and do all the good they could to each other wherever found. They had no doubt but that when they died, they went directly to the moon to be nursed and instructed by her until fit to receive the brightness of the sun, and then to be sent out as stars to beautify the heavens, and look upon their kindred friends and nation vet upon the earth; that the moon went once a month to her husband when her light was exhausted, to get it renewed, and was for three days concealed by his brilliancy, and replenished with light; and at that time gave to him all the Esaus she had prepared to become stars. This belief had its controlling effect upon the social habits of all the people through the nation. Wars and angry contentions were not only unknown to them, but were never heard of. Strife and ill feelings amongst each other in their social intercourse never occurred. They love! each other, and to keep alive this state of feeling, they arose early every morning, assembled at the most convenient places, and all together bowed to the rising sun, repeating the same service in the evening, when he sunk out of sight. They also cultivated the sunflower, that they might be ever reminded of this duty. They formed communities generally by family and kindred associations, and such others as might desire to live with them. They built their towns and cities at such places as suited best their convenience; making the patriarchal head their chief. They had no letters and no other means of perpetuating events in the memory than by their rehearsal and rude hieroglyphics. The chiefs were regarded as the best informed, as to past events, the will and doings of the Sun, and such instructions as was desired come through them. It was constantly impressed upon their minds by their venerated chiefs, who were looked upon as oracles of wisdom and truth. They never heard of the fall of man, an angry God, a tempting Devil, or a hell of fire. They lived in peace.

"In the course or time necessities changed their habits; they made and wore clothing. As they continued to do so, their hates coating disappeared, and their skin become smooth. They built the largest houses in their cities for their chiefs. They were made of subdried brick. When the chiefs died they were burned in them, one after another, and the communities erected the mounds over them as monuments to their greatness, and the love the people had for them. At tayorable seasons, when the moon was full, the chiefs assembled all their people around, and upon the mounds in their gayest attire. They believed that the moon, when full, was near enough to the earth for their friends and kindred there to see all that was doing here. On auch occasions the circular dances, with music and song, were continued for three days and nights, on and around the chiefs' mounds. They had no doubt that the sun, moon, and stars, and their lunar friends, were participating with them in their joy,"

VISION NUMBER THREE.

The first city built by the Esaus was where they were brought into life. The houses and mounds for their chiefs now stand mouldering at the upper border of the city of St. Louis. It was there where the greatest of our chiefs lived and died. It was the place to which the people looked and felt the tenderest in erest in, however distant. All messages and directions em anating from the principal chiefs there, were stric'ly observed by the chiefs and people elsc-where. Our people increased to many millions, and were to be found all over the continent. We believed that we were the only human race in the world. For unnumbered centuries we continued our onward course under the inflaence of our religion and the control of the chiefs, until the great catas rophe came that ended the life of our nation, all its inhabitants, and all animal life. The first indication of its approach was the calmness of the atmosphere. The winds ceased to blow. The leaves of the forest were still, and the smoke from our fires went straight up. No clouds were to be seen; no dew descended, and the rays of the sun in the day were insupportable, and the nights not much less so. This continued for weeks and months. The sky became overcast with a dim and sickly hue. The forest turned pale; the waters became putrid, and the streams were drying up. Tae wail from fowl and beast was constantly heard in the forest. The Ohio bad shrunk into a diminutive stream, and was filed with dead fish. The people everywhere were becoming frantic and gasping for breath, calling up on the sun, moon and stars for relief. None came, and by thousands, they throughout the land, sank upon the ground and died. The air soon lost is vitalizing properties and the whole animal kingdon expired. The forest trees and all else of the vegetable kingdom withered and perished. The calm, heat and drouth continued month after month. All the rivers ceased to flow, and their channels became dry and dusty. A thick and dismal gloom settled over the face of nature and all things became silent. No sound was heard. No motion was seen. The world was dead!

I passed through the death mane on Yander's mound, but did not lose my consciousness. I found myself in another state of existence. amidst a worthless part of my countrymen, and others of different races. I desired permission to remain on the earth and had leave to stay. I have been a vi-itant of the homes of my people, and have noticed the changes that have taken place. The drouth, heat, gloom and ailence continued for years. I had no hope of a change. The seasons come and went, but still the sombre desolation was the same. Late in autumn I was startled by the sudden shutting out of the sunshine. I looked up and saw cloud pussing over my head. Instantly the distant sound of a tempest was heard. I looked to the West. There appeared to be rising up a cloud as dark as midnight. It came with the velocity of the hurricane. Fragments of the trees and leaves were seen circling over its folds Soon it broke upon the surrounding hills and pl ins. The dried and dead forests were prostrated. Suddenly the scene was lighted up with a lurid g'are. The earth seemed on fire. From my stand point above the storm, as far as sight could reac's, from North to South, one sheet of flame, miles in width, streamed and stretched over hill and plain, with the swiftness of the passing wind. It was of short duration; all that would burn was consumed. The fire went out, its light extinguished, and darkness reigned. Soon rain commenced to fall and continued until the ground was saturated and all the streams fieled to everflowing. When it ceased, the sun shone out with his wonted brightness. Tae skies were clear and bright with their deepest blue, but the earth was bare, brown and desolate, and seemed but a skeleton of what it once was. When the Winter was past and Soring returned, a new vegetation sprang forth, and the whole earth was covered with waving and living green.

Here this mysterious personage paused, and fixing his eyes intently upon me said: "I have now told you something of my people—the last race, their origin, religion and habits—p iblish it—few will read it, or refl ct upon it. I am Esau, named after my race; I was the chief that last lived here. I go to my people." He again laid his hand upon my head; it seemed to turn dark; I became insensible, but soon returned to consciousness. He had disappeared. I found myself still seated at the same place, but the sun was down. I returned to the house, went to the city the next day, wrote and published this strange vision and interview. What may be thought of it by others, I know not, but to me it was so impressive I shall ever remember it.

Kansas.

Letter From E. B Whielcch.

BRO. JONES:—Here I am amidst the storm of snow nausmal to this climate,—yet the weather is not severe. The srow is fast leaving us. The people complain some, but I think they would complain more if they were in Chi-

Spiritualism here is quite well represented. I find warm friends and a welcome greeting at the lecture-room. The friends think soon of organizing and austaining a speaker. A wet blanket is just now thrown over the earth, and every man feels in his pockets to see if he can stand the pressure till grass grows, which they expect will be soon.

Speakers in the ministry of Spiritualism traveling this way, must not fail to call; welcome hearts will be open to receive them, at Bro. J. L. Libby's, or Bro. J. W. Davidson's.

The "Search After God."

Letter from Wm. F. Lyon.

DEAR JOURNAL:-The strictures of Mr. Geo. White, of Washington, D. C., in the last number of your paper, concerning the "Search after God," would seem to require more than a passing notice; not that he has found him, or offered a solitary argument that would tend to such a result, but that he has expressed the popular idea upon the matter. Mr. White says:

"We as certainly know that there is an intelligent God,-the framer of all things and the author of all law, as we know that intelligences enacted the U.S. Statutes, or set up the type, and perfected the volumes that contain them. Topsy was no more false in fact, when she said, I was not born, but I growed up, than are the speculators who deny the reasonable, self-evident proofs of an Infinite G d, which, can no more be called in question than infinite

Such is the gist of his case, and such are undoubtedly the teaching; which he, as well as the great majority, receive at their mother's knee, when the mind is sufficiently flexible to b deeply impressed with all that is given. The ideas so honestly entertained by Friend White, are evidently not the result of patient research; they seem rather to have come as if by inheritance, and are similar to those entertained by all races of men in all ages of the world, and which have seemed to all, quite as self-evident and sacred. They have all had a perfectly incomprehensible, personal, Infinite Being, and yet all have claimed partially to comprehend him. Our friend says his Infinite God can not exist outside of nature, because nature has no boundaries; yet he says he designed, and controls, and is the Infinite Lawgiver, who enacted all the laws for its government. Will he please to tell us when and how he existed previous to the time he designed all things existing in, and appersoning to, the natural universe; and by what law he framed all the eternal laws that govern this universe in all its various depart-

If the Infinite Intelligence is the law-giver, then he must have existed previous to the laws by which Nature is governed, and, of course, he must have existed outside of the boundaries of that part of Nature which embraces her

Again, if he exists within Nature's realms today, he must be subject to the laws now existing in those realms; then how could an Infinite immutable Being have existed first without law, and afterward subject to la vs of his own enactment.

If laws were enacted by an infinite, positive mind, then, of course, laws are not eternal, and there was a period when there were no laws whatever, and yet the great positive mind existed. Will our friend tell us by what law this mind existed when there was no law by which any conceivable thing could exist?

We discover a law to-day, absolute in its nature, which says that two and two make four. Can our friend tell us how much the united sums made before the mathematical laws were enacted by the infinite law-giver? We find in Nature such things as ponderable and imponderable substances continually undergoing changes in obedience to natural laws. How did those substances d ffer previous to the enactment of the laws for their government? What was caloric or vapor,-magnetism or electricity,when there was no law?

My dear sir, when there was no universal law, Nature did not, nor could not, exist, because Nature can only exist in obedience to law, and subject to its control; then where was your infi sie, law-making God,-which you say exists inside of Nature,—when there was no Nature'
You are compelled to concede, take what view

of the subject you please, that Nature's univereal laws are eternal,—that they had no commencement, and if so, it will be q tite difficult to get back of them to put in an inflaite personal

You say to Brother Francis that he may find the object of his "Search," in his closet, in earnest devotional prayer, that by retiring to his inmost being, he will behold him unveiled." We conclude you must have some experience of this nature or you would not speak so positively; in fact, you say this has been your experience; yet you do not say in what manner this great fact has been made known to you, or might be made known to Bro. Francis; you do not tell him how to discriminate between the infinite and the finite.

You do not claim, of course, that the infinite personality has been, at any time, made tangi-ble to any of the physical senses; then we are to suppose that, while at your devotions, you have experienced an influence; very likely,but by what authority do you say that this influence came directly from an infinite being?

Are there not finite causes by untold thousands, perfectly incomprehensible to you, that might have produced all the influences you ever telt while at your devotions.

How can you go into the realms which you say are incomprehensible, and discriminate, and tell which of the numerous causes existing there produced an influence upon you? I sup-pose that, being but a man, your circle of absoute knowledge is somewhat circumsoribed and limited, and mostly confined to the material; and that, like most people, you have not yet comprehended many of the influences that may be found in the spiritual realms, even of a floite character—saying nothing of the infinite. So that your conclusions in relation to the true character of the influences you experience in your closet, are just as ill-formed as those of

Topsy in relation to her birth. You have both wandered beyond your spheres of knowledge, and jumped at conclusions, without any evidence of a substantial character.
You must certainly acknowledge that there

are untold millions of finite beings amply able to produce all the influences you ever experienced in answer to all your most fervant petitions; and you mus also admit that you have no tangible evidences by which you can ascertain the exact character of unseen and incomprehensible influences.

Again, if the infinite embraces all there is,both spiritual and material, which it surely must,—how do you know but that part of him men call the Devil, might have unveiled himself to you in the closet, as he is said to appear in the form of an angel of light; and he is also said to have kept company with Jesus forty days in the wilderness? You are, probably, no better than Jesus, and if he staid with him so long, he might possibly visit you upon some oc-casions, and remain for the brief time you are in your closet.

To say the least, you have no means of knowing absolutely, for you can no more comprehend the sc-called Devil than you can the so-called infinite God. You really know just as little of the one as you do of the other.

It cannot be supposed that you saw revealed before you, compressed into your closet, the entire of the Inflaite Being who fills the immensity of space; which part of nim, then, could you have beheld; or would not one part of him be as good as another; and was not the part that Moses was permitted to see upon the Mount, as good as any other portion of the Infinte Personality.

You, certainly, cannot expect to get a clearer, more intelligent view of an incomprehensible being, by turning your mind inwardly, where you cannot see or comprehand, than by looking out upon the broad face of Nature's open volume, in which you say he has manifested himself to our perceptions. I think when you have searched as deeply as Br.). Fraucis, you will know much less of the Influite Personality, but you may know very much more of flai personalities who may have progressed through cycles of eternities, and who have become far more incomprehensible in their powers and capablities than any Inflaite Intelligence you or any one else has ever imagined.

It is to be hoped that the grand Search which has been inaugurated by our good brother, and which has been received with such deep interest, may never cease until humanity shall be released from the chains and hondage which they have endured for so many long ages in the

Keep up the 'Search," it is one of unabating interest, and doubtless must be continued for ages to come.

Chicago, Feb. 25th, 1871.

Letter From Dr. J. W. Field.

BRO JONES-Dear Sir :- We had the pleas. ure of witnessing the manifestations of the truly wonderful medium, Frank L. Thayer, at Caledonia Hall, in this town, Feb. 13th and 14 h. We have witnessed a great variety of soirit manifestations through as many mediums during the last twenty years, and consider Mr. Thaver second to none.

The seances were conducted with marked ease and refinement by Mr. Thayer and his truly estimable fr end and agent, Mr Prentice. All present seemed well satisfied that Thayer was no humbug. Too different instrumente were finely played upon by the invisibles. The drummer must have been an adept while in earth life. It was truly the finest we have ever heard from that source. We feel sure that Medium Thayer is on the road to a very exalted condition as a musical medium.

We passed a few hours of pleasant exchange of thought with Frank, and pleasant it was, too. We felt our souls in kindness go out to him, and it met a warm embrace in his. Truly, the angels have been wise in choosing Brother Theyer as one of their instruments to convince the world of the immortality of mankind.

Note need fear of being imposed upon by Frank L. Toayer. His integrity as a man is of too high an order to stoop to trickery. Frank is a lover of truth. His soul is full of love toward the angels and the work before him, and we teel sure he will meet with success. We ask all those who love the cause in which he is engaged to be good and kind to him.

Galesburg, Ill., Feb. 16 h. 1871,

Looking Beyond.

By J. O. Barrett.

To supply a great need in our spiritual Hiera. ture, as well as aff rd the highest proof of our immortality, that shall bless the bereit in all tamilies, I propose to edit a book entitled "Locking Beyond," containing the last testimony of the departed, and other demonstrations of spirit presence, still higher up the way to the world within the veil.

There are facts unwritten, that are diamonds of truth. Why should they be hidden? Why not let such fore-gleams of the spiritual shine along our human pligrimage ? I ask the Spiritualists in every part of the country to send me such evidences. If I am properly assisted in this manner, the work will be a great good. State such facts as you personally know; cull also from the papers. Be careful and give names of the departed and witnesses; also, the places and dates; and for these favors, you will oblige souls that are so earnestly asking for proofs of angel ministry.

Address me as soon as possible at Glen Ben-

Eriginal Essays.

Written for the Religio-Philosophical Journal. SPIRITUALISM AND ITS ADVOCATES. Ry Fary Gice n.

The ovidences that Spiritualism is fast gaining ground, are so plain, we need give the matter but a passing thought to convince us of the fact. These signs are all around us, and proofs of invis ble power, the return of spirits to earth. are too mary to admit of doubt to the hones, thicking mind. None but the bigot still ridicale and treat the sulject with contempt. The intelligent and thoughtful now ponder the matter well; and as a result, thousards are dropping the chains that once held them in bondage.

Lives once overshadowed with sadness and doubt, become cheered and strengthened with the light and hope of this beautiful belief. Nobler desires—higher aspirations are created in the truth-loving breast, as angel friend's visits are made known, and their messages of love and counsel received. No great good can be attained without steady and untiring labor. No great benefit was ever conferred up in mankind, only by the diligent perseverance of morial man. "Oh," says some weak brother cr sister, "these things have all worked out of themselves." Yes, these things have worked out, and at a rcmarkably rapid rate, but not without the aid of haman power.

The spirit world has done its part in this Work. But what would we know of Spiritualism to-day, had not a few, true men and women clung to the faith, kept pressing on, gaining new ideas, and forcing them upon the people? Had all shut their ears and eyes to the mysterlous rappings, the strange apparition, and bowed to the scorn and ridicule of the world, what could the spirits have done? What would have worked out of i'seli?

To the viguant advocates of our cause, then, we must ascribe the honor of this glorious spread of truth, many of whom have struggled on through long, long years of persecuion, and often poverty, with scarce a ray of hope, but that of their treasured faith, to shine upon their earthly way-reliaquishing all else that truth might live.

Thus self-racificing have many labored and are still laboring, seeking not the reward they

know can be but little in this life. Many Spiritualists having but partially emerged from the darkness of old theology, appreciate them not. That pure faith in and love for the right, that the true Spiri ualist feels and exhibits in his daily act—they have not imb bed. And these whose moral courage and love for humanity, urge them forward to proclaim the plain, untarnished truth, they denounce as too

rough and plain.
"It won't do to be so plain," they say. Carefully they will smooth over facts and truths,—treat orthod xy with reverence for the sake of the good it has done. We fail to see the good it has done. It has ever been a clog to progress and free thought. Those who have soared above the old trampled path, the crthodox persecute and strive to ruln. All that conflicts with their belief they aim to crush,-no matter how true to nature and to reason it may be.

But they say, we must take on all faith. Those of independent minds reject a religion so false—a religion that admits not reason; such the churches coldly cast aside, saying, 'Seek society and friends elsewhere." Yet, we must not be "too plain," but talk

very midly to our Christian persecutors—guard our language well, lest we chance to show them what an ugly old creed they are clinging to; and don't hint to them that you think there is a hypocrite among them. Oh, no, make them ap pear as lovely as you can. Help them build churches,—give them all the aid you can for the presperity of old orthodoxy. Though in return, they would have you go to that place of everlasting punishment,—persecute without ceasing, and discard human rights in general. It would not be Christian like, some think to do otherwise. We must have charify they tell us. Charity indeed! What a beautiful idea of charly some have! Charity that would fain cover up dark sin, and excuse the transgressor!

Let us see how much charity Christ had for the orthodox of his time: Matt. 23: 14-27. Wo unto you Scribes and Pharisees, hypocrites! for ye devour widows houses, and for a pretence make long prayer; therefore ye shall receive the

greater damnation. Wo unto you Scribes and Pharisees, hypocriteal for ye are like unto whited sepulchres. which indeed appear beautiful outward, but are within full of dead men's bones, and of all un-

cleanness. Though he thus boldly assailed the religion of the Scribes and Pharisees, Christ was not

without charity, and was meek and unselfish. But, our modern orthodox claim to be followers of Christ. Followers of Christ! yet, not doing a single act that Christ said all should do shat believed. "These signs, he said, shall follow all who believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall re-

Instead of doing any thing that Christ did, these professed followers of him,—as did the Scribes and Pharisees of old, are working against every thing of the kind.

The great, all saving principle of orthodoxy that Christ died to save us from our sins, that only through him, not any merits of our own, can we attain heaven—is, to say the lea t, a most absurd one.

Christ was put to death for the principles he advocated. He died, then, as others have died, for the principle he loved and cherished.

For the results of the Christian teaching, that we must rely upon Christ for our future welfare,-faith and prayer all that is neededgo search our jails and prisons, the greater number of their inmates were of Christian parent-age, born and bred in the church and Sunday school. If men but taught and practiced, that to do good, to do as we would be done by, is the only way to obtain happiness here or hereafter, jails and prisons would be unheard of. But, we must not be "too plain," smooth over realities as well as we can. To do otherwise, we might lose what little regard they may now have for

Who would reform who never saw the "folly of his ways?" The man who is shortening his life, bringing ruin upon himself and others, and to whom we should say, you are doing about right, the best you can, and blame him not; would that have any effect upon his stupid brain? Surely not. If we seek to reform him, we must lay before him the inevitable conscquences of such a life; make them clear and plain to his cloudy vision; show him the results of a better life.

Orthodoxy and its adherents require a similar treatment. They are pressing upon us with all the force they can muster. We must be "fire with fire." If right and truth we wish to triumph, we must meet this so called religion sternly,-make it be seen as it is. Bow not to the popular side,—no half-way work can be of any avail in a world so full of sin and wicked-

Excelsior, Mion.

Written for the Religio-Philosophical Journal. UNDERHILL TO FAHNESTOCK.

Ir. Fahnestock-Sir:-You have been talking in number twenty-two of the Journal, about prayer and the worship of idols. Permit me to ask you a question.

Suppose a meaninger sent for you, who, in his ignorance, should guess that the knocker on the door was a local you heard him praying to it under an idea was you,—would you not at swer the call? Dies not God hear the prayers of such as have no perfect conceptions of him? No one should be called an idelator except such as the misers, knowing the object to which they devote themselves is no God, yet rendering it their only object of devotion. There are many idols of this kind. Dr. Sangrado, in Gil Blaz, worship d his published ides, that bleeding and drirking hot water was the proper treatment for all diseases.

How much difference is there between you and I, and the mest ignorant, when we think by searching to find out God to perfection? The Indian worships the Great Spirit; so do I.

I have called your attention to the subject of prayer as treated by you, as you have made it introductory to your explanation of Mrs. R binson, the medium's case. This explanation you make quite easy out of nothing, as some believe the world was made. Every article one touches, becomes more or less charged with their nervous or magnetic fluid. Every portion of it assumes to the clairve yant, the exact configuration of the persons from whom it is taken, and has a full representation of their health and moral character. For facts in illustration, see my book, entitled, "Underhill on Mesmerism." I have had patients examine cases five hundred miles away with this aid, and try and fail at twenty miles without it.

I send my nervous fluid on my muscles, and make them obey my will. I send it into the patient's system, to break up obstructions, and it does it. Like mineral magnetism, it has the power to reproduce itself in a system, out of the materials it finds there. It is the medium by which contagions pass from the infected to the healthy,—such as measels, whooping cough, etc. A spirit may add to the natural effect in

Mrs. Robinson's case. Mary Eccles examined a case at Jacksonville, -adaughter of Mr. King, whose lower extremities had always been helpless. At the close of the examination, she said," There, Doctor, I am just like her!" and she directed me to strongly mesmer ze her limbs before I woke her up, and after a time of rubbing her limbs, said, "Now crag me across the floor, stamping your feet," and after, perhape, ten minutes, she said, "There, now, let me go, I can hebble home. It will last only twenty-four hours," And this girl examined one hundred and fifty cases in St. Louis, with the same result; and she began where I had another clairvoyant, who was rarely thus affected.

I had her once examine an insane boy, of whose insanity neither of us knew before the examination. It deranged her clairvoyant power for a week.

One clairvoyant examined a deaf and dumb person, and was deaf and dumb for twenty tour hours after it.

I have put a person to sleep sitting behind them, without the patient having a suspicion that I desired to do it—and the patient busy sewing, and after talking with her to not rcmember that she had been in a magnetic sleep, from that time she constantly denied it. I found that she was fearful that her husband would be displeased with her for being magnetized. What way, or means was my will exercised on her?

You say that all spirits occupy the same spot, —no space. D.ctor, pirits are substance,—are they not? Must have room. Dictor. You would reduce all spirits to a mathematical point, —i. e., occupy no spice. Put that in with your no-fluid, bad instriction—as the cause of synpathy—and then live until the world believes your theory, and you will outlive Methuselah. I believe you are doing some good. Better yield to six hundred others who differ with you.

S. Underhill, M. D.

Written for the Religio-Philosophical Journal. SOCIETIES AND LECTURES.

By D. P. Kayner, M. D.

With reference to the relations of sccie is and speakers to each other, there seems to exist a great variety of opinions without arriving at anything like a satisfactory conclusion on the subject. But there are premises upon which all can more or less fully unite, as a basis upon which a proper unders'anding of the relations may be established.

It must be evident to all,—even believers in the living evangels of Spiritualism,—that very few of those believers are fully organized and developed to act as mediums for the angel ministry, and hence the number of truly inspired speakers is smail, compared to the great mass of believers.

Again, the educated speakers who rely upon reason, logical deductions, and general science to build a discourse, who can entertain, instruct, and spiritually educate a progressive audience, and who would devote their time and efforts to the task, are not a very numerous class. And still, again, those uniting the two in the same individuals are less numerous, perhaps, than either class above referred to.

These facts established and agreed upon, we turn to the Spiritual societies, and find in them a great variety of minds with different degrees of development; some with one gift, and some with another, yet agreeing in the main upon the phenomena underlying the broad fact of spiritual communion with these "across the river." These all seek information, desire conmunion with the dear departed, love to listen to inspired and educated speakers, and have their strength and zeal renewed in all the seasors of refreshing. They ask the good angels to give them advice in worldly affairs,—ten.pcral as well as spiritual,—to heal them, when they, by violations of the organic law of being, have incurred the penalty of law, and ask to take the time, strength and services of the mcdium for that purpose. All this may be, and is, perfectly proper in place, but we have other relations to consider in the premises.

The speaker is one; the society is many. The individual expenses of the speaker, particularly if he or she has a family, must be large, for family and traveling expenses, to one not blessed with a large store of worldly goods, (and who, that is faithful to the heaver-born gifts that constitute mediumship, has amassed great wealth?) and notwithstanding kind attentions and pleasant homes are, for the time, often provided to the worn and weary missionary who bears to the multitudes the messages of a better life, yet these sterner realities of family expenses and traveling expenses must be met, in order for the medium to sustain a proper reputation for common honesty and common decency. And all this, besides services, should be preperly paid

for by the society asking for such services. Now, the point is here. The speaker is often asked to visit distant places and lecture for a week or a month. The society writes to ask his terms, as though they were driving a bargain on the per centage of a broker, rather than week or a month. The society writes to ask

asking for immortal treasures of knowledge for which they were ready of their perishable artiches to make glad the heart of the one who brings them those treasures.

It seems to us that a far better way would be for the society to ascertain the expenses the speaker would incur by the journey, and then propose the amount additional to that they would be willing to pay for the services, and in so doing an understancing of the matter could be sooner and more satisfactorily arrived at.

We have said the speaker is one, and if a close bargain is drove with him, by which he is made the leser, not only the medium but the society, must suffer therefrom; for if through their penuriousness the sensitive instrument of the spirits is made to suffer, a dearth must come over the selfish souls who cause them to suffer. But the society being many, it would require but a small amount of secretice on the part of each one of them to gladden the hearts of the argels and their mediums, and they would be more than paid in the higher inspirations they would there by receive, and, in turn, be made themselves to rejoice.

I have lately received calls for a cour e of lectures in different paris of the country—in Michigan, Illinois, Kentucky, and Texas-with urgent requests for me to come; but when I have just asked enough to cover my expenses at home, and traveling, during the time required, and in some cases only traveling expenses, they seem to entertain the idea that I desire to speculate, and enrich myself out of them, and treat me as though they thought me a selfish adventurer. In one case last summer, from misrepresentations, I was induced to visit a society in Illinois, and though they knew me before engaging my labors, and expressed themselves well satisfied with my inspirations at the time, yet they failed to fulfill on their part, and left me to return home \$21 out of pocket, for traveling expenses, and my time and expenses of family besides.

For one, I am pledged to the cause of Spiritualism, and have been working as a clairvoyant or lecturer for over twenty years, standing up in defense of its principles, ofitimes, when others were trembling with fear; but if I am to work for societies, whose numbers can divide an expense among them that would greatly embarras me to bear alone, I must insist that they at once relieve me of all financial burdens, and make me safe on all expenses of money, labor, and time, if they desire my services.

Now, it is well understood that "popular lecturers" receive from \$50 to \$200 per lecture bcfore lyceums and lec'ure societies, particularly the Young Men's Christian Association, and expenses paid; and yet Spiritualists are often unwilling to pay their speakers for teaching a more profound science—giving a more instruc-tive lecture—feraishing them choicer intellectual food for an entire we k, the lowest sum men-tioned, and frequently two lectures will be required in half a day on Sunday, or afternoon and evening, for the bare pittance of ten dollars, and the speakers pay their own traveling expenses, and sometimes their hotel bills over Sunday

Is it urged in defence of this policy of grinding the faces of the poor mediums, that the cause is not popular enough to attract the rich, and therefore the society cannot afford to pay any more? We answer, it will always remain unpopular while this niggardly policy prevails, for it will drive away the best speakers from such places, and tend to keep back from growing to the magnitude of the work those who are being developed, and who, with proper conditions, would soon become able instruments in angel lands to make Spiritualism respected and popular,

Erie, Pa., Jan. 30th, 1871.

Written for the Religio-Philosophical Journal. A PEEP INTO THE DARK SIDE OF THE HISTORY OF BIBLE CHRISTIANS.

By Dr. E. B. Wheelock.

Whenever a claim of perfection is set up, either for books or men, it is no more than just that we examine the records of history, and the doings and acts of men who have and still do make such

If infallibility and perfection has or does exist in books or men, how important that the world should know it, and ever square their lives and acts by such teaching and examples.

So, it seems, that others have thought in times gone by, and thus do many think to day. But real perfection, and assumed perfection are quite different things. Oh, how bloody and dark have been the deeds of men who in self justification have assumed that they were acting by divine authority, as written in books, claiming perfection, claiming infallibility !

This idiotic belief that intallible men were once writers and authors of unerring books, has ever been, and is now, of vast injury to the intellect-ual progress of the human race, ; to the alvancement of free and unfettered thought; to the cultivation of the aris and sciences; to the promulga-tion of all new ideas; to the free expression of human wisdom in the light of reason.

To assume an infallible standard as existing before the world, precludes forever the possibility of any reform in that standard, either in law, logic, or human morals, or in social science, or in human But does, or can, such perfection exist? Has wisdom and love characterized the lives and acts

of men, in any age, who have thus believed?

Let us appeal to the record of history. A blind belief in Bible authority has ever served the tyrant to justify him in his oppression; the !conqueror in his cruelties; the priest in his impostures. Whenever and wherever its authority could be used by men or by nations, more strife, more enmity, intolerance, suffering, tears and bloodshed have fol-

lowed than from any other known cause. From the examination of the bistoric record of plous Christian religionists, there is one saying of the New Testament that comes as near being in fallibly true as any that I can now think of. It reads as follows:

"Think not that I am come to send peace on earth,—I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's fees shall be those of his own household."-Matt. 10: 35, 36.

Now, let us see. During the period of the first two hundred years after the date of Christianity, many different seets arose and kept up a deadly quarrel about the divinity of their Jesus, about the consistency and truth of his miraculous conception, his death and resurrection, some contend-ing that he always (xisted; others, that he was a man born of woman, and had a beginning. This strife continued even into the third century, until these "loving brothers" lost in this pious quarrel, over 300,000 lives.

Atlart Avias, the pious leader of those who believed in Christ's creation, and his devoted followers, were defeated. The opposing victorious Christian bands, in common Christian love, or hate, forthwith issued the following edict:

"If there can be found extant any work or book compiled by Avias, the same shall be burned to ashes, so that not only his damnable doctrines may thereby be roasted out. but also that no relic there-

thereby be roasted ont, but also that no relic there of may remain unto posterity; and whosoever shall refuse to delive up these writings, our pleasure is that his head be stricken off from his snoulders."

Yes, any man who has a book that advocates, or a head that believes that the man Jesus was created and born, burn the book; chop off his head; send his soul to pandemonium; then—"bless the

es. This occasioned a "holy" Christian war, in which 50,000 plous combatants loct their lives. in the eleventh century a series of crusades took place in order to take and hold possession of the place in order to take and note possession of the so called "Holy Land," the burial place of Jesus. In these "holy fights" it is estimated that forty millions of lives were sacrificed,—imply to gratify a psychological and superstitions Obristian whim. O I when will similar whims end? Let us see. Near the end of the twelfth century, one Peter Waldo saw fit to make known a little new light upon the gospels, from which arose the Walden-

But Peter's new faugled gospel encroached upon the infallible ideas of other self-sauctified Christisns, and as a consequence, a continued turmoil persecu i n, torture and bloodshed continued for three hundred years, and many thousand lives were lost, and all for "Christ's sake."

In the fifteenth century, the spirit world, in order to brirg light to earth, and wisdom to humanity, commenced to produce a certain chico manity, commenced to produce a certain chico-magnetic phenomena, asking the world for a ra-tional interpretation and a philosophical solution. But instead thereof, the infallible Bible readers and ignoramuses commenced the cry of "devii!" "ob-session!" "witcheraft!" And now, what shall be done? Why, our 'Infallible Record" says: "Thou shalt not suffer a witch to live." The work of human bloodshed now begins anew.

Ol how pure hath been the heart of Christians? Five hundred persons were burned in Geneva in three months. Near this period, one hundred thousand suffered execution in Germany alone, and thirty thousand in good old England, saying noth-

ing of Scotland, France or Spain. In 1538, John Nelson was barned at Smithfield. simply for holding the opinion that Christ could not be present in body, but only in spirit. Also, in the same Bible befooted Smithfield, one German woman and man were burned for holding that those who were baptized in infancy should be bap-

Written for the Religio-Philosophical Journal. PAGAN MYTHOLOGY THE FATHER OF CHRISTIANITY.

By Jason Steele.

For more than fifteen years I have been con-

vinced that the Christian religion in all its prom-

inent doctrines, was derived from Pagan Mythology. In addition to the evidence given

in a lecture of D. W. Hull, published in your issue of Feb. 4th, which is a condensed view of the theories enter ained by Volney, Taylor, and others, proving that the demi-gods of Heathen Mythology and the Christian Jesus are all mythe, none of which ever had a real personal existence, but are astronomical allegories,—I would call the attention of the readers of your valuable Jeurnal to the simi arity and most perfect resemblance of the teachings contained in the Persian Zendavesta and Christianity. All authors agree in attributing the Zendavesta to Zeroaster, an ancient reformer, prophet, and philosopher, who must have lived anterior to Moses, as the language in which it was written has been dead to the world untold ages. Test language was the Zand. Says G bbon, the language of its commentary called the Pelhvi, though much more modern, has ceased many ages ago to be a living tongue. The learned and orthodox M. Guizot says, "The meaning of Z and is life, and vesta word, oracle,—then Zendavesta is the word or oracle of life—or the Book of Zeroaster as the Revelation of Ormurd. The Zend was the ancient language of Media, is proved by its affinity with the dialects of Armenia and Georgia. It was already a dead language under the Arsacides in the country which was the scene of events recorded in the Zendavesta its: If. Its remote antiquity has also been established by Rask the great Danish linguist. He says, "The Zend and Sauscrit are sister dialects, one the parent of the Persians, the other of the Indian dialects—(Mil. Gib. Rome, Note P. 112) Says Gibbon, the great historian, "Hyde and Prideaux, working up the Persian legends and their own conjectures into a very agreeable story (agreeable to orthodoxy of course), represent Zprosster as contemporary with Darius Hystapes. But it is sufficient to observe that the Greek writers, who lived almost in the age of Darius, agree in placing the era of Zoroaster many hundreds and even thousands of years before their time. How then could Z rosst r have borrowed from Moses as Christian writers contend? and why have they labored so hard to place Zoroaster in the era of Darius and their prophet Daniel? why? because there is such a perfect family likeness between father and son; between the Zendayesta and the Bible, and knowing that, unless they can make it appear that the offspring is older than its parent, it would be fatal to Christianity as an original revelation, is the only reason for their labored effort. How strange that men of learning will equivocate, pervert facts, and mic-represent historical truth in order to serve their net systems of religion—all such lies and deceptions are undoubtedly for the glory of God, though they often mislead the honest seeker af-ter truth. But admitting that Z roaster was cctemporary with Darius, this admission will not save Christianity; for if i., places where Christianity was not known we find the prominent doc'rines that religion teaches in existence and taught by heathens long before the Christian Era, the conclusion is irresistible, that it is an offspring of Paganism. What says the learned orthodox divine, M. Guizot? According to the Zendavesta, it is by the Logos or Word that Ormusd created the Universe. Compare this admission with St. J hn Chap. 1, v. 1, 3. "In the beginning was the Logos or Word, and the Word was God—and all things were made by him and without him was not anything made that was made" This is evidently a theft from the Zendavesta, stolen from Heathenism, and palmed upon the world as an original revelation, coming direct from the fountain of divine inspiration. I will now quote from the Religious Encyclopcdia under the article Zend, "Toe Zendavesta teaches that there is a Sipreme Being, eternal, self-existent, and independent, who created both light and darkness (Ormusd and Ahriman) and these are in a state of conflict, which will continue until the end of the world, that then there shall be a general resurrection and judgment, and just retribution shall be rendered unto 'men according to their works; that the Augel of Darkness (Ahriman the Devi) with his followers shall be consigned to a pluce of everlasting darkness and punishment, and the Angel of Light with his followers introduced into a state of everlasting light and happiness." Remember, reader, this is the Christian version of the teachings of the Zendavests. Well may we exclaim with Taylor, "Oh! christian revelation, what is it thou hast revealed?" Here we have the first draft of the Christian Devil contending with God for the mastery, until at last the Davil is overpowered while he and his followers are sentenced to the pit of everlasting and and darkness, as taught in the New Testament. The kingdom of heaven is like and a field,—says the Mithra of the Testament, "The field is the world, the wheat are the children of the kingdom, the taxes are the children of the Evil One (Ahriman), and the harvest is the end of the world." I ask, could any orthodox divine pen a creed from the New Testament more in conformity with its teachings than the above which the religious Encyclopedia says, is taught in the Zendavesta? Which then is the criginal, and which the copy? My Christian friend, will you answer? From the Zendavesta and other heathen oracles, the Christians have also obtained their trinity,—the introduction of sin into the world,—and even the golden rule. In fact there is not a doctrine, pre-

cept, or idea of any value in the Christian Bible

but has been plagfarized from heathens, yet Christians charge the H-athens with being idol

aters, worshiping fire, the sun, and the heavenly

planets, when their own God and Saviour is nothing mera than the sun, his twelve spostles personifications of the twelve signs of the zodiac, and they themselves the worshipers. Their Bible: films God to be a sum—a fire—and their Savior a light which lighteth every man in the world, while the Magi (absurdly rendered wise world, while the mag: (absurdly rendered wise mer) from the Bast, who were priests of the Z indayests from Kirsle, come to worship the intent Jesus. The daulples of Z ironaster revered the sun under the name of Mithra as the noblest and most powerful agent of divine powers, presenting oblations of gold, frankincense, and making oblations of gold, frankincense, and making oblations of gold, frankincense, and myrrh, so these Magi present to the infant Jesus gold, frankincense, and myrrh, which ever have been through all heathen mythologics the first annual tributary off rings to the sun, thereby fulfilling a celebrated prediction in the Zandavesta of Zaroaster. You, my children, shall be first honored by the manifestations of that di vice person who is to appear in the world; a star shall go before you to conduct you to the place of his nativity; and when you have found him, present to him your oblations and eacrifices for he is your Lord and Everlasting King. (Burder's Oriental customs, from Taylor.) The birth of the Mithra of the Zendavesta and the Jesus of the gospels are both represented to have taken place in a stable, the birth of both is celebrated on the 25th of December, when the sur, having reached his greatest declination begins to rise, clearly identitying Mithra and Jesus as being one and the same, that is the sun, and Christianity nothing but sun worship, the off-pring of Pagan Mythology. Green Garden, Ill.

God in the Constitution.

The following is an extract from the address of "Gath," as reported by the Tribune: Brother Jones, I take stock in "Gath," if not in the Tribune.-Dr. Dake.

PIETY IN POLITICS.

The new movement, to put explicily the word "God" in the constitution, has less religious value than the patition of thirty-five New York" clergymen to remove Collector Murphy from the Custom House, because he is a Catholic. How much more religion would this make in the United States? Every small-pox republic in South America, including Dominica, which offers itself to the highest bidder, begins proclamations with "God and the constitution," "God and liberty." And to the same tests they shoot people. Instead of putting the word "God" in the letter of the constitution, we had better take some of the fact of the "devil" out of the government. Sectarians are always the blindest patriots. They ascribe every political result to be the issue of an original motive, and wish to legislate directly upon an evil, regardless of the chartered privileges even of evils. Their republic is an Old Testament theocracy. Now, while the Methodist Book Concern inquisition has proved nearly as absurd and more intolerant than the national impeachment trial, is it not inopportune to be reforming the world by phrases? More country in religion is more indispensable than more formality in laws, because we are well advised that some of the biggest thieves in Indian contracts among us, get to Congress through the blind clannishness of a denomination. There are two accomplished rhetoricians who pray daily in the columns of the Globe, and also before both houses of Congress. Four-fiths of all our dignitaries go to

church with regularity. The principles of religion are fully understood by politicians, and the moral government of the world is excessively recognized by them. In the abstract the politician is a fair theologian. In fact, the professional theologian is no politician to the professional theologian is not politician to the professional theologian to the professional theologian the professional theologian to the professional theologian theologian the professional theologian the professional theologian theologian theologian the professional theologian t cian at all. Genos, Rome, and Salt Lake City are the theologian's republics. The proposed amendment to the preamble of the constitution, if ordered by Congress, will be a concession from demagogues to zealots, costing the former nothing and doing the latter no benefit. It is queer to see religious people accounting for every manner of event upon the ground of "Providences," and yet unable to recognize how much of good legislation is "Providential" or circumstantial, which is the same thing. Secession was "Providential," because incidental to it came emancipation, else impossible. And, on the question of putting "God" into the constitution, probably three-fourths of the sectarian slaveholders would have voted, "aye," but not a man of them would have resigned his darkey, because there was Scrip'ure for that. The first lesson is political philosophy to be learned from observation, is that reforms are sequential and not direct, and that it is the last brick of evil which tumbles down, because the attack is made upon it through a series of instruments, and not by volleys of gospel stones which miss or rebound. The troubles of Democratic statesmen are often with the earnest zealot as much as with the ignorant or vicious classes. It is amazing that those who are most orthodox and who rely so absolutely upon the theory that all men are deprayed, should expect human government to enact reverence by statue, and secure godliness by altering a preamble.

Letter from L. K. Zook.

BROTHER JONES:-Since Dr. Wheelcek's departure from our place, we have been subsisting off the food brought us by the spirits of those we loved on earth, and rich and bounteous in-deed have been the feasts prepared. How vastly different from the time when with long and sanctimonious faces, we "sat under the sound of the gcspel," and left the church, wondering in our minds whether it would be possible for us, to steer clear of the "lake of fire and brimstone." But how changed the scene. Then we spent hours and days endeavoring to please a God, whom we were always fearing to affend, and which aftence would perhaps, consign us to torment and pain forever.

We continue to hold our regular circles once a week, and special oves at the request and invitation of friends. The interest in the search after truth is unabated, and Spiritualists number more than any religious sect in the place. Here, as everywhere, those who commence the investigation of the truths of Spiritualism, continue it, ever comforted by the unfoldment of bauties, which would have remained forever hidden, had they needly worked in the harness of orthodoxy, and old-timed views.

Fatal'sm.

All good and all there is of good, and all there is that causes good, and all there is that comes from good, is fate. All evil, and all there is of evil, and all there is that causes evil, and all there is that comes from evil, is fate. In short, all good and all evil; all sin and all holiness; all happiness and all misery; all discord and all harmozy, are but effects inevitable from the causes or causes which produce them. Also all good and al evil, all sin, holiness, happiness, misery, d'scordharmony, &c., are causes before which

there wil be effects, which will be inevitable.

Appetits and spathy, pleasure and displeasure, desire and aversion, hope andfear, love and hate, like and dislike, benevolene and materials. evolence, joy and sorrow, continuent and discontentmen. &c., are effects inwitable from the cause or cases which produce them. In short fatalism is a drep as diviniy, and as broad as the univese.

DAYN ALLEN.

Voices from the Zeople.

PHILADELPHIA, PA.-C. P. Perot writes .-Although you appear to have a number of correst pondents who approve of the leading article in your paper, entitled, "A Search after God," I trust you will not take it a miss to hear some cleapprobation of the same. Your object in publishing said paper I have always understood to be the assistance of the soul or spirit in its aspirations for truth, not so much for those who have already cutgrown or overcome theological errors, as to lead those still working in the dark to find a solid basis for hopes of a future life, etc. The articles referred to evince too much disrespect and irreverence for the highest espirations of the human soul, and while they may tickle the fancy, and amuse those who are either deficient in their reverential nature, or are independent enough to not be influenced by the teachings and assertions of others, they will not fail to stock the sensibilities of those Although you appear to have a number of corres they will not fail to shock the sensibilities of those who, as yet, can only 'see through the glass darkly." We are by nature worshiping beings, in fact, the distinguishing feature between man and the brute is this very desire to worship; then why should we destroy idols if we can give nothing better to look up to? So we cannot spread the truths of the Spiritual Philosophy by such articles as "Does God Keep a Cat?" and "A Search after God." they will not fail to shock the sensibilities of those

Remarks:--Well, brother, we rejoice to hear you speak. Some sensitive souls, those accustomed to kneeling down in reverential prayer, have thought that we "were destroying their God." Please be patient with us, brother; peruse our articles carefully, and then, when we have concluded them, you will wish from your inmost soul that they may be true. Would you not like to have it within your power to do what is now ascribed to God? Or are you still so wedded to orthodoxy that such an idea shocks you? Gallileo shocked the Christian world when he discovered the diurnal motion of the earth, and was compelled to publicly retract. We expect to shock some minds, but the result will be good. The article, "Does God Keep a Cat?" was written under the following head : A little three-year old was considerably excited

the other day, by seeing the cat kill a mouse. The next day she asked her mother suddenly:

"Who made the birdies?"

"God made them, my child."
Who teeds the birds, mamma?"
"God feeds them?"

"God feeds them?"
The little one was thoughtful a moment, and then asked energetically:
"Does God keep a cat?"
The mother told her she would tell her all about it when she got older, but for the present she had better go and play with her india rubber doll.—

That article created a wide-spread interest, and will be remembered by our readers.

GOLUMBUS OHIO—Mrs. Emma Spence writes. I inclose three dollars for the renewal of my subscription to the JOURNAL, which, I know, is sadly in arrears. Please excuse my tardiness, and believe that it has been unavoidable. Many thanks for your kindness in still sending me the paper, and not putting me in the "Black List." I do not know what I should do without the paper,--it is

know what I should do without the paper,—It is indeed food for the soul.

I have been much interested in the 'Search after God." It is something so new and strange in its reasonings, many of which are nevertheless so palpably sound that they can not fail to make an impression. At present, my mind is filled with conjectures as to the result of the "Search." Will the author go on from realm to realm throughout all created existence, and still find only individualized man as the maker and mover of all? Will he ascend through sphere after sphere of splitt life, seecend through sphere after sphere of spirit life, see-ing only man,—and then, after reaching the high est sphere to which spiritualized man can attain,— atili find above and beyond, a Being far transcending all, and working in and through all, -whose instrument man is; or, failing in this, will the failure be proof that no such being exists; or, will it-only prove that the finite mind is unable to grasp the infinite? And now, may the good angels ever be with you to strengthen and to bless, is the fervent aspiration of one who is strong in the

Thank you, dear sister, for the remittance. No onegets into the "Black List" but such as wilfully and deliberately manifest intentions to cheat us out of our just dues.

CORNWALL, ILL -W. B Mayes writes .- Now see to it, Brother Jones, that the change is made. I can not admit the idea of losing a number so long at Brother Francis continues his "Search after God." I want all hands to keep up the rear as close as possible. I for one, want to be in sight when he overtakes the old gentlem in, (old he must be, and gray as a rat, from the accounts that we read of him), which I believe he will do, from the flank movements, charges, and cross fires that he makes in number seventeen of the JOURNAL. Brother F. has just as good a right to meet God face to face as Moses had.

EAGLEVILLE, CAL.-Asron S. Cleveland writes.—Allow me to state a few things to you and the many thousands of readers of your paper. First, I compliment your "Search after God." It is the best series of articles I ever read on the sub.

PLAINVILLE, MICH.—C. Putnam writes.— One word to Brother Francis. In reading your "Search after God," I have been greatly pleased and instructed; and was prepared for the bold stand taken in your last issue, but to some truth lovers it will be like a bolt of thunder in mid winread of one man that was struck dead for that offense. Probably he was a conservative, and got what he deserved. I don't train in that company, therefore if you have no more mercy on old ortho doxy than to tear up their foundation before they are done mourning for the superstructure, all I have to say is, continue your "Search after God," and if you can find one that has self respect enough to show his face, instead of his other side, to the public gaze, you will have the respect of all truth lovers, which will be no small reward.

RICHMOND, MO.-E. Wood writes -The paper grows better and better. Your 'Sarch after God' is to my mind, alone worth the cost of the paper.

LA SALLE. III.-Henry Tripp wiltes.-Brother Loomis calls on me occasionally. He says that if the "Search after God" was only in book form, it would do great good; that he does not see how any orthodox that would read it, could help hav-ing the belief knocked from under them, that holds up their Jehovah God belief. Push ahead, Brother Francis. You are doing much, very much good with your valuable articles. Very many of my customers read your paper, and many borrow it.

COUNCIL BLUFFS, IOWA.-Thomas Rogers writes —I/am very anxious to see what conclusions you will come to in relation to God. I have had you will come to in relation to God. I have not my speculative ideas, like a great many others, but must confess I could never place him to my soul's satisfaction. I hope you will be able to reveal one compatible with common sense and rea-

WATSONVILLE, CAL -Mrs. M. Stewart writes. The JOURNAL has been my best friend for three years, giving me comfort and consolation when nothing else could. I have read with deep interest your "Search after God."

MORPETH, CANADA.—J. W. Taylor writes.— Please be so kind as to send me number nineteen Please be so kind as to send me number nineteen of the paper. Not having received it, I watted until number twenty came to hand, before writing, hoping it might come along, but it has not. I file all my papers, and do not like to miss one, as they are too precious to me. I do not like to have the chain broken in your "Search after God,"—it is too precious. I hope you will print it some time in book form, believing, as I do, that it should be pristed in letters of gold, for the benefit of poor, belind, priest ridden humanity.

SALT LAKE CITY, UTAH.—Walter Mansfield writes.—Your articles in the Journal, entitled "A Search after God," are highly appreciated. We hope you will put them in book form. It would command an extensive sale here.

KERHONK 3HON, N. Y.-H. R. D. cker writes, -I find the "Search after Got" grows more interest ing in each number of the paper, and since the writer of it has led us step by step to its present advancement, I hope he will not get too deep in spiritual matters on the subject, before he fully eradicates God, so that an unbeliever in spirits or spirit intercourse can not comprehend his profound

THOMPSON MIN V. - A Pocle writes .- We appreclate the Journal more then ever. There is more sense in one chapter of your "Search after God," than there is between Genesis and R vela tion. However, there are so ne good things among the rubbish. I think more than ever of our glori-

NE V BOSTON, ILL -R S. Cramer writes,-Although to a casual observer, Spiritualism seems standing still, yet there is a deep under current, steadily onward, and we still feel that the angels are yet with us and for us. Your "Search after God" is a grand treat.

Mil. I.FORD, ILL -J Galloway writes -! n years gone by I launched my slender craft on the broad ocean, determined, if possible, to find in what realm exists the human mind; and then, if possible, to di-cover the source of all existence within my knowledge I commenced my 'Scarch after God' by tracing every avenue, as far as I was able, of the attributes which we call God, and now to meet with strong, free, and healthy minds who have salled over the same plains, through the same narrows, and gathered of the same tacts, truths, and flowers, it is more than pleasing—it is

MASON V. LUAGE, N. H -- B. Parker writes .-MASON V.L. A.G., N. H.—B. F. F. F. Rer Writes.—
Dear brother, without entering into any very extended apology, let the following suffice, and I suppose it will. I am poor in this world's goods, well stricken in years, and nearing the dawn of the second birth, with joyful anticipations of a brighter home. Well are isolated from all those of this "way which is everywhere spoken against," being hemmed in by the polar isolates of orthobeing hemmed in by the polar icebergs of ortho-doxy and puritanic sanctity. Now, does not your liberal heart committerate our surroundings, compelled, as we are, to live in such an atmosphere as this? How cheering, then, to us, are the weekly visits of your tearless and much prized paper? Indeed we know not how to dispense with it. Each chapter of your "Search after G d" is read by us with redoubled interest. May be, when you find him, you will renew your investigations to find his archetype.

THE RIVER OF DEATH.

On the banks of that dark-flowing river I stand,
And gaze on the tide as it sweeps swiftly by;
I see just beyond, on the bright, sunny strand,
The loved ones who've passed from the world's mortal

Their white silken robes in the soft light I see; Their smile—oh, how radiant, how touchingly sweet I They come to the margin and beckon to me To come over and join them in their blest retreat.

From the bright scene I turn, like one from a dream, As the sound of a light plashing our wakes my car, When, lo! from the shore of the dark, turbid stream Gildes the Angel of Death with my own Willie dear!

How soundly he sleeps in the frail little bark,
Nor heeds the pale boatman who plies the light our;
He smiles in his slumbers, tho' the waters seem dark,
As he nears the land on the opposite shore.

Now back to the gay world my dimmed eyes I turn; I see the dear cottage and bright sunny lawn; There stands little Lina at the newly-placed urn, And she tearfully asks where her poor Willie's gone !

How pallid her features, how tenderly sad Are those tear-laden eyes, o'erflowing with grief! They wander through garden, and orchard and meadow, But the loved one returns not to give her relief. Again o'er the stream came the grim boatman pale; I hear the light plash of his oar on the tide;

He stops but a moment, then re-spreads his sail,
And speeds quickly back to the opposite side. In the prow of that frail little bark Lina lies.

And sweetly she ress, for her sorrows are o,er; What angelic sweetness beams forth from her eyes As she spies her lost love on the fast-nearing shore

Oh, happy re-union! could mortals but know Of the joy that's in store for the good o'er that tide; Could they list to the music's sweet ebb and flow, And wish to remain on this unhappy side? Still onward the waters flow nightly and dark, And again on their bosom the boatman appears; The pale, spectral boatman, with light, fairy bark, Returns for the mother—the mother in tears.

Not long does he linger, for lo! even now He lifts the loved one o'er the light vessel's rave, And, gently reclining her form in the prow, Unfurls his white sail and again parts the wave.

Oh, wife of my bosom, oh, why thus depart,
And leave me to mourn on this sad, gloomy main;
Why stay not this blow from my grief stricken heart,
Aiready o'erburdened with anguish and pain?

Oh! vain are my pleadings, vain, too, are my tears I My tend'rest entreaties are lost on the breeze, 'Tis naught but the voices of angels she hears, While their sweet, fairy forms in the distance she sees,

On that bright shining shore the happy group stand;
There's brave little Willie, there's Lina's sweet face;
They see their dear mother, and, hand clasped in hand,
Press forward to meet her with loving embrace.

The voice of sweet music again greets my ears;
Now a wild, Joyous glee, now a low, plaintive strain,
And I hear voices calling, "O father, come here!"
And "Husband, why linger on that gloomy main!"

With tend'rest affection they becken me on, And gently away, like a sweet, blissful dream,
They pass from my sight, and the curtain is drawn,
And all is then hushed save the wild rushing stream.

How gloomy is earth when of loved ones bereft! How fleeting its joy—its hopes how like air! But, oh, when they've fled, there is one sweet hope left, It points o'er the tide to the brighter world there!

Still again do I stand by that river of night, And tearfully gaze to the far distant shore— And linger and watch for the boatman in white To come with his bark and ferry me o'er.

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logians. CHAPTER XII. Same subject continued—Inference that the Bible furnishes no reliable evidence that the moral affairs of the world are controlled by a Being of Almighty power and Infinite goodness-Incomprehensibility of God, etc.

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A SEARCH AFTER GOD.

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

NUMBER THIRTY.

Spirit.-The illimitable grandeur of the universe Poetry rehearsed in the movements of a comet Geometry presented in the crbits of planets Chemistry in the formation of plants, trees, and flowers! Mathematics in the revolutions of worlds and systems of worlds! Engineering in the arrangements of ethereal current from place to place! Artistic skill in the green-carpeted earth and the rainbow-tinted flower! Sculpture in the huge boulder and mighty rocks! Oh! the mind falters in the contemplation of the manifestation of the sciences in the fields of space! On all sides, and in all conditions of life, I see presented evidences that an intelligence supervises the formation of all things. The sciences are illustrated everywhere. Man on earth is only a copyist. He gives expression only to images, and although they glisten beautifully, radiate the grandeur of nature, the original is found excelled in the scenes around us. The columbiad can only imitate the rolling thunder,-never equal it. The artist can imitate nature, but never excel the ravishing beauty which she presents. The mechanic, too, is only an imitator. In his inventions, in the remarkable ingenuity manifested, and the wonderful adaptation thereof, he imagines himself original, when in fact he is only perfecting a shadow, which some one in the Spirit World had impressed upon his mind. Man at first is only a copyist. Whether delineating on canvas a scene in nature, or bringing into existence an intricate machine to aid and bless mankind, the fact is still true, he is only a copyist; in the first instance representing nature on canvas, in the second, perfecting an impression which his spirit friends had impressed upon his mind.

On all sides we see evidences that mathematics are employed, for it is only in them that a definite result is always obtained. In the bailstone within the embrace of a surging stormcloud, in the crystalized snow-flake that rides on the wings of the wind, in the rain-drop that comes from the windows of heaver, we find beautiful geometrical figures—find there beautiful evidences of geometry, showing conclusively that a geometrician had been at work in so arranging the elements that they would produce them. The hail-stone is a perfect sphere; so is the rain-drop. The snow-flake presents many different geometrical figures. But water, whether chilling a plant and destroying its vigor; whether as the mountain iceh rg. the circling cloud, the hazy mist, or the purling stream, is composed of oxygen and hydrogen, one part of hydrogen to eight of oxygen. and the rule never varies.

Lucretus.-Did not God arrange this? Certainly no one but a God could have made these wise arrangements.

Spirit.—A mathematical arrangement implies a mathematician. Wherever you find mathematics presented to the mind through the operations of nature, connected therewith is a mathematician! What is true in the arts and sciences in this respect, is true in nature. All mathematicians I ever knew are individual zed intelligences, and wherever I see evidences of mathematics, I know that immediately or remotely there is connected therewith a mathematician, and that he is an individualized intellizence. You have just been ushered into the Spirit World, and you expected to find God, but have been disappointed. These beautiful villas. meandering rivers, shady nooks, crystal foun

and celestial breezes, point significantly to individualized intelligences. Connected with all the forces here, the higher princ'n'es of mathematics are brought into requisition, and the capacity of the different elements fully determined. The air that carth-children breathe is mathematically combined, and contains twenty parts of oxygen to eighty parts of nitrogen. Ali around us we find that in the arrangements made, the principles of mathematics are employed, and judging by analogy, we know that a mathematician accomplished the work presented to us.

Lucretus -Ym s em to connect min with all concitions of life. Indeed you ascribe to him all power.

Spirit.-Ah! I do not. In all those works that I perfectly comprehend, I find individualz d man connected therewith; but with those things, that man can not perfectly understand, the mind is inclined to connect therewith a G.d. Now, with the beautiful arrangements and adaptation of those things that we can fully comprehend, we find individualized intelligence connected therewith, can I not as reasonably infer that even with those things beyond the grasp of our intellect, that individualized man is connected therewith? Now, matter and its laws are cternal. True, individualized in tell'gence did not create mat'er, or its laws, for if they had it would not be eternal. Nature is. not a mathematician. She is as powerless as a bresth of air without intelligence. She can not make anything without surervising intelligence to a'd This may seem strange to you vet nevertheless true, as I will fully prove. The ponderous wheels of one of earth's factories move when certain conditions are obeyed. An ignoramus might think that the complex machinery would continue to move independent of the cversight of man; but experience would teach him to the contrary.

Lucretus.-What! does nature require the oversight of intelligence?

Spirit.—To a certain extent. Place anything independent of intelligence, and chaos would soon rule. The operations of spirits are invisible to the children of earth, hence, the human mind, ever inclining toward the marvelous, ascribes to God what they do or perform, In the spirit world, here above the realms of materiality, where it was supposed that God had scattered star-dust in the regions of space, and mapped out the grand highways that traverse the heavens in every conceivable direction, are spirits that are ever busy with the affairs of earth. I will soon introduce you to a circle of mechanics, who have especial supervision over all new inventions. They are constantly employed in mechanical pursuits, and not an invention was ever transmitted to the children of earth, that did not have its counterpart first in the spirit world. Endowed with the insignia of authority, their mission is grand, their object to elevate the children of carth, by presenting them with those inventions that they are prepared to receive; and thus along the channels of communication between the spiritual and material realms there is a reciprocal action. What you have on earth is only the echo. as it were, of what exists here. When we desire to transmit an invention to the children of earth we find the mind adapted to receive it, or we give the infantile, embryotic mind the tendencies which lead to the result desired. While the embryotic mind is expanding, we can cause beau i ul visions to fleet through the mind of the mother, which so operate upon the embryotic germ, that a definite result is obtained. The mothers of Rossini, Mozart, Fulton, and others, were so acted upon as to produce a desired result within the embryotic mind of their children. St. Luke said of Jesus, "He was filled with the Holy Ghost, even from his mother's womb," which was only the influence of a spirit circle showered down upon him. But as it would require a series of ten articles to explain this in full, we will defer it.

Lucretus -Ah! does not the Bible intimate that the Hely Ghost overshadowed the Virgin Mary, and that is only another name for God? Where is he?

Spirit.—Jesus was only a man like yourself, endowed with wonderful mediumistic qualities, transmitted to him through the instrumentality of the mother, by the spirit circle that surrounded her during his embryotic growth.

Lucretus.-Did not God ordain his existence?

Spirit.-Far from it. The arrangements were made for the development of a mediumistic personage like Jesus, long before his birth, by the spirit circle that had this matter in charge.

Lucretus - You do not pretend to say that individualized intelligences make improvements in the regions of space.

Spirit.--How fertile your inquiries, how farreaching your mind and comprehensive your intuitions! On the domain which you have traversed, in the fields you have thoroughly explored, you find nothing but the results of man's fabors! Behind you all is clear,—the sky bright, and the scene bewilderingly grand! You behold individualized man connected therewith, and you exultingly exclaim, "His intellect, how towering!" Ahead of you, in the star-dust of the empyrean realms, and in the lines of communication in the regions of space, which you have never traversed, you think you behold the footprints of Delty, and catch a glimpse of his presence; but all your ideas of that character will vanish as you advance, only, perhaps, to give place to others. Mysteries will constantly confront you. Behind you God has vanished; ahead of you, somewhere, you think you will find him. God is enveloped in a cloud of mys terv. and when the mystery vanishes. God vanishes with it, and invariably individual intelligences are connected therewith; but as there will always continue to be a cloud of mystery ahead of man, so there will always be connected therewith an imaginary God. You on earth could not recognize the action of spirits, nor can we recognize the action of those in the

higher ephere.

Lucretus - You do not answer my question. Spirit - No omnipresent God made this earth. From the very nature of things he is powerless to act-can accomplish nothing. I glance at the earth and I find that it is round; that it is a mechanical structure. It is about 8,000 miles in diameter, and revolves on its axis once in every twenty-four hours. Did Nature, individualintelligences, or God make it? Plato, while on earth, believed that matter and God were coeternal. Paley b lieved in a personal, intelligent Disigner; Fitche, that God was the Moral Order of the world; Spiacza, in Absolute Substance, but he rejected the dec'rine of final causes. On earth the views of men are s'range, and I can only compare the children of earth, in their search after God, to the speculation of travelers who, one dark night, g it into a violent discussion in regard to what obj c's were before them, judging from the sensations imparted to the mind. Now, the children of earth can find intelligence behind nature, or'y through anal gy as presented by design. They see int lligence connected with all things in the ar's and sciences, hence, they straightway infer that as design is manifested in Nature, that there must be intelligence connected with that, hence, they apostrophize after the manner of Bishop Synesius, who said: "Thou, oh, God, art father and mother, male and female, voice and silence; thou art the Father of all fathers, and being without a father thou art thine own father and son." Simonides, the Pagan Philosopher, sa'd the more he searched for G d, the more obscure his pathway became. Anexagoras said Deity was infinite mind, Pythagoras thought God was mind diffused. Thus we find corflicting views among the children of earth. It is enough for me to know that God-au infinite God-has never been seen, and never can be seen. No infinite God made the earth.

TO BE CONTINUED.

H. Melville Fay.

BROTHER JONES-Dear Fir:-Is it not your duty as a defender of the faith, to more thoroughly warn Spiritualis's against such imposters as H. M. Fay and wife, if wife she be.

They are slipping through the country and sponging on Spiritualists, and playing a few sleight-of-hand tricks, and claiming to be physical and musical mediums. They dropped in here two weeks ago without any warning, and deceived us until they played their tricks. They are the first who have come here claiming to be physical mediums, and we conclude if they are genuine, we don't want any more. A'l believed them impostors.

Do you know their record? What is their standing? I think they deserve a conspicuous notice in your paper that none may overlook. Yours for truth.

J. FLEMING.

Champaign, Ill., Feb. 19th, 1871. REMARKS.—We will give your letter a conspicuous place, and say again to our readers, that this H. M. Fay is often in the employ of the opposers of Spiritualism, professing to expose spirit manifestations. He never traveled with the Davenport Brothers, nor was he evor in Europe.

In his handbill he is guilty of putting forth the following:

"Mr. Fay has traveled with Bros. Davenport in Europe, sitting before the Nobility and Crowned Heads, with immense success.*

True, William Fay has traveled in Europe with his brothers-in-law, the Davenports, and is now traveling with them in this country, and is a good med um, but H. M. Fay never did.

William Fay is neither related to, nor does he attilliate with H. Melville Fay. Our readers certainly ought to know without our reporting it every month, that H. M. Fay is a self-convicted impostor, and that being the case, he is not worthy of any one's confidence.

Let him again turn himself over, bag and baggage, to the Reverend gentlemen who are so deeply interested in McQueen and others, who are denouncing spirit manifestations generally.

To a Critical Public.

Since we commenced our "Search after God," a large number of interrogations have been sent to us, requesting an answer. One good brother desires to know who constructed the first earth; another who made the first man; another ingeniously tries to show that God can work within himself. Now, we might ask the first interrogator, who made his God, he being first, in his opinion, of all created things. We can not answer these questions at present. At the conclusion of the Search, if the inquiries made are not fully answered, we will attend to each separately. Our spirit guide seems fully determined to thoroughly discuss this question, and we are only his instrument, as it were. faithfully recording the thoughts as given. The articles will be concluded sometime this year. and will contain, we believe, more useful information on this subject, than can be found in all the libraries of the world. We recognize no leadership, and aspire to none curself. Weigh the thoughts that are given carefully, accept what you believe to be correct, and reject the rest. Dr. Bailey, who has been lecturing successfully at Corry, Pennsylvana, speaks as follows in reference to our efforts: "Your 'Search is doing much good, by stirring up thought, as well as the clear statements of facts. It is a grand production whether all your conclusions be acceptable or not."

During our absence West, we shall publish under the head of our "Search," a chapter from a book in process of publication at this office, by Wm. Lyon, entitled the "Hollow Globe Theory." We do this in order to afford our own brain, overtaxed with severe mental labor, a period of rest while stopping in Kansas, and to show how different minds in different parts of the country, are theorizing in regard to works in the fields of space.—[Associate Editor.

S. Sanitmyers

Writes, but gives no post office address. He will oblige by giving it.

Robert Barnes' Will.

The manner in which Robert Barnes left his property, will forever endear him to the Spiritualists of America. He was in every sense of the word a noble man, and his name will pass to posterity, honored as one of the true and good of earth. We copy the following particulars in reference to him from the Evansville, Ind., Courier :

We have heard that the late deceased wealthy merchant, Rebert B.rnes' will was probated yes'erday. A copy of which we publish in our issue of to-day. It is a remarkable document; in many respects it is similar, to the will of Stephen Girard, of Philadelphia. We learn he partially copied the will of Girard, changing it to suit his means and views, and wrote it himself. We of our own preference, would have desired he had changed or madified some portions of it. We, however, agree with the whole community, he had a right to will his property as he pleased. He accumulated a vast property by his own exertions, energy, industry and economy, through a long life of continuous effort. Mr. Barnes left his entire estate to the orphans of perhaps the poorest denomination, or religious society in the state of Indiana—the Spirit ualists. His personal property will be kept here under the will, and the improvement of his real estate in the city as contemplated, together with the building of the Orphan College and teachers dwelling, will be of vast and incalcuable benefit to our city and county through a 1 time to come His estate is worth from \$400,000 to \$600,000 and doubtless could be closed out with proper management at \$500 000. It ought to double every sixteen years, and provide for the desti-tute orphans of parents of Spiritualistic persuas'on in addition, and would be worthlin ninety-six years \$32,000 000 if properly managed. We unders'and his realty outside of the city is about 5 000 acres of land. His city property and 400 acres of land adjaining the fair grounds, is to be kept intact. Late are to be purchased from time to time in the city and buildings erected thereon whenever there is an excess of funds over necsary expenditure.

Tois will perpetuate the name of Robert Barnes forever in the United States, and when all men now living are mostly forgotten, his name will just commence to live. Stephen Girar 's estate it is thought is now worth \$20, 000,000 more than it was at the time of his

Mr Barnes carried out his conviction and determination often expressed to his fellow-citizens. that he would leave his property to charity.

Mr. Barnes was eccentric and p culiar, and was perhaps the only rich man in the State who cultivated the society of the poor rather than that of the rich; in that particular he was more like the master of the clergy who will most likely take exceptions to part, it not all of his will, than any of them, whom it has been our good fortune to become acquainted with. If Jesus Christ was on earth to-day, he would scarcily be invited out into fashionable society on account of his keeping company with so many poor pec-

Never before was their such a princely legacy left for a charitable object by any person in the State of Indians. It will be an everlasting relief to the tax-payers of ludiana, in having destitute orphans of that sect provided for by his munificient bequest.

There has been a great deal of interest manifested by our fellow-citizens respecting Mr. Barnes' will, as the original will, mysteriously disappeared from under his pillow three or four days before he died and was only discovered when he desired it sent to Mr. mackey one of his appointed executors for safe-keeping.

The statute provides (sec. 51, page 320, second vol. revised statutes) that wills may be probated when lost or destroyed even with a copy, and administrators be restrained from acting, even if letters testamentary had been issued by the court.

Location of the College here will be a great advantage to the city. Other cities in the State have subscribed \$50,000 as a donation for the location of a first-class school.

Robert Barnes has died, but the orphans of the S ates of Indiana (the wards of the whole people) have a chance through his death to live, to become useful members of society, ornaments to the great State of Indiana and a glory to the

Girard reserved some, Peabody reserved some of his wealth, but the late deceased Robert Barnes, like the widow in the Scriptures, gave

all even to the last cent he had, to charity. The name of Robert Barnes will ever be held in grateful rememberance by millions of people yet unborn, for all time to come, while the present generation will wonder in astonishment at his magnificent charity, and hope his example will be followed by others, who do not wish to be forgotten by posterity, but ever held in kind rememberance for his generous charity. Many a rich man dies and is buried, and after fifty years is forgotten. Mr. Barnes has shown more executive ability in keeping his estate intact after his decease for a charitable object in providing homes and education for the orphans of the most needy and destitute of all deflominations, than any man who has heretofore lived in the Sate of Indiana.

Old Folk's Party.

The PROGRESSIVE CLUB of Chicago, gave an "old folks" party at Crosby's Music Hall on Friday evening, Feb. 24th, on which occasion, the old and young had a grand reunion. This indeed was one of the most happy gatherings of the season.

Spiritualists have but to put forth an effort, to get up a harmonious social gathering to accomplish the object.

The Spiritualists of Chicago, and in fact in every other place, are composed of men and women of talent-the handsomest and most brilliant ladies—the happicst youth and children. That being the case, it is to be expected that reunions, like that of Friday evening, will ever be the most delightful and longest to be remembered, of the gay winter parties of Chicago.

The Remonstrance.

The friends should be expeditious in circulating and sending to the members of the Senate and House of Representatives, now in session at Springfield, Illinois, the Remonstrance printed in last week's paper. The bill referred to, has been reported upon favorably by the Committee of the House to which it was referred, and may be passed any day by that branch, Pour in the remonstrances from all parts of the State, if you would prevent such an infamous law being passed.

If any of our subscribers fail to receive every week's issue, they will oblige by informing us of the fact immediately, so that we may supply the place of such n issing numbers before we get the edition used up.

Wonderfal Mediumistic Children.

A few evanings since, we had the pleasure of visiting the residence of Mr. Bungs, near the corner of Jackson and Halsted streets, and witnessing some of the remarkable manifestations given through the medium hip of his children. Elizabeth, aged eleven years; Mary, eight; William B. six; and Elward D., fourteen, are the instruments used by the invisible world. Heretof)re the seances have only been made public to a few friends, but the wonderful character of the manifestations having become so generally known, and a tractel so much attention, that M. Banga will soon commence holding spances, in which all can have an opportunity of witnessing the wandrous doings of the denizing of the Spirit World. Many of the manifestations so far exceed anything that we have ever before seen or heard of, that by some of our realers they would be considered incredible, hence, we will only mention a few. E ther of the little girls would hold a slate under the table, and as quick as thought, the pencil would commence to dance thereon, and soon a message would be written and handed to us. Tais was done repeatedly with favorable results each time. Chairs were moved about the room with wonderful rapidity, made to dance and keep time with tunes that wire sung. and various instruments were played upon in a small cabinet, when one of the little girls put her hand is the aperture, at one side, leaving her wrists exposed, showing conclusively that she could not produce the results as witnessed, as rapping was heard in different parts of the cabinet remote from her hand. We shall soon give a more ex'ended notice of these wonderful children, and will inform the public when their parents commonce helling public circles,

Lyman C. Howe Answers Father Hecker.

Lyman C. Howe will answer Father Hecker. the celebrated Catholic priest, who recently lectured against Spiritualism, at Farwell Hall, Chicago, on Tuesday evening, Feb. 28th.

Bro. Howe is a trance medium of rare qualifications, and it is more than probable that this being the case, the devotees of old Theology may cause his arrest at the time of the lecture; arrests of midiums, just now, being a popular mode of surpressing spirit communion. Several mediums have just been arrested for plying their profession, as we go to press. We shall see. The end is not quite yet! We shall have more to say upon this subject next week.

Let Spiritualists and all liberal minded people at least, be on hand to hear the reply to Father Hecker's great lecture against Spiritualism.

Obituary.

Departed this life, on the morning of Feb. 21st, Bro. Charles A. Brooks, of Chicago, in the 58th year of his age.

Bro. Brooks was one of the early settlers of Chicago, having come here as early as the year 1835 At an early day in the history of St. Charles, he opened a dry-goods store, at that beautiful and thriving town, and remained there until eleven years ago, when he returned to Chicago, where he has resided until his demise.

He leaves a widowed companion, and three little daughters, to mourn his loss. May he and loving guardian angels watch over and guide hem in wisdom's ways.

Fersounl and Tocal.

-J. R. Francis is now at Olathe, Kansas, where he

will remain during the month of March. -Dr. J. K. Bailey has extended his field of labor to Pennsylvania, where he is doing a good work. -There will be a regular meeting of the Chicago Lyceum in Lower Farwell Hall, Wednesday evening. March 1st, to discuss the subject of Spiritualism. An invitation is extended to all to be present. Free seats for all.

-Austin Kent writes : I report, since my last : Mary A. Jewett, (collections).....\$2,00

Fotal\$5,00 Many thanks, brothers and sisters.

Stockholm, N. Y.

-Joseph M. Rogers, of Williamsburgh, Iowa, writes: "We have just been blessed with four lectures from P. B. Lawrence, of Ottumwa. He has been a Campbellite minister eight years, and understands how to deal with the orthodox. He speaks inspirationally, gives good tests, and also is a good healer."

-We now have on hand a good supply of "The Fountain," and hope hereafter to keep a supply equal to the demand.

-Dr. H. P. Fairfield is lecturing this month for the Spiritual Society in Bangor, Me. He is ready to make engagements for March. Address, Bangor,

-W. F. Hellum, send us your post office address. and we will comply with your request. -Sister A. H. Colby is still lecturing in Cleveland. Ohio, to good audiences, with fine success.

-A man sends three dollars to renew subscription to the JOURNAL, from Staunton, Ill., but gives no

-D. W. Hull, the indefatigable laborer and advocate of our cause, desires to visit the West and North next summer. Those who wish his services should address him at Hobart, Ind.

-Mrs. M. J. Wilcoxson speaks at Louisville, Ky., this month. She is one of our most elequent advocates, and through her instrumentality many a

seeker after truth has had the soul illuminated. -"Goethe's Conversations with Muller," edited by

C. A. H. Burkhardt, have only recently been pub. lished in Germany, although Mulier has been dead twenty years. It has been impossible to give his literary remains to the world before, on account of the decease of one after another of his literary executors before completing the work. The book has been looked for expectantly by all who knew of Muller's relations with Goethe, and his character for ability and integrity. Chapters are now being published in "The Radical," translated for that magazine by C. C. Bhackford, whose translations of Auerbach's works have been received with great favor and commendation. The complete work will be published in book form early in the Sprin

Zhiladelphia Department.

BY..... CHILD, M. D

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

Soul Needs.

There are hours in the experience of every individual, when the journey of life b.comes so wearisome that it seems impossible for them to go any further without help. When even old and familiar friends, who have been companions through life, fail to recogn zo and appreci to the real soul needs, and we turn sadly away from these, -ind the soul cries out like the lone and weary mariner, amid clouds and s'orms, for a single star-gleam upon its pathway, how beautiful it is in hours like these, to meet a soul cifted with divine intuitions, and capable of comprehending and ministering to the needs of the individual. It may be a stranger, one whom we have not known, or if we have known, have not appreciated before, who thus comes with refreshing draughts of pure water from the living fountains of truth, with which our souls may be strengthened and invigorated.

This elevating a ul communion is not realized or appreciated by the sensual and groveling nature, but as a ul meets soul, and we s'and side by side refl cting, as in a mitror, the real condi-tions and needs of each other, then there is a beautiful interchange, a giving and receiving and blending, so that as they stand side by side. each reveals to the other more of its own intc-

rior nature. We can only know ourselves truly, as we are thus drawn out from time to time by these new experiences, and sometimes they come to us from entire strangers-crossing, as it were, the orbit of our paths, and bringing with them something that we needed and had never before been able to reach.

These soul experiences are not of the earth. earthly,—they are a foreshadowing of what we shall all experience in greater degree in the higher life. When these spiritual or scul at-tractors shall come to be more permanent active, and we stall drink together from celestial fountains, and know that Gid is over all and in all, and his goodners endureth forever. Spiritual communion in this life is the basis of the union, which is to be employed hereafter. It is only as we grow nearer to each other that we can reach the grand ultimate of life, which is to be real zed in the actual communica of the

angel world. The mass of markind blindly imagine that physical intercourse is the source of their highest erjoyment. Hence, they dwell mainly upon the sensual plane, and their lives are on this plane. Others rise to the intellectual, and find here strong attractions. The glorious discoveries of mind flash from one human being to another, and are the source of much happiness. There is a Republic of letters, and science and art as well as philosophy have lifted men out of much of the old antagonism and selfi-hness which had bound them. These are all unsaticfying to the aspiring nature of the human soul. There is, and there ever must be, an aching yold until we learn to appreciate and supply the scul-needs. Thus it is often necessary for old persons to mingle with little children in order that they may quicken their soul aspirations, and waken again the spontaneous and confiling impulses of early life.

To meet the demands of the soul, men and women must associate together under pure and lofty influences, and thus are they enabled to supply demands that are essential to the soul's unfoldment and growth. When woman shall stand side by side with man, in the enjoyment of the fullest and largest freedom, with power to outwork her highest mission, and both shell be led by a little child, then will the true dignity and nob lity of manhood and womanhood be better realized.

The ideal man and woman must have a beautiful blending of all these powers,—the man with the sterling integrity and firmness of his nature-blended with the gentleness and tenderness of woman, and the woman with the firm and unswerving reclitude which flows from devotedress to principle, and both with the loving and confiding trust of the little ch 11.

Thus shall the future pres nt ideal men and women, whose lives shall be a benediction to themselves and to the world,—realizing their physical and mental needs much better than they do now. They shall also know that the soul,—the highest and heliest part of their nature, has great and pressing needs that must be

fed day by day. We are looking for a better time, and sometimes fancy that in the far off future we shall reach it, while in reality, it lies just at our doors here, and now only requires that we shall be faithful and true in all departments and relations of life, and this longed for future will dawn upon the enraptured view of man, while the duties and responsibilities of the present hour will be more sclemnly impressed upon us.

ROBERT SLOAN.

In Memoriam.

Gone to the home of the angels!

Years ago, Bro. Slean was one of the quiet, earnest lab rers in our city, but for some time he has resided in Washington, D. C. On the 10th of December last, after a brief illness, of pneumonia, he was released from the prison-house of t'e body, and his gentle spirit passed onward. With the same quiet and devoted earnestness he will pursue his labors of love for humanity. A friend wil es us:

"His character needs no eulogium; it stands as an immortal monument in the hearts of all who knew him, as that of a true gentleman. As he lived, so he died, firm and unswerving in the beautiful faith and knowledge established by modern Spiritualism."

She then adds the following tribute: He has passed, and his life,

Like a bright-flowing river, Has returned to its source-To God, its giver. The prints of his footstens Are washed from life's shore, And the places that knew him Shall know him no more, For the sound of his voice, And the light of his eye, Like music and sunlight, Were meant for the sky.

His life's sun is set, Its golden beams linger To comfort us yet. He has passed far beyond The dark shades of the tomb, To the bright Summer Land Of perennial bloom. And thus like a flower Whose root was on high, He hath faded from ear h, And now blooms in the sky.

Though forever on earth

He has gone, and we weep, From such kindness to part, For a thought of good came, With each pulse of his heart. He turned not his ear To the world and its strife, But quietly trod

In the by-paths of life. And now he has passed To his spirit's sweet rest, In the home of the angels-

The land of the blest.

M. M. J.

Amusements.

Children's Progressive Lycoum.

The popular fairy operetts "Laila," will be performed under the direction of Mr. E. T. Blackmer. assisted by Miss E B. Tallmacge, with a class of forty lads and misses, on Saturday evening, Feb. 25:h, 1871. Principal characters: Laile, Miss Carrie Howard ; Beggar Mother, Miss Lillah Williams. Beggar Children, Miss Jennie Kopp, Miss Alice Hunt, Miss Amanda Shay, Miss Georgie Arnold. Fairy Queen, Miss Lillah Wil lams, Fairles, Miss Lizzie Bushnell, Miss Clara Bentley, Miss Amanda Shay, Miss Lillie Kopp, Miss Georgie Arnold, Miss Alice Hunt, Miss Jernie Kopp. Conductor, E T. Blackmer. Tickets, 50 cents. Children under 12 years of age, half price. Doors open at half past seven o'clock. Overture at eight o'clock. The entertainment will be prefaced with an address by Mr. C. W. Bowren. Every lover of children should attend this entertainment.

Mr. Max Strakosch respectfully announces the isst appearance in Chicago of Mile Christina Nulsson, who will appear to one grand miscellane ous concert, on Monday evening, Feb. 27th, at 8 o'clock. M'ile Nilsson will be assisted by Miss Cary, Signore Brignoli, Verger, Vieuxtemps, and a grand orchestra. Conductor, Signor Bosini. This will be M'lle Nilsson's last concert prior to her departure for the East. All who attended her pre-vious concerts, and all who did not, should be present to give this distinguished lady and talented artiste the reception which she so well deserves.

AIREN'S MUSEUM.

Frank E Aiken, proprietor and manager. This Friday evening, last performance of Byron's sterling drama, "Lancachire Lass," with its superb ling drama, Lancathire Lass," with its superb cast, magnificent mounting, and exquisite appoint ments. Wednesday, Merch 1st, atternoon and evening, testimonial benefit to Mr. Frank E. Aiken, tendered by the press, public ant Museum Com pany. Maneger Aiken his shown him-elf well worthy of the benefit which has so generously been tendered him by the press and Museum Company. HOOLEY'S OPERA HOUSE,

The programme for Hooley's Opera House this week is unusually attractive, embracing the usual musical first part: Johnson and Powers' "Let Me musical arst part: Johnson and Lowers "Let Me Be"; the burle que opera of Luretia Brgia"; "Father Come Home," by Mulligan and R.ce, and the Abbott pantomime, "Hanky Panky," "La Somnambula," is underlined. The bill is an im merse one, and will draw. The last nights of "Lucretia Borgia." Unprecedented success! Entire change of first part and olio! Screams of laugh ter! Abbott Pantomime, "Hanky Panky." Nex: Monday, a new romantic burlesque opera, "La

DEARBORN THEATRE.

Manning's Minstrels. A great double bill. Crowded houses. The new fairy spectacular burle: que, with its exquisitely beautiful scenery and laughable situations and effects, entitled "The Mermaid of the Lakes; or, the Demon of the Tannel." Sixth wask with new songs halleds, lokes sto. of the week, with new songs, balisds, jokes, etc., of the great sensation, "Trip Around the World." Bob Hart's Stump Speech; Kent in burlesque ballads; "The Young Scamp," with Cotton in his great character of Schemerhorn." Hogan and Hughes in their specialties.

M'VICEBR'S THEATRE.

Fildsy, benefit of Lucille Western. The un equalled representation of "East Lynne." Luclile equalled representation of "East Lynns." Lucille Wes'ern will appear as Lady Isabel and Mad. Vine. J. A. Henry as Archibald Carlite. Saturday Mailnee, "East Lynne" Saturday evening, "The Child Stealer." Next week will be occupied by Mr. Fechter and Miss Lecle q, who will play an engagement of six nights, opening in "The Lady of Lyons," and appearing during the week in "Ray Bias," "Hamlet," and "Don Cæsar de Bazan." The sale of seats will commence next Thursday morning at 9 o'clock. The management of this theatre ing at 9 o'clock. The management of this theatre have purchased the right of Oliver Doud Byron's play, "Across the Continent," and will produce it shortly, with new scenery and appointments.

GLOBE THEATRE.

Miss Kate Fisher remains at the Globe another week, and will appear in "The Cataract of the Ganges" and "Black Eyed Susan." On Wednesday sflernoon, "Putaam; or, the Iron Son of 76," wil be produced, in compliment to Washington. Friday, Feb 24 h, benefit of Miss Kate Fisher, will be presented "Mazeppa," and "The French Spy." Saturday Matinee, "Mazeppa." Monday, "Little

FARWELL HALL.

NILSSON'S LAST CONCERT. Mile. Christina Nilsson's Last Concert,

(Prior to Departure for the East),

Monday Next, Feb. 27, at 8 p. m. Mr. MAX STRAKOSCH respectfully announces the last appearance in Chicago of

MILE CHRISTINA

NILSSQN,

Who will arpear in one Grand Miscellaneous Concert, on MONDAY EVENING, Feb. 27th. at 8 o'cleck.

Mile, CHRISTINA NILSSON will be assisted by Miss CA-RY, Signors BRIGNOLI, VERGER, VIEUXTEMPS, and a GRAND ORCHESTRA. CONDUCTOR-Sig. BOSONI. General Admission, Two Dollars. Reserved Seats, \$1 and \$2 extra. Gallery, Reserved (a limited number), \$1 extra. The sale of reserved seats will commence a.m., at the Ticket Office at the Hall. Steinway's Pianos are used at the Nilsson Concerts.

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WE now offer to the people of America one of the cheapest and most useful pieces of domestic machinery bitherto brought before their notice. The Patent Mangle does away with old flat-irons. Saves your time, labor and fire, and is so simple in its

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God of Mores has been defeated by Satan, from the Garder of Eden to Mount Calvary!

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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 now in arrears, without delay. It 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. and we can know what to depend upon.

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

is much better than nothing, in such cases.

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

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

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

IS THERE A DEVIL

The argument pro. and con. with an inquiry into the Ori gin of Byll, with a review of the popular notion of Hell and Heaven, or the State of the Dead. Price twenty-five cents. ostage two cents. For sale at the Religio Philesophical Journal Office, 189 So. Clark Street Chicago.

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Mrs. Robinson, while under spirit control, on receiv ing a lock of hair of a sick patient, will disgnose the n ture of the disease most perfectly, and prescribe the prop er remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity. the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return'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 her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the 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 the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. One prescription is usually sufficient, but in case the

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

Mrs. Romnson also, through her mediumship, diagmrs. 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 transe medium.

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subsequent \$2.00: Psychometric Delineation of Character, \$3; answering Business Letters, \$3. The money should accompany the application, to insure a reply.

CAN'T BE DISPUTED.

Mesers. Wilson & St. Clair, No. 34 Dearborn street: Gentlemen: In justice to jou, as well as myself, I take this occasion to express my hearty approval of your weather guards. The fact that scarcely a week passes that comething of the kird 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, end 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 neent 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 tases 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 sald about them, Messrs. Wilson and St. Clair are honorable men, and will deal honorably with every one. We have known and dealt with them for years. (Ed. Journal.

PAPER DOCTOR.

DR. J. WILBER, MAGNETIC PHYSICIAN, of Chicago, will be at Spencer House, Indianapolis, Ind., from March 1st to 15th. The balance of the month at Richmond, Ind. He will be remembered as the man performing so

many wonderful cures all over the United States, with his Magnetized Paper.

THE LAW OF MARRIAGE

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BLACK LIST.

M. B. Packer,

Late of Lena, Ill., has gone to Ohlo (so says the Postmaster) nate or Lena, iii., has gone to Uhio (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 when we can help it.

The Postmaster at Ottumwa, Iowa, writes that H. 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 formerly took the Journal at Detroit, Mich., has left fer parts unknown (so says his postmaster), owing \$4 for his paper. We hope some one will inform us of his whereabouts, and also send him a copy of this notice. 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 honest man of him. Hope the church foward which he is leaning will succeed in accomplishing that object. As a first step in his reformation, paying us one dollar 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 made.

is made. GEO. H. BURT.

of Quincy, Ill., has taken the paper since the 5th of September, 1869, 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.

D. L. AUBBELL. We have notice from the postmaster 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.

LEWIS POST,

Parkersburg, lows, refuses to take the Journal from the office-owing \$2.75.

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We never encourage hope of a radical cure in cases of chronic disease, unless there exist reasonable grounds upon which to base that hope. All applying for medical aid will be fairly and condilly treated. All diseases are curable, if taken in time; but all stages of disease cannot be reached by remedial agents to effect cures; though often alleviation can be effected, when Nature's uniterable laws profit perfecture.

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TESTIMONIALS.

SEVERE CASE OF BLOOD DISORDER CURFO

Rorseville, Pa., Aug., 20th, 1870. This is to certify that I suffered for years with a disorder of This is to certify that I suffered for years with a disorder of the blood, which rettled in my hand, often disabiling me for weeks at a time, and causing severe pain and great free nyer-lence. I tried many physicians, and a number of highly recommended medicines, without be nefit. Through the influence of friends, I was induced to send a lock of heir to J. William Van Namee for examination. My symptems, feelings and sensations were all accurately described; and I at once commenced a course of treatment, which has curred me, and I am now enabled to use my hand with the freedom I did before my disease, and I recommend him to the public, without hesitation, as a reliable and skillful medical Clairvoyant.

Mrs. Saran M. Smith.

A DIFFICULT CASE SUCCESSFULLY TREATED.

From Mrs. E A. Putnam, Elmira, N. Y. This is to certify, that, after an illness of several weeks unfitting me for business, and ballling the skill of physicians. I consulted the Clairvoyant, J. William Van Namer, who minutely described my feelings and symptoms, prepared medicines for me, which, in two weeks, restored me sufficiently to resume business. My health has never been better than since his treatment, and I at once commenced gaining in strength and flesh, and cheer ally give this testimental of his skill as a Chairvoyant physician. a Clairvoyant physician.

LIVER DISEASE CUREDA

SAN GRANCISCO CAL. DEAR DOCTOR—The medicines arrived safely. I have now taken them three weeks, with the most tensifical results. My digestive organs are in healthy condition, my head as considered to trouble me, and I feel-like a new being. You have my I fellong gratitude; for, after five years, unsuccessful dectoring it has supprised my friends, as well as myself, that I am so nearly restored. Send me more medicing at the supprised my friends. nearly restored, send me more medicine at ones. I wish to complete athorough course of treatment; and though far from being rich, money to me is nothing compared to lead the Yours gratefully, Grokal Strammas.

ANOTHER PATIENT SATISFIED WITH RESULTS

From Mrs. M. Howard, Chicago, Ill, The diagnosis you sent me was so correct that I was indeed inspired with a hope of being cured, after so many years of suffering, and unsuccessful doctoring; nor have I been disappointed. I have taken all the medicines sent exactly as directed, and feel as if I was perfectly cured. I amable to walk well, and my appetite is good. I feel strong, and like a new being. If you think I need more med cines, send them at once. I enclose ten dollars; if they should be more than that amount, send C. O. D.

A LONG-STANDING DIFFICULTY CURED.

Dear Doctor - Your medicines have cured me, after years suffering, from that harrowing complaint, "Night Emissions" and urinary weakness. I am now strong and healthy—my nerves restored, my mind steady; and I have you to thank for it. I had been doctoring for years before consulting yea, with but little effect. I wish all who suffer could know your warmer. Henry Graves. Yours gratefully,

We might add hundreds of similar testimonials; but we have given sufficient to show that those who have investigated and tested the powers of Clairyoyance, and our unequaled remedies for disease, have been benefited, and are ready to acknowledge the same acknowledge the same.

OUR TERMS-PERSONAL EXAMINATIONS. OF DISEASE

Ladles, \$2; Gentlemen, \$3. Reception day, Wednesday, from 11 A. M. to 4 P. M. We can see patients on no other day in the week, as demands upon our time compel us to enforce this rule Sittings including disease and business—Ladies, \$3; Gen-tlemen, \$5.

EXAMINATIONS BY HAIR.

Any invalid can be as thoroughly examined, and successfully treated, as if present, by s-nding a look of hair, full name and age, and one leading symptom of disease. Laries, \$3; Gentlemen, \$5.

From the Chleago Dully Republican. PUBLIC OPINION.

Spirituall m-" Recontation of a Medium."

In your issue of Jan. 26, the above c p'ion appears, followed by the strange statement that "The Spiritualists lose a p'llar-Andrew Jackson Davis declares himself no longer a medium." "Mr Andrew Jack on Davis, the great Spirit nalist, has fallen from grace and the high repute in which the Spiritual brethren feld him." Your authority appears to be well taken, since you faithfully and copiously quote from the Spiritual Monthly. For the sake of truth, I desire to review and correct the unwarrantable assumptions and ironical charges put forth in said article. Spiritual an must rest upon its own merits, and not up on the authority of any man or medium. If Andr w Jackson Davis and every other known advocate of the New Dis-pensation, were to "renounce" it and "go back" on the faith, the eternal law of heaven would sustain it, and repeat its immortal lessons upon the world. But Mr. Davis has not recanted. There is nothing in his last work, "The Fountain," whi h every Spiritualist, as well as others, ought to read, and which is the only authority in favor of "Recantation" (and that it is not) to justify any such conclusions. It is said that "Mr. Davis, through his wife, ignored the term "medium" arp'ied to himself, ard recognized clairvoyance as the gift through which his spiritual experiences have all along been sifted; and then the writer in the Monthly says: "Mediums, marlyrs of the nineteeth century, A. J. Davis is no longer with you, but against you." Now, the facts are, that Mr. D wis always has disclaimed the title of medium, as applied to himself. But he has never demicd the fact of medium. diumship, as demonstrated through others. The discrimination between clairvoyance—which sees and converses with spirits, and transfers their language to mortals—and med umship, which feels the impress of angel thought, and repeats it to the wor'd, may not be clear, inacmuch as both corditions make the subject a connecting link between the two worlds, and it may seem weak in Mr. D wis to reject the term medium as applied to himself, while in the "superior condition." But he has never claimed to obtain his inexhaustable fund of knowledge directly from spirits.

The assertion that "'Nature's Divine R velation' was published as a contribution from spirits," is without foundation, or at least without any thing from Mr. Davis to justify such an assumption. In his "Magic Staff," publish dover twelve years ago, he clearly repudiates the nction that he was the med um through which spirits gave the contents of "Nature's Divine Revelations." The insinuation that Mr. Davis ignores the term of medium, and substitutes clairvey ance to escape martyrd im, is too absurd and unworthy a Spiritual mag-zine to need a notice. Mr. Davis has braved the tide of popular prejud ce in darker days than these. He has boldly rebuted the wrongs of society, and the fanaticism that hung like a nightmare upon the fair dreams of immortality, and cloud d the pure light of Spiritualism, and he has brought down the austhemas of bigory upon his head for so doing, both in Sort tualism and the popular church. The article under consider than is an illustration of this fact. In his last work— 'Tae Fountain"—he has classified what he considers the "nine errors of Spiritualism;" and he offers who esome coursel to all mediums and Spiritualists for the preservation of their sacred gifts. Tast book w s written, as he avers, in a spirit voice, which said AA ETP? book with thoughts for men and pictures for children." On page 213 he says: "It was true children." On page 213 he says: that the doors and wind ws of heaven were opened, and, happily, it is true that they are still opened; and it is also true that angels often descended; and, happily, it is true that they are still descending, with the abundant showers of the'r sweet influences, to bless and elevate humanity." * * * * "Prayer is sometimes a key by which the gold in door of infinite oppor-tunities may be unlock d; and sometimes prayer calls to our immediate a d those wise ard strong guard ans who daily live in harmony with the eternal currents of affection." Does that sou: d

like recantation? The only possible indication of change in the views which Mr. Davis has given through all his wo:ks, is to be found in his assurance that we are in danger of losing the heavenly gift by abusing its laws; by perverting mediumship to selfish and mercenary ends, fortunc-telling, treasure-hunting, &c. And he urges that, "More contact with the spiritual life is what the world most needs." If this is recentation, count me among the recenters.

Spiritualism is a child of the skies. It grows among difficulties, and its infantile language deep with infinite meaning—'s perverted in the mouths of groveling multitudes, and its pure light is tinged and refracted by the selfish atmosphere which c'othes our sordid nature. Through earnest effort, patience, and discipline, admonished and instructed by such minds as the seer in question, we may hope to develop and perfect the sucred science of life and a knowledge of immortali'y, through the demonstrations dependent upon mediums, of whom Andrew Jackson Davis may ever be counted a true and eternal friend.

LYMAN C. HOWE. Chicago, Feb. 1, 1871.

CALIFORNIA.

Letter from M. Allen.

DEAR SIR:—Sometimes we feel cons'rained to write an article for the Journal, and then again we feel that it might not be accep'able, and the time has passed along and we have not done so. But when we look about us and see the amount of ignorance there is in the world, and the need of light, we can hardly remain quiet, though we have but a single talent. We have been here now in the great Sacramento Valley, and land of sunshine, going on six years, having left many friends and acquaintances in far off Michigan, where we had lectures very often. Since we have lived here up to the past fall, we have not heard but one lecture, and it is no wonder that we should feel heart-sick when we think of it. Last September, we got up a grove meeting on Putah Creek, had a good turn out and a fine time, although the Methodist South held a similar meeting only three miles off at the same time; but the ball was set in motion, and it is not likely to stop altogether very soon.

It seems to us that this is a proper place for a paradise or garden of Elen,—this land of sunshine, with its mountains and valleys, with its virgin soil and great variety of scenery, and no cold winter blasts to freeze us,—where the productions of almost the whole world are concentrated, and most of them thrive with ordinary care, and now in the month of January about us, may be seen green leaves and b ossims, and bright oranges on the trees, amid their deep

And now is not this a proper place to start a co-operative association? It seems to us that the spiritual philosophy ought to thrive in so genial a climate, and the people ought to grow wise and happy; but such things are of short growth, and we must wait. But the time seems long, and yet we are making great progress. Silveyville, Solano Co. Cal., Jan. 30th, 1871.

MICHI JAN.

B anch County Circle.

The yearly meeting of the Branch County C rele, was held in the city of Cold Water, Michigan, on the 7 h and 8 h of January, 1871. The Association met at 2 relock, P. M. Pre.ident, E. F. Giles in the Unir,

Or motion, the Ass ciation proceeded to the election of Trustees, after which, the day was devoted to the transaction of sundry business, when the Scciety adjourned until Sunday, at 9; 30 A. M

On Sunday, the morning hour from 9:30 till 10:30 was devoted to conference. The regular morning lecture was given by Abraham Smith, of Sturgis,—sutjet, "The Reason Why." The afternoon session, from 1: 30 till 2: 30, was given to conference. The afternoon discourse was delivered by Prof. R. Garter. He took as the basis of his discourse, the following Preamble and Resolutions, which he of-fered for the action of the meeting:

WHEREAS, The religion of Spiritual'sm is a manifestation of the highest unfoldment of the human mind, in the seventh decade of the nincteenth century, and

WHEREAS, From and through it, we have a right to expect, and do expect, the redemption of man from Ignorance, Superstition, B gotry and Inhumanity; therefore,

Resolved, That to promote this great, good and holy end, the Sp'ritualists of America ought to establish a National Institution, in which shall be taught all the learning, love and wisdom of all the ages, past and present, with all the new light emanating from the continued growth of the human soul, including a special department of marital law and pre natal educa-

Bro. Garter offered two cther resolutions, one, requesting all persons holding opinions for or against the Institution referred to in the above resolution, to put the same in writing, and address him at Lowell, Michigan, before the 1st of January, 1871; the other provides for the publication of the Pseamble and Resolutions, which are here left out for the sake of brevity.

The speaker said:
"There is not a school in America, where we can send our sons and daughters to be educated, without placing them under Orthodox or anti-Spiritual influences; that in many instances, we are taxed to support schools, in which are taught doctrines and dogmas, in which we do not believe, and which we would suffer no person to teach in our families."

He said those evils ought to be removedmust and will be removed, when Spiritualists awaken to a proper sense of their duties, to themselves, to their children, to truth and hu-

manity.

He held that under the potent organization of society, the basis of all human reforms is found in the marital relations and pre-natal influences; and that this people must know more of the divine laws, before the race can be elevated much above their present condition; that post-natal education can do much to give direction to the mind, but it can never eradicate organic taint and a pre-natal inpression.

He said that true mental philosophy,—the philosophy of spirit communion, and the laws of the marital relations and pre-natal impressions, are the most important subjects un-der investigation, among humane and intelligent men and women in this age, but that none of these subjects are taught in Christian or Pagan countries.

He asked, "Shall we have an Institution, in which all the good that ever has been taught, and all the good that never has been taught, can be made subjects of special instruction."
He said, "If each Spiritualist in this country,

will give twenty-five cents, the work can be done. Are any so poor in soul, as to refuse to don to their mite for such a holy purposes?"

At the evening session, the resolutions were called up and on request, re-read by Bro. Garter, when, on motion, they were passed by a unanimous vote; after which, the meeting acjourned, well feasted with spiritual food. S. E. GILES, Sec.

February 11th, 1871.

REMARKS.—We are always ready to publish the proceedings of Conventions, but do not consider it fair play for efficiels to withhold the manuscripts from us till our cotemporaries have published the same. The letter of the Secretary, accompanying this, bears date on the 11th of February-more than a month afafter the meeting was held. Our readers will bear in mind that the fault is not ours, and we take occasion to say, that hereafter, we shall not publish the proceedings of any meeting, when the efficials retain the manuscript, until some other paper has been furnished with, and publish the same.-ED. JOURNAL.

> SPIRIT PICTURES. By M. J. Coss.

No question of doubt intervenes, in reference to this heading, to those who have heard the testimony, or to thousands who have seen the pictures. Little room is left for cavil, but to those of b'goted minds, that would gladly shut out the progression of the nineteenth century, and settle down on the orthodox plan of rescue.

But rays of light are bursting in from the other side..to demonstrate to the sceptical that there is a communication between the two worlds, and that we live a dual existence. It is only to add testimony to testimony which I am about to write, or rather, confirm the doings of Mumler, which no court of justice could corvict of fraud, or at a still carlier period, when rude crayons were sketched, or pictures exccuted, under the hand of the late Rogers, of Cardington, Ohio.

Twenty years ago, my wife had her daguerreotype taken, which was a very good rep resentation of the life-like. The picture was placed in the trunk, and as time rolled on, it was seldom thought of, only when I remarked to her, "You had better see how you looked when you were young. The picture would be exhibited, with a degree of satisfaction to the inmates of the house, and transiently to strangers. Our children took the above named daguerreotype recently from its seclusion and said, "Ms, there is somebody looking over your shoulder." picture then went the rounds of the family for

examination. It was evident that some unseen power had worked on this once sensitive plate, without the aid of mortals—is indisputable. It is somewhat shadowy, but sufficiently plain to be recognized as one of the family. Martha, a daughter of ours, who passed the change called death, seven years ago this month, has now come to greet us from the sunny side of immortality, and tells us by leaving this memento as a choice gem from the land of the real, that we still retain our individuality over there; that this life is but a continuation of the next, and intimately connected, and the power is given to the freed spirit, to return from that bourne, from whence it is

said no traveler returns. Meridian, Mich., Feb. 4th, 1871. Letter from 0. P. H. Kinney.

BROTHER JONES:-The JOURNAL of the 11th inst., now before me, contains, in E. V. Wilson's department, a condensed report of a lecture by Bro. Dr. Hecker, "Catholics on Spiritualism," in which Father Hecker refers to the experience of N. Kinney of this place, in getting communications through Mr. Foster of New York, which has created much comment through your Jour-NAL. It will be remembered, that Mr. K. rcceived a communication from the spirit of a friend, then doing business in Murray Street, and also one from himself. Dr. Hecker, after giving the incident, stated that the "Inquirer then made up his mind that he was down on all such chicanery and murmuring, and denounced it as a delusion and a fraud." This, whether intentional or not, conveys a false impression. While Mr. K. may have thought there was "chicanery" connected with that particular transaction, he by no means considers Spiritualism a "delusion and a fraud;" on the cortrary, there is not a more firm believer in spirit intercourse, nor a more ardent worker in the cause, than this same Mr. Kinney. Neither is there one who more heartily despises fraud and "chicanery," or lab is more fearlessly in their exposure. This latter may be considered by some a weak peculiarity, but with him, it is a matter of principle, and a part of his religion. I think his letters to you with regard to this matter, have been both misunderstood and misconstrued. He believed, whether with good grounds, I do not propose to judge, that Foster, finding the conditions unfavorable, resorted to his clairvoyant powers to satisfy the inquirer by answering his written inquiries. Believing a fraud had been prostied upon him he wrote a fraud had been practiced upon him, he wrote to expose it through the Journal.

His notion in the matter, which was the good of Spiritualism, was impugned, and the old or-thodox, idea of hiding the wrongs of our own household, seemed quite apparent in some of the criticisms of his letters. That frauds are sometimes practiced by mediums, who are anxious to give investigators something for their money, there can be no doubt; I could give cases, if I thought necessary, which have come under my own observation, and about which there can be no doubt. Now shall we, who are seekers after truth, whitewash them? or shall we try and sparsete the committee for the house that separate the genuine from the bogus, that the one may be seen and embraced, and the other exposed and condemned? My course in the matter is by no reason in doubt, and such is unquestionably the case with Mr. N. Kinney. write this without his knowledge, for having known him for many years to be one of the most ardent and sincere searchers for truth in whatever direction it may lie, I deemed it proper to correct any misapprehensions which have grown out of his letters, and Dr. Hecker's reference to them.

Yours for the truth. Waverly N. Y. Feb. 8, 1871.

REMARKS.-We have no doubt but Bro. Kirney is a gentlemen of strict integrity, and a devoted Spiritualist. His article has drawn out considerable comment, and is likely to elicit much thought. Allow us to suggest that Bro. Foster, the medium, is a gentlemen of strict irtegrity. And the apparent false statement in regard to the communication through him, by a spirit, claiming to be the individual who was then doing business on Murray Street, N. Y. May be entirely consistent with the truthfulness of the medium. Here is a field for thought. Who will give us a philosophical essay upon the subject. If no one else does, we may write upon the subject ourselves by and by. Hope to hear from good thinkers upon this important theme in which so many investigators often stum-

Mrs. F. A. Logan-Complimentary.

We have just had a visit from this energetic worker in the cause of human advancement. She brings a good account of the friends in various localities throughout the state; finds hospitable homes and friends to our cause everywhere, as well as to our Journal and the Ban-NER, yet too many have settled down, doing comparatively little for the advancement of the cause; satisfied with the communion of the visible with the invisible world; rejoicing in this philosophy for themselves, apparently waiting for self-sacrificing souls to further its advancement without their assistance, pecuniarily or in any other way; policy men who desire the patronage of the orthodox community, and, therefore, keep their light under a bushel.

But the soul inspired to a humanitarian work

rises above such obstacles, and heralds the glad tiding which shall be unto all people, from turret and dome, from platform and pulpit, as will be seen by the following recommend by the Lodge Deputy of Kuox Co, G. W. C. T. of the I. O. of G. T.:

Abingdon, Ill, Feb. 6th, 1871. To the Independent Order of Good Templars

and friends of temperance,—greeting: It is with pleasure that I recommend Mrs. F. A. Logan as an earnest, able advocate in the cause of temperance, and that her lectures are calculated to do great good. She ought to be wellsus ained in her efforts for the temperance re-Sne addressed an audience of six or seven

hundred in the chapel this evening, and was warmly congratulated by the professors of our colleges and ministers of the various denomin-The house was densely crowded, and notwith-

standing a great many had to stand during the lecture, she held them one hour and a half with T. S. COCHRUN, ¿ unabated interest. Kaox Co. Deputy. Other recommends and editorials from vari-

ous periodicals in the state show that she has not been idle, but a worker in the various reform movements of the day,—"woman's rights." "healing—restoring hearing to the deaf, curing influmed eyes, rheumatism, etc."

Her present address, care of this office. -Ed. Journal.

Letter from M. E. House.

BEOTHER JONES: - Permit a constant reader and admirer of your excellent paper to thank you for its weekly visits. I should be lost without it. It comes like an ever welcome and beloved friend. My family are the only Spiritualists in this place. A good lecturer and test medium ought to come here and awaken the sleepers. There has been a wonderful Professor J. L. Robbins, exploding (?) Spiritualism in this vicinity. See newspaper article inclosed.

Lisbon, Iows, Feb. 11th, 1871.

We have perused the article alluded to. It is too weak to require any reply. Those who will be influenced by such an article, or by the pretended expose of the so called "Protessor J. L. Robbins," are better fitted for devotees to Old Theology than the philosophy of spirit communion. It is no loss to our ranks that they are not with us. Old Theogy abounds with titled gentlemen. Their reverends and their professors are rank with staleness in the nostrils of sensible men.

Letter from Pisher Doherty.

S. S. Jones, Esq.-Dear Brother: Mr. A. Willis, our spirit artist, is in receipt of so many letters of inquiry in relation to spirit pictures, that it would require the services of a secretary to answer them, and he requests me to insert the following explanations in your valuable pa-

Parties visiting the gallery for spirit pictures, will sit for a picture as they would in any other gallery, and get, in addi ion to their own likeness, the picture of one or more spirits most in

sympathy with themselves at the time.

Parties at a distance, wishing spirit pictures, should send their own likeness, and fix an hour, several days in advance, giving ample time for the reception of the letters, and when the hour arrives, they should sit quiet'y at home while Mr. Willis is taking the picture.

They should be very careful to make no mistake as to the time, and should sit an hour, at least, keeping as passive as possible, avoiding all anxiety, and keeping the mind in a negative condition.

As Mr. Wills generally has to make a num ber of trials before he succeeds in getting a good result, involving much labor and time, he has been compelled to fix his charges at \$300 for a a result, whether recognized or not, which amount should invariably accompany the order. In case no result is obtained, the money will be promptly refunded.

Mr. Willis owns real estate in this city, and is

in good standing among our business men.
I enclose two pictures taken by Mr. John Parsell and my son Mattison, whom the spirits promised to develop into spirit artists, if they would follow the instructions they should receive. They have been at work about a month,

and are succeeding finely, as you can see.

They have taken a few faces, two of which have been recognized, and a great many forms. You will notice the word "mother" on both of the enclosed pictures, one reading from left to right and the other from right to left. You will also notice the letter "P" under the word "mother" on the picture where there is only one sitter. We suppose it is intended to stand for Pursell, as Mr. Pursell is the sitter, and has a mother in spirit life.

The spirits have also promised them that they will, in time, play upon an accordeon, placed in a tightly closed walnut cabinet, allowing them to sit ten feet away from it. We will keep you posted as to the result of their experiments.

With great respect,
FISHER DOHERTY.

Crawf_rJsville, Ind.

Letter from Alpheus Dove.

The cause of Spiritualism is progressing slowly in our little Burg. We are now holding a circle three times a week at one of my fellow townsmen's house, and have ruceived some manifestations that are somewhat encouraging to us. for the reason, that they are done independent of ourselves. Myself and two others are baing developed as trumpet, inspirational, tost and clairvoyant mediums. We attend the cir-

cle at Dayton, once or twice per week. Theology is very vindic ive in this region of country, and makes all kinds of assertions against Spiritualists, but when challenged to an open debate of the fundamental principles of our rcligion, they generally show us the fisg of truce.

This is provoking. One would naturally suppose that a people having the word of God as their counselor, as they boastingly proclain they have, would be willing at any time, and cn all occasions to meet in debate any one of these crazy Spiritualists, or more theologically speaking, children of the Devil; but the truth is, these Spiritualists have the word of God, the book of nature for their guide, whilst those poor specimens of fallen humanity, modernly called theologists, have nothing but the husks and the garbled extracts issued out to them at stated times, as food for the soul, by those abortive specimens of humanity, called preachers. No wonder, then, that their shaf s of malignity are generally harmless. Their food is of such a windy nature, that whenever they make the least effort, at being a man, their whole manhood is collapsed by a great discharge of gas. We pity them. What pleasures they deny themselves by clinging to their defunct system of theology, when Spiritualism,—nature would furnish them with the living material, the voices of the immortals beyond the river.

Brookville, Ohio, Jan. 26th, 1871.

Letter to J. Tinney.

Bro. Tinney: -You think you find evil to be the result of "unbalanced conditione," and write of the "restoration of a lost balance; also of keeping the forces perfectly balanced.

I think what you call unbalanced, is as natural in the universe as is what you call balanced, and is as eternal as matter and mind. The 'two forces" have been in an endless past action, and have not yet come to a "perfect ba! ance." About how long before they will reach it? If they have gained toward that balance (r "equilibrium," the long past must have been only less than infinitely worse than the present.

Again, your "unbalanced conditions," bear n) relations to a part—to much of the evil or sufferings in the universe. The most natural, normal, healthy, and well-balanced cat will kill and eat the most mice, and a healthy mouse makes the best f od for the cat. I see no certainty that in the coming life we may not see spiritual cats devouring spiritual mice. You and the reader will forgive me for this suggestion if you and they have ever known as good and wise a cut as ours. She is in every way a saint in her manners and morals, but she kills

all the rats about us for our benefit. Here it is not unnatural for an Englishman to eat beef, or for a louse to dine on a woman's head. I hope there, we shall not see the spiritual Englishman in pursuit of a spiritual stag for his dinner, or spiritual lice breaking their fast on a spiritual woman's head.

Brother Tinney, Austin Kent is not as per sonal in his articles on evil as you and some others may think. He seldom fully realizes his own sufferings when writing, and often not much of our small earth. But the sufferings of carth's—men and hearts—are ever reminding him of the infinitely more, if not greater, sufferings in the universe.

AUSTIN KENT. Stockholm, N. Y.

Fife It Down!

The other day on the cars a zealous churchite, who had "pious" on the brain, entertained the passengers with his religious ebullitions about his "conversion," and how we all must do to "get religion and be saved from hell," For hours that "nasal twang" continued, growing more and more elequent. Seeing no "cessation of hostilitie," a gentlemen present, took out his fife and played a lively air, drowning the fel-low's voice. The crowd cheered the fifer, and the "pions" collarsed into an obscure seat.

That's the way—fite it down! Give us fifes enough and theology is silenced. Fife it down! J. O. B.

MYSTERIES OF MEDIUMSHIP.

Letter from H. S. Wentworth.

DEAR JOURNAL: —Having read your statement relative to the "Mys'eries of Me liu nship." & 2., F.b. 4 h, as mani ested through Mrs. A. H. Robinson, also the remarks by Wm. B Fahnc-stock in the Journal of Feb. 18 h, 1871, I have concluded to send in my mite among the many sc-ralled mysteries of the present day. By way of i stroduction, I will say I never attended a spiritual circle in my life, and had no means of knowing how they were conducted. But some four years ago, I felt an unseen power at work on my hand while I was alone reading a book, the contents of which was foreign to Spiritualsm, which was soon followed by strong impressions to write which I carried out with fair result for the time being, but failed at 1-st in accomplishing what might be desired, but the power continued with me, working through me whenever I was willing to yield to it, and with the less three mostles restore here taken a in the last three months, matters have taken a new start, and I find myselftalking four or more languages,—all unknown to the, except the Eeglish, and which are talked while I am in a conscious state, the organ of speech being used while I remain as a listener. Another phase of my mediumship is representing death scenes; also p cultarities in those who have died,—such as coughing, snetzing, choking & ; besides representing spasms and other peculiarities with others before they happen. We have a neighbor who was sick with lung fever for a short time. My wife with myself were sitting at the table as we often do in the evening, when my limbs commenced to draw up and move as if in spasms. After acting this for a while, my hand was made to point to the neighbor spoken of. The day following he was taken with spasms which lasted some two weeks, off and on. A few evenings after I had another representation,—pointing to the same house, and in two or three days one of the neighbor's wife was taken very sick.

These matters are all new to me, I never having seen or heard of anything of the kind un-til I saw your statement about Mrs. Robinson. These transaction do not appear to eff ct me. only as representations. Now, can I do anything to become more developed in this direclion? Mr. Fahnesteck thinks false teachings have much to do with these things, but it will not apply in my case as I have no teaching in this particular. I am inclined to think they are designed to be beneficial.

Mishawaka, Ind., Feb. 14th, 1871.

Le ter from Wm. Bradbury.

BROTHER JONES:-Knowing that you take pleasure in the progress of the Harmonial Philosophy, I thought it would not be smiss to let you know how we are getting along in this part of the country. A short time ago, the greater part of the entire community in Utah and this county, in Idaho, were Mormons, through whose peculiar faith, the people believe that all spiritual communications, except what comes through their prophet or under his sanction, is of the Devil. With this view and their isolated position, the people have had but little opportunity or inclination to investigate anything but the opinions of their Priesthood. But this state of things is passing away by being brought in contact with the rest of humanity. They are now beginning to investigate and think for themselves, and the result is, they are becoming more liberal in their views of other men, and find that contact with others is for their good. A good many are beginning to study the Hare monial Philosophy, and as a consequence are delighted with it. There is no danger of those who leave Mormonism turning back to the beggarly elements of sectarianism or orthodoxy, for they already believe in the spiritual gifts, and this being a progressive age, they also will progress. To myself, the Journal is as a feast of fat things. I look forward with pleasure to its coming, and its contents are sweet to me, and as I do not wish to have all these good things alone, I go into the highways and hedges and invite others to come in, and not knowing how better to entice them, I have taken the Joun-NAL with me and not feeling competent to lec: ure to the people so as to do justice to the subject, I thought they would read the excellent ectures in the Journal at their leisure. There are seven persons around here that are very earnest in the good work, and are all striving to do good in their own way. We have held several circles and have already a writing, speaking, and seeing medium, and so we feel quite encouraged. Do not think we have it all smooth, for we have some opposition.

Letter from Aaron S. Cleveland.

BETTHER JONES :-- Will you please to answer me few questions by letter? I think I am somewhat mediumistic, judging from hearing, seeing and feeling. I quite often hear music, vocal and instrumental. Sometimes it is quite near; at other times, otherwise. Am in a kind of trance sometimes. I wake up out of a sound sleep, apparently, and the sweet music seems nearer, and then it soon begins to vanish or die out; that is, get weak, as the music sinks, until finally I hear but low. soft notes or strains, and then all is gone. Then I

lie and think of it, "Oh, how sweet!" One evening I was sitting by a young lady at my friend's house, reading "The Fountain." She was sewing. I stopped to listen, and heard the same music. She saw me looking into space, thinking

of something. I asked her:
"Do you hear that music?"
She answered, "No." She then, by chance, put her hand on my knee. As she did so, she came en rapport with the music,

and said: "Yes; I hear it--where is it?" Just then she took her hand away, and heard it no more. Eagleville, Cal.

Remarks:-New phases of mediumship are almost daily being developed. Many clairaudients, similar to yourself, are familiar with the music of the spiritual spheres. The fact that others can become clairaudient by coming en rapport with you at such times as you are clairaudient, may be a new phase of mediumship. We advise you to improve

every opportunity to test the matter.

The London Spiritual Magazine says: "We are informed by Mrs Guppy that at a recent seance at Mrs. Berry's, Hyde Park Hotel, a bunch of keys was taken out of her hands; and that on reaching home, No. 1, Morland Vilas, Highbury Hill Park, they were given to her by Miss Neyland, who said they were dropped into her lap; the spirits stating by the raps that they had brought them, a distance of from three to four miles, in the space of about a minute. Miss Neyland confirmed this account, so far as her part in it was firmed this account, so far as her part in it was

—1 gentleman, hearing a lady praise the eyes of a certain minister, wrote the following epigram :

"I can not praise the doctor's eyes, I never saw his glance divine; For when he prays he shuts his eyes, And when he preaches he shuts mine."

— I cosmopolitan Chinaman, named Tye Kinn, re-cently arrived at Omaha, on his way round the world. He went from China to England seven years ago, by way of the Cape of Good Hope, and studied four years at Cambridge. He afterwards directed a Coolie plantation at Cuba putil the rev-olution broke out, when he went to Namorica. olution broke out, when he went to New Orleans and opened a school. He is now on his way to China, to engage a thousand laborers for a Louisiana sugar planter.

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REMONSTRANCE.

TO the Honorable, the Senate and House of Representatives of the State of Michigan: The undersigned citizens of the State of Michigan observe with alarm that a Bill bas been introduced before your Honorable B.dy, entitled:—"An Act to Protect the People of Michigan from Empiricism and Imposture in the Practice of M dicine and Surgery."

WE most respectfully, but urgently, remonstrate against the enactment of any such law, curtailing the natural rights and free exercise of private judgment of every citizen of the State of Michigan, in regard to the system of medical treatment that he or she will adopt for the restoration of impaired health, for the following among many other reasons that might be enumerated, viz: First, Tre most full and free exercise of conscience and private judgment in the treatment of disease, as well as in religious toleration, should

not be infrirg d upon by legal enactments. not be intringed upon by legal enactments.

Stornd. There is no one system of medical practice which is not most emphatically condemned, as resting upon a false basis, and injurious to feasible, by other schools of practice, equally popular in the estimation of the most interligent civizens of the State of Michigan, consequently there is no one or more well-known systems or bases of practice which the General A sembly can legislate in favor of, without doing violence to the succed rights of private opinions and conscientious scruples of a large class of citzens.

Third, We remonstrate against legislation when a discrimination is made in behalf of popular schools that have the power of conferring Di-

plomas or gran'ing certificates (as is too often the case) to individuals of no intrinsic worth, moral or intellectual, but who are often a disgrace to

Fourth, Ex, crience has demonstrated that all the systems or scho is of midicine which you are now asked to legislate in favor of, were, at some former period, held as wanting in all the essentials necessary for recognition as correct medical practice. What spirit have the old school ever manifested t ward the 'ounders of any new principle? Do the old school examine the new systems, and render to the public an impartial verdict? No; the b treest denunciations, and the most partial and violent criticisms, constantly emanate from the various distinguished professors. Thus was

No; the b trerest denunciations, and the most partial and violent criticisms, constantly emanate from the various distinguished professors. Thus was Harvey henored for his discovery of the circulation of the blood. Thus was treated Dr. Jenner, for introducing the system of vaccination for small-pox. Thus was Hahrem in a rathematized for leaving old paths to explore and reveal the beau ies and mystories of Home spathy.

If they have, by lapte of time and experience, become popular, and are now recognized as an improvement upon old systems, why may not new systems, with fair play and equal privileges, under a republicant form of government, in this progressive age, in time become equally efficient, and capable of suctaining colleges and schools for public instruction, and take the place of the most popular practices of the present day? Why, then, fine and imprion the farture in men who are now laying the foundation for such improvements in the healing art? Why not allow the people in this sovereign right to judge in this matter, as well as in other matters of conscience? The Nazarene was accused and crucified, because, among other things, he healed the sick court ry to the practices of the regular schools and the laws of the Hebrews, and without asking a Diploma from the Stribes and Poarisess.

Almost nine teen hundred years have elapsed, and it is now proposed by the same class, the "Ductors," who were so anxious in those days "to protect the people from Empiricism and imposition," to do the same thing for the people of the S ate of Michigan, by the milder means of imprisonment,

We beg leave to suggest to your Honorable Body that the execution of such a law would be impracticable as well as unjust. While a practioner in one locality would be sufficiently ropular to obtain the necessary D ploma or certificate to save himself from fine and imprisonment, and yet, while in other localities the same individual could not, but would be amenable to all the penalties it is proposed that you shall prescribe. The Ane, and inability to collect pay for services!

yet, while in other I calities the same individual could not, but would be amenable to all the penalties it is proposed that you shall prescribe. The wisest men the world has ever produced in the healing art, ever have and ever will protest against such legislation.

Dr. Berjamin Rush, who stood at the head of the profession in Pulladelphia for many years, declared in one of his public lectures as follows:

"I am indessantly led to make an apology for the instability of the theory and practice of physic, and those physicians generally become the most eminent who have the most thoroughly emancip ated themselves from the tyranny of the schools of physic. Dissections daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we done, under the belief of false facts and false theories. We have assisted in multiplying diseases; we have done more—we have increased their mortality. The art of healing is like an unroofed temple, we converted at the foundation." uncovered at the t p and cracked at the foundation."

WE would respectfully suggest to the legislators of the State of Michigan that it will be time enough to bring for ward such a measure when men of the best judgment and highest attainments in the science and art of medicine will come to some understanding as to the principle or system by which the public will be treated when sick. At present the fact is patent, that the most eminent Doctors in the State are practicing on systems dis-

metrically opposite, each believing and declaring that the others are killing their patients. In view of the foregoing facts, together with thousands of others, which will readily occur to the mind of each individual legislator, in regard to the injustice of such aggression upon individual rights, and the impracticability of executing any such law, we most respectfully protest against the enactment of any law upon the subject, and, as in daty bound, will ever remonstrate.

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The Braden-Wilson Correspondence for the purpose of a Discussion on Spiritnalism.

Below we publish Mr. Braden's report, or as much of it as we have seen, and herewith publish the correspondence in full. Let our readers judge for themselves. When In Da Q 1010, Ill , last December, (1869), we left a challenge for future discussion, out of which has risen this correspondence. The resolution reads as follows:

Resolved: That the Bible, King James' Version, teachings I affirm.

E V. WILSON. Note. - The discussion to come off any time during 1870, after the 1st of April, and to be conduct-

ed under strict Parliamentary usages. we left this challenge in the hands of Dr. Man-

Brother E. V. Wilson - Dear Sir: - I send to you a challenge from Key. Clark Braden. He seems spoiling for a fight. He is the man I introduced to you when in Du Quoin,—the man who held the discussion with Dr. E C Dann, He held a discussion last winter with Mr. B. F. Underwood, cussion last winter with Mr. B. F. Underwood, athetet. He seems to think now that he can whip all God's creation. He wants an exhaustive discussion, one so thorough that there need never be another one on the subject. He sent the challenge last winter to Mr. Mangold, while he was president of the society. As I am Mr. Mangold's successor, it has fallen upon me to attend to the correspondence. ence. I have been contending with Mr. Braden ever since about the unfairness of his propositions. He has modified them some, but not satisfactory to me yet. It it suits your purpose to meet him on his own propositions, do so; if not, please send back proposition. He wants to discuss some time this fall or winter. If it does not suit your purpose to debate with him, please send back the challenge, as I may want to publish the correspondence. Please let me hear from you. Yours for the cause, N A. Durham.

Du Q toln, Ill , August 7.h. 1870. Rev. Clark Braden's "Proposition and Terms of

Discussion." "My opponent must be endorsed by the Spiritualistic Association at 'u Q tolu, and by those he belongs to; and by the Religir Philosophical Jour NAL, BANNER OF LIGHT, and Present Age, as I am by the Carbonda:e and Du Q tolu Christian churches, and by the papers published by the Christian Church. I offer herewith a copy of said endorsement. (Not received the copy of endorse-

ment from bim.) I will have the debate accurately reported, and when each disputant has corrected his speeches, not changing or adding to them, but merely making such verbal corrections as may be needed, both parties shall write in the preface and appendix, if any, and I will then have the book printed at my

i will pay my opponent five hundred dollars in books at wholesale price, for his time and trouble, and I will then have all profits accruing from the sales of the book. Both parties shall give bonds to the amount of five hundred dollars for the faithful performance of the terms of the agree-

ment, which shall be recorded on the records of Perry County, Iii.

Proposition 1st.—The physical and psychological phenomens, and the teachings of modern Spiritualism, emanate from, and are produced by, the spirits of the departed. I deny.

As I expect my opponent to describe or define the phenomena and teachings of Spiritualism, and state what he will defend, and as I expect to examine his evidence and set aside much of the phenomens, by laws of testimony, and to show that his theory of super-u ae origiu is unsupported and unfounded, and that the same phenomens can be and have been produced without super mundane aid, this proposition must be debated solely as a question or fact, testimony and science, without any allusion to the Bible.

if my opponent wants to discuss the Scriptural aspects of Spiritualism, I propose the following:
Proposi ion 2nd.—The Jewish and Ohristian Sacred Scriptures of the Old and New Testament, sanction and teach much of the phenomena and teachings of modern Spiritualism, by narrating ap-provingly similar phenomena and teachings, and parallel much of its teachings and phenomena.

I shall not require my opponent to acknowledge the authority, truth, or inspiration of the Scrip-tures. He need only appeal to them as a standard that I accept as of divine origin and authonticity, and austain his proposition from them. But the authenticity, or truth, or inspiration of the Scriptures, must not be introduced into the discussion of this question at all. If my opponent desires, I

Proposition 4 h.—The phenomena narrated in the Scriptures that are above and beyond the ordi nary operations of nature, are genuine, and of su-pernatural origin, and these teachings of the Scrip-tures are historically, scientifically and doctrinally correct, and they were given by justification of God, and in their tendency and influence on mankind, they are, and ever have been calculated to secure his greatest good, here and hereafter. I

Proposition 3rd.—The teachings and phenomena of modern Spiritualism are beneficial in their tend ency and influence, and they are calculated to se cure man's greatest good here and hereafter. I

Note.-We have copied the propositions in the order they were written by the Rev. Clark Braden,

No. 1, 2, 4, 3.

Dear Brother Durham: -Your kind note of Aug. 7th, reached me in due time. Contents noted; also. the Rev. Clark Braden's conglomerate challer A more farcical melange of positive nonsense, w never offered man for discussion. Much debati has made the reverend gentleman mad. I reject the whole thing, and in place hereof, I offer him, through you, four equare challenges, which he can

reject or accept, as he pleases.

Proposition 1st.—Resolved: That the Bible, King James' Version, sustains modern Spiritualism mall of its phases and teachings. I affirm.

Proposition 2nd.—Resolved: That the Bible,

King James' Version, is the pleasry inspired word of God. I deny.
Proposition 3 d.—Resolved: That the teachings of modern Spiritualism are peneficial to man here and hereafter, and worthy of the support of the people. I affirm.

Proposition 4tn .- Resolved : That every character chosen by God for his special work were worthy, pure, before and after the choice, and continuing God's use of the character thus chosen, both in ancient and modern history, sacred or profane. I

deny.

Ruch of the above resolutions to be discussed four days and evenings; eight sessions of two

hours' duration each.

The first resolution in Du Quoin; the second in Centralia; the third in Clinton; the fourth in Atlants, Illinois. Our mutual friends in each place furnishing us a hall, rent free. Each party to choose one committee man in each place. These choose one committee man in each place. These committe men to choose an umpire, who is not a member of any orthodox church, or a Spiritualist, who shall preside over the meetings during the seasions. Time to be equally divided. The discussions to be governed by strict Parliamentary usages. The discussion to come off in March, 1871. The small fee of ten cents to be charged at the door, to be equally divided after payment of current expenses. I must have an answer on or before the 15th of Oct. 1870.

Truly yours, V. Wilson, Council Bluffs, Iows, Sept. 14th, 1870.

Dear Brother R. V. Wilson: -I had a personal interview with Mr. Braden this morning; hended him your letter, which he returned, and I have it in my possession. Find inclosed, his reply and proposition. He says he forestalled your threat to explain him he deposition in the December 1. publish him, by depositing in the Dn Quom Tri-buns office a history of the whole matter. I have a copy of all the correspondence; he has not. If he don't make true statements, I will look after him. Yours for the cause, N. A. DURHAM,

Dr. N. A. Durhum: -inclosed, I send copy of Mr. Braden's former letter; also answer to his last, I desire you to act as my committee man. When he has accepted, fully committing homself to the resolutions marked first and third on former communication, first and second on this; then we will proceed to full arrangements. I can not fully take up the matter until I have a square answer from Mr. Braden, fully denying the two resolutions The discussion must be governed by strict Parliament-ary usages. I shall not be able to meet him before the full moon in March or April, 1871. You had better preserve copy of all correspondence between you and Mr. Braden.

Accept regards. E V. W.

Des Meiges, Iowa, Sept 28 h, 1870. The following propositions came in Dr. N. A. Durham's letter, of Sept. 20th, from the Rev. C. Braden:

Propositions.

The Jewish and Christian Sacred Scriptures of the Old and New Testaments are the revelations man needs, or in, first, the manner they were given to man; second, the great ideas on which they are based; third, their development of those ideas; fourth, their teachings of doctrines and duty; lifth, their it fluence on mankind, they ever have been and are adapted to man's condition, capacity and wants, and calculated to secure his greatest good here and hereafter. I affirm. The Jewish and Christian Sacred Scriptures of

the Old and New Testaments, are, first, authentic; second, genuine; third, credible; fourth, true in their statements of history, science, doctrine and duty; fifth, inspired; sixth, of divine authority. I

On the day we received the above, we received the following letters:

E. V. Wilson-Dear Sir : -I have this morning been handed your letter to Dr. Durham, by the doctor, and hasten to notice what demands at-tention. Your first and third propositions I accept; your second I refuse to affirm; for I do not believe it. After debating as much as you have with Christian preachers, you must know that we do not believe King James' Version to be plenarily inspired. I will have the Doctor send you a copy of what I will affirm concerning the Bible, and you

can select what you choose as my affirmative.

You have ignored the real issue in your tillrms. You have ignored the real issue in your till mations—the supermundane origin of your doctrine. Did you do so designedly? Will you assume these questions? Do you believe it has its physico psychological phenomena,—such as writing under spirit influence, healing, etc? Do you believe that these phenomena and the teachings that are produced under their it fluence, are produced by, and emanate from, the spirits of the departed?

Now, a square "year or no" to these queries, and

Now, a square "yes or no" to these queries, and no dodging! If you answer 'yes," as you must, will you dare to affirm it? "The physical and psychological phenomens are the teachings modern Spiritualism emanates from, and are produced by the spirits of the departed?

Now sir, dare you affi m it? Now, no crawfishing, but face the music. Your time and other terms i accept. Upon reflection, I inclose in my own bad writing, what I will affirm. Your threat to publish me is forestalled. I have already in the hands of the editor of the Du Q toin Tribune a history of the whole matter. I will send you a copy. You can then see the endorsements I have, and I will insist on your having equivalent endorsements. Let ma hear from you at you- earliest convenience, and make up your mind that you will have to affirm what you believe and teach. I will do the same,

and no more Very respectfully yours, P. S. -You say nothing of publication. Do your

people deelre it? Du Q tole, fil., Sept. 20.h, 1870. E V. Wilson - Dear Sir : -I learn from Dr. Dur-

ham you have the last proposition I made to the Association at Du Q roin. Send me the sheet of legal cap, or a verbatim copy. Send immediately on receipt of this, and ob ige,

Yours C. B. Carbondale, Ill , Sept. 20.h, 1870. Rev Clark Braden-Dear Sir : - I herewith inclose you a copy of manuscript on sheet of legal cap paper," sent me by Dr. Durham. The first resolu-tion in and of itself contains all the explanation I intend to make until we meet (?) in discussion.

intend to make until we meet (?) in discussion.

The third resolution needs no comment. Suffice it to say, I am a Spiritualist; and my first resolution covers all I believe, and I propose to sustain Spiritualism by the Bible.—King James' Version.

I am not discussing your creeds—nor shall I, save as the resolution covers them. You will oblige me by refraining from the use of vulgarities,—it is not necessary in our correspondence. You will find "no crawfishing" when we meet. As to my threat to publish you, I know nothing about it, other than the publishing of our correspondence. Your declaration that you "have already forestalled you [me] by placing in the hands of the editor of the Du Quoin Tribune." Is a little shaky. If this be so, why do you ask for a copy of matter "on sheet of legal cap paper?" In regard to publishing "discussion," I am not prepared to say what I will dolat present. I think, however, I shall report the disquasion.

As to "endorsements," or "bonds," I need none,

As to "endorsements," or "bonds," I need none, shall give none, save my position before the world as a public man; neither do I ask any beyond that. You are a minister, representing a society. I know who you are, and I am well known to the world as seer, speaker, and Spiritualists. I need not again say to you that I reject every proposition you have made, as growing out of the resolutions you have sceepted.
The time for these discussions, I trust may come

off during full moon of March or April, 1871. I will, as soon as I have time, make full arrangements with Dr. Durham, who will act as my com-mittee man, and through whom all future correspondence must pass. As matters now stand, the resolutions you have

accepted, are: lat—Resolved: That the Bible, King James' Version, sustains modern Spiritualism in all of its phases and teachings. I affirm.

2ad. - Resolved: That the teachings of modern Spiritualism are beneficial to man here and hereafter, and are worthy the support and confidence of the people. I stfirm.

I know no Ohrs'ian Sacred Scriptures of the

Old and New Testament. We are to discuss King James' Version of the books known as the Old and New Testaments, called the Bible. If you are not pos ed in what constitutes modern Spiritualism, you had better not enter into this di-cussion.

I appoint Dr. Durham as my committee man, and will write him full instructions as soon as you

fully accept my resolutions unconditionally.

I may sometimes be a little slow in answering, for all communications will have to be twice mailed, for amon the wing; therefore address me through Dr. Durham.
Yours for the truth,
B. V. Wilson.

Des Moines, Iowa, Sept. 28:h, 1870. (To be continued.) E. V. Wilson's Appointments for March, 1871.

Will lecture in Cleveland, Ohlo, the Sundays of March, viz. the 5 h, 13th, 19 h 26th.
On the evenings of the 6th, 7th, 8 h, 9 h, 10th, 11th, 13th, 14th, 15 h, 16th, 17th, and 18th, will discuss the subject of Spiritualism with the Rev.

Olark Braden, of Carbondale, Ill We are assured that this gentleman is a ripe scholar and able debater,—therefore we may expect a lively time.

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