

00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.

VOL. X.-NO. 25.

### S. S. JONES, PUBLISHER AND PROPRIETOR.

### CHICAGO, SEPTEMBER, 1871.9.

### From the New Harmony (Ind.) Register. SPIRITUALISTIC.

#### HIRS. Robert Dale Owen-Her Death-Funeral Ceremonies-The other World-Comments of the Press on Her Death.

In another part of this paper will be found the record of the death of Mrs. Mary Jane Owen. wife of the Hon, Robert Dale Owen, of this place.

Mrs. Oven was the daughter of Mr. Samuel Robinson, merchant of the city of New York. She was born in Darham, Conn.; and her family, both on her father's and mother's side, was of the old Puritan stock; her ancestors having emigrated at an early day from Great Brit-ain to New England, and having always remained there.

Soon atter her marriage, she came, with her husband, to reside in New Harmony; and that has been her residence since, with the exception of a five years' sojourn in Europe, during the time her husband was United States' Minister to Naples.

The testimony borne to Mrs. Owen's private worth and to her public and private usefunces, by those who spoke at her funeral will be heartily endorsed, we feel assured, by every inhabi-tant of this place, not a few of whom have known her for a life-time. We do not believe there is a person living in this town whose loss would have cast such a gloom over it as did the unexpected decease of Mrs. Owen.

Her funeral was early on Sunday morning last, the weather being most beautiful; and the ceremonies were conducted at the grave.

#### FUNERAL CRREMONIES. Taey were opened by Mr. Owen himself. He

said : 45 I think it is a commendable custom that, as

to fureral ceremonies, the wishes of the departed on that subject, should, as far as possible, be carried out, when these wishes are known. "During Mrs. Owen's illness, she said nothing

to witness, leaving us behind desolate and forsaken for a few years on earth, but no death. We never go down to the grave. We cannot be confined within the tomb. It is a cast-off garment-Jacred, indeed, as are sacred all mementoes which memory connects with those we have loved and losr-but yet it is only a castoff garment, encofficied, to which are paid the rites of sepulture.

"She believed, as I believe, that the one life succeeds the other without interval, save a brief transition-slumber, it may be of a few hours only. Neither of us could believe in the old idea -almost discarded in modern times-expressed in such lines as these-

# "That men when laid in lonesome grave Shall sleep in death's dark gloom, Till th' eternal morning wake The slumbers of the tomb."

"Such is not Christ's dectrine. "To-day'-he said to the repentant thief on the cross-"To-day shalt thou be with me in paradise.

"Again I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn here below, there are joyful reunions bove.

"Also that the next world is one of many mansions, to be occupied by those who are fitted to enter therein : and this, because they are fit-ted; not by any earning of heaven,—for which of us is faultless enough for that? Yet there are the prepared and the unprepared, and that determines our lot in the next world.

"I agreed with her also in the belief that there are in heaven duties, avocations, enjoyments even, as various as are those of earth, but far higher and pobler. in scope and purpose. "Finally, I believed, as she believed, and as is-

so beautifully expressed throughout the ode we have been singing, in guardian care by the inhabitants of heaven, exercised toward those of earth.

"As to the virtues and the good deeds of her who has left us, if nearly forty years' life and conversation in our village suffice not in witness, any word from me would be worse than worthless. Better to imitate her example than to speak her praise. Well has a great.poet and thinker reminded us :

private virtues alone which distinguished her. She had begun a career of public usefulness. She was known by expressions of opinion on some of the most important social questions of the day, the organization of domestic labor, education and other topics, not only here in the West, where she spoke on various occa-sions, but in the Alantic States also. Her death is a public as well as a private loss.

Under such circumstances of bereavement, the great consolation is that to which Mr Owen has alluded, that while there are sorrowful partings here, there are joyful reunions in another world where partings are unknown. The meeting and the recognition of friends in heaven is doubtless a doctrine as true as it is consoling.

So also is it a doctrine in accordance with the Scripture that guardian care is exercised from heaven on earth. We read of "ministering spir-its;" and it is an opinion fraught with comfort that God has so ordained it that, from heavenly sources, influences both protective and instructive may be exerted in our favor and for our edification.

In the above we have attempted (with poor success we fear) a synopsis of Mr. Mitchell's remarks. The reverend gentleman concluded as follows

" May God, in his mercy, heal the sorrows of the afflicted, and prepare us all for the great change!"

THE DEATH OF MRS. ROBERT DALE OWEN. -It is with sentiments of sincere sorrow that we aunounce the death of this distinguished lady. She departed this life at New Harmony on Saturday morning, and was buried on Sun-

Without attempting to give a biographical sketch of this eminent lady, we may safely say that she was one of the most distinguished ladies of the age. During the time that her husband was recognized as a statesmen in this ranged over the period extending from 1834 to 1856, Mrs. Owen was justly regarded as a lady of the first literary attainments, and one who made her mark in society. Her demise has removed from us a woman who was one of the first ladies of her time, and one who made her mark up in the civilization of the present age .- Kvansville Courier. DEATH OF MRS OWEN-We learn with regret that on Saturday morning last, Mrs. Mary Jane Owen, wife of Hon, Robert Dale Owen, breathed her last at her home in New Harmony, after an illness of little more than a week. Her remains were followed to the grave on Sunday by nearly all the citizens of New Harmony. by whom she was held in the very highest esteem. This estimable lady was loved for her deeds of kindness and charity as well as admired for her strength of mind and literary acquirements. Her husband will have the sympathy of a large circle of friends in this, his greatest bereavement.-Evansville Journal

some distance from the house. This occurred about 9 o'clock in the morning, and nothing further was observed until about 5 o'clock in the afternoon, when stones of various sizes commenced falling on the floor again, doing no damage and making but little noise. Where they came from and how they came there is a mystery which none have been able thus far to solve.

Immediately after the stones ceased coming into the house, a large, heavy cook stove turned partly around, although no one was touching Mr. Willis took some large nails and fastened the stove to the floor, but they failed to keep it in place, the stove moving around as easily as before. He then got some straps of iron and strapped it to the floor, since which time we have not learned that it has been moved from its position.

What is most remarkable about this whole matter is that none of the stones do any dam-Several people have been hit by them, age. and have not felt the least pain therefrom.

The news of this most wonderful manifestation of invisible power spread like wild-fire, and soon the premises were thronged with people esger to find out all about this remarkable case of stone-throwing, For a number of nights guards have been stationed around the house, all armed to the teetb, and so near together that no one could pass in or out, when suddenly they would hear stones falling into the ring formed by the guard. Where they came from none could tell.

On Monday M. S. Colby, Esq., of this village, came from the scene of these remarkable phenomena. and brought with him three stones (the largest weighing four and a half pounds) which he saw come into the house while he was watching. Mr. Colby is unable to account for the matter. The stones were on exhibition at the Grocery and Provision store of Mr. A. L. Trufant, in this village, and were examined by hundreds.

As might be expected Mr. C slby's account of the transaction was the topic on our streets, and

hundred and fifty feet requires a period of three hundred and sixty thousand years. And yet, adds the Professor, "the period we are now discussing is probably not one-thirtieth of the entire geological history of our earth-three hundred and sixty thousand multiplied by thirty equals ten million eight hundred thousand years. So much, in brief, do we get from geology, in.

answer to my q testion. Now briefly (for the weather is very hot) let us see what light the science of astronomy sheds on the question. Messys Wm, and J. F. W. Herschel are good authorities on this subject. S'r Wm. says : " I have seen nebulae so fâr off that their light must have been more than a million years in traversing thence to our earth, and if the heavens and earth and all that in them is, was created in the space of six days, our earth and the distant nebulae are about the same age." Another author says : "The time during which our earth has generated organic beings is small compared to the time in which it was a mass of molton rocks. The experiments of M. Bischoff show that our globe would require three hundred and fifty millions of years to cool down from three thousand six hundred degrees, which is the most intense heat that we are able to produce, to three hundred and sixty degrees Fahrenheit, and with regard to the period during which the first nebulous masses condensed, to form our planetary system, conjecture must entirely cease." Here our author has a period, whose length is entirely inconceivable, that existed before the three hundred and fifty million years the earth has been cooling down from its condition of a "mass of molten rocks.

T. J. MOORE. Statfield, July 4, 1871.

SPIRIT PHOTOGRAPHY.

Most Remarkable Results.

The People, a paper published at Indianapolis, Ind., gives the following in reference to Spirit

in regard to ber funeral. But some two or three months ago it chanced, as men say-though there is no such thing as chance-but it happened that my wife and I had a conversation on funerals. She said she would not wish to have any beil tolled at her funeral, especially if therewas any sickness near. She thought sick per-sons sometimes suffered by hearing it, and she did not wish her death to be the occasion of gloom or suffering of any kind. Music, she said, she thought fitting : music serious and appropriate indeed, but also hopeful and encouraging, with nothing of the desponding and sepulchral about it; for gloom seemed to her most inappropriate. And what about a funeral sermon ?' I asked. 'No,' she replied ; ' not an or-dinary funeral sermon; for these usually contain unmeaning, and often unmerited, praise. But I should like,' she added, ' that some one, who has the same ideas of death that I have. would express them at the grave.'

"All this was said accidentally, and I think without the least idea in her mind that I might soon have to recall it; for she was in perfect health at the time; and I, being more than ten years her senior, expected to go before her ; but it was otherwise ordered.

"Then I sought to fulfill her wishes. I requested that the bell should not be tolled, there being at the time a lady-a dear friend of hers -seriously ill at my house. Then I selected, as suitable for music on such an occasion as this, a poem by Mrs. Stowe, entitled "The Other World;" and I had a few copies printed for distribution here."

They were distributed accordingly, and Mr. Owen resumed.

Some friends have kindly volunteered to aid us. They will now sing a portion of that. ode. Afterwards I shall endeavor to say a few words on the subject of death. Then we will sing the remaining portion of Mrs. Stowe's beautiful verses. And afterwards, if my esteemed friends the Rev. Mr. Mitchell and the Rev. Mr. Erwin -one or both-desire to speak. I am quite sure you will hear them with great pleasure."

The singing was conducted by Mrs. Bella Golden, Mrs. Charles A. Parke, Miss Louisa Duclos and Mr. John D. Jones, several other persons joining in. Then Mr. Owen said :

"No article of belief, moral or religious, seems to me so important as the assurance of immortality. You remember the text: 'If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then your faith is vain.

"Few deny this; but comparatively few feel any absolute certainty about it. Even the most carnest and devout Christians sometimes admit how wavering faith often is."

Mr. Owen then related conversations which he had had on this subject, at one time with a wellnad nad on this subject, at one time with a well-known Presbyterian clergyman of New York, at another time with an Episcopal bishop. The former-a wealthy man-declared to Mr. Owen. who had been saying to him that he [Mr. Owen] did not believe more firmly in the existence of the visible world than he did in the invisblethat he [the clergyman] would give half what he was worth in the world to be able to say the same thing. The latter stated to Mr. Owen that, assisting at the death bed of as aged clergyman,—a perfect exemplar, throughout a long life of usefulness, in faith and conduct—and the conversation turning on the evidences of a future state, the dying man exclaimed: "Ah, Bishop, the proof, the proof ! If we only had it !" Then Mr. Owen resumed :

"I do not believe-and here I speak also for her whose departure from among we mourn today-I do not believe more firmly in these trees that spread their shade over us, in this hill on which we stand, in those sepulchral monuments which we see around us here-:han I do that human life, once granted, perishes never more. A death-change there is, often terrible

" " He mourns the dead who lives as they desire."" Then the last four verses of the ode were sung It read as follows :

THE OTHER WORLD.

It lies around us like a cloud-A world we do not see; Yet the sweet closing of an eye May bring us there to be.

Its gentle breezes fan our cheek, Amid our worldly cares: Its gen<sup>\*</sup>le voices whisper love, And mingle with our prayers.

Sweet hearts around us throb and beat, Sweet helping hands are stirred : And palpitates the well between With breathings almost heard.

And in the hush of rest they bring 'T is easy now to see How lovely and how sweet a pass The hour of death may be:

To close the eye and close the ear, Wrapped in a trance of bliss; And, gently laid in loving arms. To swoon to that—from this;

Scarce knowing if we wake or sleep-Scarce asking where we are ; To feel all evil sink away, All sorrow and all care

Sweet souls around us, watch us still, Press nearer to our side; Into our thoughts, into our prayers, With gentle helpings glide.

Let death between us be as naught-A dried and vanished stream ; Your joy be the reality, Our suffering life the dream.

[The first- four verses, before the above re-marks, were sung to the old Scottish melody of Auld Ling Svne;" the last four, at the close. to the air of "Home, sweet home."]

We much regret that we have been able to obtain but a very brief sketch of the eloquent remarks made on this occasion by the Rev. Thomas W. Matchell, Episcopal clergyman of this place. We can only give their substance from memory.

He said that he had listened, with pleasure and profit to what his excellent and venerable friend. Mr. Owen, had just said. He could heartily as-sent to almost all of it. Indeed, he was not sure that he would dissent from any of the opinions expressed by him, if even they are not usually accepted.

Beyond doubt the great article of religious belief is faith in immortality; and the true doctrine is that we never cease to live. The long slumber in the grave which used to be an article in belief with many has been generally discarded in modern times. When our friends pass away from us, they pass at once int) an-other and a better world. And, for their sakes, we ought to rejoice. But yet, to the survivors death must always be a terrible thing. The awful struggle which often precedes the separation of soul and body, the glazed eye, the pallor of death spread over the cheek, the stiffening limbs, these cannot be witnessed without moving the very depths of sorrow in the human heart

Again, the loss to us who remain is often irreparable. What can ever fill the blank, to the disconsolate husband, caused by the decease of the most estimable lady whom we mourn to-day? What can fill the void left in this community by her departure? Nothing is more true than what she said of the "unmeaning praise" which fills funeral sermons. And it appertained not to him (Mr. Mitchell) who had known her but a few years to speak of her before those who had been witnesses, throughout a life-time of the domestic virtues which so eminently graced her character. It should be borne in mind, however, that it was not her REMARKABLE PHENOMENA.

The Age of Miracles again-Stones thrown by Invisible Beings-Nobody hurt, But Everybody Frightened-Let us Have Peace-There is No Peace.

BROTHER JONES :- We have something more for our side. There has an occurrence taken place in this county which is exciting the people very much. The invisibles are crying, "L'fe life, immortal life !" Even the stones are crying out that there is a power beyond the mystic river that will shake the dry bones in the churches. The Atheist and Infidel will have their faith shaken. The Spiritualists will have their faith strengthened, and new mediums will be called into the field. I have not been to the scene of action,-but many have been, and all give in their evidence that these things are facts, and some say there is a band of music played by invisible hands. I shall investigate this matter further, and send you an account or it. If it is of importance. I will now send you the account as it is given in the Waushara. (Wis.) Argus, printed at Wautoma, August 17th, 1871.

H. S JOHNSON.

For several days past rumors have reached us that the dwelling house and premises of Mr. Willis, near Pine Lake, in the town of Springwater, Waushara county, were the scene of some of the most remarkable transactions ever recorded in this portion of the State. The story goes somewhat like this: A young lady about fifteen years of age, and an inmate of Mr. Willis' family, was in the woods picking berries about two weeks ago, when suddenly she was startled by seeing stones falling around her. They came from various directions, but did not have the anpearance of being thrown by any person ; neither did they inflict any injury upon her person, although a number hit her. She very naturally b came frightened, and left for the house of Mr. Willis, where she informed the family of what she had seen. It was supposed at the time that she was laboring under a delusion, but subsequent events have fully confirmed the accuracy of her statements.

S. \_

A day or two after the transaction referred to the family of Mr. Willis was startled by seeing a stone of several pounds weight rolling along the kitchen floor, making but little noise, and not having the appearance of being thrown by any person. This was succeeded by others that appeared to come in at the windows and doors. and the women became so frightened that they at once sent for Mr.; Willis, who was at work

in a short time some fifteen of our citizens of respectability and standing, started for the residence of Mr. Willis, Dr. Whitman, L. S. Walker, F. S.Berray and Samuel Collins returned the same evening; the balance of the party remained over night and returned the next morning. They fully confirm the reports which have been made, nearly all the party having been eye witnesset to several instances of stone-throwing.

There is certainly something very remarkable about this matter, and, with the investigations that are now being made, we hope to be able to throw some light on the subject in the course of another week.

### How old is the World ?

MR EDITOR :- If a man had asked this question in "Holy Rome" three hundred years ago, in the presence of "His Infalibility," or even his consecrated priests, he would have been in danger of losing his head, or having himself tried for blasphemy, for it is an insinuation, at least, that it was quite uncertain as to its exact age. Now, nothing was more certain to the priesthood of that day than it was, that they knew just now long it was when "the heaven and earth and all that in them is" was created. Did they not hold the keys to all secular and religious knowledge? Were they not the chosen custodians of the sacred book that revealed to them all the facts ? They fancied it was even

Did they not bring Grandpa Galileo- to his knees and force him to recaut his true theory and fact of the earth's diurnal and annual motions, on pain of his life, and then banish him ? Yes, verily, they did this. Why? Because his facts completely and forever overturned and annihilated all revealed fancies. It was the universally believed doctrine throughout all Christendom, through all its ages, (until the last 150 or 200 years) that the entire universe of matter was created and put in motion, as we now see it, about six thousand years ago. It was heresy, infidelity, yea, even blasphemy, to hint that the six thousand year's revelation was not infallibly

Now let me present a few figures and facts on this point. And I must be very brief and condense both figures and facts, and only present a few that are within my reach, or I would make this article too long.

We will give some figures and facts from two lectures on coal, delivered at the Smithsonian Institution in 1857, by Prof. La Conte, of South Carolina. The Professor says: "I have taken for my subject one-half of the carboniferons period, and this period is but one of the four great sub-divisions of the palaeozoic period, and the palaeozoic poriod, in its turn, is only one of the four great epochs, exclusive of the present, into which the history of our earth is divided.

We see by analyzing this statement of the Professor, that his lecture embraces only the one-half of one-fourth of one-fourth of the earth's history. (N. B. We will let your readers reduce this compound fraction to its lowest denomination, and then they will see how much of the earth's history, in time, is embraced in the Professor's lecture.) Referring to the various coal strata, he says : "Their average thickness is three thousand to four thousand feet. In Wales they are twelve thousand feet, and in Nova Scotia nearly fifteen thousand ! How great then must be the lapse of time represented by the coal measurements." More than six thousand years, of course. But let me give you the Professor's figures. He takes a coal seam of only one hundred and fifty feet in thickness, and quoting the opinions of eminent geologists, Humbolt amongst others, he adopts the conclusion with them that not more than one-half inch of coal, in thickness, is deposited in one hundred years. Then to form a seam of one & cliese to thine own.

Photography:

Spirit victures continue to be taken at Doherty & Pursel's gallery, and the wiseacres have not pried into the modus operandi yet. An artist from Paris, Illinois, named Seymour-having had 22 years' practice in the business of photography, came over a few days since to expose the thing and make for himself some notoriety. He asked the artists if they would submit to "Any you are pleased to make," said tests. they. He then examined everything batcould find no suspicious indications. Having prepared a plate and placed it in the camera he sat himself for a picture. Mr. D. making the exposure, Mr. S. then took the plate into the dark room and developed it himself, and as his own picture "came out" during the process, another came just above it—a beautiful, girlish face. "My God, my own darling child," exclaimed he, in evident astonishment. His excitement was so great that it was with difficulty he could sustain his emotions sufficently to fiaish the picture.

Mr. Seymour can be written to, to substantiate the above. Some amusing as well as affecting scenes occur at the gallery almost every day. One of the latter was witnessed there last Thursday. Three ladies-sisters to each othercalled to get a spirit picture. They are not Spiritualists. The unmarried one of the three sat, and a result was obtained which was immediately recognized by them all as the face of Mr. G of Detroit, who died in this city almost six years ago. He was the companion of a brother of these ladies during four years of the war, and upon being discharged came home with him and while visiting him in this city at the house, of the father of the ladies, was attacked fatally with fever and died there. Rev. Mr. Heckman of the Third Presbyterian church preached his funeral sermon. He never lived here nor had a picture taken in this city, and this likeness is recognized by all the older members of the family. It is to be sent to his friends in Detroit. When first shown them, these ladies went into a joint fit of weeping-whether from sadness or joy we didn't learn.

A few days ago a stranger called for an ordinary gem picture-nothing was said about a spirit one-but when it was developed a very plain face besides the sitter's came on the plate, though it was not desired by the artist. As the result was a good one, Mr. D. ventured to show it to his customer, who immediately became very indignant saying:

"I have heard of taking this kind of pictures before, but I didn't know I'd got into any such a cursed place. It's all the work of the devil. I always thought so, but now I know it; for that picture there, is L. J. who went to h-l long ago. I want nothing to do with it," and he immediately left, refusing to sit again. These pictures frequently come when not called for nor desired by the artists while making ordinary likenesse

The Photographic Association owe it to themselves to investigate this phenomens, and show up the trick by which it is done, if there is any in it. It is no light matter to pretend to raise the dead and trifle with the feelings and sympathies of the living concerning their loved and lost ones."

- With silent and irresistible flow, forever rolls onward the great, sid river of human life. But to what an insignificant tributary does it shrink, when it pours its waters into the vist ocean of being, whose multitudinous wayes pulsate forever on the remote shores of the uni-Verse

- It is far better to die nobly than ito live meanly.

-Be lenient to the faults of others, but mer:

# The Rostrum.

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### MRS. EMMA HARDINGE BRITTEN.

On the Spirit-Circle and the Laws of Mediumship .- A Lecture Delivered at Cleve land Hall, London, on Sunday Evening, .July 2ud, 1871.

INVOCATION.

O thou great Spirit, thou eternal and omniscient Friend and Comforter! we come to thee this night with no vain pre'ence to change thy purpose ; we offer not our blind imaginings, our really purposes, our insufficient will, as an ex-change for thine almighty wisdom. We look back over the ages, and we see that thou doest all things well-dost give each creature its meat in season, dost deck these bloss ms with beauty, feed them with dew and sunbeam, adorn them with loveliness, pencil them with the fairest, sweetest, tenderest care. Are not these a gospel of thy beneficence? Do they not speak with their ten thousand many-colored tongued of light and beauty, and bid us lean on thee, thou All-Sufficient, All-Sustainer, All Provider ? Though we walk in mystery and darkness, thy light is enough for us. In the darkness of the past ages thou hast brought us out of the Egypt of superstition and bondage to the god of firethou hast piloted us across the mysterious wa-Cers of life, and with a high hand and a stretched-out arm thou hast shown us the Cansan of We gaze on the Promised Land oternity. where the never-setting sunlight of thy love shall compensate us for all our struggles in the wilderness. It is enough for us that we ask thee to let our eyes be opened to the pillar of fire by night and the pillar of cloud by day that thou hast sent us, in the ministry of angels, to guide us to this promise land. Give us light-give us light, O thou Angel of our salvation, to see our way, and strength to do it! That, that is the only petition that we put up to thee this night and reverent thankfulness for all we are and all Shou hast made us, and for the footprints of wisdom and goodness in which thou hast led us, do We dedicate to thee the service of this hour.

To-night it is our purpose to show-first, something of the spirit teaching concerning the na-ture of mediumship; next, the necessity and value, the uses and abuses, of the spirit-circle. When first that revealment was made of which we spoke two Sabbaths since,-when first in a remote part of the State of New York the disturbances popularly called hauntings took their place in the regular order of a direct spiritual telegraphy, it was found that not to the place, but to to the persons inhered the force through which spirits communicated. At first we were so profoundly ignorant that we had to spell our way step by step. At first we deemed that children, who were the first subjects of the manifestation, must be essential to the production of the phenomena; then they were repeated in the aged. Then we began to attempt the classification of temperaments; but no sooner did we attempt to stake our opinion to a fixed point than they were immediately removed by a great varlety of temperaments being included in the phenomens. Then we determined that there must be some peculiar quality of mind. We looked for that perfection in our mediums that we so vainly and impiously attributed to the mediums of old; but at last we made the discovery that mediumship is a physical, and not a moral, intelectual, or mental endowment.

We now invite you to consider the teachings of the spirits themselves. Spirits inform us of that which Physiology has but glanced at-that we are triune beings; that our outer casement,

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spirit friends declare that all the varieties which we observe in the human family, like all the varicties in these blossoms, are produced by the energy of life working in different degrees through the same atoms of matter. Thus life is the tool that carves out these original atoms into all their variety. Our spirit-teachers further go on to show that

this life exerts its energy in one organism-in the muscles, and this produces the strong man; in another, in the adipose tissue, and this produces the large, gross organism; that it clusters around certain organs of the brain ; that when it is strongly developed in one direction or organ, there is the proclivity to music-in another, to art-in another, to language; and just as the atoms attract to themselves a larger or smaller quantity of this life principle, so does the phre-nologist observe on the cranium those prominences that speak of character, and behind 'these observations is the cause of character, and that cause is the energy with which the life-princi ple is attracted to certain atoms of the brain being the great steam-engine, the mighty motor that, distributing throughout the nervous system the power of life, creates and developes the special characteristics of the organism, and thus it is that we are indebted to this principle of life for all the varieties of character which we observe. Now to classify more closely these characters. We find that there are some organisms that generate a large amount of nerveforce or life principle, and where this is of the positive or repulsive quality it passes out through the organism and produces the magnetizer. Such persons are good nurses, good physicians; they are strong psychologists; they influence all who surround them; they project their sphere, either in healthful force upon the sick, or in magnetic force upon the weak. Where the strength is especially manifest in the brain, such persons are psychologists. We have again and again pointed to the specialty of those mighty masters of the human race-the great statesman, the great generals, the leaders of public opinion the mighty Napoleon Bonapartes of the world -those who by psychological power compel, influence, and control multitudes to the leadings of the invisible General that sits enthroned in the brain; and this is one quality of the magnetic force.

But there is yet another, which the spirits describe thus: Where this magnetic force exists in excess, but instead of being of the positive or repulsive quality is of the negative or attractive quality, where it passes out of the organism in great abundance, and perpetually draws unto itself the force from other organisms, these persons are spirit-mediums. And wherefore ? Hecause they are the subjects of others; breause the negative quality of their magnetism attracto the force from others, and renders them subj C's of others' control. This quality of life may exist with any quality of mind, any degree of morals, any status of intellect. It is naught but an indication of the physical combinations of matter, and hough it is always associated. observe with special qualities of mind and of morals, even as our organism is always associated with some special characteristic of mind, nevertheless it is not the cause of character, but it is the effect. They point to our mediums frequently as imbecile, as lacking that force of individuality which should give them constancy of purpose, courage of mind, resolution to resist evil influences; but they do not know that it is not the mediumship that produces these disabilities-it is the natural physical organism which is unable to form a strong and highly individualized temple for the spirit to express itself in, and the result is that such persons are inevitably the subjects of the will and the influence of others. We do not say this in any excuse for the shortcomings or failings of our spirit-media, but as a psychological and physical fact which those who

spirit has proved it; and let but one whom we call a pilgrim from the land from which no traveler returns-a beautiful phrase in poetry, but as far removed from truth as Spirituslism is from Materialism-let but one such traveler return to us, and wherefore should he no more rap on our tables, move our furniture. perform chemical feats, and all the various acts which he represented in life, represent over again when the conditions are favorable for his contact with matter? It is through the battery that we have spoken of that such feats are performed, and being performed, they prove the fact that a spirit does survive the shock of death and carries his spiritual body with him. And the rest of the manifestations, which I have called the intellectual manifestations, being performed on the principle of electro-biology, only demand of us the proof that the magnetizer lives beyond the shock of death, that the electro-biologist survives the chemical dissolution we call death. Can we question this? How often have I asked your attention to that strange and stupendous mystery that is presented now by the living man-the man burning with energy, full of life and power, beneath the glance of whose eagle eye a whole army is marshalled forth to battle, beneath the control of whose single voice the whole nation goes and comes at his command. Behold him as he stands in all the panoply of power, in all the majesty of mind, in all the glorious control and sovereign influence of life; and behold him the next moment less than these blossoms, less than the dancing butterfly, less than the crawling worm, less than the buzzing insect, a clod of clay that we may spurn and crush, a thing with neither life nor motion, and only waiting for the decompraing action of time to become nothing-not to leave a single fragment of dust behind. No power can arrest the decay that has now set in; the crumbling action of the mysterious principle of repulsion is there; it is but a question of time, and that mighty power, that strong man with ruling and controlling influence, shall not leave a fragment of dust or ashes to prate of its whereabouts. What, then, is it that has passed out of the man, if not the power that made the man? If we find that that power still existsif we find that the same intelligence, the same genius, the same energy, the same thought, memory, affection, and revelation, all are proved to us at the spirit-circle, how can we question that magnetizers, biologists, chemists, electricians, and all that have ever performed the phenomena of life, are with us still, and are able to repeat those phenomena? And therefore it is that I assert that the two classes of which we have spiken cover the whole ground of the mystery that we have called spirit-mediumship. And now I would ask, am I not justified in pesenting to the physiologist a fresh leaf in his science? I do not merely make the assertion that there is a new ard, undiscovered force, that there is a new revealment of physiology, but I do prove it. With every rap that sounds-with every motion of matter indicating intelligence, though they may not be accounted for-with the monition of the mind that speaks the unpremeditated word, that writes the message from the grave, that repeats the intelligence known only to the buried dead-we have a new page of physiology; we have an evidence that there is a force that the physiologist has not discover-ed—that there is the unfoldment of a new science, upon the threshold of whose temple we are now standing, the portals of which open our

view into the vistas and corridors of eternity. Again 1 will call your attention, very briefly it necessarily must be, to the fact that there is another disclosure made by the study of spirit-medium ship. It not only proves that the world may become instruments or wires upon which the life-lightnings from another and a better world may play, but it opens up a world of force within our own organism. It proves that we are possessed of powers that we have not dreamed of. There are many powers which are not attributable to the spirits alone. The power of clairvoyance belongs to you-it is an attribute of your spirits. When the mask of clay is thrown off there will be no time, no space to your splittual sight; and that splittual sight is now within you, and under certain conditions this beautiful attribute of clairvoyance makes itself manifest in certain individuals of the human species. Then there is the power of psychometry-the power of reading character by touch. We know that it does not necessitate the action of a disembodied spirit to produce these phenomena. You all possess the power. When you are unbodied spirits, the mask of clay will be thrown off : you will see, not as you now behold, in a glass darkly, but face to face; you will prophesy, not as you now do in part behind the veil of mat ter, but you will prophesy in the grand and glorious fulfilment of spiritual knowledge. Paychom-etry is a part of this; it is an attribute of your own hold, I lay this fragment down, and the soul. next hand that touches it shall feel a thrill of my inmost nature ; my character is impressed there,-I have written my secret thoughts and my whereabouts. Every atom of my body is charged with my magnetic life; that is the vehicle of my secret soul. which, as it passes out through my magnet. ism, affects the walls around me, the ground beneath me, the air I breathe, and the winds of heaven bear it sweeping through the entire realms of infinity. Every portion of the universe is made worse or better because I live, every moment of my life is fraught with influence, every breath that passes my lifting giving forth bane or blessing -every moment of my existence becomes a revelation of the whole of my mind. Though words never part my lips, though my thoughts find no expression, the silent winds of heaven shall prate of them, and the entire of the stones on which I tread shall preach sermons of my secret guilt or virtue. And it is because this psychometry is an attribute of you all, that I ask you to assemble yourselves together focalised by a common pur-pose. Though never words shall be breathed by the lips, the spirit wherewith ye have met together will distribute itself throughout your assembly, the purpose that brings you to one point shall become the winds of the day of Pentecost, and the songue of an invisible fire shall sit on each one's head, and ye shall go forth strengthened, and the Comforter shall be in your midst whenever ye meet with one shan be in your mines wherever you are not a second, because this psychometrical power of mind upon mind and magnetism upon magnetism le an attribute of you, living spirits as ye are. And the power of healing is another of your own gifts. Each one carries the reservoir of life within himself, and when that life is projected by benevolence, by strong will, -when it is adapted to the subject who receives it, it becomes the power of health, -it be-comes the power of miracle, like the laying on of hands of old,-it communicates yourself, your character, your life, and your physical and spiritual nature to him who receives your touch. And this is your power, embodied spirits as ye are, and therefore it is that these are some of the phases that the study of spirit-mediumship opens up be-fore us. They call us imposters, they call us swindlers, fools, and idlers; but, friends, when we stand before the altar which the invisible hands of our spirit-guardians have reared up for us,-when we number up the gitts that they have laid upon that altar, the revealments that they have shown to us, the dignity, the elevation, the grandeur of to us, the dignity, the elevation, the grandeur of soul which they disclose, we may well endure to be the targets of public opinion,—we may well stand firm in the faith of the mighty, the glorious knowledge that has been revealed to us, and, like Paul of old, we may afford to become "speciacles to men and angels" for the sake of the high and the holw offs that have been wonchasfed to us. the holy glits that have been vouchsafed to us. In closing, I must speak but briefly of the spirit. circle. It has ever been found, in ancient as in modern days, that where two or three are gathered ogether, the spirit that they invoke is in the midst together, the spirit that they invoke is in the midst of them. That spirit in the large liberty of spirit-ual existence is like the sun of heaven, -- it shines upon many at the same time; its force leaps over a vast radius of influence at the same moment. Marvel not, therefore, that, though far removed from you in material space, as ye assemble your-selves together with one accord, the spirit circle becomes the day of Detternet. The taken and becomes the day of Pentecost. That is the mean-ing and significance of the spirit circle it is be-cause ye come together with one accord, and when

this. If ye come together with one accord to take the lower kingdom by violence it will answer you also. Whatever ye seek, whatever is the focal point of the attraction that brings ye together, will surely respond to yon. Your thoughts are mag-netic tractors, each one of which draws from the spheres of spiritual influence some response that corresponds in exact simily to your thoughts. Question not, therefore, why the character of your spirit-circles differ in different places and with different persons. You create that character. Whatever responds to you is the reflex of your own thoughts and your own natures. Time does not serve to elaborate more fully the abuses or the uses of the spirit-circle, but this one fundamental point is enough, that as we come together with our collected magnetism, whether in the public as-sembly or in the private gathering, we come as in the day of Pentecost. If we put our own selfish purposes beneath our feet-if we focalise our thoughts upon one point, and that point be good, be high, be holy, the old day of Pentecost may be ours again ; and if this night there are no mighty rushing winds fraught with the spiritual vision of fire to sit on each one's head —if the gifts of a com-mon language that all can understand, though their speech may be various, is not yours, it is be ficiently unselfish aspiration to the one great, high and holy object of good to the one great, high, and holy object of good to the entire race. Let that good be the coming of the kingdom, -let it be the presence of the Comforter, -let it be the deter-mination of light for yourselves, light for human-ity, light not only of immortality but of your own darkened path of life, and every one of your meet-ings, public and private, may be a day of Pentecost; and the spirit circle is the means. There are many and the spirit circle is the means. There are many details of the spirit circle known to some of you the specialities and peculiarities of which are in themselves a perfect science. It is enough this night that we ask that none should enter the circle, none should appeal to the higher and better world without a holy purpose, without a high aspiration, without a lifting up of soul. If ye do, ye are rush-ing in where angels fear to tread, and the result will be that the darker and the more presumptuous earth bound spirits who crowd around ye, and merely respond to the light, frivolous, and idle purpose of beguiling the leisure moment, will be present, instead of the higher and more exsited beings who walt for your appration ere they can answer you by your inspiration. We now feel that we must close, although the

subject is so vast,-although you and I as we have trodden these spiritual paths have perceived so trouten these spiritual paths have perceived so many gleams of light, -now coming out of the thick wood, now gleaming along our path like the fires of old that ran along the ground, now flashing from the heavens above, but always like a pillar of cloud and a pillar of fire guiding us through this wilderness that is to lead us on to the Promised Land. So many of us as have observed these signs and tokens can indeed afford to smile,-aye, and afford to pity, -- when we hear the voice of the ribald jest and the scurrile words that follow us for our investigation in this high and holy communion. Hitherto we have deemed it only as a science; but when we remember that its scientific facts are to lead us to a knowledge of our hereafter, and the best means of attaining to it, --that they are explor-ing the secret depths of our character.--that they are bringing before us the causes of life's many failures,--that they are showing us the secret foun dations upon which character is built up, and giv-ing us the strongest motives for improving, amending, purifying, and strengthening all the good that is in us,-can we come to any other conclusion than that this Pentecost day is indeed to lead to the coming of a second Messiah? He is not yet in our midst; we are only listening to the voices that are crying in the wilderness. These voices have come to us in the outward form of a spiritual sci-ence; but I do know that the baptism of fire is yet awaiting us. When we shall be found worthy to partake of it, --when we can advance a step be yond this wilderness of phenomena to wait for the gher light which shall reveal to us the solemn fruths of religion,—sure, sure it will come. That kingdom for which we have been praying so ear-nestly, but so ignorantly, for 1800 years, seems, to our eves, now to be dawning upon us. Our spirit-friend is already by our side; already the illumin-ation of the torch he carries has lighted up my soul, and shown me a wouderful arcanum of forces I have not dreamed of; already my chamber is full of the presence of these spirit-people; the stones have become preachers, sounding out words of

SEPTEMBER 9, 1871.

### LEOTURE No. IV.

#### By Mrs. N. T. Brigham ; Delivered at Harmonial Hall, Philadelphia.

#### Phonographically Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

#### INVOCATION.

O Thou Eternal Principle of Good ! Thou God whom we all understand in some way; in our hours of weakness or of strength we need Thee. In hours of sorrow or rejoicing our spirits turn to Thee. All the history of fields or forests tells us that whether the sky is dark or bright, they look upward to the beavens; and so would we, ob, Father-knowing, as the trees and blossoms know that strength and eladness come from Thee. We do not feel that Thou art afar off, as some great, overruling Providence, that sends down to us whatever we require, but rather understanding Thee as our Ideal of all goodness and all wisdom, and knowing that we can best understand Thee through ourselves, and as we grow upward, feeling thy spirit within us, and knowing that it is all around us and above us at the same time; for as it fills all space, it is at the same time the law of all matter,-it is for this reason that the power within us looks upward to that which is above, and feels that all good will come from appiration and inspiration-from growth-from that which feeds and quickens growth within our spirits. Teach us through all the angels that love us, and are beyond us; teach us through all our divine intuitions, our best and holiest inspirations. Thy law—Thy will through nature Teach us to know that whatever comes to us in life, cometh for our good, that with earnest and faithful labor, we may find the good that livs concealed in all things. Help us to have such faith in humanity that we can see under the dust of the animal nature the pure and glowing impress of the spiritual nature. Teach us to look beyond all hypocrisy and deceit to find the interior goooness and beauty that is always in humanity, although it may be hidden from our sight. Teach us to look beyond the spirit of evil to find the spirit of good : so may all be developed until their natures are glorified. So, O Father, we trust in Thee with faith and natience in all our labors-with joy through all our sorrrow-strength through all our weakness, in our hearts, in our thoughts, and in our lives,-O God, would we praise Thee forevermore.

#### LECTURE. "THE PURPOSES, OF LIFE."

Mankind have been taught from their childhood that they were created for a purpose, that their existence was not something that they themselves had planned or desired. We have been taught by our very natures, our qualities and talents, that there is a purpose in our being.

Perhaps your children have not been taught in the Sabbath schools, where so many strange and unnatural ideas are inculcated, that the chief end of man's existence is to "praise God and enjoy him forever." They are told in conn ction with this that the proper way to praise @ God is to change our impure and sinful nature, to take away all that clings to us, and be born again. In this way we should praise God, by making over our natures. This is making religion an end and not a means. Therefore, to become respectable and notable in the world, they build large churches, and use all the wealth that religion can acquire, sy as to command the attention and insure the admiration and interest of the people.

When we look upon the churches of tormer times and those of the present day, constructed in the elegance and magnificance of their ap-pearances, do we not find that by and through these religion has a greater power in the world? Do the people think more of God when they see these glorious churches? Do they think more of heaven when they see how high their towers and steeples go toward it? Do they think more of the celestial state when they enter these churches and hear the music of the organ? True, the churches may be magnificent; wealth may be poured out to make them so; but to us this does not seem to be the right way to praise God,-and certainly not a very good way to enjoy him forever. Let us consider for a moment how they praise God. They meet together at stated times, and some person is selected to tell God how great and how wondeful he is .- that he is omnipstent and omnipresent and his love endures forever; and then he tells God how very mean and miserable and sinful human beings are-that they are actually worms of the dust, and if they had their just deserts they would no longer live on this beautiful earth. They tell God that in everything else they see beauty. There is a purpose in the mineral, the vegetable, and the animal creation. They see that man only is vile. Man is the only being that is capable of reasoning and understanding all this beauty and excellence by which he is surrounded, and yet they say man alone is absolutely corrupt and imperfect,-"a worm of the dust,"-" not even worthy to be called thy son." They set the matter before the Lord in this way, and make the contrast as positive and striking as it is possible to do, and they imagine that in this way they praise God. How are they going to enjoy him forever? After death, when the spirit has passed away from its clay tenement, they say if it has done right it shall go to a place of peace and rest, and that forevermore hereafter it shall praise Grd, and in praising him shall enjoy him forever. They are told that heaven is one long, unending Sabbath day; that the whole occupation of those who are so fortunate as to enter its narrow door will be in thanking God for having saved them. There are some few who have higher and better ideas of the usefulness of religion than this, who have different ideas of the hereafter. We believe to-day the unnaturalness of these things

or the mould in which the inner man is formed. grown, and developed, is matter; that we are a nortion of that yast and illimitable realm of bing that is formed into suns, and systems, and satellites, worlds and earths, all of which are composed of the element salled matter. But the second element in our being is Life, that same element which causes motion; which enables the gravitating arms of the sun to draw towards him the satillites which have been shot off by repulsion from his heart-which sustaining them in their paths and orbits by the power of the second or counter movement, repulsion, holds them perpetually in equilibrium. We see that this second element of life has two modes-at-Traction and repulsion. One always prevail over the other. When attraction is the strongest, objects are living, growing; when repulsion prevails over attraction, the object is dying, fad ing, decaying; when repulsion ultimately sets in and counteracts attraction, that is death-the stoms are disintegrated and scattered, and must the gathered up again in other forms. Thus you will nerceive that life is not only the attribute of the human organism, but of these blossoms, of the ground beneath ye, the garments ye wear Every atom of matter, every grain of dust, every particle of being is living or dying beneath the action of this universal element of life. And there is a third element which we call Spiritthat which is not life-that which is not matter -that of which the Materialists only observes the effect, and being unable to comprehend this element, he denies it or attempts to explain it sway. We have nought to complain of in this position. Better a negative founded in fact than wild affirmatives that have no basis in truth. Nevertheless, we, who have advanced one step in demonstration beyond the mere observations of this earthly existence, know that as spirit does survive the dissolution of matter, as it does exist when the chemistry of the outer form is broken up, we have the right to assert that there is this third element of spirit. And this, friend, sceptic, materialist, freethinker-which is the true word after all, this we do not assert as a mere theory, but because we know it to be a real fact-because the spirit friend has stood by our side, aye, within the the last few hours has grasped our hand, has spoken words of consolation in our ear, has brought the messages and tokens of identity from the bright world beyond. and, though invisible to our outward eye, has proclaimed the sublime truth. "I still live, and thy spirit shall live for ever." And, therefore, we follow out, upon the basis of these demonstrated facts, the assertion of the spirits that we are a trinity-a triune organism. Now, the spirit furthermore undertakes to show that the second element of life is precisely the same which causes these blossoms to grow-which manifests itself in their perfume, and their color. and their speciality. Ages and ages ago, when this planet of ours was but chaos and void, when it was a vast cauldron of central fires, in which in the labratory of matter, like an enormous crucible, every room was being used and prepared for finer forms-these beautiful gospels were not, they had no existence, nevertheless they were in germ ; latent within the yet undeveloped possibilities of these burning, fusing, cooling, transforming atoms were all these many colors, and all this perfume, and all this variety, and through the various processes of life, and death have been born out of the simple elements that compose the crust of the earth. Life was the agent-attraction and repulsion, in various deaths and various reformations, was the meats by which yon rose was born out of the crustaceous mass of the primeval granite. And thus we shall find that it is this various and infinitely wise Spirit moving upon the face of the void, and calling up order from its chaos, that at last has produced the different forms of life, the culminating spex of which is the glorious we have asserted it, we have never yet demon- ye come together, with one accord, and when areaston of humanity. Now, in humanity our strated it until the presence of one unbodied kingdom of heaven by violence." But more than

scorn us, those who tax home upon us our many deficiencies, would do well to investigate. We stand in precisely the same catagory as the saint, on the one band, who is exalted for his virtues; and the sinner, on the other, who is restrained and punished by bolts and dungeon-bars for the organism which he has inherited through the false and pernicious influences of a bid state of society. Even so the spirit-medium is a result.

And now we propose to classify the gifts a little more in detail. There are two qualities of mediumship which may embrace all the varieties of gifts that we observe. The one is of a physical and the other of an intellectual character. Where the life-principle exists in the greatest amount of energy in the physical regions, in the back brain, in the department of the organism which tends mostly to the earthly or animal qualities, there we find the result is attained in physical mediumship. It is, in a word, a quality of mineral life, a quality of earthly life, which gives forth a corresponding degree of magnetism, and attracts spirits of a corresponding nature. Last Sabbath, in the reading to which you were indulgent enough to listen, it was stated that the corporiety or grossness of certain spiritual bodies enabled them to produce these strongly earthly manifestations. The rappings or movements, the spirit-lights, and all the feats that are performed in what we call physical-force medi umship, are all produced through the emanations of the human body of that peculiar quality that clusters most around the back brain and the physical organs. Where the atoms of the lifeprinciple cluster most around the intellectual organs, there is a different quality of control, and thus we have the speaking, the writing, the drawing, the musical, the impressible medium. The two forms of manifestation are effected thus : With the physical medium, the spirit, as we have frequently before stated, stands related to the medium as the copper to the zinc in the simple magnetic electric battery. Just as the galvanic action is produced by the copper, the zinc, and the solution, so do the spirit and the spirit-medium form a battery, whilst the atmosphere is the solution, and this being characterised by the magnetisms of those around us, gives occasion for all the variety of the unreliable manifestations that we observe. We bring into the atmosphere some quality of magnetism that neutralizes the whole battery, and then we murmur because we do not have the manifestations. I shall explain more fully this neutralizing principle, but I here state, for the benefit of any who dare challenge our position, that they will find, the more carefully and faithfully they investigate these phenomena. the more surely does it resolve itself into a spiritual electric battery, in which spirit and medium stand related precisely as the copper and zinc of the battery, and the failure to produce manifestations is only attributable to some failure in the imponderable intogrity of the copper, the zinc, or the solution. On the other hand, the entire of the intellectual manifestations are produced on the same principle as electro-biology. By electro-biology the magnetizer compels his subject to see, hear, taste, feel, and act out his will; his will is for the time being present in the organism of his subject, and therefore that subject-spirit is for the time held in abeyance, and the will of the operator takes its place.

And now only one question remains for us to determine. If this spiritual body survives,and here we stand, capable of lifting certain bodies, of performing chemical experiments, of producing sounds, of effecting transformations in bodies, and by the aid of our living spiritual bodies, engrafted as they are into this mortal body, all the cities that we have built, the work that we have performed, are effected,-does that power exist beyond the death? We have hoped it, we have dreamed it, we have talked it,

wonderful meaning; the insensate objects that are floating around me have become teachers, giving me an assurance of motor powers in the universe I never dreamed of. The mysteries are receding, and in their place I am beholding that I am in the midst of infinity; the measure of time is passing away, and instead of that, behold the rolling ages are only measuring and gauging the mighty depths of eternity. And these are the revealments that are making me stand still and listen to the voice that cries in the midst of them all, "Be still, and know that I am God !"

O Spiritualists ! shrink not from the banner ye carry. It has been put in your hands by angels, even though it becomes a target against which the mire and filth of superstition, ignorance, and folly is being levelled day by day. O Mediums i al-though ye have to bear the penalty of being sub ject to every influence that surrounds you, ye neverthelees have a strength the world knows not of. Your very weakness is your strength, for it is in that weakness that you may become the subjects of higher teachers than mortal; and though the earthly aim upon which you are striving to lean fails you, behold, you are girded about by the arms of angels. I do therefore appeal to you to look with the profoundest depth of gratitude on the boon that you have received. Take every available means for its culture; be sure as ye have re-ceived it, to you it is the ten talents, which, whilst it exists, calls for a higher zeal than any other of the gifts that God has bestowed. You cannot make too much or too fall a use of these glorious gifts. More than this, ye are the ploneers of a coming day when the whole of the flood gates of spiritual life shall be open; for whils I perceive at present that the spirit-people are only experiment-ing where they do find an available battery, those experiments are now proceeding with a force and a power that is filling the earth with spiritual light, and will make of every human being not only a medium but a spirit who shall walk and talk with the spirit people face to face. This is the object and aim of the Spiritual movement, and therefore to you, O Mediums, I do close with the earnest invocation that ye will not only use your gifts to the largest, wise't, and the best purposes in your power, but that ye will do more, -live out the light that is granted unto you.

#### Morbid Evangelism.

The Topeka papers inform us that the mur derers, Mrs. Scales and Ford, "were visited by about three hundred people on Saturday, that the Sunday school choir sang several hymns, and fervent prayers were offered," etc. We confess we read these things with no feeling of pleasure. Ghostly services are all well enough, but we like the custom of the Catholics in that respect much better than these popular exhibitions. A clergyman can do decently and in order all the spiritual offices requisite to a murderer on his journey after his last victim. But this sensational furore over the last hours of vile wretches such as these were known to be, is an offence not only to good taste, but to religion itself.

Let some infernal monster beat out his wife's brains with a bludgeon, or back and hew to pieces some inoffensive neighbor, and by blubbering over the prospect of a rope for a few days, he is handed up to heaven as a whiterobed saint, and sentimental noodles are enraptured to see " how happy he dies." Some people never seem to appreciate the value of an immortal soul until it has imbued its hands in the innocent blood of some other soul-the more he has killed and the more horror is piled upon horror, the greater the maudlin exhibition.

But we suppose our disgust, or the disgust of all decent people, over such things won't put a s op to it, and the less we say about it the essier it will be for us to hold such "heathenish notions" about murderers and their foolishly good intentioned evangelists. The only mistake made in the matter was by Gov. Harvey. These people were ripe for paradise, and his interference may be the means of their losing it.-Topeka Record.

is begining to be understood. [Here Mrs. B. quoted Spurgeon's statement of the bottle which we have published in the JOURNAL ]

Spurgeon says this taught him a lesson ; that we are to go out in the world, and place them in the church before they have hard ned and ripened. If they can not be got into the church in early life there is not much hope of getting them in when they are full growa. This is the reason why the church takes so much interest in its Sanday schools. There is something more than this preacher saw in this little incident. We believe it was never intended for apples to grow in bottles, and that however curious they may be they are of no use unless you break away the bottle. We need not seek to make any improvement upon nature in this way. Let us seek to understand the divine beauty of her manifestations, and to know that the best and purest life in this world is the most natural

One says, I do not believe this. Do you suppose there is a purpose in nature and a purpose of God contradicting this? Do you suppose that there are two Gods, one saying one thing, and the other contradicting it? Do you suppose the devil or God is acting in nature? Do you suppose that nature says a thing is right, and God in any other place denies it ? It so, then we do not know who to believe; we are adrift without rudder or compass upon the wast ses of life.

We believe that when we study nature with care, that the more we understand, the closer we come into sympathy with her, the more we



### SEPTEMBER 9, 1871.

### RELIGIO-PHILOSOPHICAL JOURNAL.

shall know of that God whose name people have spoken, and whose ways have not been fally comprehended by man. So when we un-derstand the true God through all nature, we shall find no contradiction in his laws. We shall find that all he wants of us is to have the purpose of life filled in the most perfectly and purely natural manner. We find many earnest-ly striving to do right, but they say, Do you be-lieve that religion is natural; we may believe what you say in regard to other things, but it does not seem to us that Christianity is natural, for are we not told that the human heart is de-ceitful above all things and desperately wicked; that there is no man who lives but sinneth; that the human heart is naturally at enmity with God.

We know that in the olden times men did not understand God fully, so, looking just at the surface of things, they ofttimes jumped at conclusions, and were very often, profoundly mistaken. Men of science will tell you how they erred on matters of science; they did not understand the shape of this earth ; they judged by its surface as it appeared to them, and it was the best that they could do. Looking upon the surface of things, they saw their sin, and they said, the human heart is naturally at enmi-ty with G id; and if it was with the old idea of God. You cannot admire the character of a man or woman that you think is base and impure. You may admire all that is lovely, but you cannot go any jurther. In this you are obliged to obey the law. So when men were told of a God that committed acts which if committed by men would consign them to infamy, he was always looking for something wrong, feeling angry and always finding what he look-ed for They were told of him as an angry and revengeful God, who made man, and then when he had found his mistake, tortured him for the error he had discovered in his own work. They could not love such a God, and they said, the human heart is at enmity with God. It was at enmity with their idea of God; but mankind has never had enmity with the true God.

There is always that in the human heart that aspires after God as naturally as the earth looks up to the heavens-as naturally as the flowers look up to the sun. When we come to understand the true God, we shall not need to go to the B ble and say we want you to admire this God and to love him. We shall not need to use all our efforts to force religion upon the people. It will be like the sunshine that only has to touch the earth when the earth responds in flowers and fruits. So when the right idea of God penetrates the human soul, it will respond naturally with adoration, because it cannot help it.

When we speak of Spiritualism, it is not necessary to tell you how beautiful it is,-all we want is, that you should understand it, and when you do this, you should understand it, and when you do this, you will admire it; you will love it because you cannot help it. There are thousands of people who fail to understand this to-day. When they come to understand what religion is, they will find it is always natural. Religion is that which is tending to make man spiritual,—not only to merease bis happi-ness here, but to upbuild it forever hereafter. ness here, but to upbuild it forever hereafter. Happiness comes from good, and good only. Men do wrong, not because they love the wrong, although they may fancy they under-stand just what they are doing. When they do wrong, they do it to increase their happi-ness; and when that happiness is not added, they begin to feel their mistake. If men would only take the Golden Role, which is to us the heart of true religion.—If the whole world heart of true religion,-if the whole world would receive it,-if each one would abide by it,-do as he would be done by,-the world

would be full of happiness. Persons wish to build up their own characfer, and oftlimes they fancy that the best way for them is to pull down the reputation of some other person. They think the world has its model of excellence, and they wish them to see how much brighter their character is in contrast with that which they have exp sed to view. It is like a person building a palace of marble upon the white drifts of snow; it will melt away and the building will fall into the In this work of building up character, we should take what yours is to-day, and make it better to-morrow; then will be a contrast that mud. the world shall see. Thus we can see heaven, as the soul makes the future brighter than the present How wonderfully beautiful life may be, and how glorious is this work! But whenever a person speaks bitterly of another, and fancies that by pouring out the tide of his own anger he shall bring peace to himself, he will be misne snan oring peace to nimsen, ne will be mis-taken; he will never do this, for Peace, with her pure, white, tender feet, will not walk over the stony path where man has thrown down the bitterness of his anger,—her path is ever with thornless flowers, and man finds when he speaks bittering that he color adde to his artfor speaks bitterly that he only adds to his suffering, for he has self-condemnation. So with any wrong that you may do; you may fancy that you can cover it up, and imagine that it will gratily you, but when it is done, you are more miserable. Whenever men have sinved, the voice of condemnation goes forth. When people find nothing to pity in the soul of the wrong-doer, we say to humanity, if you could only look be-neath the surface of that soul, you would find bitter condemnation there; you would indeed say, only from good comes forth happiness. W believe that all that God requires of man, is that he shall be good that he should do miserable. w beneve that an that that requires of man, is that he shall be good; that he should do right as far as he knows. Some say, but he re-quires something more. He requires that our natures should be changed. Now, the only change that we need, must take place through good deels, purifying the soul through good deeds. All that is evil is like the excessive outgrowth of All that is even is like the excessive outgrowth of some plant, that Nature would not be perfect. without. All that man has to do is to bring up the harmopy within himself, and let no one plant in the gardien of his life, usurp the place of others; he must learn to prune and trim, and shape them rightly, and then his nature will be rounded out into perfection. True religion tends to harmonizing the life, in good deeds, in rightful actions, that shall make life beautiful. In seeking to know what is the purpose of life, the end and aim of existence, we find that man is not to make his nat. ence, we not that han is not to make it natural, to ure unnatural, but simply to make it natural, to let his growth be as beautiful and natural as possible. Thus is life rounded out and developed through its natural growth into the most perfect and beautiful form. Some persons in studying the purposes of life, imagine that there is no special purposes of their existence—it seems to them that their path is so narrow that it is lost in the great world. They think it will never realize that they have existed, and when they pass away, their memory shall pass from the earth. Now, full as the world is of human beiugs, there is not one too many-countless as is the multitude, there is not one life, however small and contracted it may be, but has a purpose of its A writer who has studied deeply into the mystery of life, refutes the idea that the poor should die (ff, and thus decrease the surplus population. He says:

We look at this earth, and there are certain portions of it that seem to exist in vain. Some years ago, in the State just senarated by a shining river, men discovered a fine green sand-it seemed to them it was worthless. Now they have discovered that it is a very valuable fertilizer, and in many places there is a beautiful growth of blossoms and fruit as the result of this,

In all the history of human disappointments, and the thousand wrongs and failures that appear to us in human life, there is always some good to be found out.

Sometimes you point to a wrong, and ask what that means? It means a protest against the mistakes of society. You say, here is a murderer-show us in this some hidden good. It can be done, by showing the parents in this land, that when certain feelings are indulged in that are wrong, an impression may be stamped on a child, so that it will walk forth in the blood-stained path of crime, and in time the Voice of humanity shall cry out against the wrongs that are so common to-day. Humanity sometimes when crimes seem to have multiplied, when they show themselves more plainly in contrast with what the world has hoped for, and prayed for, when the world has grown wiser by the repetition, then it will say it will not do-"If we would destroy a tree, we should not take off here a branch and there a branch, but we must lay the axe at the root of the tree, and take it away-then in its place may grow that which is beautiful and useful" So when the world has grown wise enough to rectify these things, we will not say then, let us have the branch taken cff-let us imprison the criminal for life—take away his liberty. They will begin at the root of the matter, and work as men and women should, to root out all the evils which grow down deep in the depths of humanity, and not wait for the poisonous growth to show itself upon the surface.

Wrong may be compared to a rock out upon the ses. When they are above the water, they may be seen; when they are not, ships are often wrecked upon them, and men may know where they are by the scattered fragments that remain. When we see the rock, we may know how to avoid it, unless cast there by a storm,—but if it is all cleared away, then we may go there in safety. So let us take this les-so; and work out rightful purposes in our lives. This life of ours is like a garden, in which the Great Spirit, who rules all things, has implanted the germ of everything that we shall hereafter require, and it is our duty to go into this garden, and take all the germs which are implanted there; and he gives the sunshine, the breeze, and the gentle dew, and thus is life beautifully unfolded in the growth and development, and thus do we work out and real ze its purpose. We shall then find how good and how wise the Father is, that requires this of us. It is a work that is not d figult to do. When a person takes one step after another, there is always light enough for the one that is to be taken—in this way do we lay the foundation of everlasting happiness.

So we helieve that as God is the spirit of Nature, so Nature knows just how to praise Gid: She does it by opening the gates of night, and letting down the golden flords of the morning from mountain and forest, from the blossoms, the waving meadow grasses,—all these give praise to God and enjoy him forever.

Now just as Nature praises God so should we, by being natural and true. The meadow grasses and flowers do not complain that they are not like the forest trees. The smallest bodies are recognized by her-Nature never scorns such objects. She does not say to the blades of grass, you are so small that it is not worth while to bring you up; she brings out the grasses, and makes the carpet for the meadows. Just in this way are we to work out the purpose of life. You must never cherish within yourselves the poisonous plants of evil. You may imagine your efforts are lost, but a good and true effort is never lost. Kindness and faith and love are bles ed. So by doing right at all times and withholding nothing,-do you not see that in this way shall you praise God, and enjoy him forever? Do you say some things that we know to be wrong are natural? No: Nature makes her plants, some tall and some low, and if you seek to repress that which is intended to be tall, you are taking so much from the beauty of Nature. God, who lives in all things, ca'ls through your spiritual nature, and says, bring up all the attributes of your nature, and then shall you work out the purposes of your lives; then shall life become fair and perfect like a beautiful garden, in which the angels shall ever walk by your sides, and so in the purposes of life in your soul made known, and worked out.

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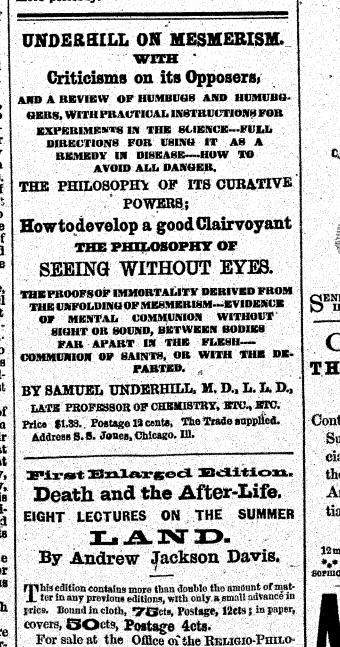
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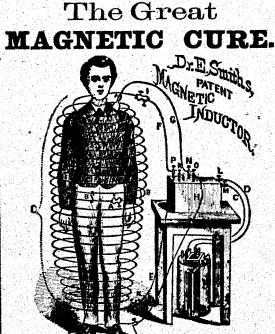
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CHICAGO, SEPTEMBER 9, 1871.

#### A SEARCH AFTER GOD.

NUMBER LV.

Animated with fresh hopes and anticipations of realizations that will gratify us, we press forward in search of the Divine Architect of the universe. Since we commenced this series of articles, anxious eyes have been peering heavenward among the moving, throbbing worlds of space,--among those aerial cars which move onward with automatic regularity, endeavoring to find something that would detect the immediate presence of God. On all sides the desire is manifested to solve this question,-to so present it to others that the existence of a God can be easily recognized. Ah I a strange world,superstitious, ignorant,-so blind that glorious truths escape its notice! While some worship, bow in humble adoration to the unseen, unknown, incomprehensible God, others, failing to recognize him, refuse to join in reverencing that of which they know nothing. The imagination is prolific in the pictures it forms, in the Gods it creates, in the devils it brings into existence. Behind the flashing lightning, the moaning thunders, the murky clouds, the eccentric comet,-yes, behind them, as the moving impulse, there is supposed to be a God! If man was created by God, there was a time when there was a first man. If constructed by him, did he use exclusively matter and its laws ? If he used anything outside of them, as we have said before, he certainly used himself. Could he use himself without waste? If waste is connected with his organic structure, there must be recuperation, and if recuperation, it must be obtained from matter. Then matter. when appropriated by him to supply the waste, becomes a part of God, when a moment before it was entirely independent of him. God, then, it he made man did it independent of himself, for we cannot conceive of a being appropriating himself to carry out any project. Again, if God is infinite, would he not cease to be infinite the moment he used himself in the physical structure of man? The idea that God is manifested in man is untenable-is impossible, and calculated to make man reckless and sinful, Why? If God is manifested in man, please tel me what part of him. Where is the dividing line between God, and matter and its laws? If no dividing line, no distinction, then God is supreme in man, and when man acts, God acts. If a God exists, he is supreme. Is he not supreme in man as well as outside of him? If he rules outside of man exclusively, why not inside? Can God be supreme in his government and not control man? If he created him it was with the intention of governing, or not ; if not, then man is still the subject of design. But here, then, is the grand question : If God created man, and used only matter and its laws, then he is wholly subject to them, and is an automaton just as much as the earth is, which moves forward in its orbit with systematic regularity. How can it be otherwise? If God did not use himselt in the fabrication of man. he only appropriated matter and its laws, and is not man a subject of these materials and laws from which he is created ? But would it not be impossible for God to create from matter and its laws an intelligent, entity, and he possess every characteristic of God in a finite degree ? Could God take matter and its laws, and eliminate therefrom his attributes, unless they possessed those characteristics? Could God find in matter attributes like his own and mould them into a finite creature? If so, then why can not God change the whole material world into sentient beings ? What part of matter is especialy adapted to man building ? and if God uses himself, how many beings would he make? If man was organized from matter, what evidence have you that he will stay organized? Are you willing to risk immortality on such an exceedingly slender basis? But it would be | rs, for your kindness. Every dollar helps.;

1

impossible, even for a God, to tabricate, construct, or mould a human being from matter, that possessed characteristics like himself. Why? If he, postessing all power, could make a finite entity from matter, why not an infinite entity But does not an infinite being and one finite being make more than infinity itself? The infinite possesses all power, and the finite finite power; unite the two if you can. It is utterly impossible for an infinite being and a finite, to exist at the same time,-they constitute a contradiction in terms.

Listen then to the voice that speaks : In attempting to solve this question, we are led to inquire what are the relations of man to God, if one exists, or in other words, is it possible for an Infinite, omnipresent, omnipotent God to create finite man? At the first glance, you would ejaculate, of course, it is possible for a God of that character to create a finite creature-man. In performing this grand work, he would stand in the relation of a mechanic to the house he is constructing, or the machinist to the engine that he is preparing for the railroad. In all the operations of the material world, we do not find that man uses himself in the creation of any work. He uses matter and its laws, renders them subservient to him, makes them his willing servants, but in no case does he use any portion of his own organic structure. in the work in which he is engaged.

Glance around you, and on all sides you see nothing but effects, and they in grandeur and sublimity far transcend in appearance the material that produced them. Look at the green-carpeted earth, at the majestic tree with its twining branches, at the vast bodies of water with their mountain waves and myriads of living life-all are effects-they are the real, tangible expression of certain forces.

The flower is an expression, which comes forth from the cold, damp earth, far transcending in beauty, the causes that generated it. Glance at that planet in process of formationit rises forth in stately grandeur. See the forces at work - they build up a mighty, moving, throbbing world in the fields of space, an acrial car, that travels among the stars, and holds converse with distant worlds-it is an effect. and as such, is far grander than the forces that caused it, that were set in operation by some master mind. All effects in beauty, in grandeur and utility, rise far above the causes that produced them, for they are the tangible, living reslity, presented to the senses. An effect is generally the result of a combination of causes. and as such presents to us that which is calculated to excite within the mind emotions of delight. Present an effect in the material world with its teeming, active life, that is not more grand, more beautiful, than the forces that generate it. The cold, damp soil-within it is a seed, and it germinatee-it bude-bloesoms and sends forth its fragrance on all sides. It is an effect-rising in princely grandeur above the forces that produce it. On all sides effects greet us. The causes that produced them are important, but to man, to humanity, they eat effects; they regale the eyes on effects as they glance at flowers in the gardens; and feast their cars on effects as they listen to the beautiful strains of music that greet the ear from the piano or organ. But man is not an effect. If a part of God, however, he certainly would be, and if the rule holds good, should be more grand, more intelligent more beautiful, and better in every respect than God himself. What benefits can be derived from effects, if they cannot be rendered more useful than the forces that produced them ? The engine that moves the ponderous wheel. is within itself more useful, and more powerful. than the material it was made from. The ship that rides on the mountain wave, contending with the wind and storm, as an effect, is far more useful than the material from which it is constructed. An effect must be superior to the causes, to the elements that brought it into existence, or it would be 'comparatively useless. If man is an effect of some creative energy, he is as superior to the forces that created him, as the flower is to the cold soil from which it springs. But man is not an efflct. If so, he is not immortal. All effects that we observe in the material world, are of a temporary character-: hey have three stages of existence, youth, maturity, and decay, when "comes final dissipation. An effect is the result of organized causes, and that which organizes is required in all cases to sustain. If man is an effect of one or more causes, they are required to sustain him. and on them alone he depends for immortality. If man, however, is not an effect, but eternally existed, then he is not dependent on anybody or anything for immortality, but is just as important a phase of existence as matter itself. [To be continued.]

### Crucify Him ! Crucify Him !

Give us Barrabbas, the robber, but crucify the crazy, erratic old doctor. He teaches pernicious doctrines !-- set the police after him !-- aye, mob him !-kick him out !- lynch him !-he is a dancerous man I-he corrupts the morals of the people I-bis doctrines are pernicious, and there is great danger that the City of Chicago will become corrupted by the ugly old wretch !-- he is crazy !-Landlord, put him out ! Such were the sentiments of a knot of men collected on the curbstone in front of a gambling saloon a few evenings since,

There has been a tempest in a teapot, or something quite analagous to it in Chicago, within a few days past. Old Dr. McFadden, who has traveled quite extensively for some years past, is an erratic religionist, and, in some particulars, not unlike Geo. Fox, John Knox, Martin Luther, Oliver Cromwell and others, in his way of pitching in, without mercy, into popular creeds and customs. He, his household, and the Chicago Republican, constituted the centre point and moving elements, of the tempest referred to.

Of his eccentricities we have for many years heard much-many remarkable tests of spirit power have been given through him, which have confounded skeptics.

We can not give details in regard to his mediumship, never having attended one of his seances, but from the reports of many who have (which, by the by, are open every evening to all who see fit to attend), we have no doubt but what the tornado referred to was a legitimate result to be expected from causes existing, inherent in the elements referred to.

Nearly twenty years ago, as we are informed, he was pronounced an insane man, and confined in chains or a strait-jacket as such. Afterward he was found to be harmless, and if mad, there was method in his madness-and many thousands have since met him in his public seances, some proncuncing him insane, others sane, and a teacher not very much unlike very many others, who have been persecuted unto death in this life and sainted afterward.

The articles published in the Chicago Republican are beyond doubt libelous in a high degree, and but for the well-known non-resistant doctrines of McFadden, would never have found a place in the columns of a journal that had a responsible proprietor-in other words, no man but McFadden and his school of non-resistants would allow such libels to be perpetrated, without resorting to a court of justice for a legal redress.

We do not purpose in this article to attempt to redress the wrongs of the parties so grossly slandered in the articles referred to. If parties have not the stamina to resort to a mode of redress which is open to the most humble cilizen as well as to those more fortunately situated, but prefer to literally obey the injunction to resist not but to return good for evil, we candidly conless we have not got to that plane, and will leave it to them to fight their own battles on the non-resistant plan, "on that line," in their

### An Orthodox Editor.

The Democrat, published in Cumberland County, Ill., having published a notice of a spiritual meeting, comes forth with the rank polson of its nature in the following language :

"Our advice to the people is, to 'touch not, handle not this unclean thing,' but let these black spirits and gray, these motiey spirits and blue, eat of their own repast, and participate in their orgies alone, for the Lord knoweth them not l

If the editor of the Democrat is not a worse compound than can be found in the lowest dens of vice in this city, he could not give expression to such foul language. He is neither a Christian nor a gentleman; is as corrupt as Solomon, and as dirty and filthy as old Job. If he derires to find corruption, he can detect its presence everywhere in the orthodox churches. He can find houses devoted to licentiousness there; ministers who have "fallen from grace," and gambling hells without number. Rev. James Debois, of New York, had four wives. Dr. Fuller, a local preacher of Kokomo, Iad., by his ill treatment, made his wife insane, and then was tarred and feathered, and rode on a rail. The Rev. Mc. Williams while preaching, was arrested for horse stealing. If the editor of the Democrat will turn his attention to his own church, he will have no occasion to slander Spiritualists.

### "The Little Cussed Organ."

A man of Sparta, Wisconsin, wishing to precent an organ to a church, wrote to a friend in New York to know what it would cost to get one. He received a reply that he could get a "little cussed organ" for \$1,500; "but," added his correspondent, " it you expect to go to heaven on the crgan dodge, you had better invest about \$3,000."

He took the high-priced organ; and by his generous donation he has secured a seat in heaven, which will be reserved for him until his arrival. If he had bought the "cussed little organ," he would have been compelled to take a seat in the gallery, where all who donate "little cussed organs" are condemned to go. He may congratulate himself that he had the means financially to perpetrate the organ dodge, and thus place himself in such a conspicuous position.

This dodge to secure a seat in paradise, near the throne, and that, too, by donations to the church, are becoming quite common. Everything is now on a financial basis, and it is much better to be a rich religious villain than a poor pious Christian. The man who can secure a pew in Beecher's church and aid in paying his \$20 000 per annum is familiarly considered as "coming the Beecher dodge," in order to be numbered with the sheep; but he who aids the "little (cussed ?) church 'round the corner," is supposed to have only about one-tenth of the plety and grace of the former, and it is probable that he will be numbered with the goats.

### Letter from Laura Cuppy Smith.

SEPTEMBER 9, 1871

BROTHER JONES : Some weeks since, while sitting for the first time in a circle of that very wonderful medlum, Mrs. Mand Lord, I was quite occupied and deeply interested in noting the effect of the manifestations upon others, and in observing the genial, artices, and confidence inspiring manner of the medium, as she described various spirits present with an accuracy unsurpassed, at the same time inviting investigation in a spirit so cheerful, obliging and honest, that I am sure it. must satisfy the most hardened sceptic of her ab. solute integrity, and while thus engaged, scarcely expecting to receive anything myself, I was startled by Mrs. Lord exclaiming, "Why, Mrs. Smith, there stands a beautiful, blue eyed, curly baired little boy near you, who passed to the Spirit World when a very little baby, and is now, I should think, eight or nine years old. He says he is your little 'Rose Bud."" Mrs. L. then turned to others in the circle. describing what she saw for them, while I recalled a day in the summer of 1862, when I sat in my house in Dayton, Ohio, mourning over the premature transition of a beautiful baby boy, whose sacred dust had that day been consigned, (covered with exquisite flowers) to the grave, and questioned of my spirit friends what was my darling's " angel name ?" and the response came, " We call him our Rose Bud." Amid all the trials, sorrows and di. vine recompense of a lecturer's life, in the Atlantic States and beneath the shadow of the Sierra Nevada, I treasured and never for a moment lost the secret of my baby's "new name," and from time to time I saw him as he grew from month to month more beautiful, yet I regarded his visits as among the things too sacred almost to be named : and when Mrs. Lord so unexpectedly described my child and gave his name, the test was as welcome as unexpected.

While lecturing a few Sundays since at Port Haron, Mr. Starr, the spirit artist, who resides in that place, and is beloved and cherished there as he deserves, came up to me at the close of the lecture and enquired casually, whether I had ever lost a baby boy who would be now about nine years old? I replied in the affirmative, without having an opportunity of questioning Mr. Starr; and on last Sunday alternoon Mr. 8. brought me a large parcel or package, and in taking off the various folds of paper I found an exquisite portrait in oil, of my angel boy, and in the peculiar arrangement of the curl on the forehead, to which with uplifted finger he seemed to call my attention, was a test that I only refrain from explaining, because from its sacred significance I cannot give it to the world. No words can express my emotions as I contemplated my treasure or depict my gratitude to the artist. All bereaved mothers will comprehend the divine joy that filled my soul, -- suffice it to say the wealth of the world could not buy that picture. As a work of art it is unsurpassed, and would of liself establish the fame of Mr. Starr, if he had not already achieved it. May angels guard the dear old man, and preserve him to those who so judge his inspired work. It seems that before the morning lecture, the day that he asked me about my child. while I was reading a poem of Kate Hill's, in which occur these lines :

- " There are faces there divinely fair That the earth lost long sgo ;
- And foreheads white, where curls lay bright, Like sunbeams over mow, 30

my child came and stood beside me and looked at Mr. Starr, and he felt that he should get his picture.

Minnie Myers.

The above-named young lady of sixteen summers, has recently been developed as a trance and physical medium. She resides with her parents, at the north-west corner of Polk street and Fourth Avenue.

Miss Myers with kind and encouraging treatment, will doubtless soon become an excellent medium for several phases of spirit control. We are informed that she gives very good satisfaction as a business medium to several business men, who are in the habit of consulting her.

### Widow's and Orphan's Fund.

Bro. A. L. Beeler, of Philadelphia, donates one dollar to aid in sending the RELIGIO-PHIL-OFOPHICAL JOURNAL to poor widows and orphan children. We get about one cent of a dollar thus expended. Bro. Beeler is a self-made man, and knows what the rough-side of life is. He has been there. Bro. L. D. Benjamin, of Wautoms, Wis., donates twenty-five cents to the same fund. Angels will bless you, my broth-

own way. But it is but justice to say, that neither McFadden nor his friends ask us to interfere in the matter.

But in conclusion we will say that while the foul slander of the Republican may be extolled by enemies to the truths of spirit communion, and the scandalous articles may be copied into other papers, for the purpose of bringing reproach upon Spiritualists, it should be remembered that extremes right themselves; that the foulest and most corrupt means are often wisely made to play their part in eradicating a foul condition, even as a corrosive and losthsome plaster is applied to the cancer to cure it.

The world will by and by learn the great lesson that each person is true to himself and his surroundings, and ac's in accordance with his light and understanding; that the agitation of thought is the beginning of wisdom.

However unpleasant it may be to those who know of the truth of spirit communion to be derided and have such articles flouted in their faces by bigoted, bloated ignoramuses, in lieu of arguments against the truth of spirit communion, yet they have this consolation, that however eccentric and impolitic may have been the conduct of Mc Fadden, it is no more the legitimate fruit of Spiritualism, than is the teaching of Noyes, of the Oneida Community, Mother Ann Lee and her priesthood of the Shakers, Brigham Young of the Mormons, the Perfectionists, and hundreds of other recognized sects of Christians the legitimate fruits of the teachings of Christ.

From our standpoint they may all be classed together as extremists. We fellowship none as sound in philosophy, but God and good angels forbid that our souls should ever be dwarfed by the spirit of intolerance. We are not our brother's keeper.

It is but justice to say that a great number of good citizens have called at this office who have visited McFadden's seances, and pronounce the articles referred to gross and cruel libels in every particular: that McFadden and wife were never in Vineland, and that in all their visits to his house they have not witnessed a single act of impropriety on his part or on the part of a single inmate of his house that would outrage the moral sentiment of the most chaste and fastidious. That he is positive and eccentric in his expressions is admitted, but seldom utters a profane word, unless he believes himself tantalized with insinuating inquiries, then he is casily excited and says a great many foolish things, like most other crazy religionists under similar circumstances.

Great Secret Discovered at Last.

A knave who dubs himself Dr. A. Chapman is out with a handbill headed as above, and professes to have discovered the secret of spirit manifestations. He admits fools to his exhibition at thirteen cents a head, deacons half price, and priests free. Spiritualists generally know enough not to be humbugged by him.

In the Days of Hoop Skirts

It came to pass that a Missionary dressed himself in the attire of a tall, cadaverous looking woman in black, and thus disguised, gained admission to one of Mrs. Ferris' seances, he having once before been ejected for conduct unbecoming a gentleman. . In spite of his disguise, he was recognized a second time and ejected. Then to carry out his original plan of falsifying the truth about Mrs. Ferris' mediumship, he published what he called an expose in a Chicago daily paper.

His expose was a tissue of falsehood, and so denounced by every one present (some thirty persons). excepting the cadaverous noman who fur: ished the suit for the Missionary.

In the last issue of the Crucible he rants and tears amazingly, and proposes to break things to pieces in the columns of this paper,-indeed, he reminds one of the fable of the "bull in the china store."

Owing to his extraordinary missionary services we refrain now from mentioning his name. The readers of the last number of the Crucible will readily recognize him, and that will be sufficient for a Missionary who puts on to disguise himself and gain admission to a seance for the express purpose of falsely defaming a lady medium.

Letter of Fellowship.

The Religio-Philosophical Scelety granted a letter of fellowship and ordination to Anna M. Middlebrook, of Bridgeport, Ct., on the 20th of August, 1871, which authorizes her to solempize marriages among the Puritans as well as elsewhere, according to law.

We hope our friends will make it a point to see that perquisites resulting from such official acts. go into the hands of our worthy lecturers. who are qualified to thus officiate, where the

same can be done by a reasonable effort. The RELIGIO-PHILOSOPHICAL SOCIETY also granted, on the 20th of August, 1871, a letter of fellowship, constituting in legal form, Brother Isaac Farley, of Foote, Iowa, a "regular minister of the gospel," which authorizes him to solemnize marriages in accordance with law-May all who want the siken cord tied, procure his services on such occasions,-especially Spiritualists.

THOSE WHO WISH to have this paper discontinued when the time is up to which it is paid for, should notify us of that wish two weeks before such time expires, at it takes that time to get it out of the mailing machine. When an order to discontinue is given by those in arrears. remittances should be made to square up in full; including the two weeks which the paper will be mailed the subscriber after such notice is given.

We are in want of dues for the JOURNAL. When it is not convenient to pay all, let us have a part, as an earnest of a good will. Wake up! we are in earnest.

Am I excused for occupying your valuable space with this poor tribute to mediumistic worth,-this page of heart's history? I think I need not ask. Chicago, Aug. 30, 1871.

Fay and Von Vleck.

The Cincinnati Commercial has over a column devoted to the above named personages. It seems that Fay and Von Vicck had an arrangement to work together, Fay professing to be a medium, and Von Vleck acting as detective A full house and full pockets was the result The opposers of Spiritualism turned out in large numbers to witness the exposure by Von Vieck, and some Spiritualists to witness manifestations through Fay's pretended mediumship. According to a secret programme Fay was worsted; Von Vleck, as was intended, triumphant. The devotees of old theology were jubilant.

About this time those friends who took stock in F. Melville Fay, who oftener holds forth against Spiritualism than for it, and has been so published repeatedly, found themselves, sold ! Hundreds of thousands of believers in spirit communion who never subscribe for a Spiritual newspaper, would find it for their interest to do 80.

-Brother L. Smith, of Aurelius, N. Y., writes in high terms of Mrs. Anna Middlebrook as a lectorer and medium.

-A. J. Seely sends \$3 to apply on subscription. Letter poeted at Portland. No state given. Can any one favor us with his address.

-A Japanese heathen begs his old teacher to "rise and explain" why the Christian Church in this country is divided into so many branches, having conflicting doctrines and usages. His mind is conjused, and he fears that he might not select the true church, in making his choice among them. and miss heaven at last.

When the heavenly archer draws his bow, no one knows who is the arrow that may be sent. If it be thou, O Soul, deviate not, tarry not by the way.

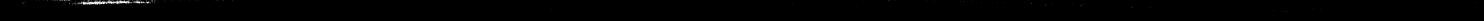
-Many families, says the New York Mail, who reside in elegant stone fronts, and appear very wealthy, after marrying off their daughters, move into smaller dwellings in a less fashionable part of the city.

-Mrs. Gildersleeve Longstreet, who wrote the pretty peem of "Mrs, Lofty and I" (which was set to music by the Hutchingsons and sung so sweetly by Abby), is now the editrers of a fashion magazine.

A young lady of Montgomery, Ala., on being told that her lover had been suddenly killed, cried: "Oh, that splendid gold watch of his t Give me something to remember him by." Several beautiful Polish ladies.are the sensa-

tion at Newport. They dress their hair in the 'classical" style, which consists of a small coil high on the head, from which drop two or three curls.

-The sister of Delescluze, the famous Communist, now in her sixty-fith year, is to be tried by a council of war at Versailles, on various charges. She is said to have been a Petroleuse, and to have murdered several of the troops of Thiere.



### SEPTEMBER 9, 1871.

### RELIGIO-PHILOSOPHICAL JOURNAL

### Personal and Local.

-Mrs. Wilcoxson lectured at Bloomington, Iil., on Sunday last. The paper published there gives her the following notice : MRS. WILCOXSON'S LECTURES. -That a woman should lecture is nothing new, in fact it is becoming very common. It is also true that, taken altegether, they succeed quite as well that, taken altegether, they succeed quite as well as those who have for a long time monopolized that field of labor and profit. More recently they are securing admission to the liberal pulpits of the country. The doors of the churches are thrown open to them, and they minister in sacred things, commission according acceptance and to edification sometimes to good acceptance and to edification. The pulpit of the Free Corgregational Church was and pulpicol the Free Corgregational Courch was occupied yesterday, morning and evening, by Mrs. M. J. Wilcoxson of Chicago. The attendance was large and the audience miscellaneous, many attracted no doubt from curlosity. The spacker is a plain, unpretentious woman, and enunciated no-thing new to those who have attended that church from its beginning: But her simple, natural elo-quence, and the direct manner in which she en-forces the obligations of the people to obey the demands of love, justice, mercy and purity, reach the heart and conscience of her hearers. Her free-dom from anathem; toward those who differ from her, and the charity to her opponents, contribute to the usefulness of her lectures. Charity among radicals is a commendable virtue. Her lectures were so well received yesterday, that we understand she has been engaged to speak from the same pulpit next Sunday.

-Brother A. P. Barker, of Ellsworth, Maine, writes that the Spiritualists have commenced holding weekly meetings, and that the cause is in a flourishing condition there.

-Our friends who are looking for a good school for their children will do well to investigate the merits of Belvidere Seminary. See advertisement in another column.

-Our friend N. Kinney, of Waverly, N. Y., is turning out some fine work in carriages, buggies and wagons.

-The Christian Crucible, Rev. L. F. Andrews, editor, Macon, Ga., has lately been started in the interests of the Universalists.

-We shall in a few days be able to fill all orders for the Bhagvat Geeta. The demand has been so much greater than anticipated that we have got behind, but have a large edition now in the binder's hands.

-Brother L. F. Cummings having been laboring efficiently in Wisconsin, writes to us as follows: oniciently in wisconsin, writes to us as follows: I cannot refrain from alluding to the kind friends at East Delaware, Wis., with whom I was privi-leged to remain a few days. They have a small neat house, a good choir, and a respectable number of regular attendants, which are rapidly increasing under the ministration of Bro. E. W. Stevens, one of the best and most inspirational of speakers, and a thoroughly devoted man. While traveling the a thoroughly devoted man. While traveling the lone pathway of life, which is the portion of most mediums and speakers, it does one's soul good to me. t with such a man.

-Mrs. L. A. Pearsall lectures at Disco, Ill., once in four weeks. She is doing a good work.

-Brother J. L. Davis, writing from Princeton, Ill., says : Mr. E. V. Wilson gave us some excellent lectures and a good many tests. It stirred up the whole town.

-Brother E. Sprague sends the followinng :

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GENESEO, Ill., Aug. 22, 1871. REV. ELIVAH WOODWORTH. -Sir : As no one else accepts your challenge, I will, if you please, meet you at Quincy or Coldwater, Mich., at your early Convenience, and debate it. GENTLEMEN: I will debate with you, if you wish,

the following : Resolved, That Spiritualism is the only religion of the Bible; and that the churches have no claim to be the church of Christ.

-Brother A. E. Doty writes : We have a clairvoyant medium in Ilion, N. Y. ; is a member of the Methodist church, and holds seances on call for the most prominent members of said church. D. W. Hull gives us the first lecture here on the 29th, and we mean to hold every inch gained.



Subscriptions will be received, and papers may be obtained t wholesale or retail, at 634 Race street, Philadelphia.

### Statuvolence.

### NUMBER III.]

### MOTION AND COMECIOUSNESS.

We have spoken of two classes of nerves,those of motion and sensation. There is a third called the sympathetic. The two anterior bundles of the spinal chord, A. M., send out, the branches of the nerves of motion; while the two posterior bundles, P M, send out those of consation. The nervous system is also divided into the voluntary, or those influenced by the will, -the involuntary, or those not inflaenced by the will, and the mixed or those which are partially subject to the will, and yet act independent of it.

It is a beautiful provision in the economy of the human system, and of all living beings, that certain functions are entirely beyond the influence of the will,-thus the circulation, digestion, and the various secretions which require to be kept in constant action, and would be very liable to suspension if they depended upon the action of the will entirely.

Digestion, circulation, and the secretions are enthely beyond the direct action of the will, and are carried on without it. Respiration is very properly placed partially under the influence of the will, being essential for the use of the vocal organs. The will, therefore, exercises considerable control over this function, and thus enables us to regulate the voice and to accelerate or retard the respiration. but we cannot suspend it. There is, as the French call it, a "besoin du respire,"- a necessity for respiration, which overleaps the power of the will, and

no person can drown themselves by holding the head under water, or by holding the breath. There comes at a time when the demand for air breaks over this restraint of the will, and in a fury the chest will be expanded. Through the mixed functions we may aid or restrain the movements of the bowels to a certain extent. How do these nerves

produce motion? Physiologists and anatomi.ts, with all their re-searches, have not yet reached a solution of this question. Clairvoyantly, we see that the involun-tary motions are produced by the regular and uniform action of the muscles, stimulated by a continued and beautiful flow of undulating waves of light, which passes out through these nerves.

In the nerves of voluntary motion this aura or life force consists of a light somewhat different in color, and the motions of the waves are not regu-When there is no action of the will there are lar. When there is no action of the will there are gentle currents flowing continuously through the nerves, which give tone to the muscles. When the will is aroused, we perceive a wave-like motion commencing in the brain, passing down the spinal chord and through the particular nerve which ex-tends the muscle that the will designs to call into action. When these waves reach the muscles, we perceive the light accumulating there until there is a certain amount, and then the muscles are thrown into action. We can judge of the character of that action by the rapidity of the waves. If there be any interruption in the flow of these waves, there will be a spasmodic action, such as is exhibited in old persons with shaking palsy, in which the current is not sufficiently strong to keep up a regular and uniform action. In epilepsy and convalsions, from other causes it is fearful to witness the storm them, they are lashed into fury, and the fearful contortions which result from irregular and ansemodie muscular contractions are witnessed. Such convalsions have a tendency to destroy the proper action of the will over the muscles, and once estab lished in the system, the habit is very difficult to overcome. It is liable to result in permanent contraction of certain muscles, general debility and mental weakness, which may go on to imbecility. We have gone one step farther than science had reached, through the aid of clairvoyance, but the means by which the will is enabled to set in motion these wayes is still beyond our pen. We pre-sent these facts as they are shown to us. One of the most wonderfal and beautiful phenomenon that clairvoyance has presented to us, is that of speaking. We see at first a luminous portion of the brain slimulated by the particular faculty that is evolving thought, then waves of light flow out with great rapidity to the muscular apparatus of the vocal organs and the chest, and each intonation of the voice is telegraphed to its proper muscle with the requisite force to produce the exact sound. If the psaimist was led to exclaim that man was fearfully and wonderfully made, how much more should we when thus admitted into the inner temple of life, to witness the wonderful and beautiful phenomena that are going on there, and seant-ful phenomena that are going on there, and such thoughts must ever fill the soul with high rever ence for God and man. The same will power which sets all this beautiful machinery in motion, and regulates it so wisely and so well as to produce its desired results, can arrest all these mo actual effort; hence the statuvolent fixes the muscles of any part of the body in any position, and can hold them there by a positive power, and present the phenomenon of rigidity which is so common in this state. There may also be in this state a wonderful in crease of power, and some slender and delicate persons have been known to exhibit immense strength when in this state. This is done by concentrating accumulated wayes of force upon certain muscles, but we would caution persons against experiments in this direction, as they are almost always injurious, and sometimes very seriously so, leaving permanent effects. Sensation is also produced, as we perceive, by waves of light, differing in color from those of motion, and originating at the extremities of the nerve instead of the brain, and passing up through these into the brain, in order to complete the sensation. Hence this function requires not only the proper condition of the terminal extremities of the nerve, and of the nerve which conveys the current, but also the brain, and any disorder in either of these will interfere with this. There are many highly interesting phenomena connected with these wonderful functions; for instance a small foreign body lodged in the nostrils irritates the membrane, and a sense of uncasiness is created, an alarm is at once sent to the brain by the nerves of sensation. This is immediately trans mitted by the nerves of motion to the chest, and the phenomenon of sneezing is produced, a violent current of air being forced through the nostril for

must be kept in constant action. If, however, the co aclousness can be removed without interiering with their motion, if we cannot only withdraw that portion of the power which comes from the will, but also remove the sense of pain, we have the most efficient means for restoration to health that can be devised.

Fatigue results from over exertion, mostly of some portion of the physical body, and Statuvolence is the very best and most rapid means of producing rest by establishing an equilibrium in the system, making the body passive, and removthe system, making the body passive, and remov-ing the conscirusness of pain, and when this is done nature has much better facilities for establish-ing an equilibrium. During the first ten days after we had placed our hand in that condition, there was a gradual diminution of the swelling and red-ness. The pain left immediately, at least while the hand was still. At the end of this time, we were able to move the hand and fingers without any able to move the hand and fingers without any pain. After this, however, a new attack of inflam-mation and swelling occurred, painless, however, when the hand was kept quiet. This was but a re-currence of a condition that had become constitu-tional, and was the result, as we are told by our spirit gui les, of an accumulation of the poisonous influence which produced these conditions, and were then thrown off. The facts exist ; the theory seems probable. As this is not painful, we are very hopeful that there will be an end to the trouble. This attack passed off sconer than any we have had for a long time. One of the most important lessons of life is to

cultivate the power of controlling the will, so as to use it in the best manner,

In early life there is a want of co-ordination in the muscles, because the will has not yet learned to train them to act together.

We notice the difference in the perfection with which this is done by different children. The graceful movements that distinguish one person from another, are dependent upon the well-trained from another, are dependent upon the well-trained action of the will. We are it fluenced in this by our surroundings and associates, especially in the early and susceptible periods of life. Children imitate the motions of their parents and those around them, and also of the animals that they as-sociate with, and are affected by the scenery and surroundings of their lives. The graceful and easy motions of bids, grashounds, and well trained motions of birds, greyhounds, and well trained horses, have a very powerful influence over those who associate with them, in producing beautiful motions, while the influence of swine and the awkward and clumsy animals are injurions, and lead to similar motions.

Self training is of the highest importance, and this should always be aided by all the external surroundings which we can arrange for ourselves ; and so all through life we should study to use our wills so as to produce the best results, not only upon the ontward plane of artistic work, but in-teriorly for the unfoldment of all our faculties. In our next we shall speak of clairvoyance.

### A Prophecy Fulfilled.

Seven years ago a spirit told us that the time was near at hand when spirits would be able, in the presence of certain mediums, to make themselves visible and tangible to their friends. We felt that it was true, and are glad now to know that that prophecy is fulfilled. In the American Spiritualist we find a letter signed C. E. Williams, setting forth the 11:53 which we had heard from various sources We should be glad to witness the phenomenon ourselves, or at least have some of our more skeptical friends witness what to us is a daily reality, -the presence of our friends who have left their mortal tenements.

This phenomenon occurs at the house of a Mr. Keeler, at Moravia, Caynga county, N. Y., and not very far from Rochester, where the first intelligent communications by the raps were received. The medium is a married lady named Mary Andrews. The correspondent says :

"Mr. Keeler is almost always in attendance, and helps to conduct the circle. At first we proceeded in darkness, but the spirits would not so have it, and with their presence made that part of the room in which the cabinet is placed as light as noonday. Brother Keeler said that was the first time which that remarkable manifestation ever took place in his house. Spirit lights were to be seen floating about the room overhead, two, three and four at a time. The brilliant light spoken of was more like the flashes of lightning on a summer evening, but more solt and beautiful. It must be seen to be realized. Spirits talked right out by the aid of the trumpet, and patted us frequently; after which the medium went into the cabinet, and the lamp was lighted in the room, and three of my departed friends came, so that to mysell and daughter, they were as real as when in the form with us bere, -two beloved computines and a brother. Strangers to myself, sitting in the room, could see the family resemblance to me, and have no doubt but it was my brother. To myself and daughter it was as real as life. I would recommend all who would like to see spirits of the so called dead, that they may see and know them again, if it were but for a moment or two, to go to friend Keeler's and see the wonders for themselves. This is but the beginning of these manifestations, which we have no doubt will ere long be witnessed in other places, and in the presence of many other mediums. It is cheering to know that not only are all the old, so to speak, forms of manifestation increasing in many places, but new one's are being presented.

### NOTICE OF MEETINGS.

#### GROVE MEETING.

The Spiritualists of Sicrling and vicinity will hold a Grove Meeting in Prickett's Grove, 81/5 miles east of Birmingham, Michigan, on the first Saturday and Sunday in September (2d and 3d).

Good speakers will be in attendance. A general invitation is extended to all. CHARLES H. HUTCHENS, President.

HIRAN SNITH, Secretary.

OMRO, WISCONSIN.

The Friends of Human Progress will hold a Mass Meeting at Patnam's Hall, Omro, Winnebago Co, Wis., on Saturday and Sunday, Sept. 9th and 10th, 1871.

Mrs. Mattie Hulette Parry, of Beloit, Wis., and the Rev. Mr. Stone, of Berlin, Wis., will be present on the occasion

#### Iowa State Association of Spirituallits.

This Association will hold its Third Annu 1 Conven tion at Iowa Falls, Hardin Co., Iowa, commoncing Friday, Oct 6th, at 10 A. M., and continue three days.

As important business will come before this Convention, it is earnestly requested that all liberal minds in the State will come out and make this the most interesting time ever held in the State.

Good speakers and test mediums will be present, and no pains will be spared to entertain friends from abroad.

Speakers wishing to attend the Convention are requested to correspond with the President and Sec etary, at Anita, Cass Co., lowa.

J. M. BLAKESLEY, President. EDWIN CATE, Secretary.

#### VINELAND CONVENTION.

The Spiritualists and Friends of Progress,-the Friends of Equal Rights and Justice to all Humanity, have decided to hold a Convention in their Hall and Grove, at Vineland, N. J., on Saturday and Sunday, the 9th and 10th of September, 1871.

It is resolved to devote the first day of the Convention to the question of Legal Equality and Justice, with special reference to Universal Suffrage, as advocated by the advanced minds of the nation.

The second day will be devoted to Spiritualism and the Interests of Children, the Progressive Lyceum, etc. We hope to obtain the assistance of some of the ablest speakers among-Spiritualists, and outside of them.

Invitations are extended to all speakers and other friends who feel able to come to Vineland and aid in pleading the glorious cause of Liberty.

Thomas Gales Forster, Mrs. V. C. Woodhull, and Col. Blood have agreed to be present. Dr. Slade, the noted medium, intends to come if possible, and is expected.

We invite, with hope of securing assistance from, Mrs. Lucretia Mott. Julia W. Howe, Mary A. Livermore, Lucy Stone, Mary F. Davis, A. J. D.vis, H. B. Blackwell, T. W. Higinson, and others. Mrs. H. F. M. Brown and Dr. H. T. Child, from special invitations, are couldently expected, and a good time may be expected, and we trust all will return happier, wiser, and better.

Per order of Committee.

MABY E. TILLOTSON, Cor. Secretary.

Obituary.

GONE HOME .-- On the 23d of July, Noah Tyler, of Solsville, Madison Co., N. Y., joined the spirit band who came for him, and an immense concourse of pecde gathered to leave their tribute of respect, and as-

### HEALING MEDIUMS.

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Will give to those who visit him in person, or from autograph Will give to those who visit him in person, or from autograph or from lock of hair, readings of character; marked changes, past and future; advice in regard to business; disgnosis of disease, with pre-cription; adaptation of those intending marriage; directions for the management of children; Minis to the inharmoniously married, etc. Trans-\$2.00 for full Delineation; brief Delineation-\$1. A. B. SEVERANCE.

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UM. Can diagnose disease by likeness, autograph, lock of hale, vithout a failure, and give prescription, which, if followed,

will surely cure. Can trace stolen property, tell the past, present and fature -advise concerning business, and give written communice-

tions from spirit friends, Diagnosis of disease, with prescription, \$2.00. Commanications from spirit friends, \$3.00. Delineation of chargeacter with advice concerning marriage, \$1.00. nl v10 tf.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium

#### 148 Fourth Avenue, Chicago,

Mrs. Robinson, whi 3 under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the na

ture of the discase most perfectly, and prescribe the proper remedy. . Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity, the better practice is to cend along with a lock of hair. a brief statement of the sex, age, leading symptoms and duration of the discase of the sick person, when sho will without delay return a most potent prescription and . zemedy for eradicating the disease and permanently curing the patient in all carable cases.

Of hersel she claims no knewledge of the healing art, but when he, opirit 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 sen 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 compenned, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently 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 . supplied in 5 of the disease,

Mrs. ROBINSON also, through her mediumship, diag noses 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 whe application is by letter as when the the baticht present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

-William F. McCrary, of Boken City, Oregon, is entitled to our thanks, as are all others who ald in circulating this paper.

-Mre. Laura Cuppy Smith, who lectured in this city with great success, and who is one of the most eloquent advocates of our cause, holds forth at Port Huron, Mich., for September, October and November; Louisville, Ky, for December, and Memphis, Tenn., for January.

-Dr. O. W. Curtiss and wife, of Flushing, Mich ... are regarded as excellent clairvoyants. .

-Dr. Samuel Underhill is doing a good work in Wisconsin. He not only lectures on Spiritualism, but temperance and kindred reforms. He has lec. tured at Daysville, Byron, Winnebago, Geneva, and several other places.

--Brother C. Barnes writes as follows from Chaun. cey, Ohio: I feel to drop you a few lines, to incey, Ohio: 1 feel to drop you's lew files, to fil-form you that 1, Chauncey Barnes, am in the earth form as yet. It was not me that shot the young lady, then shot myself. It was another Barnes of the same name. I appreciate woman too well for that kind of work. I am here; it I was over the other side I would come to you; but now I cannot. I am here on a mountain called Mount Nebo, town of Chauncey, Athens county, O. We have, by spirit directions, come here to commence a higher spiritual work, through angelic directions or by the teachings of Jesus of Nazareth,-all one and the same with me. We have built one house on the five acres purchased, and have the timber furnished, and have commenced erecting a tabernacle expressly for mediums, to prepare them for their spostolic mission, and to organize the true government ; the new dispensation, as we see the old is about to terminate; even the so-called spiritual dispensation.

-Mrs. E. B McIntire writes us, enclosing \$2, but gives no post-office address.

--Mrs. Bell A. Chamberlain has been actively engaged in Iona during the past few months. She has lectured at Lacons, Chariton, Ottumwa, Eddyville, and at several other places, giving excellent satisfaction. She intends to start for California soon. Her address after Sept. 12th will be Eureka, Cal. She now proposes to visit Davenport, Rock feland, Dubuque, Cedar Rapids, Cedar Falls, Waverly and Charles City, preparatory to her visit to the Pacific slope.

-A. E. Doty, after the lapse of several years, is again in the field lecturing on the philosophy of Spiritualism, when opportunity permits.

-Brother Isaac Farley, writing from Foot, Iowa, states that the three days meeting at Snake Hollow was a grand success. The meeting was ad. dressed by D. N. Henderson, A. N. Miller, L. Campbell, P. B. Lawrence, Dr. Sanford and J. Far. ley.

-Brother John P. Hebler writes as follows from St. Louis : Perhaps you have heard from some source or other the rapid strides our great city is making towards moral greatness. If not, listen then. They, the city council, have made an effort through one of their members, s. Mr. Bain, (ratsthrough one of their memoers, a Mr. Bain, (rata-bane to homanity) to suppress mediums and stop the accursed flow of spiritual communion, and have already licensed and legalized prostitution, and are on the eve of legalizing the gambling hells. Usn Chicago beat this? It so, publish it all to the world

-The indefatigable laborer, Dr. H. P. Fairfield, lectures at Farmington, Ohio, during September, and in Reat Saginaw, Mich., during October. Addrees him as above.

the purpose of removing the foreign body. Again, we see a disgusting object, an unpleasant sensation is conveyed from the eye to the brain, a feeling of sickness is produced, and another set of nerves are acted upon, and the muscles which produce vomiting are immediately set in motion, and the whole or this takes place in a moment.

The lining membrane of the air tubes, or bronchil, is very sensitive, and the presence of a foreign body will not be tolerated there without violent resistance, and even the natural secretions of these tubes are very careinly watched, and as soon as anything accumulates, a sensation of unessiness oc-curs, and notice is telegraphed to the brain, with a curs, and notice is telegraphen to the train, with a request that it shall set the motor nerves in action, and cause a spasmodic motion of the chest, which we call coughing, and which is simply an effort to impel a strong current of air through the tube, and expel the foreign body or the accumulated se cretion. Coughing may be entirely involuctary, though it is often aided by the will, and may be produced to a certain extent entirely by this. As a general rule, it is better not to aid the involun-tary action much by the will, and there are many cases where an effort to suppress coughing by the will, will be beneficial, as the violent motion has a with will be beneficial, as the violent motion into a tendency to irritate the lungs. In these cases statuvolence, by enabling the individual to allay the irritability of the lungs, may be highly bene-ficial, and many cases of incipient consumption may be cured entirely by this means. "A sick body, like a broken limb, needs rest," and one of the greatest difficulties in the way of treating the lungs, arises from the fact that they

#### Take Notice.

To the Delegates to the American Association who yo through Philadelphia:

I have made arrangements with the Railroad and Steamboat Companies for the round trip to Troy, from Philadelphia and return, for \$7. Tickets to New York and return, \$4,-to be obtained of me. Please send in your names, that I may know how many to purchase. Will be good on any train from the 10th to the 21st of September. From New York to Troy, on the day boats, from Vestry St., the fare is \$3 to go and return, good for the same time.

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C

- C SUBSCRIBERS TO PETERS' MUSICAL M MONTHLY get all the latest and best Mu-
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send printed instructions, which never fall to develop in full those who have any mediumistic powers. Send for them at once. Test your spiritual gifts. Inclose two dollars. Address 806 S. Olark st, Chicago. v10 n19 tf

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The authoress has given her life, for twelve years as t. CLAIYVOYANT PHYSICIAN, to the heading of diseases. The various incidents of the story are taken from real life, with but a slight coloring of fiction.

### Price, \$1,00, Postage, 16cts.

For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL, 197 & 189, South Clark sist in depositing his earthly casket beneath the soil. The discourse was deliver d by the writer, in the prove fronting his residence, from 1st Cor., 15:49, and was listened to by members of different churches with the closest attention, never before having heard the true gospel on the resurrection.

Mr. Tyler was an intimate friend of Gerrit Smith's, and a co-worker with him in every reform, and a Spir-A. E. DOTY. itualist to the last.

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### MATRIMONIAL.

A GENTLEMAN 30 YEARS OLD-A SPIRITUALIST, ight complexion, blue eyes and brown hair, desires to car-respond with ladies for the purpose of a better acquaintance, and marriage. To use who feel favorably impressed by this notice, and wish to correspond, may rest assured that their letters will be received in confidence and treated with honor. Address GEORGE HARDCASTLE, Quincy, Ill. GENTLEMAN 20 YEARS OLD -A SPIRITUALIST,

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With Appendix, containing Zschokke's Great Story or "Hortensis," vividly portraying the wide difference between the ordinary state and that of Clairvoyance. Price, \$1.50; Postage, 20 cents.

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### SPIRIT PHOTOGRAPHS.

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GROSVENOR SWAN, M. D.

DE. SWAN MAY BE FOUND AT ALL bours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his services. VI MA W

ANDREW JACKSON DAVIS. S. S. JONES.

### **RELIGIO-PHILOSOPHICAL JOURNAL.**

## Original Essays.

Written for the Religio-Philosophical Journal. ITEMS.

### From Louis Walsbrooker.

Inbarmany in Our Ranks-Settled Speakers-Snow-Birds-Helen Harlow's Vow-The German Girl-M rmonism-Susan B Anthony-J. S. Loveland-Interesting Statistics-Thomas Paine, Etc., Etc.

Have been absent ten days; visited Water-100, Waverly, and Independence, sold a few books, made some new acquaintances, and, altogether, had a very pleasant time.

Everywhere there is a spirit of thoughtful inquiry among the masses, which needs only to be rightly met, and mighty inroads upon old institutions would soon be visible. In the meantime, there seems to be such a lack of harmony in our own ranks, that it is disheartening to those who see the folly of wasting powder upon one another; I can say powder, for I do not think there is anything used that amounts to shot or shell.

Still, settled speakers, or sensational speakers, settled sensations, or whatever else may be called for, the time to rear the temple has not come. We may have single workmen or organ-ized bands; we may have the sensation which comes from the fall of the giant oak, or the more settled labor of chipping and hewing; we may -must hav -places of business, but we cannot build the temple in any of these workshops, and and the greatest noise may attract the greatest crowd, but this is not proof of the most successful work. But I spoke of items, and I will give you the first, in the shape of a couple of

#### SNOW BIRDS.

or, at least, they came in a snow-storm, both brought and left upon the doorsteps of those who now shelter them with all a parent's care. One came seven years ago last winter, and a bright-eyed child she is, one that any parent might be proud of. She says that God sent her to her mother in a snow-storm. The other is a sweet darling of sixteen months, or a little more. The home to which the first snow-bird went, had one child, the second none. "Nothing strange in all this," you say; 'children are fre-quently forsaken by their unnatural mothers." Ah, but does society permit them to be natural?

#### UNNATURAL.

A western editor in criticising "Helen Harlow's Vow," calls Helen's character an unnatural one; thinks that there are but few, if any such in real life, and that it is for the best good of society that there are not.

A story was related to me during the past week by a lady residing in Independence, and one whose heart beats truly for humanity,—the story she to'd me, proved that there is at least one Helen Harlow in real life.

Some few years since,-six or seven,-a German girl in that city became disgusted with her lover, and notwithstanding the fact that her situation was such that as soon as known, the inevitable disgrace must follow, she utterly re-fused to marry him. It was he instead of she, -as is usual in such cases-who did the plead-ing; but it was of no avail. He had disgusted her in the closer relation, had shown his grossness and worthlessness, and she bravely decided to bear disgrace with one child, her own brave spirit so stamping itself on that child as to overcome or greatly modify inherited tendencies from the father's side. She chose this rather than an honorable though hatelul union. She was attending school at the time, and continued to do so, and unsuspected, until two weeks of her confinement, seeming to have a perfect mania for study. She cared for her babe till wean-ed, and here the parallel ends, for she did not, like Helen Harlow, continue to keep it with her, but gave it to a family, who are to-day justly proud of it, while she went with her parents still further west.

den folly of putting new wine into old bottles. The new religions are passing away, or they

are not." "The most of Spiritutalists profess to believe "The most of Spiritualities profess to believe that they are, and having turned about in their boats, are looking in an opposite direction; oh, but they are only *looking*, they still float upon the old tide instead of launching upon the new. When they become sick with rioing backwards, perhaps they will be ready, that is, if not too direct for decided action, and that dizzy, for decided action, and that

#### DECIDED ACTION

must come, if the signs of the times mean any-thing. A lady told me the nast week that the trials which I made "Alice Vale" pass through because of her Spiritualism seemed to her unnatural-that she had never witnessed such bitterness. Ab, indeed! Then Mrs. Packard's experience was unnatural, and when one of the best of men, an old gentleman living with his children, says to me, "I wish I could have the privilege of inviting my friends home, and feel that they would be made welcome." And why could he not? He and his friends are Spiritualists, and they are church-members. This, too, a lady makes the acquaintance of another lady, likes her very much, and is upon the point of giving her full social recognition, it is unnatural that she gets very glad all at once that

SHE HASN'T CALLED.

And what has she learned ? Why, the stranger takes the Banner of Light ! Awiul ! She deserves social ostracism. Yes, these things are unnatural: they are the result of an unnatural religion, and why should they not be like their source. Yes, they are unnatural, but they are none the less real, as thousands of suffering

souls can testify. And now I will close, by giving you, while the recent outbreak in New York City is fresh in the minds of your readers, some statistics taken from a circular issued by the New York Union League, in January, 1870, under the head of "Table of Moneys Voted from the Public Treasury of the City of New York for Sectarian Institutions in 1869," we have the following startling exhibit :

Fo the	Protestant Episcopal Ciu ch,	\$29 335 0	9
11 46	Reformed (Dutch) "	12 630 9	6
	Presbyterian "	8 363 4	4
et 45	Methodist E. "	3 073 6	3
	Baptist "	2 460 3	4
	German Evangelical "	2 027 2	1
<b>66 66</b>	Roman Catholic "	412 62 2	

" " Roman Catholic Comment is unnecessary; but though prom ising to close with this quotation, I cannot forbear adding the following

#### DOUBTFUL COMPLIMENT,

which I find in the Mitchel County Press, under the head, " Methodism Caeckna es Infidel-ity;" the editor quotes from an article in some paper not named, in which the writer says, Such was the tremendous logical power of Mr. Paine's works that with all the drawbacks I have mentioned, they would have c mpletely revolutionized the scatiment of the American people on the subject of religion, but for the influence of George Whitefield and John Wes-ley. \* \* \* These two men started

ley. the evangelical wave at the close of the last century, and it rolled on, overwhelming the Age of Reason,' and everything else of the kind."

It is well known that the principles advocated by Thomas Paine are represented under the form of a woman, the 'Goddess of Liberty.' and one cannot help wondering if the state-ment made in Revelations 12 h chapter, 15 h verse, has any reference to the "evangelica; wave" above spoken of. "And the sernent cast out of his mouth water as a flood after the

half-God; or in the supposition that he has attributes, is it wise to make them conform to human whims; or should we not make them mountains high, far exceeding human comprehension, and from thence work out all logical theorems in their highest and noblest results? "Come, now, let us reason together," saith the Lord, who is 'n all, through alt, and above all. "If I am but infinite, only in part can I be comprehended by that which is finite; if I am but finite, then none can place in me an infallible trust. If I am changeable, then are all, all future events uncertain, and the present but a system of wild confusion ; but if I am unchangeable, and my laws immutably fixed in their purpose, then will results be certain; and if my wisdom is infinite, must not all re-sults be grand, be glorious, be divinely trium-phant, and terminate in endless beautude and truth ?'

But questions, human questions, will forever arise. For the benefit of humanity it is well they do. Hence we ask, If in Nature or God there exists an attribute of wisdom, infinitude, whence came foolishness? If in God there ex-ists an attribute of love, self-existent, and infinite, whence came the feeling of hate? If he has an attribute of knowledge, self-ex-

istent and infinite, whence came ignorance?

Or, if he possess an attribute of goodness, infinite, and absolute, whence came evil? Is that which we call evil, self-existent or de-

rivative?

If self-existent, is God perfect, absolute, and infinite, in the attribute of goodness? If evil is not self-existent, is it not dependent on some cause for existence?

And again: If evil is an effect, a result, forever dependent on some self existent cause for its derivation and continuance, in whom and where, lies the fault for its existence and continuacce?

Does not the admission of real evil in any form, destroy the very idea of infinite goodness? If the element or attribute of goodness in God is only finite, and not infinite, wherein would be the impropriety in saying, woe be unto God, and final chaos unto man ?

Is it compatible, is it conformable, is it consistent, is it legitimate, and wise in the sight of Infinite Goodness, that "evil," so-called, should exist? If so, in the name of reason and common repse, how can it be evil?

Can God be affected by the frosts of winter, or by the burning heat of the summer's sun? Can darkness blind his. vision, or age disturb his hearing or sin his happiness? Can God crase to be God? If not, the answer is no. Is there a prime author and controller of events? If not, are all events the results of er-

ring, and blind chance ? If all events are the result of a law, and a cause divine, why-curse a barking dog, or cry over spilled milk? But is not the cursing, and crying too, the fulfillment of law-the legitimate effects and results flowing from an infinite fountain of causation?

To say otherwise, where would be your Inflnite God-your omnipotent and omnipresent controller of all events?

Why is it that all Christian denominations admit the above predicates respecting the attri-butes of God, and yet deny almost every concluto which their admitted premises would lead? Ab, why is it that cripples need attention, and priests desire a fat salary?

Why pain, why grief, why sorrow, . on earth, if good, infinite good, pervades the universe? Why did a writer in the New Testament say,

"No chastening for the present is joylous, but grievous, yet, nevertheless it worketh the peace-able fruits of righteousness to them that are exercised thereby ?"

Or why was it that Pope was inspired to

## Original Boetry.

#### LOVE I THEE?

### BY M. J. S. GILHAMS, "

Love I thee? Oh, yer, I know 'ils love. No other spell could hold my soul In sacred trust for years, and waver not. I know 'tis love : else why these silent Whisperings, when others come to throw the Mystic garb of love's array about me. Thou lovest me, I know, else I could not love; Coldness would repel, indifference kill A sentiment like this, so true. I doubt it not that others may attract thee, But me thy soul hath chosen best; With this assurance, sweet, I rest, Feeling that no jealous thought of mine Should ever curb thee.

But now, slas I must I say the bitter word Farewell? One word, one look of love, then part Perhaps for years to wander on without thee, Tho ugh really never parted ; A deep and yearning tenderness will Often greet thee, though miles between onr Spirits intervene. Though months and years Spread out their broad intensity be fore me, I know beyond these years I will love Thee still.

Oft I've looked into thine eyes, and saw there Throbbing, moving worlds innumerable, Where thoughts lie sparkling like the Restless tide beneath the glowing sunbeam, And life's fair bucs were pictured there In rainbow hues of living dreams. Think yon, these all are lost to me? Have I reveled in their glorious sunlight only to be submerged in deep forgetfulness ?

No, oh, no; too deep has been the fountains From which my soul has quenched its Thirst Too many times the pledge of Never-ending trust was given in silent Heart throbs. Too oft the tender music Of thy tones has rocked my soul to 'Calm repose. Too beautiful the dream To ever fade and die.

### Letter from Dr. Thomas J. Lewis.

BROTHER JONES-The controversy between Drs. Underhill and Fahnestock as to whether it be a fluid or the will that produces the entranced state and makes cures, leads me to give you the opinion of the spirits through the planchette. I said to the spirits, that I would call Dr. Underhill's fluid theory, No. one; and Dr: Fabnestock's will theo. ry, No. two. "Will you please to tell me which is right?" In an instant it wrote, number one, followed by the word "angel." I then said. "Do you wish me to understand by that word. 'angel,' that a fluid emanates from the spirit on to the person to be entranced or cured," and they wrote, " Yes"

The fact that there are many well-authenti-cated cases of wonderful cures being made by spirits without any medium being present, and the patient sees and feel one or more spirits healing them, goes to prove Dr. Underhill's flu d theory to be correct.

I seldom or never fail in developing persons to become mediums for spirit control, and I believe my success to be owing to a fluid emanation from the angels, through my organism on to the person that is being developed. Clairvoyants can see a magnetic fluid fluwing from the hands of the healer on to his patient. In those cases of cure where there is no medium. present, and the spirit puts the patient in a semi or wholly unconscious trance state, would still further go to prove that will or mind has nothing to do with the case. I have had wonderful success in curing disease by my original mode of practice, yet I hold that all man-made systems of cure are quackery in comparison to the angel's method of cure. After raking away the sectarian rubbish with which priests have covered up the beautiful spiritual teachings of the man medium, Jesus, we shall see that he grandly taught us the best methods of becoming mediums and true men and women-in order that we may be always under the protection of our angel guides and ther by rid ourselves of lawyers, docdoctors, priests, creeds, policemen, and such like civilized nuisances. I have never yet seen a priest or layman in or out of the pulpit, who had the moral courage to put in daily practice the teachings of Jesus. This I admit is a genteel way of telling them they are hypocrites to his angelic teachings. I visited the celebrated Bangs family. My daughter, Jenny, now enrolled as a member, of the angel army in the Summer Land. too young to write her name, came back through one of the children, and made her mark. What an elequent test and sermon to prove that there is no death, and what a rebuke to all Orthodoxdom, who have taught the false doctrine of "Infant damantion " unless dipped or prayed for by a fat, salaried priest.

### Voices from the Leople.

SEPTEMBER 9, 187

LOUISVILLE, KY .-- Mrs. N. L. Fay writes.--BROTHER JONES -1 enclose \$1 for the JOURNAL, as I see my time has expired. I love the JOURNAL, I see my time has expired. I love the JOURNAL, for it is my weekly companion, and I cannot do without it. I think if some of those persons that read the "Search after God," if they would only lay acide all their preconceived opinions in regard to Deity, and allow reason to be seated upon her throne, then and not until then will many of your readers of the "Search" comprehend the great and the grand truths that are being given through Brother Francis. From my childhood I have been clairvoyant, seen and conversed with many loved ones that have passed to the Summer Land; and in all the knowledge that I have ever sought, or all the auswers that I have received from the Spirit World, I have never had one astisfactory reply, as it regards who is, and where is God, until I com-menced reading the "Search," and there I found that which has done my soul good. I presume Mr. Fowler would say that my veneration was not very large, for I have never in all my life venerated either the orthodox on the Spirit in God. But Fowler would say that my veneration was not very large, for I have never in all my life venerated either the orthodox or the Spiritualistic God. But I, like Denton, love to go deep into the soul of things, and profit by the truths there revealed. In looking over the Banner of Light, July 16, No. 18, 1871, these questions were given to the controlling influence through Mrs. J. H. Conant: Question - Do spirits have a greater knowledge of Deiry than we have in the form?

Deity than we have in the form?

Answer-No; they do not. Question-One would naturally suppose that the advantages in the Spirit World were greater for searching and finding out God than here.

Answer-Yes, the advantages of the soul are greater in all things in the Spirit World, and yet speaking in the absolute, the soul knows no more of God in the other life than here. Here the enlightened soul understands God to be the power that preserves it, in which it lives, moves, and has its being. There (in spirit life) it can understand no more, because, forsooth, it cannot analyze God. It may theorize concerning him, and philosophize and speculate, but that is all. Now, Brother Jones, if spirits are compelled to

philosophize and speculate in regard to a God, and if the soul knows no more of God in the other life than here, I for one feel thankful that Bro. Francis is receiving such grand intelligence from the higher spheres, that will enlighten thousands of ivquiring minds, who have asked the question time and again, Who is the supreme power that ruleth all things.

VOLCANO, CAL.-H. W. Harmon writes.-If at any time I should not send you the money at the appointed time, "never fear" it shall always come to you, while I have my health. Without the JOURNAL all "good angels" would desert me. It is my only companion in the spiritual faith in this far west.

SCRANTON, PA.-Mrs. Frank Thacher writes. --We have tailed to get No. 21 of the JOUBNAL. Will you please send us another? It is always a very long week if the JOURNAL does not come. I am sorry to trouble you to send it twice, but I don't want to miss a single article of the "Search after God." I have not been afraid of being de-prived of a Gad, but am willing to follow where-ever Mr. Francis' spirit guide leads, and grateful for the privilege. We have not received No. 7 yet. We miss them very much, for there are no Spiritualists in the place except my husband and myself. This city has a great many aristocratic churches, where the poor people sit on one side, and the rich on the other. They are continually holding fairs and festivals, where the young ladies as well as the old one's resort to many kinds of trickery to extract money, even from needy people, and think they are serving the Lord. I wish something would happen to let a little light into the com-munity. I buy all the books I can afford, and lend them to all persons that I can induce to read them, but I can't see much good result from it We have a spiril picture, taken by Willis, of a child that we lost. It is so dim, that it is not sufficient evidence to convince a skeptic of the immortality of the soul, though it is satiafactory to us. It was the death of this child that made Spiritualists of us. Our minister prayed that the attraction which God had placed in heaven for us, would lead us the right way. I attended church a while in search of the truth, and I mean no disrespect to our, kind minister, when I say I could see no reason in the doctrine he taught. I could have joined the church to please him, in order that he might feel some reward for his exertion in my behalf; but I could not accept a religiou without philosophy.

#### MORMONDOM.

Susan B. Anthony writing to the Revolution. from Salt Lake City, urder date of Aug. 5th. says in reference to the liberal movement:

"The transition of this people into the new life is complicated-is heartrending. Remember that when these men began their rebellion against Brigham, it was simply a protest against his tyranny, his exorbitant tithing system, mere refusal to render tribute unto him, not at all a disavowal of the Mormon religion or polygamy. But as band after band has burst from their heads, this last, strongest, and tightest one of plurality of wives begins to snap asunder. To illustrate :

"One man, a noble, loving, brautiful spirit, nothing of the sensualist, with four lovely wives, three of whom I have seen, and in the houses of two of them I have broken bread, with thirteen loyed and loving children in three of these houses, wakes up to a new idea. Four women's hearts breaking, three sets of children must leave father and husband, that the one wife system may be realized. I can assure you my heart aches for the man, the women, and the children, and cries,-'God help them one and

Take care there, Susan, what admissions you make, You claim equality for man and woman; do you believe it possible that a woman could be a " noble, loving, beautiful spir't," and yet be the wife of four different men ?" Do you believe that this could be possible, and yet she be" nothing of a sensualist?"

Again, where is the need that this man, with the "beautiful, loving spirit" and those lovely women and loving children should separate? There is no need unless they can be made happier and better by it. If they are contented are happy, and do not interfere with the happiness of others-are making no one any worse as men, women, or cltizens, it is nobody's business but their own, and the conscience which presses them to break these ties at the expense of breaking hearts, is the result of a "Thus saith the Lord" dictatorship, instead of a calm study of the needs, of the rights, of humanity. Sister Severance said in her recently published lecture that we had need of strong, brave souls, and so we have.

How many, suppose you, Mr. Editor, who read the above words will find their hearts beating a full Amen? Not a few, I can assure you, and yet who will dare to say it aloud ?

I do not say by the above that I want a half dozen husbands, or that I should be willing to sbare with half a dozen others in the conjugal affections of the man who called me wife, but I do say that domestic regulations belong to the parties concerned, and if they are happy, "no-ble," and "loving," and "beautiful spirits," it is none of our business if their ideas of conjugal life do not accord with ours,

But I have said enough for the present upon this point-enough, I presume, to provoke the attack of so as good brother or sister who may think my views dangerous. Well, I am ready, and I care not which beats, if conflict ensues, to that good comes of it.

J. S. Loveland says in the Present Age of Aug. 5th: "New ideas demand new methods for their exemplification. To pretend to newness of social ideas, and not inaugurate a new method of manifestation is to repeat the forbid-

woman, that she might be carried away by the flood." Be that as it may it is certain that the flood." evangelical waves are even now laving the feet of our beautiful goddess, and it needs constant watchfulness to keep her from being swept from her pedestal.

### Written for the Religio-Philosophical Journal.

Plain Questions for Plain People to Answer.

#### FOR THEY WHO ARE WISE IN THEIR OWN CONCRIT KNOW ALL.

Questions, both simple and profound, may be considered as natural for the human mind, as it is tor lemons both great and small to grow upon trees

All questions either have, or have not, within themselves, the elements of their own solution. The more comprehensive the intellect, the more profound the questions; but the less wise and unthinking ask fewer questions and seldom answer any, except those that may call them to dinner or the whiskey shop.

It has been said that the New England Yankee is the most prolific in presenting a perpetual series of revolving questions, for his answer to one, is usually given by his asking another. In imitation of the Yankee, I now propose to fill up the remainder of this sheet with a series of metaphysical and theological questions.

Is not every person's organization and mental capacity a little d fferent from any other person's If so, will not everybody differ from ev-erybody else in their mode of acting, feeling, and thinking?

Hence we may have the liberal and illiberal. thinker, as well as the slothiul and vivacious man. But which should we emulate, and imitate? Is it the liberal or illiberal thinker of the present age, who really perceives the vast amount of theological mud through which the sectarian world are perpetually floundering?

Why do many good people, con in a land of religious liberty, fear to entertain new and radical ideas, or even plain questions, that lie out-side of the old beaten path? Is it the fear of a fabled Hell, or a mythical Devil, or is it a lack of confidence in themselves and a knowledge of the true divinity of Nature? O fearful man! O timid woman!

Is it proper to ask from whence, and where, and who is God? or from whence is man, and whither is he bound?

Does not a search after truth, presuppose a truth to be? Does not a search after God presuppose the existence of that which is sought for? If not, is not the search a useless one on the part of him who runs a race to catch a myth? Is it not absurd to suppose a first cause, and yet another cause before that? But is it absurd to suppose a self-existent prime cause. or in other words, to suppose the existence of an uncaused, or causeless causator ? Is it proper to use the term infinite, so long as the full import of its meaning is by us incomprehensible? Is it logical and wise, for any man to put what he does not know, and comprehend, into the balance, to outweigh what another does know, and wisely comprehends?

If what a man knows, and what he does not know, were written in a book, which think you would be the largest?

In mathematics, the rule of supposition is proper and legitimate, and both true and wise; answers are reached theraby-why not in logic? In the supposition (if we please so to term it) of the existence of God. is it wise to suppose a pigmy, a fool, or a | more than one-fourth, have become ministers.

"All partial evil is universal good ?" Why the clash of armor, and the crimson

gore in time of war? Ah, why not all men born adults, and en-dowed with wisdom unerring at birth ?

Why is it that men,-good men and women,

-so oppose the law of spirit communion and the wisdom of angels that seem constantly to be outpouring from the land over the river? Ab, why did all the world oppose the voyage of Christopher Columbus in the discovery of a new world ! Why but one queen, who with

beart and soul could sell her jewels, and bid him go forth upon the rolling sea? Why do not angels and spirits visit me?

Ah, why did not Peter's vision of the sheet appear unto the world? Or why did Jesus appear unto his disciples, and leave all the rest of mankind in doubt

respecting his spirit life and celestial home? Or why is it that men close their eyes in the full blaze of the midday sun, and declare that all is dark? Why is it that many scientists and philoso-

pers refuse to see and investigate the claims of Spiritualism?

Ab, tell me why potatoes have eyes and see not, or why grain creates have fingers and feel not, or why it is that the New Testament recommends that the seemirg wise should become fools, in order to be wise?

E. B. WHEELOCK M. D.

#### Letter from D. M. Drury.

### M. K. CASSIEN

A NSWERS SEALED LETTERS without charge and three stamps. 185 Bank street. Newark, N. J.

EDITOR OF THE JOURNAL : Seeing the above advertisement in the Banner, to test the sincerity of the advertiser, I answered him, inclosing three stamps and a sealed letter to a spirit friend. In a few days after, I received a letter from the medium, inclosing his card, with terms, namely, \$2.00 and four stamps.

This letter used but one of my three stamps, sent him another letter, saying if he could answer my sealed letter, he would have his usual fee, and at the same time I inclosed a stamped envelope for reply, which still left my two stamps in his possession.

In a few days I received the following reply, my sealed letter being returned unanswered,

"Owing to the many letters constantly being received, I cannot undertake to answer but one letter apiece to each." Thus, you will see, failing to do as he advertises, unless it be "the many letters he constantly receives "-containing postage stamps.

I wrote Mr. Cassien, again telling him he failed to do as he advertised, and would thank him to return my two stamps-not on account of their value, but on account of his failure to do as he advertised. Please publish this, so that your readers may

judge who is right, remembering, "By their fruits ye shall know them."

Williamsburgh, L. I.

REMARKS-We give place to the foregoing, because it bears the semblance of truth. Our columns are open for a reply by M. K. Cassien. and if he has been wronged, he can set himself right, and this correspondence may serve as a good advertisement.-[ED. JOURNAL.

-Of the 409 young men who have graduated from the Oato Wesleyan University (Methodist Episcopal), at Delaware, Ohio, 110, or a little

### Chicago, Ill., Aug. 18, 1871.

### Letter from S. D. Pace.

BROTHER JONES :- We are at present in the midst of a revival,-not of that sensational, hysterical kind so common to the churches,-but a real genuine revival; that 18, we are being refreshed spiritually in listening to the soul stirring elequence of Laura Cuppy Smith. We first engaged Mrs. Smith for two Sundays in August, but she has finally consented to remain with us three months. Mrs. Smith as's speaker takes rank with the ablest advocates of our faith. She is unyielding, uncompromising, and logical. She speaks the truth regardless of time honored dogmas, and the unlucky creed that happens to stand in her way, is morally sure of a drubbing. Unlike some other pretended ad vocates of Spiritualism, she does not seek to gain popularity by "whining appeals to God" or by toadying to Methodism, or Catholicism. Spiritaslism is good enough for her, and that exceedingly, idiotic bundle of inconsistencies called Orthodox Christianity is politely pointed to a back seat.

Mrs. Smith was formerly a resident of this city. She delivered her first public speech to a Port Huron audience. It was here that she first commenced to labor for humanity, and now after an absence of eleven years-spent principally in California-she returns to the scene of her early labors-to the friends of other years, and as those friends gather about her there is written upon each smiling face a bearty, well-defined welcome.

We have a hall of our own-its walls are decorated with most beautiful paintings given to us by the angels through the instrumentality of N. Starr. These paintings are gems of art and we are proud of them. Port Huron, August 22nd, 1871.

Ben Butler is a grandfather as well as a candidate for Governor of Massachusetts. His daughter, Mrs. Senator Ames, at present sojourning at Lowell, became the mother of a fine boy one day last week.

CHESTER HILL, O.-Enoch Parker writes.-I hear of one E. V. Wilson that is going about the country lecturing on Spiritualism, who can describe one's deceased friend standing by a person. Now the question with me is, does he not see this departed friend through the living friend, --he see-ing what they see in their minds? Such, I believe might be done, --mind acting on mind. I am open to conviction, and wish all the information I can get.

EAST SAGINAW, MICH.-A. Farnsworth writes.-As a trial subscriber my time must be nearly expired. Please credit me the enclosed \$3. I am following closely the "Search after God," Brother Francis will fail to find any personal God. God is invisible as a spirit. The remaining chapters are anxiously looked for.

GALENA. ILL -Mrs. M. A. Cutler writes.-In. closed please find \$3 to pay for our dear JOURNAL, from April 27, 1871. Excuse the delay. We have taken your excellent paper since its first publication, and shall continue to take it as long as it is the fearless advocate of truth it now is.

BUFFALO, KAN.-R. F. Eagle writes,-Your "Search after God" keeps up an unfisging inter-est. Mr. Francis' deductions are perfectly logical, and his arguments irresistible. It is high time that thinking people should turn their minds to the in-vestigation of this subject; and they will be aston-ished at the slender base their (popular) idol occuples in reason and logic.

NORTHFIELD, MINN .- R. C. Masters writes. Inclosed you will find \$3 post-office order, to ap-ply on payment for the JOURNAL, from Oct. 15, 1870. Accept my thanks for the JOURNAL after time expired. The JOURNAL is indispensable.

CLEVELAND, O -S. Graves writes.-You will see by the superscription that I am a trial subscriber. I have been a constant reader of one other spiritual paper since its first publication, and I could not think of parting with it. It is like an old friend, but its style has not that hold and fearless principle manifested in it that the JOURNAL has. I am pleased with the JOURNAL It has no fear of deep water. It takes hold of great subjects, and reasons with an unsparing hand. I like it and could not think of stopping it until it finds God, which I rather expect it will do; but in con-nection with all matter, but even if it fails, it will be no more than all thinkers and investigators have dons before.

HAVANA, N. Y.-N. S. Thompson writes.-I do not know what I would do without your val-nable paper. I think it the best paper I ever have taken

EAGLE, IOWA.-F. A. See writes.-I would recommend your paper to the public as a fearlessly independent journal, established upon scientific principles, and devoted to "truth, justice, and common sense."

BISHOP CREEK, CAL -L. Hutchinson writes. -I fail to see that Mr. Francis is any nearer to find-ing God than when he first began his "dearch." However, his reasoning is food for thought, and must clear away the mists of superstition. even if it fail to reveal the unknown, so long ignorantly worshipped.

ROMEO, MICH.-S. H. Ewell writes.-We have been having an awakening in the good cause in our place a short time since. Mrs. Oartwright, of De-troit, trance and test medium, stopped with us ten days, during which time she gave many the un-mistakable fact of spirit existence, and of the pres-ence of their loved ones that have gone before. She gave those that had seances with her,-believers, and those that were not,-test shat confirmed the doubtful, and gave the unbeliever a subject for thought that he never before dreamed of. It is far thought that be never before dreamed of. It is far beyond my limited time to report a small portion of the tests and manifestations that occurred while she was here. Our numbers here are but a few, but I think I can get a few subscribers to your paper.



SEPTEMBER 9, 1871.

## RELIGIO-PHILOSOPHICAL JOURNAL

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and proves by numerous passages from the Bible that the God of Mozes has been defeated by Satan, from the Garden of Eden to Mount Calvary i THE VOICE OF NATURE represents God in the light of Rea-son and Philosophy—in His unchangeable and glorions at tributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Su-peratition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age." The Voice or A PERSLE delineates the individuality in matter and Mind, fraternal Charity and Love. The book is a repository of original thought, awaking noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its y ars and mature with the centuries. It is already admir-ed by its thousands of readers. Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1,25, poetsge 16 cents. Very liberal discount to the trade. For sale by the RELIGIO-PHILOSOPHIOAL PUBLISH ING HOUSE, 189 South Clark St., Chicago, III #

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# RELIGIO-PHILOSOPHICAL JOURNAL.

## frontier Department.

SPIRIT PHOTOGRAPHS.

### Result of a Sworn Test in Harry Fowler's Room on Friday Morning.

"I AM NOT A SPIRITUALIST."

-Below we give our readers the results of a Virial to itake a spirit picture in an anti-Spiritualist photograph gallery. It speaks for itself. Thus point after point is gained, and we demonstrate man's immortality.

We know Bros. Doherty and Pursel, and are satisfied that they mean business in this matter of photography of Spiritualism. Call on them at their office in Indianapolis, Ind., and try the spirits.

It has frequently been charged that the spirit photographers, Doherty and Pursel, could not iske spirit pictures in any other than their own gallery. But it would appear that such is not the case, as is indicated by the following procoedings, held at the office of Peter Smock, a Justice of the Peace in this city :

Be it remembered that on this 11th day of August, 1871, before me at my office in Indianapolis, appeared Harry Fowler, and, having placed in my hands a so-called spirit picture, at the request of Mr. Doherty, who was also present, I administered to said Fowler the following oath :

"Do you solemnly swear that you will true answers give to such questions as may be asked you touching the manner of making the picture now in my hand, so help you God ?" to which he answered, "I do." The following questions were then answered

by him under said oath :

Question .- What is your name and occupation?

Answer.-Harry Fowler, a photographer in this city. Q-Where was this picture taken and when f

A.—At my gallery, this morning. Q.—Who took it?

A.-Mr. Doherty, here, and I. Q-Give the mode of taking it.

A .- I took a new plate, and having prepared

it as for an ordinary ferreotype, I placed it in the tablet, and thence into the camera. I then set before the camera for my own picture while Mr. Doherty made the exposure, after which I followed him into the dark room and witnessed the whole process of development, and my picture, and that other one above it, both came out simultaneously. The whole process was done by me or in my presence.

Q-Wherein did the process differ from the taking of an ordinary picture?

A.-In nothing whatever, except that during the exposure, Mr. Doherty held his hand above but near to the camera.

Q-What transparencies, negatives, or other means of deception, were used to produce this Teanit?

A.--None whatever. The whole process was the common one of all photographers in taking ordinary ferreotypes.

Q .- Whose picture was on the plate over VOUTS?

A .-- I do not know.

Q-Who was before the camera during the exposure of this plate baside yourself?

that the negro and other races existed in Northern Atrice, on the upper Nile, 2 300 years B. C., or only 48 years after the Deluge, and in the face of this, how sober people can believe, and minis-ters preach, that the inhabitants of Africa were descendants from Noah's family, is most wonderful indeed. The fact is, and it is said with no intention of shocking its supporters, that there is no absurd-

ity too absurd for the Bible; no wonderful story too wondrous for its believers, and no intolerant doctrine too intolerant tor its ministers to preach.

### E. V. Wilson's Appointments for September, 1871.

Will speak in Lake City, Minn., on Friday, Saturday, and Sunday,-Sept. 1st, 2d, and 3d,four lectures.

At Hastings, Minn., on Tuesday, Wednesday, Thursday, and Friday,—Sept. 5:h, 6th 7th and 8th,—four lectures,—commencing at 8 o'clock

in the evening. At St. Paul, Minn., on Sundays-Sept. 10th, 17th, 24th, and October 1st-eight lectures. We will give a matines on each Monday evening during our stay in St. Paul, if desired.

We expect to speak in Minneapolis, on the evenings of Tuesday, Wednesday, Thursday, and Friday-Sept. 12:h, 18th, 14th, and 15th. Will the friends make the arrangements as per my letters.

We will lecture at Princeton, Minn., on Tuesday, Wednesday, Thursday and Friday-Sept. 19.b, 20th, 21st, 221-four lectures.

We were asked to attend the State Convention at Fairabault, on the 27sh, 28th, and 29th, and set aside these days for that purpose, but have since learned that the Convention will not meet on those days; therefore we are open for engagements for four lectures, on the evenings of Tuesday, Wednesday, Thursday, and Friday -Sept. 26 h, 27th, 28th, and 29:h.

We will be in Iowa during October.

The Executive Ability of Brigham Young.

The Mormon who is faithful to his obligations delivers, each season, at the tithing-house, onetenth of all the labor of his hands, the growth of his acres, the result of his ventures, gener-ally small, or the increase of his flocks and herds. No system of taxation ever devised provides for exactions so enormous; and perhaps no set of tax payers on the earth submit so cheerfully, and meet their demands with such scrupulous integrity and punctuality. For twenty years, one-tenth of the earnings of a community-now numbering more than one hundred and twenty thousand souls, and averaging from an early date in their organization here more than half that number-has been poured into the treasury of a church of which Brigham Young is the spiritual President and sole temporal Trustee in charge. None save his associates and himself can correctly estimate the amount received or the amount disbursed. Perhaps both have been over-estimated. It has been currently reported and generally be-lieved, that Brigham Young has eight or ten millions of dollars deposited in the Bank of England. A hundredth part of that sum would probably be a more accurate estimate. The concentrated wealth, however, of this Church of Latter-day Saints will not, in my opinion, be found in unproductive accumulations any where; but ultimately, unless thwarted by special interposition, in railroads and steam-wagons, in woolen factories and cotton mills, grist mills and paper manufactories, newspapers and cooperative stores, cattle and horses and sheep, irrigating-ditches, mortgages on farms, and advance funds to emigrants. In these, and a hun dred unnamed industries, extending all the way from Bear River to the Colorado, the accumulated capital of the church will be scattered, as it is already to a great extent, in irrigating, fertilizing and ever-swelling streams. No public or private enterprise, not based upon sound, financial principles, can engage the attention or receive the endorsement of the Mahomet of the West. No public or private enterprise of ap proved merit need go abroad for capital. The managers of the great overland railroad find in the head of the Mormon Church a prompt and responsible contractor for millions of dollars' worth of railroad constructing. The Scandinavian or English emigrant who desires to purchase a cow, or a plow, or a bushel or two of seed, on credit, can find the necessary accommodation at the same unfailing and ubiquitous fountain of advice and assistance. So absolute is the general confidence in this Mormon prophet, that he is able at any moment, with-out the investment of a farthing, to wield a labor-force equal to that of ten millions of dollars. For he can place and keep in the field ten thousand men, who will toil for years at any avocation whatever upon his bare indorse-ment of ultimate profit. Unlike prominent lead-ers of political rings in the East, this man invests in power alone those gains which they equander in flashy libraries which they never read, and in pictures and jewels, and articles of virtu, of the value and quality of which they are alike ignorant. His daughters' dowries are not displayed in their wedding-trains. His sons visit the Atlantic States without a lounge at Saratoga or Long Branch, and tarry for months in Europe without acquainting themselves with the mysteries of rouge-et-noir, or trente-et-quarante.- Overland Monthly. 0:0:0:0

A Card. DEAR EDITORS AND STREATHIZING FRIENDS GREERALLY: The Spiritualists and friends of pro-grees of Vineland, N. J., send you kindly a hopeful greas of Vineiand, N. J., send you kindly a hopeful greating. We are as happy and earnest in our labors for human enlightenment; as firm in the faith of our angel-given religion and philosophy as ever; and as sure that the enemies of our cause will regret the wrongs they do it, as we are that we are founded on the rock of science, and canopied by the radiant dome of truth. Our Frogressive Lyceum is prosperous, and we hope much from its good results. Our Society is encouraged by many things, and especially by the rapid spread of mental light. We meet Sundays at the ball, and when no lecturer from abroad is with us, listen to one of our own members, or hold a conference of them all. Speakers at a distance whose journeyings make it convenient to take us in their route, will confer a favor by writing the Corresponding Secretary when they can do so.

DEVIL AND HIS FIERY DOMINIONS. Disclosing the Oriental Origin of the Bellef in a DEVIL and Future ENDLESS PUNISHMENT. Also the Pagan Origin of the Scriptural terms, BUT FOMLESS PIT, LAKE OF FIRE AND BRIMSTONE, KEYS OF HELL, CHAINS OF DARKNESS, CASTING OUT DEVILS, EVER.

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the habit of paying speakers 80 per cent. of admit-tance receipts; or, when deemed better, give free doors, and contribute. The present officers are

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Resording Secretary-Mrs. L. D. Ladd. Treasurer-O. B. Campbell. Corresponding Secretary-Mrs. Mary E. Tillotson.

Vineland, Aug. 25, 1871.

LITERARY.

The Herald of Health for September contains a very carefully prepared article by Rev. J. C. Holbrook, D. D., on the "Wine Question;" one translated from the French on "How to Take Care of the Teeth," which will be worth a great deal to every young person; also "How to Cure Rheumstism," and more than filty other articles. Price \$3 00 a year. October, November, and December numbers free to new subscribers. Wood & Holbrook, Publishers, 15 Llight Street, New York.

The National Bee Journal is invaluable to 10. Origin of the belief in a "Lake of fire and every bee-keeper. Published semi-monthly by Moon & Mitchell, Indianapolis, Ind. 11. Where is Hell-ancient notions respecting

The Overland Monthly for September .- This racy and original magazine has its usual variety of instructive articles. We notice that in future issues the publishers intend to occasionally illustrate one or more articles, and "only such places and articles will be illustrated as will have special interest for readers on both sides of the continent," Published by John Carmany & Co., 409 Washington Street, San Francisco, \$400. per annum.

The Ladies' Own Magazine for September contains numerous well-written and interesting articles. Mrs. M. Cora Bland, Editor, Indianapolis, Ind.

Relectic Magazine .- The Relectic for September is just out, and presents us with a very striking portrait of Max Muller, the distinguished linguist and scholar. Taese portraits, one of which embellishes each number, are a special feature of the *Eclectic*. Published by E. R. Pelton, 108 Falton St., New York. Price \$500 per year; two copies \$9.00; single numbers 45 cenis.

Peters' Musical Monthly for September is a splendid number. It would seem almost impossible to improve this excellent work, and yet each succeeding number seems to be better than the last. It contains a total of fifteen pieces, printed from thirty-sir full size musicplates, and you can get all this choice music for thirty cents. Vol. VIII. commenced with the July number, and the publisher offers to send the July, August, and September numbers for 75 cents. Address J. L. Peters, 599 Broadway, New York. .

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- [NEW EDITION.]

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CONTENTS.

Evils and demoralizing effects of the doc-trine of endless punishment.

2. Ancient traditions respecting the origin of

3. A wicked Devil and an endless Hell not

4. Explanation of the words "Devils" and

5. God (and not the Devil) the author of evil

6. God and the Devil originally twin-brothers,

and known by the same titles.
7. Origin of the terms, "Kingdom of Heaven," "Gates of Heil," etc.: also of the traditions respecting the Dragon chasing

the woman (see Rev. 12), the woman

Hell first instituted in the skies. Its origin

its character and origin. Origin of the idea of man's evil thoughts

The various retributive terms of the Bible

shown to be of Oriental origin.

15. The doctrine of future atter-death punish-

9. Origin of the tradition respecting "the

tought in the Jewish Scriptures.

"Hell" in the Old Testament.

ER DIETH, ETC., ETC.

Address to the Reader.

evil and the Devil.

according to the Bible.

clothed with the sun, elc.

and descent from above.

bottomless pit."

borrowed from.

brimstone."

13.

CELP.

NEW ADVERTISEMENTS.

SHPTEM SER 9, 1871.

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able, than any poor of its size that has made its appearance in modern times. "We, therefore, commend it to the careful consideration of the modern thinker, being fully persuaded that its pages contain a large fund of thought which may open to his mind new fields of research, thus tending to enlarge his understand-ing, and enlighten his intellect."

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ment proved to be of heathen and priestly origin-being traced to its invention by ancient Pagan priests.

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A .- No one. Q-What examination of Doherty's person dia you make just before this picture was taken, in order to find evidences or means of any trickery?

A .- I examined him all over; had him take off his boots and his coat. I examined all his pockets and his pocket-books, under his vest, shirt, and pants, and found nothing.

Q .- What arrangements had you with Mr. Donerty to take this picture this morning? A .- None whatever. I did n't know he was

coming until he came. Q-What trickery was used to produce this

upper picture ? A.-None whatever, that I could detect. Q.-Are you a Spiritualist?

A.--I am not.

[Here the examination closed.]

Witness my hand and seal the day and year above written; and I am not a Spiritualist either. PETER SMOCK, J. P.

The Bondage of the Pulpit.

We commend the following bold thoughts to our readers.

"We should not allow scientific difficulties to nerolex us on this subject." We clip it from a Leavenworth, Kan., paper.

In a sermon delivered by the Rev. Dr. Reaser. last Sunday evening, upon the "Origin of Species." a sentiment was uttered so remarkable, so insulting to all common sense, and yet so peacefully swallowed by his congregation, that it is worthy of more than passing notice. The Rev. gentleman stated the opinions on his subject entertained by Agassiz and two distinguished French philosophers, and ended by giving a wonderful summary of Darwin's theory. He then without the slightest difficulty proved from his Bible that they were wrong, and mensilly kuocked them down with that truly scientifle work. The closing words of his sermon were precisely these, and I wish they could be handed down for future generations to see the narrow mind of a Coristian minister of the 19th century :

"We should not allow scientific difficulties to perplex us on this subject."

This reminds me, not of a story, but a historical fact, which will bear repeating to every Christian on the face of the earth.

Some few hundred years ago, one Galileo, after much study and patient brain-labor, became convinced that the earth was round and revolved, and as he happened to be a prominent person in those times his opinions received igreat celebrity. But thousands of initiate, ty proved that the earth was fist, stationary, and rested on foundations.

It can be proved to-day by the same book yet what Christian dares to utter this belief? Galileo was forced to retract, and the priests preached to their followers, "We should not allow scientific difficulties to perplex us on this subject." In plain words-you must surrender your reason to this paper God, and be satisfied with its science only. Scientific difficulties-and they are absolutely

insurmountable—are perplexing Bible believers to day, upon the origin of man, and though our reason tells us that the Bible is wrong.

A minister of the nineteenth century stands up and tells us to surrender our reason and innote convictions to the writings of ignorant men in a barbarous age. A fit disciple of Calvin. the murderer of Servetus, and a worthy compatriot of the persecutors of Galileo, who fought truth, reason, and science with that rusty wespon whose terror is fast disappearing,-the Bible.

The fact is well known to all Egyptologists,

SPIRITUALISM .-- Mrs. Laura Cappy Smith, (nee McAlpine) is revisiting her former home, and upon the past two Sundays has lectured on Spiritualism, the past two Sundays has lectured on Spiritualism, morning and evening, at Spiritual Hall, to large audiences. Her greeting by her old friends was warm, and she has made many new ones, since her return. Her lectures during the time she has been here have been largely attended, and have given such general satisfaction that at a meeting of the Society, held on Sunday evening, after the lecture, it was unanimously decided to tender Mrs. Smith a three months' engagement, which has hear done three months' engagement, which has been done, and the lady has signified her acceptance. In consequence service will be held in the Hall twice each Sunday for the ensuing three months. She is an exceptionally fine speaker, and will doubtless draw large houses during her entire stay in the city .-Port Huron Commercial.

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-Jesus Christ-an expression understood to arrest an effect, while the cause is still in operation.

The Radical for September comes to us replete with well-written articles from the pens of the oldest reformatory writers in the country. The list of contents embrace topics on all live issues of the day, comprising in part, "The Paris Commune;" "The New Protestantism-its Relation to the Old;" "A Drifting Sul;" and "The Skepticism of Bayle." It should be in the hands of all liberalists.

The Phrenological Journal is always interesting, but the September number, just received, is particularly so. Most of the articles are iliustrated, some elaborated. We confess ourselves highly pleased with this number, and commend it to the public favor generally. Price, 30 cents. \$3 a year. Address, S. R. Wells, Publisher, 389 Broadway, New York.

The Atlantic Monthly for September is a superb number, containing many articles of special interest.

The Nursery still continues to grow in favor with young readers. It is especially adapted to them.

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