6. S. JONES, PUBLISHER AND PROPRIETOR.

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#### From the Banner of Light. LIBERAL TRACT SOCIETY.

Remarks of Frof. Wm. Benton and others, at the Second Hearing on the Incorporation of the "American Liberal Tract Soelety," before the Joint Committee on Parishes and Religious Societies, had at the State House, Boston, March 1st, 1871.

A brief account has already been given in this paper of the first hearing on the petition of "Wm. Denton and others" for a special act incorporating the "American Liberal Tract Society." The second in the series occurred as dated above. The Legislative Committee—composed of Messrs, Elliot (chairman) and Safford, of the Senate, and Everett, Flagg, Richardson, Lyford and Wheeler, of the House-being in their seats, and a considerable number of interested respondents being assembled, the object of the hearing was briefly stated by the Chairman, who announced the Committe as ready for business; also mentioning the fact that the objects of the Society had been stated at a previous hearing.

Prof. Wm. Denton then arose, in response to the announcement, and said the matter had been brought before the Committee at a time when, from force of circumstance, he could not attend. Chairman-Please state your name.

Prof. Denton-My name is William Denton. Chairman-You may proceed sir.

Mr. Safford—I would request that the gentle-men, in their remarks, address themselves to the question as to why they do not organize under the General Statutes in these cases made and

Denton-Under these provisions, we could not own real estate or possess funds over the amount of \$100,000. But we expect that wealthy persons will be found who will increase our amount far above that, if we can only become organized, and thus appeal to the public confidence.

Sefford—I wish to know if the Society has any is at present in its keeping which it desi to put into real estate or otherwise invest.

Dentor-There has not, up to the present time, been any effort to collect funds, other than for the publication and distribution of our tracts, of which we have already printed twelve, from which the public may judge of the character of our operations.

Chairman-If I understand the question, the Society wish to receive an act of incorporation which will permit them to hold a fund of \$500.

Safford—They do not appear to have any funds at present, and the prospect of their obtaining

\$500,000 is very remote. Dentor-I would like to ask the gentlemen, if this Society had not been a Spiritualist or a liberal onc-if it had been any other religious tract society—if the same objection would be urged. Would they be obliged to demonstrate the certainty of their obtaining their authorized capital, or the ways to be used in so obtaining it? I cannot perceive the justice in demanding this of us, and I object to it, unless it is applicable to all.

gocieties ? Safford-I did not assist in the formation of any of them, and cannot tell.

Was it demanded in the formation of other tract

Chairman-Has your Society any funds? Denton-There is a certain amount in the hands of the Society, but how much I am unable to state. I have been engaged constantly for some time in lecturing, and unable to attend the meeting of the Society, There has been, in fact, but little effort made to collect funds, the matter being left till things could be reduced to working order. Up to the present time, the work has been of an individual character, as far as

money-raising is concerned.

Chairmar.—Can any gentlemen present give us any idea of the condition of the Society's

finances? M. T. Dolc-I think I can explain the matter. partially, at least. We do not attempt to collect and hold funds, but are using them for the printing and electrotyping of our publications, and are expending our money in these directions. We have felt it best to wait till we are a legally organized body, and then we shall have the means at hand by which we can go out into the field and make our collections. We desire to become such a legalized body before we ask for

Chairman-Then I understand that there is no definite amount of funds in the hards of the Society.

Dole-No, sir; we cannot specify the amount at present.

Chairman-You may proceed, Prof. Denton, in giving us your views concerning this S ciety. Denton-Our object in forming this Society is two-fold; it is, first, to break down what we believe to be false; and, second, to build up that which we believe to be true. Of course, there is some difference of opinion among the members of the Society, but I should go to work to prove the falsity of the commonly-received notion that the Bible is the Word of God; I should labor to destroy the wide-spread impression on the human mind that the Jehovah of the Jew is the Creator of the Universe, or that he is any relation to the God or Soul of that Universe; I should endeavor to show that Jehovah held the same position to the Jews that Jove did to the Rrmans, and that the one is just as much entitled to our worship as the other; that the Thunderer of Mount Sinai is no more worthy of our reverence than the Thunderer of Mount Olympus : I should labor to destroy the commonly-received notion that Jesus is the Savior of mankind—that he saves men in any other way than men save

one snother now. Safford-That is, the ir els that you desire to publish are intended to advocate this?

Denton-That is what I should advocate in the tracts that I should wri'e, and these would be among the of j cts that I should aim to reach; and I think the Society generally has a similar view of the matter. We should do what we could to desiroy the common notion that man is ever to be placed in a position in another wor'd where he cannot progress and work himself free from error, whether of conduct or education.

Sefford—Will you repeat what you have said concerning Christ? Denter—I said I should work to prove that he was not the Savior of mankind in any other

sense than men save each other now.

Chairmar—With regard to the B:ble? I do not know that I got a clear understanding of

what you said. Dentor-I said I should endeavor to prove that the Bible is not the Word of God any more than any other book of a similar character. We should receive it into our credence just as any other book, in proportion to the amount of truth that we believe it to contain, and the morality it teache:—10 more. We regard God as having nothing more to do w th the writing of the Bible -either by his direct interposition, or by his command to certain chosen servants—than be has with the writing of our common newspa-

Chairman-Ard that Jesus Christ was not inspired? Do you claim that?

Dentor-No mere than Socrater-no more than any other man who is inspired with a great truth, and desires to make it known to his fellows.

Chairmar-And what about Jehovah? Dentor-That he is not the God of the Universe, or any relation to him; that he is like the Jove of the Romans, and is equally to be discarded when men become sufficiently enlightened to see the inconsistencies of his character. Safford-Do you consider the O'd Testament

to be a myth, or a fable?

Dentor—No; I do not take that ground.

Saff ord—Do you consider it to have been of a mythical origin?

Dentor-Parts of it. That it has any miraculous basis, I do not believe. Most marvelous stories have some little foundation in fact, or they would not have been received at the out-

Siffird—What is your opinion with regard to the revelations of Deity in the Old Testament? Denton-I think their influence upon men is very bad. I think it is very injurious to the resson of man to tell him the story of a God, angry and changeable, who puts his couldren in the way of what they could not from their ignorance escape, and then curses their descendants through all time because of their mistake—a being who destroys all men from the face of the earth except eight persons, although he had previously, upon refl ction, declared them, as his work, to be good. I think such stories are bad for men; they are it jured by the worship of such a God-they obtain an idea of a being full of wrath and vengeance, whose worship cannot fail to be mischievous.

Safford-What is your idea of God? Do you

believe there is any? Dentor-I think there is a soul to the universe, just as there is to man.

Chairman-You think there is a soul? Dentor-Yes, as I use the term soul. I use the term God as I use the term man. I mean by it, either the whole man, spirit and body, or I mean his spirit, which is the true man; so by God I mean the entire universe, all that is, or the spirit of the universe-that unseen Force that manifests itself in the universe; as Paul speaks of God as "all and in all." In that sense I eccept the term God.

Safford-Do you mean by this God a personal Deity?

Dentor-No. Person to me implies shape; the Infinite can have no shape.

Sufford-Do you believe in a God of will? Dentor—All the will in the universe, belongs to God?

Richardson-Does not the will of man belong to God? Denton-Yes; intelligence is only the result of that ocean of intelligence lying back of it. Safford-Intelligence in the material universe,

Denton-Yes; I so believe. Chairman-Do I understand you to say that God is everything, and that everything is God?

von mean?

Denton-Yes; but that everything includes a great deal, of course, of which we can know

Richardson-Do you believe there is such a thing as sin?

Denton-Yes. Chairman-What do you call sin? D nton-The known violation of natural mor-

al law. Richardson-Do you believe that God is holy and perfect? Denton-Yes; if the universe is perfect God is

perfect—not otherwise. S ff rd-Is there any being to whom prayer should be a dressed?

D nton-None to whomit would be of any Safford-None superior to man?

Denton-I consider that spirits may be superior to mau; but I do not believe there is a power in the \_niverse to wh m we may appeal, and

by our appeals suspend any law of Nature, because that law is the lif- of God, and the violation of one of his laws would bring destruction to the universe. Safford-Do you consider anything as profanity which may be used with regard to Gid?

D not -I would not use the words which are generally considered profane, because of their vulg rry; I would not do s , because it tends to ligure the fee ings of others; but I do not think it any worse, in a moral sense, to use the term God than to say Juve or Jupiter.

S.flord-You only bject, then, to its use, because of other people?

Denton-Yes; just as I would abstain from using other vulgar words. Saftord-But do you not think that the use of vulgar words brings it jury to the person using them, also, because of the associations they call

Dentor -Yes. Safford—You say you consider the use of profane words injurious; though not in the sense which is generally attached to it. Why do you think their use would prove injurious? Dentor-Because they injure the feelings of

others without bringing any counterbalancing

Richardsor—Then you do not believe they do

you any wrong at all? Denton—They may injure me if they affect my sense of right; but I do not believe they will bring upon me the wrath of the God of the uni-

R'chardson-You admit that there is sirsay murder for instance—in the world. Why should not this be right? Men, being God, or parts of him, should certainly do right.

Donton-The existence of all these eyile—

murder among the rest—is owing to the unde-veloped state of the earth; our world is not perfect; what exists is the best that can be, and changes for the better, I think, are always going on. The apple tree, imperfect because not fully matured, or by reason of other circustances, may not be able to give forth perfected fruit, but time may remove the disqualifications.

Richardsor-Do you think God is chance? Denton-I do not believe in chance; no such thing is to be found in the universe.

Chairmar-You believe in law? Denton-Yes.

Richardson-Do you believe that God is per-

Dentor-I have already replied that God, to me, is perfect if the universe is so. Man is here as the result of all that has preceded him: his sins are only the outgrowth of his imperfections, and his perfection, as man, is destined to be reached in coming time. I think the world is gradually growing better—that it is better now than in the past, and will be vastly better in the future.

Dentor—They are parts of God, certainly. Richardsor—Do you believe that God is holy? Dentor-If the gentleman will tell me what he means by holy, I will answer him.

Chairman-Do you believe that there is a centre or seat of perfection anywhere? Denton-I think it is here as much as any-

where. I think God is just as much here as in any part of the universe. R'chardson-In our perfection? Chairman-It is certain that it is not here. You do not believe in perfection?

Denton-Not in the sense in which you speak, but just as I said of the apple tree and its fruit.

It is perfect in a sense, though its fruit may improve. I believe in the possibility of perfection through growth. R'chardson-Do I understand you to say that

God is developed—that Infinity is developed? Danton-Just as much as the universe is, I say. There are plenty of changes for the better going on all the time, and there are still many men and women—as well as fruit trees—that

Richardson-Do you make a distinction be-

are in need of development? tween mind and matter? Den'on-Yes.

Richardso: -Do you think that the human soul is able to exercise perfect volition? Dentor-I cannot decide how far man's will is

free; it is to me an open question. R chardson-What would you say to the remark of Hamilton: "To think God is as you

think him to be, is blasphemy?"

Denten—I don't know how you are going to help yourself. Just as much as you can comprehend of God you receive and recognize, and that

is the basis of your judgement. Safford-What do you think of the motto engraved on some of our ccin, "In God we trust." Dentor-Do you think they speak the truth when they say "In God we trust?" I don't think

they believe it at all. When a war breaks out, they trust in their soldiers. Safford-Does it not seem like an effort to acknowledge God in the affairs of the nation?

Denton-I look at it as an individual act. I should like to see the person who suggested it, or the person who authorized its being placed on the coin—it was a private affair entirely.

Richardson-Do you believe that any remark made by Plato or Scrates has any force what-

ever? Denton-Yes-Just as much as the truth con-

tained in it. Richardson-Who is to decide? Dentor-Every man for himself. R chardson—And there is no other authority?

Denton—No—not to my mind. Safford—I will read Article Second of the Bill of Rights, Sate of Massachussetts: "It is the right as well as the duty of all men, publicly and at stated seasons, to worship the Supreme Being,

the Great Creator of the universe." What is

your opinion concerning this? Denton-Please read that again. [It was read.] For those who believe it right to worship God, there should be the utmost freedom of worship granted as to the mode of it; but for those who do not believe in such worship, it certainly can not be their duty to perform it. I do not believe in it. It is not a duly for any man

to do what is contrary to his reason. George A. Bacon-We desire to know if it is not the duty of all men to worship the Supreme Being at all times, and not at certain stated sea-

gong. Sationd—The article refers to public worship. Bacox-But the question grows out of it, Safford-I suppose so.

Richardior.—Give us some idea of what you propose to teach in place of what you would take away. Tell us what you propose to subsitute when you have removed the present system. I'm all aficat. You know Hume's mother accepted his ideas during her life; but when she came to die, she acked him to give her something to sustain her in her parting hour. If you throw out all these things, what have you to of-

Denton—First of all, I would distribute trac's devoted to the laws of health and their correct observance.

Richardson.-We have such treatises already. We want your religion.

Denton—I regard that as a part of true relig-

ion—that men should be instructed as to the laws of health and their correct observance. I should take a portion of the time that is now devoted to religious services, and devote it to this special subject, teaching men that absolute obedience to the laws of Nature is the best preparation for the life hereafter. I would then give them the light we have concerning a future life, and the duties growing out of our recognition of that life, and show them that life, as conducted by them here, influences the life hereafter.

R'chardeon-But we have all this now. Denton-Far different, sir; for men are told that they can live ninety years in crime and moral degradation, and then repent at the last mo-ment and be saved. I think such teachings, given by Orthodoxy, have a very bad effect upon the minds of the people. I should teac's that men make themselves in the future state just what they are, and that their acts here are

sure to influence them in all coming time. Bacon-We believe that "as a man soweth, so shall he also reap.'

Denton-Yes. Richardson-Do you believe that a drunkard can reform. Dentor-Yes: but the consequences of his deeds will cling to him. He can never be the same man he would have been if he had not con-

track d the habit. Richardson-Why Dentor—Because his body will be affected by it, and as far as mind is concerned, ne can not attain to what he would have been had he

lived in accordance with natural law. Richardson-I would like to ask a gentleman who is here, who has had the experience to which I refer, and has reformed, if he thinks he has not escaped from the evil results of his for-

mer life, and if he has not gained some know ledge by the experience? Dentor-Some one says you can learn something by diving into a mud-puddle that you could not otherwise learn; but I don't think it

wise to attempt the experiment for so small a return. Richardsor-But would you not say that he was really a changed man? Do you think that the results of his drinking in the past remain in

full force now? Dentor-I think, if the gentleman is honest, ard will tell us the truth in the matter, he will acknowledge that he is not as well, in mind or body, as if he had not had the experience.

Richardson-Then you believe, sir, that God, and no other being, can pardon sin.

Dentor-I do not think there is any pardon for sin possible. Saffard-Do you make a distinction between

moral and physical laws? Denton—Yes. Safford—Where is the authority of the physi-

cal laws obtained? Denton-From the laws of Nature. S fford-Now, if that is the origin of physical laws, they are the operations of Nature ur-

der certain circumstances? Denton—Yes
Sifford—Well, now, what is the origin of
moral law?—that it is wrong to steal, for in-

Denton-I think it rests with Nature also. If any action does injury to us, either in body or mind, it is wrong. If stealing should be found as generally productive of good to us and our fellows, as it is now of evil, it would be naturally

considered as right. Bafford—Has man a conscience that tells him what is right? Dentor-I do not believe in conscience as you use the term. It is simply a voice saying 'Do right." The judgment decides what is

right; and that depends on education entirely. Safford-You say that you come to the conclusion that moral laws are founded on experience, and that stealing is wrong because it exerts an injurious effect upon society; but if it had a good effect, it would not be wrong. Now, how did men find that it was wrong?

Dentor-By studying its effects upon society from age to age. Dr. H. B. Storer-Do you believe in transmitted influences?

Dentor-That comes under the head of instirct. I think the question hinges upon our experience concerning all things around us. Safford—Then stealing is not essentially wrong, but only inexpedient?

Dentor-!t is wrong because it is inexpedient-because it is contrary to human well Safford—Is there any conscience that restrains

men from committing murder? Denton-The judgment of man has decided that murder is wrong, and in consequence, doubtless, of its evil effects. Bafford-Then there is nothing but cluca-

tion which keeps one man from murdering another? Denton-You are mistaken; because persons generally were born possessed of reason, and, as they attained to years of discretion, they saw the ffect that this killing would have upon society. Suppose, for instance, you were disposed to remove one person from your way. You re-flect that some other one might desire to remove

you, and the fact that your life is thereby in danger would deter you, and make you feel that your contemplated deed was not right. Of course, in time, men united to make laws; and, among the ancient Egyptians, thousands of years before the B.ble was written, they had the commandments: "Thou shalt not steal," "Thou shalt not kill," "Theu shalt not bear false witress," or lie: because they were the outgrowth of their reason. I believe that they came as the result of the development of the human mind

through long ages. S.ff.rd-Is there any Creating Power outside of Nature?

Denton-No, sir. not outside of the universe. How can there be? Saft )rd--How about the adaption of means to

ends, and other traces of a guiding and forming Denton-I believe all is in the universe; outside of it there can be nothing.

Saft rd-Well; you will er deavor in the tracts you are to distribute to make these views Dentor—As far as I can. My friends will do the same. Of course they may have different

opinions, and it is our purpose to allow the broadest freedom of expression. Sefford-Now I would ask if you, considering your position in secrety, would take these funds

and publish these tracis? Dile—There is a Committee on Publication appoined by the Society, and all our tracts must receive their approval—or that of a majority—before they are published. Prof. Deuton's or any other man's tracts must be subjected to their action; if accepted, they would be published;

if rejected, they would not be. Chairman-I would like to know if this combination of twelve trac's | holding them up to view was published under the endorsement and by the permission of the Society?

Denton—Yes.
Chairman—Then they are the sentiments of the Society, as maturely deliberated upon and

given to the public? H. S. Williams-As a member of the Society, I would say that, in the publication of these tracts, the greatest latitude is allowed for the expression of individual coinious; so that they do not convey always the sentiment of the whole S ciety on different subj c's. For instance, I may have ideas exactly opposite to those set forth in a trace, but still be willing to publish it, knowing that if it is true it will hold it's own,

and if not it will e rtainly fall. Dr. H. F. Gardner—It a tract is published by us, it is no proof that it is the sentiment of all the rest of the S ciety, breause we aim to bestow as much freedom as possible in the expressions of individual views. Some may differ very materially from the views of others. I have a tract in my pecket that I should not publish, or vote for publishing. It has been printed by another society that is called Orthodox. Mr. Denton does not bind me with regard to my oninions, neither does my opinion bend him. We claim the right to give our thoughts to the world as freely as those, who are diametrically opposed to us; and that is why we asked for a

Chairman-I do not object to a further hearing, but if you have here [pointing to the tracts] all that you would express—in print—we can base our opinions on them.

hearing.

John Wetherbee-As a member of the Society, holding different views from him. I have no doubt that I should put a construction on our intentions different from Professor Denton, I should not belong to this Society if it was constituted only to promulgate knowledge concerning the laws of health, for I do not think that this would satisfy me or do me good. I think that the Liberal Tract Society is founded to act upon the religious part of man's nature, bringing light to those who are in darkness, because of want of proof concerning the future state, or because of education concerning their condition hereafter. In no way can I better explain myself than by giving to the gentleman of the committee a brief sketch of my experience.

I have been very many years an Infidel-

"without God or hope in the world." I have had a religious education; but when I was an Infidel I think I was a better man, because I was open and honest in my life and statements. and void of hypocrisy. I know that my friends -the so-called dead-are present, and have communicated to me, telling me of the world where they dwell. And I would like to give this knowledge to others; I would bring to them the cheering assurances which I have received -which have brought to me that calm and gatisfled state of mind, that I would as readily pass out of this world as out of yonder door, if it was my time to go in the order of Nature. I recognize also the laws of health, and the necesatty of their promulgation, but they are too cold for me to make a speciality of I look to the life ahead, and to the necessity of more fully propagating our ideas concerning it; and when my friend of the committee asked what consolation we had to offer if we took away the anclent order of things, saying he was "all affoat" as to our ideas, I was impelled to speak of what I have received.

I received, as I said, a religious education: Rev. Dr. Sharp was an intimate friend. But after I became an Infidel I lost a little child, and a minister was sent to my house (I will give his name—Rev. Mr. Stockbridge) to render to the family the consolations of his religion; and he came, talking to my wife of the mysterious ways of Providence that were past finding out; of the other world, and the life hereafter; and his views were so different from hers that she said to me:

"Ob, take him away! he is horrid!" But after awhile we received the light of Spiritualism, and the darkness rolled away from our souls. We have those among us who like to

Continued on eighth page.

# Original Essays.

Written for the Religio Philosophical Journal. THE ALLY.

By Mrs. Ottille Bertron.

The fancies of the world change, and customs, after deteriorating, go out of use. There was a time, however, with some nations, when "the fair" was an event, an amez'ng sight, and an oral perplexi y.

Rows of booths, forming a village within the town, displayed oriental luxuries and elegant dewelry, side by side with the fancy trifles of, " three cents apicce." Millinery smiled on iron kettles and farming tools. Book-chelves locked proudly down upon the shoe-store, and artificial flowers rivalled nature's fragrant beauties.

The fair and the brave, the old and the young, were alike pushing their way as best they could through the heaving crowd of human beings all adding their mite to a din and confus on un-

paralled in the annals of peace. Suspended curtains and flags floating in the breeze, revealed monstrous repilles, and tropical anima's of the fiercer kind, to inform the multitude below of the presence of their originals. At some distance, clad in the white of the snow and the blue of the sky, the rope-dancer's poor little orphan was seen in the act of performing her perilous walk upon a rope suspended from the highest steeple and fastened at the other end

to the ground with a stake.
Still farther off, the "English riders" were wending their way through the streets of the city, on an invitation tour, and the scattered sounds from the instruments of their band. blended with the noise. At some of the corners of the booth streets, organ-grinders, old and young, were posted, turning their organs and dancing dolls for the pennies of some won-dering and delighted children, while at others the fastidious tastes were shocked by the shrill, nasal voices of women, who, dressed in fanciful rage, were singing vulgar songs or romantic ballads, not unfrequently accompanied by the fiddle or guitar performance of one of the numerous labor-shunning lords of creation.

The Savoyard was there with his scarlet-robed monkey. The boys were there, too, with their pop-gues, drums and fifes, and it was utterly impossible for those who attended this thoroughfare, distinctly to understand their own words or those of their companions.

The difficulty of understanding precisely the words of others as well as our own is not cor-fined to thoroughfares. It is a phenomena of the intellectual world quite as much as of the world of traffic, and has frequently been a prolitic cause of controversy. Owing to this fact, the words "matter," and "mind," for instance, have, in all ages been the subjects of innumerable, often of conflicting speculative theories, and it can hardly be denied that the vast amount of skepticism concerning the existence and immortality of the soul, which characterizes the present age, is derived from, and sustained by, the same circamstance,—the want of a thorough analyzation of the terms employed.

Words, it has been said, express ideas, and the following paragraph furnishes a concise and comprehensive explanation of the ideas vested in the word "matter."

"The properties of matter are five. 1:t, The particles of matter are solid, and occupy space. 2nd, They are infinitely divisible. 3:d, They are impenetrable. 4 b, They possess immobility. ev universally attract ar

are attracted." Since matter is "the substance of which all things are composed," the human, as well as the animal body, is composed of it. Light and electricity are matter, though matter in a very

refined condition. If nervous power is, as has been suggested, a modification of the same criginal force, the three together may produce life, and life, mere animal life, may be the result of matter, and animals are properly considered a material mech-

Materialists assert man also is nothing more than a material mechanism, but superior in construction. Carrying out this theory, it is this mere animal, but somewhat superior mechanism, which enables man to build better houses than the beaver, to weave a more beautiful net than the spider, to swim rivers and seas by the aid of other means than fins; in short, this material animal mechanism enables him to execute. instinctively, mechanical works so grand and remarkable in the vastness of their progressive magnitude, that he presumes to forget his brother buffale, and ventures to extend his enterprises from the prairies of North America to the Arabian deserts, and from the icy bulwarks of the Arctic ccean, over equatorial zones to Antarctic solitudes.

If materialists could prove that man battles with the elements, and rules upon the earth by nothing more than a superior mechanical animal mechanism, other objections to their theory would still be unremoved.

Man is capable of the exercise of volition in direct opposition to instinct. A locomotive, although moving at the impulse of steam, which is its life, needs a directing engineer. In the mechanism of the human being, the will is that directing engineer. The animal mechanism is destitute of it. Man can easily tame and dcmesticate many animals, and by his determinate perseverance subject all to himself by means of their instincts, for animals have no will. They are not capable of action opposed to their instincts, and they are governed by that instinct which is at the moment of action the pre-dominating one. Mere an nal mechanism. therefore, is not progressive. Material sts vaunt the wisdom of the elephant, the language of the parrot, the generosity of the lion, and the faith-fulness of the dog. Much, however, of the praise which these animals receive is due to the eulogies of admiring and credulous owners, who can see in their pets what no one else can see, and to the exaggerated accounts of writers of fiction and of travel, who added to the charm of their narratives by permitting their imagina-tion to transcend facts. Neither the animals alluded to, nor any other, have advanced from the state in which they were created. The parrot has not increased his store of words, for the want of ideas. The elephant's superior wisdom has wrought no change in his condition and pursuits. The lion still devours until satiated whatever suits his taste, unless he is conquered or restrained by fear. The dog is still a docile creature of abject fear, but endowed with instincts of attachment for the friends who feed him-an attraction which is probably produced by the universal attraction of matter. It is nothing more.

Animals do not rise above their instincts. Man alone has an intelligent will upon which is based that progress of which the human race has shown itself capable. The abilities to think, to reason, and to exercise volition in conformity to thought or reason, and in opposition to instinct, proceed from something which exists not in animals. This something can not be matter, because it can not be classed with any of the ideas vested in the word "matter." Invisible, intangible, it can not be analyzed by the senses. This something which is, but is not matter, has from time immemorial been called "mind," spirit," "soul," "intellect."

Aristotle is the author of the theory of dif. ferent powers of the soul, of distinct reasoning feeling, moving, willing powers or faculties.

Kant divides the human mind into the three functions of sense, understanding, and reason. Others designate observation, discrimination, feeling, or sentiment and imagination, the atfluents through which the mind receives its impressions.

It does not matter in how many different fac ulties the devisers of systems may divide the soul to simplify "mental science,"—ill distinguished metaphysicians in speaking of the mind as the immaterial power which distinguishes man from the beast, use the terms applied to it as one whole, interchargeably.

Locke speaks of the mind and the understanding, meaning one and the same thing. Cousin calls the spiritual element in man "reason," and by "absolute reason" means the original Source or the Deity himself. Hegel calls it "mind" and "spirit."

Whatever we know about our own minds, we derive from two soutces,—from our own re-flections and from the thoughts and reflections of others, impressed upon our minds by means of visible or audible words, and from both ccmbined. We are indebted to science for much valuable information which imparts to us, to a great extent, the laws by which the physical universe is governed, and we may sately interfrom these, that similar principles are in operation in the mental world. This analogy teaches the immortality of the soul. If matter is indestructible, mind must be equally so. What can not be destroyed, must cominue to exist in some manner. The soul, therefore, must continue to exist or be immortal, whether man choses to believe it or not.

Transmigrationists may be right when they believe that their departed friends are skipping about in the shape of frogs, or bid them welcome with the flabby wings of bats. The bcdics of their friends, their physical lives, being matter, may have been recomposed and reanimated in these combinations, but the frogs and bats are all matter. The invisible, intangible something, which spoke from the lips of their friends, concerning ideas, is not there.

In the material creation, nothing is self-existent or capable of isolated, independent action. Combination of existence and reciprocity of action are universal. Similar laws govern the mental world, and the soul is no isolated independent existence, but a part of an infinite men-

tal creation. As matter is not confined to this little earth. so the soul is not confined to i'. It is not restricted to the body, but lives in connection with other persons of the spiritual universe, and is subject to a reciprocity of action similar to that which governs matter.

Opposing forces are manifest in the physical universe, and the opposing elements of good and evil actuate the mental world.

Not very long ago, a gallant people were waging a war of self-defense. They fought bravely, endured heroically, shed their life-blood freely, but in vair. They had no ally, and were conquered. The victorious enemy of that gallant peep'e had an ally upon the invaded teritory, and conquered!

Li'e is not unlike that great contest; It is a strife—a struggle. Matter and mind are in com-bat arrayed. Matter has an ally and must conver in this struggle unless mind also seck its ally, and cultivate the al fance.

One genial day, in the spring, when the world locked bright, and flowers fostered by vernal showers had found their way to the city market and the city home, a gentleman was walking the street in a mood less pleasant than the hour. He was intelligent, a politiciar, a public man of position. He was kind-hearted, attached to his wife and children, and might those who have witnessed it, will not heed their have been happy,—but an enemy had insulted, injured, proveked him, and he was irritated. On his way home he stopped at the bar to refresh himself. His purse, like many others, had grown light years ago, but that was no reason why he should deny himself a gentlemanly treat. He was generous, and asked some friends to partake with him. They were courteous and appreciative, and he enjoyed his liberality. Soon after, he met his enemy, and as the sun was verging towards its meridian, and the brandy was rising to his head, his blood began to boil. An altercation ensued. His self-confident mind sought not its ally, and grew dim. His enemy was prokoking, though not disposed to extremes. This increased his contempt, and his self-reliance. His passions rose, matter conquered, and panting for the blood of his enemy, he rushed on till a vanquished foe lay lifeless at his feet, and he returned home, his hands dripping with human blood! What a pity no ally whispered "Revenge is mine."

Mind's ally is not a vision of the night, not a phantom of the imagination, nor a "wrapping" spirit. Mind's ally does not speak in the mys terious voice heard by the lunatic or the impostor. The truth is that ally! The supercilious intellect of all ages has asked, and still aske, with a sneer, "What is the truth?"

"Correct opinion" is a tree of many branches. Its loftiest boughs are those moral truths which emanating from the same great fountain whence the scul had its origin, are embodied in that spirit which ought to be mind's ally. This truth anterior to the human race, is also co-existent with it. The communications of this ally have been preserved in the world, and still are imparted to man ty means of the reciprocity of the actions of our own minds, with outside impressions. The latter always have been, and still are, preserved in one of two ways, namely: by the word from the lip, or by autograph or print. Progress marks the step of the truth.

The truth is nothing new; it has always been in the world, though not always visible. The laws which have said, and do say, "murder is a crime, theft to be punished," bear witness to it. The idolater who worships the ex made with his own hards, depraved though he be, attests it. His mind seeks to ally itself to something congenial, but lacking the necessary outside im-

pressions, lastens itself upon the ox. The natural mind, destitute of the spirit ally, is absolutely incapable of attaining to any correct moral ideas. It needs outside impressions for its own development. Man is a dual being of matter and mind, and the means for his employment of himself in both capacities, have been provided by the creator of both.

Port Gibson, Mississippi.

Written for the Religio-Philosophical Journal. ASTROLOGY.

Reply to "Scientist."

BY PROF. W. H. CHANEY.

"Scientist" assures us that he "has had a life long experience in mathematical, astronomical and philosophical research, \* \* \* from its simplest phenomena to the most abtruse deductions of the higher analysis in the field of physics." This assurance implies that he has great confidence in his own knowledge and acquirements. Well, so had I in mine at twenty, but after thirty years more of study and reflection, I have learned to distrust myself on almost every point; therefore, when "Scientist" expresses his lack of faith in my "scientist attainments," he but echoes my own misglvings,
"Scientist" informs the reader of the JOURNAL.

"that any and all numerical calculations in which they (logarithms) are appropriately used, can

be made either with or without them." Now I would willingly walk a hundred miles to be con-vinced that this is true in mathematics. That there may be no room for caviling, I will give a problem for solution, without the use of logar-

The radical place of the sun is 15 degrees and 46 minutes in the sign Taurus; that of Mars is degrees and 12 minutes in the sign Virgo, Required the arc when the sun shall have moved to a quartile of the radix of Mars, by primary direction?

The general reader will hardly comprehend this problem, but it must be plain to one familiar with "the most abtruse deductions of the higher analysis in the field of physics," and for the sake of science, I trust he will turnish the Jour-NAL with a solution in which logarithms shall

not be employed. If I do not misunderstand "Scientist." and he does not misunderstand himself, I will travel a thousand miles to obtain a personal interview, for I should then see a sage such as I cannot find described in all the history of the past, namely, one who has learned the science of astrology, (for I presume by his assurances that he has,) and then pronounced it a humbug. Many learned Englishmen have commenced its study in order that they might the mcr., understandingly refute it, but in every instance became converts. It was precisely in this manner that I came to believe in astrology. I commenced writing a work for publication designed to expose the impos-tures of "fortune telling." Having completed some twenty pages of Mss. by way of introduc-tion, and intending to place Astrology at the head of the list, I found myself greatly at less for terms, and how to handle my subject. In this dilemna I applied to a practicing astrologer in New York city, to teach me the science, con-cealing from him the motive which induced me to learn it. His terms were five dollars per lesson, of one hour each. This exorbitant price, with the assurance that I should require at least one hundred lessons to become proficient, at first discoursged me; but I made an arrangement to write for him, and was installed in his effice and house as one of the family, where I remained seven months. At first I was a hypocrite, playing the spy whenever he delineated a nativity. Besides, I acted as amanuensis for him when written nativities were ordered. It was this experience which made me an astrologer against my will and inclination. Now if 'Scientist' has learned how to disprove what I have been compelled to accept as facts, I will gladly become his pupil, for truth, no matter where it may land

me, is my highest aim. Astrology, as I now understand it, is founded purely in the principles of induction. Bicon (a devoted astrologer.) disproved the philosophy of Aristotle, and taught us that the only sound method of reasoning, was to prove the premises instead of assuming them. With him, reasoning a priori to demolish the inductive philosophy, was as futile as blowing against the wind, In my igoorance I have accepted Bacon and "inductions." The opponents of Spiritualism invariably reason a priori, but the Spiritualist adheres to the Bacor ian philosophy. Dick reasoned against astrology a priori, and his misuse of terms betrays his entire ignorance of the science, yet he was a great as ronomer and a very learned man. He assumed that astrology was false, and has proved it false, to the entire satisfaction of all who can be satisfied short of induction. But his legic does not weigh so much as a feather in the mind of one who has observed the influence cf a transit of Saturn on the mid-heaven of a horoscope, as I have in hundreds of cases. As well might a blind man argue that there was no distinction of color, to one who has eyesight. Equally well may the clergy argue that there is logic. A million of persons testifying that they do not know a fact, weight nothing against the positive evidence of one truthful witness who

swears that he does know the fact, But if I understand "Scientist" correctly, he has not placed himself in the illogical position of denouncing astrology as a "humbug" upon a prior i grounds. He has learned the science among" the most abtruse deductions of the higher analysis in the field of physics," and with an acumen transcending the mighty genius of a Bacon, a Kepler at d a Newton, discovered that the planets have no mundane influence. Now it this is true, (and I will not deny it, for I make it a rule never to deny what another assures me to be true, provided I am ignorant of certain facts known to him,) then I am anxious to learn of "Scientist," whose very nom de plume inspires me with reverential awe. He says he desires no controversy with me. Very well, we will have none, save that gentlemanly controversy which naturally arises between teacher and pupil. provoked by a desire on the part of the latter

to clearly understand the subject. In conclusion I must express my regrets that the society of Spiritualists in Chicago, have not avail.d themselves of my offer to give them a test of the science, for now I am on the point of resuming my travels, and it will likely be several months before I am settled again. But I will keep Brother Jones advised of points where I may be reached by letter from time to time, holding myself in readiness at all times to respond to any challenge which calls in question the truth of the celestial science. I shall return to my family in New York city some time in the course of a year, and will lecture on astrolcgy in Chicago, when I will invite the severest criticism. I shall also be happy to submit myself to "Scientist," either personally, by private letter, through the press, orally before the public, for any test or discussion he may elect. I shall leave here early in April for Walla Walla, W. T.; thence to Portland, Oregon; lecture there and in the vicinity for a time; thence to San Francisco; make the tour of California, and re-

Auburn, Oregon, March 23rd, 1871.

Written for the Religio-Philosophical Journal. PARALLELS.

By J. Tinney.

Galileo wishes the world to believe that he has made a discovery, and seems bent on revolutionizing the whole philosophical system of our times by attempting to trample under foot the very axioms of Modern Science, etc. To the truly wise such vanity is detestable.—Ancient

This Westfield simpleton wishes the world to believe that he has made a discovery! The reciprecal relations of spirit and matter in opposition to the very axioms on which modern

science is based, the aristocracy of one over the other. Such Vanity, &c.—Modern Solons.

Whatever may be thought of our theory none will fail to discover the parallel. Nearly fifteen years have elapsed since we ventured the assertion that whoever shall solve the problem of existence will do it on the principle that all worlds and systems of worlds from those in embryo to those trembling with age, derive their origin from the boundless ocean of elementary male and female forces in which they exist, that go-called spirit and material world, like the male and female in their outgrowths, are the two halves of one whole, sexual in their relations, each equally necessary to the existence of the other, balancing each other by interchange, each taking the place of the other and becoming what the other was. That the same laws of production and reproduction by which all organic forms ere produced in their outgrowiks, are equally sp-

plicable to w rids themselver. That the family of Planets that revolve around our sur, are the offsprings of that luminary in the successive order in which they sprear, the moon a child of the earth and consequently a grand-child of the sun. That all worlds and system of worlds are subj ct to the same laws and derived from the same source, and revolving in one eternal round of ever-changing conditions from which no part is exempt. The idea was treated as the eff.ct of a diseased imagination and unworthy a mcment's notice. To-lay the application of the re-productive idea to worlds, is endorsed by some learned professors on both sides the river. To illustrate cur p sition we have only to draw a parallel between a solar and a human family as one is only a representation or continuation of the other, the laws of production and reproduction being universal in their application. Our government is based (not administered for that is impossible under belief in Supreme Power) on the same organic laws by which we exist as individuals. The millions of peoples which constitute our nation, is the clementary ocean from which all the forms and powers of government are derived. None will dispute this. When fcmales are allowed their rights there is no su-premacy in this elementary ocean, all are equals. The Pailosophy that makes fathers superior to mothers, whether called Father God and Mother Not are or by any other name, finds no response here, and has never yet been productive of har-monious relations. If the fathers of this plane of existence were not the mothers of a preceding one, all nature is a lie, each change of plane producing a change of sex. The idea of unchangeable germ centres is the cause of conscquences too horrible for us to portray. If the Spiritual Philosophy is based on correct principles, twenty-three years should have united its advicates in one harmonious brotherhood instead of wrangling over organization, locating mediums, with constant bickerings on various minor points, the natural effects of a false base and the true and only cause of all this discord. And now to sum up, we again venture an assertion, that there never was, will, or can be a material form that was not produced by the union of a male and female spirit, or a spiritual being that was not the effect of the disintegration of a material form. Spiritualism may evade the issue as long as old orthodoxy has, but twenty-three eternities will not be long enough to solve the problem of existence on the base of an aristocracy of spirit over matter.

Westfield, N. Y., February, 1871.

Written for the Religio-Philosophical Journal. PSYCHOMETRY.

By 0. S. Poston.

Many philosophers have asterted that all the avenues of knowledge are embraced by the five senses—seeing, hearing, feeling, testing and smelling. There are, however, other capacities of the human soul not generally developed nor, indeed, supposed to exist, which demand the notice of these who are disposed to investigate the eccult relences; one of which I desire to present in a series of papers.

Forty years ago, Dr. James Buchanan, for merly a lecturer in the Eclectic Medical College of Cincinnati, also a man of genius who made many discoveries in phrenology and kindred sciences, ascertained that persons of sensitive organization could derive a correct impression, from a letter or autograph, of the mental development and moral and physical condition of the being derived from Greek words meaning soul measure. He asserts that three out of five Southern ladies have the capacity, and that it can be developed, as any other gift by exercise.

His theory is that there emanates from each individual, an aura or magnetic influence that impresses itself on the writing of the person, and thus enables those gifted with the Psychometric sense to read the writer's character.

This intelligence is not derived from seeing the writing and forming an opinion from the shape of the letters, but comes intuitively from contact with the writing. A lock of hair or any article worn by the person will answer the purpose just as well as a specimen of the handwrit-

ing.
Dr. Buchanan locates the Psychometric sense just above the nose and eyes, and it is proper, in experiments, to hold the article to that part of the forehead till the impressions are derived from it that indicate the character.

I attended, some years ago, a private class of Dr. Buchanap, and, out of sixteen persons, four possessed the faculty more or less, and one lady could hold the letter in her hand and give a very correct description of the writer.

Dr. B's method of proceeding was as fol-lows: Having procured the letters of several persons of marked character, he tore them up and distributed the pieces amongst his class. with directions for each one to assume an easy position, with the right arm resting on a table or the back of a chair; and hold the scrap of letter without any personal examination of it, gently pressed by the hand on the forehead just above the nose and eyes.

The experimenter should close his eyes and observe closely his impressions and thoughts as they arise. Several hours after eating is the more favorable time, and all disturbing influences should be silenced and removed. At first perhaps only general impressions will arise in the mind as to the stronger traits of character of the writer, or the feelings most active at the time the letter was penned. He should be questioned as to what he thinks as to particular fraits and feelings, and thus educated to investigate closely, matters connected with the person he is trying to describe.

Some persons not only thus delineate the character, capacity and emotions but also the physical condition of the system of the subject psychometrized, describing diseases, &c. But to obtain perfection, it requires time and educational processes resulting from continued practice, unless in cases where the gift or talent is remark-

ably full and acts spontaneously. Old letters seem to preserve all the elements requisite for experiment, provided they have not been intermixed with those of other persons.

I have seen many psychometrical delineations of character more full and accurate than those

written by experienced phrenological examiners. In the United States, a great many ladies devote themselves to psychometry as a profession, and realize a support from the practice of it

To most persons, this capacity will appear, no doubt, wonderful and even incredible; but many experiments have demonstrated it to be an existing sense of the human soul which in the spiritual existence, will become more perfect, thus enabling us to read at a glance the capacity and moral condition of every spirit with whom we may associate.

As an evidence of immortality, drawn from the great and letent powers of the soul, it is also worthy of our consideration.

-Dean Stanly says all the nineteen Ritual Commissioners are opposed to the present obliration to use the Athanasian Hymn as a creed in the Church of England. He has just published a pampblet about it.

### Voices from the Zeople.

ST. MARY3, OHIO. -A. B. writes.—The writer of an elaborate article headed "A Search after God," in the Journal, says: "We cannot conceive perfection in man. " " Through his instrumentality, and his alone, worlds and systems of

worlds are made." Now, it is fair to suppose that if this is true, that he made a portion of the worlds, that he made them all; and it suggests the inquiry—which Brother Francis can undoubtedly answer, whether man existed before any worlds were created, or whether, as the question has been cometimes asked, did the oak originally spring from the acorn, or the acorn from the oak?

Remarks .-- Your questions will be answered in due time.

SIOUX CITY, IOWA —Jacob Simpson writes — Your "Search After God" is very interesting, and extremely ingenious -but it seems to me there can be no end to it. The author attempts to prove that all the suns and planete, and other moving bodies in the siderest heavens, are the work of spirits. It is the universal testimony of all, so far as I can learn, that all mankind were born on planets, and if such is the fact, who made the first planet? The thing created, cannot be older than the creator. The works of creation have always been a mystery to me, and all the theories concernbeen a mystery to me, and an the inferiors concerning God that I have ever heard of, appear to me to be untenable. It is generally supposed that God's power is unlimited, and that he is perfect in goodness; if such be the case, He would make every human being, and every living thing happy. Such a thing as pain could not exist in the universe. There has never been an argument produced yet, that proves to me that anything in the universe that has any more power than has been used, or is in use. Of what use is all this extra power, if it is never used? Suppose I had the ability to invent a figing machine that would transport persons and freight from one country to another quicker and at one tenth what it now costs by any known mode of traveling, and in such a way that no accident could possibly happen,—of what use would all that knowledge and power amount to, if I never used it, nor ever instructed any one else, so that they might benefit mankind by it? All would say it was necless.

MARMATON, KANSAS.—1. E. Fryl writes.— There is a dogular case of a young girl here who has what her parents call crezy spells. She was formerly from Massachusetts. The best physicians there and in New York, doctored her for them, but without any success. Her parents came West with her, hoping to cure her by change; but, instead they have become more frequent. At first she seemed to faint away and fall, but now she will be standing with her eyes wide open, and apparently sound asieep. These spells apparently last from twenty five to thirty minutes, when she awakes. her limbs are nearly powerless. Her parents are not spiritualists, but highly respectable people. Can any one of your readers suggest a remedy for her? We feel very much interested in the Jour-NAL, especially in your "Search After God." It is truly interesting. I think few can fall to be bene-sited by its perusal.

PORTSMOUTH, VA.—A. Fauth writes—Please find inclosed a three dollar money order, for renewal of my subscription to the Journal, as I see my time has expired. What a pity you can not issue it (semi weekly. Your "Search After God" is a

MOTT HAVEN, N. Y.—Louis H. Lee writes.— Two numbers of your very ably conducted paper having come to my hands, I have read with special interest the article of your correspondent in No. twenty three, and the criticism of George White on the "Search After God." I am moved to offer a brace of queries of my own, and which, I think, will serve to show some of the inconsistencies of the writer's position, viz., in the conversation occurring between Lucretus and the Spirit, the Spirit is represented as saying that the denizens of the spirit world could organize and elaborate from the elements the wool, etc., which they needed. Now, who, or what power created or brought into existence, this material or these elements from which he proposes to laborate his Again, who or what created him, and set all that wonderfully complex machinery of brains and heart, thought and feeling, into motion? Is each individual spirit "self creative," consequently a

Remarks :-- The brother who writes the above, like thousands of others, has had his mind agitated by the "Search after God." He has read four or five articles, written long after the commencement of the series, and without waiting to see further elaborations on the same subject, straightway comes to the conclusion that we can not accomplish the object we have in view. Statements made in one article, may not be fully explained by our guide for six or eight numbers of the paper. He makes bold statements, and does not fully explain them until it suits his own good time. If Mr. Lee will peruse the whole series, he will have no reason to be alarmed, but if he can not believe our statements to be true, he will wish them so.

MIDDLEPORT, OHIO.—M. J. Evans writes.—Brother Francis' "Search After God" is pursuing the same line of thought that my mind has travelled for years on that subject. I never expressed my views, except to one man, and his thoughts coincide with mine. I saked him the question, "Who is God?" He replied, "All of us." In other words, "humanity from all the worlds of space." This may not be exactly Brother F's idea, but very similar. I think. similar, I think.

NEW ORLEANS, LA.—J. Daylight writes.—I read in your last issue, volume nine, number twenty one,—"What! Man make a planet! Launch into the regions of space a comet, or organize a system of worlds for unfoldments of other races of human beings? Yes; we say, emphatically, yes. Man, what can't he do; what don't he do? Where is your God that does anything outside of individualized man?" Now, allow me to see by individualized man?" Now, allow me to ask, by what agency have the first intelligent human beings been developed? Was not a planet necessary to unfold vegetables, animals, and, through many unfoldments, human beings? And for the development of a planet does it not require a whole solar system? And if some systems must necessarily have been developed without the agency of created intelligent human beings, why not all planets and systems of the world? Please answer in your worthy Journal.

Remarks: -Your interrogations will be considered in due time.

OSAWATOMIE, KANSAS.—A. Taylor writes.—
"Who are they?" I am one; but it is not my intention to let the above pertinent question stand an accuser to me long. I like the bold; fearless, manly tone of the JOURNAL. It has the ring of pure metal, which gives forth no uncertain sound. I like the "Search After God." E. V. Wilson's discussion with Rev. Braden, promises also to bea good thing. In fact, the paper is filled with just what humanity most needs. Some people claiming to be Spiritualists, affect to despise the accounts given of physical manifestations, seeming to be unconscious of the fact, as it appears to me, that these same despised raps and tips are the sub stratum of the whole structure of Spiritualism,—so far as phenomenal evidence is con-cerned. Once they are proven beyond peradventure to be strictly the work of embodied man, then can I observed the work of embodied man, then can I join hands with the good old Boston Investigator and say, "Spiritualism is all a monstrous delusion." But I have seen the one, and heard the other, and they stand the heralds of immortality, and stumbling blocks to an effect theology. Let them rap and tip. Let scientists trace them home; if they are strictly mundane let them prove it. are strictly mundane, let them prove it.

JAMESTOWN, TENN .-- L. Bush writes .-- It is with much pleasure I receive your noble, generous, and critical JOURNAL. The unfoldment of new yiews, a rational relation we hold to each other, the certainty of life immortal, in contradistinction to old theology, is certainly a new light, and a lamp to the darkness of earth. The "Search After God" is an awakening—a moral earthquake—rousing the slumbering millions wrapped in the garb of church fellowship. The "Search" is wending its way with the understanding of thousands who dared not heretotore allow themselves to think upon that subject.

REMARKS ON DR. HECKER'S LECTURE BY ONE OF HIS OWN CHURCH.

Letter from J. T. Blakency.

DEAR JOURNAL:-Through the kindness of an esteemed neighbor, an abstract of Dr. Hecker's Lecture on "Spiritualism" is before me, in your paper of 11th Feb. last.

I had no sooner read this lecture, than I felt like committing to paper a few thoughts, to which it gave rise in my mind-but seeing, in the following issue of your paper, the promise of an answer to the lecture, I at once relinquished my intention, expecting that the forthcoming answer would be all that cou'd be desired. Well, the answer came, but owing to some cause (certainly not the intrinsic difficulty of the thing) the answer was not satisfactory, to me, at least.

His lecture should be answered, or, perhaps I should say criticised; and I will tell you another thing: the criticism should be done, or might prefitably be done by one of Dr. Hecker's own denomination, such as I am, or at least, have been for six:y years of the sixty-eight that I have honestly battled for Catholicism.

Coming from a distinguished priest of the Catholic Chu ch here in America, this lecture. as I look on it, is a most suggestive and importas I look on it, is a most suggestive and important document. There is no fog—no shuffling in it. It is clear, explicit, direct, and it fully and unequivocally endorses all that Epiritualists claim as essential in their philosophy; namely, that "those who are in the present stage of existence, can [and do] hold communication with the spirits of those who have passed away from the spirits of those who have passed away from earth." Not only this, but now (for the learned dector of Catholic Divinity expresses his sur-prise, "that one intelligent Christian community, believing in the Bible and its teachings, should be startld by the announcement"), "The testimony," says he, "of all history, is in its favor," This is candid.

Considering the reticence of the other priests of "our holy religion" on this subject, and their hostility to it, it is most surprising that Father Hecker has been so candid and out-spoken. But it must be recollected that he came from the Protestants to us, and has brought with him into his new position, much of their characteristic independence of thought and frankness of manner. He waen't dyed in the wool as were the others, hence, this non-"economic" confession of his view:—in other words, of the truth.

But we should be mistaken if we supposed that Father Hecker wholly forgot his position and duties as a Catholic priest. He knew that he should bring in the Catholic Church as necessary, indeed, as indispensable in our world. To do this, how must be preceed? He must show that, though Spiritualism is substantially true, there is danger in it whilst believed in and practiced outside the pale of the Catholic Church, but that inside that pale and suij ct to the priests, the bishops and the Pope, it is just the thing. The Catholic Church is a developing institution. What it don't make within itsely, it can take from without, and what it takes it can savelify. It has taken a good deal from Priests. can sarctify. It has taken a good deal from Paganism,—some not having the fear of God or the church before their eyes, say, all; but we will not go into that now.

Father Hecker wants to take Spiritualism ininto the church. Outside, it is, he feels, an ugly customer for the church to deal with; but once in, it would become as harmless as a dove and as pure and profitable as gold. "Trere are," said he, "two s'des to this belief (Spiritualism). a light side and a dark side; an angelic and a diabolic; a divine and a profane." But is not the Rev. Father's church in a like predicament? Do not the most eminent Cathol'c divines maintain that the "field," the "flor" and the "net," in which the good and the bad were mixed up together, symbolize or represent the church? greater than he in the same church, writes as

"I admit that a vest number of incredible and false miracles, as well as other fables, bave been forged by some, and believed by other Catholics in every age of the church, including that of the spostles."—Bishop Milner's end of contro-versy. Letter xxiv. Falsehoods in vast num-bers and in every age! How, then, is the advantage of joining the church, especially when you must leave your reason at the door—whist in Spiritua'ism, you are not only permitted to retain it, but exhorted to use and rely on it all through to the end, as the best defense against

But let us look a little more specifically at the dark side of Spiritualism, as from the works of distinguished Sp'ritualists. It is with great fairness presented by the doctor. He says that the Spiritualists, whom he names, "show that from their own experience, they had arrived at the conclusion that the communications with the spirits were imperfect, because the mediums were often imperiect, the conditions imperiect, the spirits themselves deceptive, and capable of assuming false guises, and thereby making un-truthful revelations." Then, after giving a lit-tle more of like characters from Judge Edmonds and others, he thus corc udes:

"Thus, by the confession of their own advccates, these spiritual mediums and the spirits with whom they are in intercourse, stand con victed of being unreliable, untruthful and dangerous."

Let all this be granted, and what does it amount to? Is there an intelligent and reflecting man slive, who would expect in such a wor'd as ours, a state of things any different? If, in times past, men abandoned every new revelation respecting the grand works of nature, because mistakes and other imperfections mixed thems: lves up with it, where would the world be te-day? Spiritualism is in its infancy, and must cubmit to the conditions of infancy. Give it room; treat it kindly instead of crushing it; help it along, and like all other natural sciences, it may yet bless the world with the fruits of its full maturity.

"The spirits all agree that they have never seen God." It they agreed in the opposite, they would be liars. Observe, they don't deny that there is a God. Indeed they all, I believe, main-

tain that there is. "Believers in modern Spiritualism, believe also, that God in the abstract, is a nonentity. Thus they have got rid of God."

The word "abstract" is fatal to the learned doctor's conclusion. Surely the doctor does not believe that God is an abstraction. He lives in the concrete that is, as connected with his works. Those who thus believe can not be said to have gotten "rid of God."

"The same acknowledged spiritual authority denies also the existence of sin and of the devil." There is an unintentional misrepresentation here. Spiritualists do not deny the existence of sin; but they affirm, because they have it on good authority, that sin will be dealt with very diff rently from the way the doctor's theology teaches; but they do, indeed, deny the existence of the d vil; and this, instead of being 8 fact to tell against them, is fast coming to be an unmistakable note of the truth of their philescophy. The world moves, doctor, and it is leaving the old faith in the devil, and devil-worship behind.

"He" the dector, "related several anecdotes concerning the difficulties of an inquirer after spiranal knowledge, through a medium who pretended to obtain written communications, signed by the spirit of any dead person, whose

name should be written on a slip of paper. In this manner the inquirer got a s, irilual letter from a friend of his, who, happily, was still in the flesh, and doing a thriving business in Mer-cer Street, New York. He also at another time wrote his own name on a slip of paper, and presently received a long communication from his own spirit. The inquirer then made up his mind that he was down on all such chicancry and mummery, and denourced it as a delusion and a fraud,"

Dr. Hecker can perpetrate a pleasantry. Let us see. He is the superior of the Paulist Fathers, of whom, if I mistake not, "Blessed Paul of the Cross" was the founder. Now the life of that blessed personsga lies open before me. It was placed in my hands some four or five years since by one of the parishonist fathers here, to preserve me from "chicanery and delusion," nor was it given in vain. Here's the pag-

"At snother time, while seated at dinner with the Gestredi in the town of Fondi, a roasted chicken was plac d on the table, but the holy man forbade any one to truch it, remarking that the fowl belonged to a poor woman, whose support greatly depended on the eggs la'd by it, and it had been stolen in order to sell it to the family whose hospitality he was er juying. He then ordered that a window should be opened, and blessed the form! blessed the fowl, which was immediately restored to life, and with grown feathers took its flight, and returned to the disconsolate widow from whom it had been stolen." Life of Blessed

Paul of the Cross, chap. iv, p. 279.

Some may say that there is no "delusion or fraud" here, but I think that Father Hecker himself will admit that there is considerable chickenery in it. I commend the book to your readers. It will repay perusal, for the above does not stand there alone.

Dunk'rk, N. Y., March 21, 1871.

REPLY TO AUSTIN KENT.

Letter from J. Tinney.

It seems impossible for us to be understood. Bro. Kent says:

"Ithink what you call unbalanced is as natural as what you call balanced, and is as eternal as matter and mind. The two forces have been in an endless past action, and have not, as yet, come to a perfect balance.'

About how long before they will reach it?
We deny that the ocean of positive and negative forces, in which all worlds float, and from which they derived their origin,—call it mind and matter, cause and effect, male and female, or what you please,—has ever been unbalanced. On the contrary, a positive current ever flows from negative matter; a negative current from positive mind, blending and making the two one by interchange—he grand battery of the universe. Till this is refuted your question is answered.

Again, the most natural, normal, healthy and well balanced cat will kill and eat the most mice, and a healthy mouse makes the best food for a cat.

We think that each material world has its attendant spirit world, being as much a necessity as the male and female are in their outgrowths, ard in which all their outgrowths are represented, whether mice, cuts, men, or any other animals of English (r American extraction, and that development is produced by transition from one side to the other, through all the successive stages of existence.

Please point cut the wrong in our base or starting point; if that is wrong, our deductions will necessarily be so. We assumed that un-balanced conditions of the pores that constitute the individuality of Brc. Kent, or any one else, is the cause of the evils by which they are afflicted, without reference to relations existing between different individuals. Busic principles before theorizing.

We have given our views on the relations ex sting between mind and matter. Will friend Kent be equally explicit? If so, we think we can unda tand him. If we differ on basic principles, can we expect to agree on derived ones? There are certain rules on which we all agree: we believe them to bathe base on which existence is founded, and that the cause of dic-

cord is in trying to evade them.

Finally, cur theory is based on the fact that a'I the parts are equal to and balance the whole; while no amount of mice can balance Brc. Kent's cat-the same old "spirit and matter" theory, disguised and taking refuge under the form of cats and mice.

Wes'field, N. Y.

" THE DEVIL DID IT."

Letter from Edwin Hilliker.

BROTHER JONES :- I again take pen in Band to record another victory which we have achieved here. - a victory which did not cost us an effort.

There is an Adventist here, and he has deliv ered one lecture against Spiritualism, but in stead of gaining a victory for himself, he only confirmed the phenomenal part of Spiritualism. His plan was to devote one-half of his time to telling what he had seen of the workings of it, and the other half to laying it to that extensive gentleman, the Devil,

Of the phenomenal, he had seen a piano of a thousand pounds lifted from the floor by a girl simply laying her hand on it; had seen the same piano smash the feet of one of the committee, because he put it urd rits leg, to see if it was really litted. He had seen the Davenport brothers, and had been chosen one of the committee at one of their seances. A spirit had called him to come and be tied between the "boys," in an audib'e voice, which the whole assembly heard. He said that he told the spirit that he was fully convinced that there was no humbug about it, and did not care to go into the cabinet; but he said they (the spirite) talked as much as fifteen minutes with him,—all the time trying to get him to come into the cabinet; but he finally had to tell them he would not. whereupon they coaxed an eminent citizen of New York, whose name I have forgotter, to venture into the mysterious place, and be tied between the two brothers, and the spirits pinched him and struck him. in the face, until he halloed 'murder! let me out! they will kill me! e'c." He said that they put private marks on the rope, slyly sprinkled flour in the Davenports' hands, and then tied them so tight that no human skill could untie them, and just as quick as the cabinet door was shut, there were three visible hands thrust out of an aperture so high up that the tellest man in the room could just reach it with the tips of his fingers. They put a chair under it, and there were several people who went and shook hands with the spirit manifesting; and one young man put tar on his hands, and they came very near shaking him to pieces; and he related all that transpired at

that seance, and many wonderful things which he had seen. It took him as much as an hour to tell it in as concise a form as possible. In the latter part of the discourse, he tried to show it to be the work of the Devil. He quoted some from the Bible, and a great deal of

apiritual literature, and he misconstrucd Judge Edmonds' statements. After he got through, Mr. Pearl asked him if it did look well for God to give man laws, and then make a bargain with the Davil to go

and deceive him, and to even give him the power to appear in the form of a near and dear relative or friend, and to even know a secret which only himself and the deceased were in possession of? The answer to this was, that God was going to let the Davil deceive the people as much as possible, but there would be s time when the deceiver and deceived should suffer alike. Then followed other questions and answers, but I do not remember them.

Duplaine, Mich., Mar. 24, 1871.

Letter from Frank McCollyer,

EROTHER JONES:-I am indebted to you for the Journal for one year, and it pains me to inform you that I am unable to remit to you at present, but the good angels helping me, you shall have your just dues the coming month. We can not do without your paper,—it has become a household necessity, and we patiently await its weekly arrival, and none, I think, that have received it here, will fail to pay all arrearances. No Prother Lorent I have too good on gas. No, Brother Jones, I have too good an opinion of the Spiritudists in this place, to think for one moment, that there is one here who will fail to pay for their paper.

FRANK MCCOLLYER Kendaliville, Ind., Mar. 29, 1871.

REMARKS:-Thank you, brother, for your kind words of assurance. It is with pleasure we work and toil,—giving credit as necessity requires, when thus appreciated.

We have to be severe upon those who are so heartless as to receive the benefits of good intentions— ur labor and our money—for one or more years, and then sneak off to another locality to again impose upon another publisher, without ever paying for value received! When all other remedies fail let the scalnel be used, if

Letter from D. A. Eddy.

But for the interposition of Providence, the Rev. Dr. Goodrich would undoubtedly have taken the train from New York with other passengers who met such an awful fate on Monday night last. It was his intention to take that train, but he arrived from New Haven a few minutes too late to secure a seat in the fated coach.—Cleveland Her-

Was it the same providence that permitted the only son of the editor of the Herald with the only son of the editor of the Herald with others, to take that fatal car in that train on that fatal night? Is providence killing some in a manner that chills the blood and makes humanity recoil and shudder, even at a d stance from the dread'ul scene, while others of far less importance to the world for present and future usefulness, are sayed by his interposition and timely care? Verily the ways of providence are mysterious and past finding out!!

It may be all plant enough to the students and

It may be all plain enough to the students and teachers of theology, but to these who believe God is impartial, and no respecter of persons, this old fossil idea of providence killing some and saving others, will only excite in the minds of all sensible people, no other sentimen's than those of pity and disgust.

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tered.

It is a lamenta le fact that some mediums so far

It is a lamenta le fact that some mediums so far forget their self respect as to speak evilty of other mediums, not un'requently even of those who are far their supering. The names of such persons will be dropped from this Register so so n as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with themselves—to to speak—which sid or desire; the gives of spirits to control the medium visited; here it is that one medium gives satisfaction to certain persons, another better to others—all having their friends and jasely so, too; and all equally honest and useful in their place.

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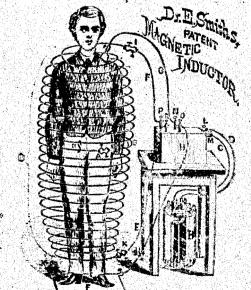
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1. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it. antil payment is made, and collect the whole amount,—whether the paper is taken from the office or not. whether the paper is taken from the omos or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is FRIMA FACIS evidence of mentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 16th, 1870, it will be mailed, "Smith J.—10 Dec.—2." The 8 means 1870. If he has only paid to Dec. 16th, 1869, it would stand thus: Smith J.—16 Dec.—9, or perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 69 for 1869.

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

#### A SEARCH AFTER GOD.

NUMBER XXXV.

Statements of Lucretus-His Experiences in passing through the Chango Called Death-Sudden Deaths Injurious to the Spirit-Embryotic Life of Jesus-The Holy Ghost that he was Filled with—The Commencement of Time—The First Man, What about him—Reasonable Conclusions in Reference to his " Origin."

Lucresus-Oh, I am bewi dered-lost in the contemplation of the scenes around me! How little I understand of existence. When on earth, mingling with the mortals there, associating with them from day to day, and being the recipient of favors which presperity brings, and ill-luck which is the result of adversity, I often wondered why there exists such diversity in life, and believed myself highly favored in the results that accompanied my exertions. But now I see my exact condition. Wealth gave me power; power made me'ambitious, and I used it for self-aggrandizement. I was exacting in my demands, intolerant in my views, and never hesitated to pursue any line of conduct to premote my own special welfare. I went to church, raid exorbitant sums to ministers and foreign missions, indulged regularly in prayer, attended all religious gatherings, and while free and liberal in one direction, I wou d distress my own tenants-turn out of doors a family struggling with adverse circumstances, believing, as I did, that through the blood of Jesus all my sins would be wiped away. I searched for God in the winding labyrinths of nature, in the unfolding of a flower, and in the commotion of the elements. I believed in his existence. I heard him in the early songs of the birds, saw him glisten in the dew-drop pendant from some parched shrub; in fact, in all nature I seemed to recognize the hand divine. When I died, or passed through that change called death, littledid I anticipate what would follow. I will relate to you briefly the character of that change, if you desire it.

Spirit-I would be glad to listen to you. Each one experiences different sensations in passing through this change, and many times the narration thereof is intensely interesting. Please proceed.

Lucretus-I had been taught in my early childhood that there existed a Devil as well as a God, and that the former presided over the regions of hell, and seemed to take delight in punishing those whom circumstances assigned to him. In the mature years of my life, the idea of a Devil and a Hell of fire gradually passed from my mind, and I became fully conscious of the fact that none existed. It was a difficult task for me even to advance that much, but then through a course of reasoning peculiar to myself, I finally firmly believed that a God existed, but I changed his nature to suit my own convenience. When believing in a Hell of fire and brimstone, I was necessarily compelled to worship a God who wished all his children eventually happy, but had not the power to make them so. As soon as I dispensed with a Hell, I changed the nature of my God somewhat. Thus, I found that from early childhood to mature years, I was constantly making gods, -each one different from the one which preceded it. I indulged in prayer regularly twice a day, in the morning and evening, until I finally concluded that God, being unchangeable and "without a shadow of variation," that my prayers would result in no good to myself. How could an unchargeable God bless me? As well, I thought, ask the unchanging river to alter its course, or the runged mountains to become valleys, or the arid desert a fertile field. Under the impulse of these thoughts, I ceased my regular devotion—worship around the family alter

but still remained a member of the church, | God had anything to do with his conception and was always in good standing. When I was prostrated with sickness, the minister of my church yield me, and fervently prayed for God to receive my s ul into his kingdom, and being so very weak, I became imbued with the idea that I should be highly favored, and, under the influence of his fervent prayers, I became partially psychologized, and entertained notions precisely similar to his own. I waited anxiously for death. Occasionally I would catch a glimpse of the other world, and during one of the paroxysms through which I was constantly passing, it was thought I was dead, and I saw such beautiful scenes; little children with b quets of flowers, and my own friends that passed away before me, and many others, greeted me. My vision, at times clear and distinct, could see the beautiful scenes of the Spirit World, but only as a flash of light, and then sweet strains of music would strike upon my ear for a moment. Then I thought surely that God was present,that through his instrumentality I was being gradually prepared for his reception. The parexysms of disease through which I passed caused but little suffering to myself, and I glided into the arms of "death" as naturally as a child to sleep in the embrace of its mother. Daring all this t'me. I would occasionally lose my consciousness, only to be revived again, and each time, new scenes and truths flushed through my mind. During the last paroxysm, I felt that I was attached to the body. I recognized the fact that I had the various limbs of the external organism, but could not use them-could not move. Then, for a moment, I felt exceedingly strange. My spiritual body seemed permanently attached to my physical frame, yet I could see without any (ff)rt of the sight or will. Under these circumstances, while I was connected with the physical form, I could see every part of it as well as those in attendance, and heard the physician distinctly declare, "His pulse no longer beats-he is dead." I thought this assertion very strange, as I could hear the words of thes: present, see their emotions of sorrow, realize the heart-rending cries of my wife and children; yet I locked upon the scene for a few moments without a particle of emotion arising within my mind. I appeared to be within the body, yet I could not use it. The condition that I was in, seemed to perplex and annoy me. I was neither a spirit, free and independent, nor was I connected with a physical body that I could use. This strange, bewildering sensation did not long confinue, for I soon arese from my prison-house; but during that time, I was utterly unconscious. During the passage of the spirit from the body, it is generally unconscious, seemed to see everything. In the far distance I a dense forest, in which I saw untold numbers of birds, singing their sweet songs and enliventheir presence. I seemed to see then, as I see now, but every thing was to my senses more grand, because so new to me. Those mountains I have traversed, that river I have since sailed upon, and those villas, with their environments of groves and water scenery that I have

in the same sense that all are during sleep. There is one stage through which I passed, and that was perfect lucidity or clairvoyance. I observed a large city, near a lake surrounded by ing those that visited the various places with visited, I then caught bright glimpses of. But it was only for a moment, and then I became unconscious. I thought surely on reviving I was in the far-famed heaven I had thought so much about, and I looked in every direction for ; the throne of God. I was surrounded by my friends and a bevy of little children. I then, as you well know, was as anxious to find God as I am now. Death, I find to be only a change-a casting off of the outer, thus giving an oppor-

tunity for the spirit to act in a different sphere. Spirit-Your experiences then will always be of interest to you. Connected with all death scenes, there is a spirit circle who superintend the same, and judicious care and skill is always exercised on those occasions, and the spirit greatly benefitted thereby. Sudden deaths are always injurious to the spirit, for it ripens under the influence of the natural decay of the body. In battle, there are many sudden deaths. and many months frequently intervene before the new-born spirit awakens to consciousness, or realizes the fact that they are in the Spirit World. Indeed, it is often difficult to convince such spirits that they are in the Spirit World. You may take them to the physical body and show it to them, still their own spiritual body is so tangible that they seem yet in earth-life. The spirit derives certain elements from the body when it decays naturally, that are essential to it, and which must be obtained from some source. Those who require such elements are compelled to come en rapport with the material things of earth, and through their instrumentality they absorb, sponge-like, what they require. Spirits that have never had any of earth's experiences are compelled to pursue this course, and by this

means are enabled to advance. Lucretus-I supposed that death was controlled by this God whom I so devoutly worshiped, for I entertained the idea that it was through his instrumentality I was brought forth, and that through his power I would be

taken away. Spirit-In the Spirit World, we know not that God does anything. Each individual on the earth plane of life, is accompanied with a circle of spirits. Their influence over each individual, depends upon certain well-defined conditions, and what they do is generally ascribed to God. A circle of spirits controlled the concention, birth and life of Jesus Christ, Their motives were pure, and the object accomplished to the world, has been of lasting benefit. The sher herds on the mountains heard the joyful cry, "This day a Savior has been born," and the announcement was made by a spirit to these thepherds, because they were mediumistic, and could hear their voice. In those days, the residents of the mountains were more mediumiatic than these in the valleys, for elecumetances were more favorable for their development. In regard to Jesus, no

or birth. I have studied his history well, traced his-life lines, and I know my statements are correct. You seem to think Jesus the son of God. You are greatly mistaken therein. I desire by and by to present to you more clearly the action of different circles of spiri's. St. Luke once had a flish of inspiration that revesled to him clearly the status of the develonment of Jesus, for he said, as I have stated before, that "He was filled with the Holy Ghost, even from his mother's womb." It is well-known that life commences in a single nucleolated cell, and therein is a correct likeness of that which it will practice. The acorn has within it the outlines of the oak, and so has each nucleolated cell in the womb, the outlines of the future man or woman. There are certain peculiarities connected with all things, that stamps each with a certain ind.vijuality. In this little cell, the starting point of the embryotic-life on earth, is the outlines of what it will produce, -- sither a male or female. Nothing can be more sensitive than this little ger a. The magnetic needle can not be more easily luft tenced by the subtile power of the lodestone than this little germ by surrounding influences. The passions of the mother are impressed upon it,—her thoughts and desires so develop it as to give it marked trai's of c'aracter. Now, the spirit circle who had this embryotic germ in charge, showered down upon it their magnetic and electric influences, and it was this that St. Luke regarded as the Holy Ghost.

Lucretus-You seem to take everything out of

the hands of Daity.

Spirit-In this wise arrangement, we observe the direct action of individualized intelligence Now, we know that monstrosities are often produced by the direct agency of a spirit circle, and are allowed to exist for a certain purpose. There is guardianship exercised over embryotic life, as well as that of mature years, and it is then that the mind is given certain tendenc'es. On earth, all this is ascibed to a God. No one can demonstrate what caused matter. -it has eternally existed. The poor ignoramus could see a block of ice turn to water, and then to secam, and then imagine it had disappeard or had been annihilated. There is no cause for the existence of matter. If a cause, then it has not eternally existed. Now if a God, who is omnipresent, he is only cotemporaneous with matter,—he can be no older than that, and are the laws of matter the laws of God? If matter has eternally existed, it has possessed certain properties, and are not these properties perfectly independent of a God? If God can not annihilate matter, can he annihilate, or render obsolete, any of i's laws or properties? Now, supposing your theory to be true, there was a time when there was no universe. It God made all things, that implies a commencement, hence, that would infer that previous to that commencement, God had done nothing. Now, to those who ascribe all works to God. there must have been a starting point for all things. What, pray, was he doing up to the time that he commenced his grand career,—lis universe? To suppose a first mar-who was he, or who is he? If his existence can ba attributed to a God, then there was a time when throughout all space, there was no human life; under what circumstanées did God create him? He must have made him out of existing material; out of material that was eternal, for wa know that matter is indestructible as well as eternal. Certain principles are self-evident. With such a God as the world seems inclined to worship, cortain things are impossible. Was it not, considering all the circumstances of the case, impossible for him to create a human being,-intelligent personality? What would lead him to do it? Supposing there had been no matter, could be have created one? Without matter, there would have been no use of a God, for you would have had no existence, to recognize him. Now, please tell me what induced God to think of an individualized intelligence? He made the first one, as you claim. Previous to the first creation, there was then an endless age of time; but at a certain period, God comes to the conclusion that he will make man. Which did he control in the process of formation, his own forces, or those of matter? You may say both. Then tell me, to which forces man owes allegience, to those of matter or those of God! Without matter, God would be powerless; without God, matter would still possess its own peculiar characteristics. Which, then, is of really the most importance? Matter would possess certain characteristics without a God, but God would be as feeble as a breath of wind without matter. Now, did God use matter exclusively, and its properties, to make a human being? If he used anything outside of matter and its laws, he must have used himself; hence, man is composed of two qualities that have eternally existed—matter and its properties, and God and his proper. ties. Where is the dividing line between the two? And if God is constantly using himself to make individualized intelligences, please tell me how many years before he will be completely used up? If God possesses all power, when he imparted any of that to the first individualized intelligence he constructed, he must have felt weakened, for he certainly dispensed with some of his strength. The first man-as well speak of the commencement of time! As well assert that there was a first hour! If there was an endless past, there must be an endless future! In the endless past, there was a time you assert, when there was no individualized intelligence, and that through the instrumentality of God, one was brought forth. Forces that are organized, can be disorganized. That which is created, can also be destroyed; and we are under the complete control of that God of yours. If this spiritual organization of mine was organized by him, it can be disorganized by him, and we are at his mercy. Really, then, it is well for humanity to "Search for a God." If you owe your existence to him, become his slave, worship him, pay him homage, sing kongs of praise to his Lordship, for at any time he can

disorganize what he has organized, and man causes to be immortal! Now, was the first man made as the mechanic would build a house, in order to see how he would appear? If this God had never seen a human b.iog, the first man must have been the result of an experiment. and if Adam was the first one, he was a miser. able failure. If he was made through the action of God, how many laws of matter and how many laws of Gad were employed? It would be well to ponder this question well. If you are composed of God and matter, to which are you responsible? How can you tell which are acting, and to which you owe allegiance? If the God is acting, you can make no mistake, and if you do, he is responsible; and if matter and its laws are acting, they are old enough to know what is best, for they have eternally existed. Again, if man was so made, he must have been constructed with certain inherent tendencies. His construction would imply that. There can be no absolute creation without a design. If God created the first man, he had a design in so doing, and that design would have been successfully carried out, or the jib would have been a failure. To say that any man is a failure, would be derogatory to the character of this G.d. and would imply that he could make mistakes. Supposing I should say that the germ of man had always existed, and that there are beautiful interb'endings of that germ and matter,-then, man not being organiz d,-for the germ, full and complete, had always existed,—I would establish his immortality, for that which has always existed, always will exist. What God organizes, he can disorganize, and if our claim to immortality rests on such a basis as that, it would be well to more closely study our relations to him, and endeavor to serve him more faithfully. He who can establish the fact that the soul is immortal, and that, too, independent of any Infinite God, is certainly doing a grand work Now, the garm of each individualiz d intelligence always lived, or it was organized by God, and previous to that time, an eternity of years, as it were, existed. Time in the past was of endless duration, as well as that of the future is to be. If time had no beginning, who will attempt to fathom the years that elapsed before the happy thought happened to occur to the Deity, to make an indiyidualiz d intelligence? If God made him, how do you know he is immortal? What evidence have you that he did the job well? Is it more difficult to believe that man, as a gera, always existed, than that mat er and its laws always existed, and are indestructible? Which had you rather believe, that God made the first man, or that the germ from which he springs is cotemporaneous with matter, and eternally ex-'sted? If God made him, he is dependent on him for immortality; but If, like matter, the germ of his nature always existed, he is dependent on no one for his immortality. In the future this grand question will be fully con-

#### To be continued.

#### THE WHIPPING-POST. Shocking Spectacle at Hamilton, Canada.

A correspondent, writing from Hamilton, Canad a gives the following account of the flog-

ging of two boys in the court-house of that city, on Thursday last: The sentence of the court upon the two boys, John Collins and Sylvester Glue alias Canel, convicted of indecent assault, was carried out at the court-house at three o'clock this afternoon, in the presence of the sheriff, jail surgeon, jailor, representatives of the press, and other cilicials of the jail. At three c'clock the boys were brought out of their cells, half dead with fright at the terrible punishment which awaited them. and both crying bitterly. The surgeon made an examination as to the condition of the two boys, and pronounced them as in a fit state to receive the sentence of the law. They were then escorted to the wood-shed, on the west side of the court-house, where a rack had been previously arranged. To this, Sylvester Glue alias Sylvester Canel was first strapped, after having been stripped to the waist. He stood with his face to the rack, hands and feet extended toward either side, and supported in front by his clothes, to prevent too severe friction to that part of his chest which would otherwise come in contact with the rough rack. On his left-hand side stood the party selected to administer the whipping, having in his hand a sayagelooking affair in the shape of a huge "cat," the hardle of which was of cak and about a foot in length, to which was attached nine atout leathern thongs. The larger boy, John Collins, was so rlaced that he could obtain a full view of the nunishment to which he was shortly to submit. Everything being in readiness, the signal for the commencement of the flagellation was given by the sheriff, and, baring his arm to the elbow. the whipper began his work. Twenty lashes, according to the sentence of the magistrate. were to be administered to both lads. Swingiog the "cat" in a dextrous manner over his head, the lashes descended with lightning-like rapidity upon the bare back of the terrified lad. entting through the flesh and covering the body with blood and gore. Another blow descended, followed with more gashes and blisters and more blood, and then another and another, until the hearts of the spectators turned sick at the horrible spectacle. During this terrible ordeal the boy rent the air with his screams and imploring cries of "Oh! my mother!" "Doctor, oh! doctor!" and "Oh! you are killing me! you are killing me!" The lashes were counted by the sheriff as they were given, and at the conclusion of the whipping, the boy was released, and the latter boy, John Collins, was stripped and

his turn at the lash. This boy took it harder than the little fellow. He writhed fearfully under each successive stroke, uttering all sorts of terrible imprecations upon the head of the wielder of the lash, and beseeching him to "wait a minute." The effect of the lashes was as apparent in this case as in the other, and when at the conclusion of the punishment he was released, his back was seamed and gashed as it by the knife of a savage, while huge welts or blisters were visible on various parts of the back, shoulders and sides. As soon as the whipping ceased, his crying changed to meaning. The boys were then ordered to their cells, and the attending surgeon ordered a cooling loion to be immediately applied. They will be dismissed from custody as soon as they are in a fit condition. This is the first case of lashing under the new law in this city, and we entertain no doubt that the effect will be most wholesome as a future preventive of juvenile crime here. - Chicago Daily Times,

of Murch 10th. :

strapped to the frame for the purpose of taking

Mark the closing remarks of the correspond-

"This the first case of lashing under the new law in this city, and we entertain no doubt that the effect will be wholesome as a future preventive of juvenile crime here."

Angels of mercy will weep at the institution of this ancient relict of barbarism in the city of Hamilton, at this enlightened age.

One thing is certain,—the heartless correspondent who has so much confidence in the wh'pping-rack and cat-c-rinc-tails, is not a Spiritualist, and the decters who would give countenance to such a scene by their presence, are not healing mediums, but of the veritable cld school, and doubtless strictly evangelical in their religious belief.

Extremes right themselves. Such a scene as is reported, for a petty crime, -reported as an "indecent assault,"—is terrible to think of, much more to be endured by young lade.

Do the devotees of cld Theology countenance the laceration of the temples of human souls, and the degradation of you'he in this manner, as the best method for reformation? If not, will they join with Spiritualiets throughout the country in waging a warfare against such barb.r. us scenes, and arouse public sentiment to a realization that every child contains the germ. of "irfinite possibilities," and that they are a part of the great bedy politic, and creatures of circums'ances-vicious or affectionate and kind, as conditions beyond their control have shaped, ard are shaping, their destiny. And such being the case, government should see that kind treatment and good schooling, which will bring into action their highest faculties, instead of lacerating their bedies, is provided for them.

Such a scene as is portrayed by the correspondent, would, if practiced by a savage, rouse the indignation of the Chris'i n world; and yet this is done under a new law of a neighboring government!

God pity the mothers who have hearts to weep for the suffering of erring children, who from circumstances are compelled to live where such laws are enacted, at this age of the world! All correct thinkers will join with Spiritualists in raising the alarm. Let it spread far and wide! If such a law can be enscled in Canada. how soon may it be imitated in the States. Already legal erac ments curtailing the natural rights of citizers, have been passed in Ohio and Alabams, and perhaps in other states, at the instance of the "regular doctors." It is a like spirit which whips children almost to the extermination of life, as in the case reported. It is that heartless spirit which does not realize the rights of individuals—which does not realize that angel friends stand by and weep at such cruelty-that does not realize that if these children had the guardian care of humane men and women to teach them industry, and to educate them in the very best schools of the age, that they would become the very best citizens of our government in a few years. They manifest a misdirection of the most active minds. They need kind tutors to lead them to become selfsustaining, intelligent men and women.

While laws are being enacted in nearly every country against cruelty to animals, thus protecting them from malice, ignorance and carelessness on the part of the human family, would it not be well to institute such restrictions as will prevent torturing the young-yes, the old even -when they do some act that is not sanctioned by law. Throw around the criminals the affections of human nature, instead of its malice and revenge, and the world will soon make ranid strides in the improvement of its morals.

How long, ob, how long is this ignorant, vindictive spirit to rule the people? Let every Spiritualist throughout the land raise his and her voice against such cruelty. Let every one raise the slarm against legal innovations upon natural rights, and let every one reflect upon and speak of a change in police and other legislative enactments, which shall be addressed to the higher faculties of criminals in the education of every child, and reflect upon the necessity of the public guardianship of all such children as shall be neglected by parents.

It is a good time now to begin to think of and agitate this subject. Let Spiritualists awake to the importance of it, and the angel world will aid in bringing about the desired revolution.

Our columns are open to well-written articles upon this subject.

#### The Hindoo New Testament.

We have now in press a new book, translated from the ancient Sanscrit, entitled

THE BHAGVAT-GEETA.

This work should go into the hands of every free thinker throughout the world-Spiritualists especially.

Kreeshua, to the Hindcos, occupies precisely the same relation to Brahma (their Almighty God), that Christ does to the Hebrew God in the estination of Christians.

It is a work of great antiquity, over five thousand years old, and was translated from the ancient Sanscrit (the oldest known written language) into Euglish with great care, by Mr. Charles Wilkins, a learned Englishman, and 261 copies only, were by him published by subscription. The work being so scarce, and held so enormously high, but few persons have ever read, or even seen, or heard of it. Its authenticity is conceded. That it is the foundstion of the New Testament of the Christians, will not be doubted by any candid reader.

The Religio-Philosophical Publishing House has this work now in press, and in a few days will supply the demand, at the extremely low price of \$1.25 per copy, neatly bound in muslin. Postage 16 cents.

We are now prepared to receive orders. First come, first served.

#### A Fraternal Call.

Our canctum was enlivened last week by the genial countenance of Mr. Shearman, editor of the Salt Lake Tribune, one of the best papers

published in the West. Mr. Shearman is progressive in nature, and gladly receives the truth, from whatever source it may originate. He is of posed to the policy of Brigham Young, and through the it il tence of the Tribune. Spiritualism is gradually gaining a foothold in Utah.

#### Very Few Such.

MR. S. S. Jones-Sir :- You have been sending me a paper for some time, I never or-dered it, and do not know who did, and will not pay for it. You can get it from the one that ordered it.

Yours, respectfully, K. RUTCHER.

Middlebury, Mo., Mar. 25, 1871.

Will the friend of the writer of the above letter consider the propriety of "casting pearls before swine."

He, I ke a mean man, had been eating at our table fourteen months, and now gets up and kicks at it, thinking he will break all the dishes and play quits on a full stomach. Poor d--!. who does not pity him? He must be possessed by a mean spirit! Ed. Journal

#### Inquiry.

BROTHER JONES:-Permit me to inquire through your columns, if our spirit friends have lungs, and do they breathe the same as we in the form. Please inform the ignorant, and

> Yours, respectfully, J. M Wood.

Pittsford, Vt., April 3, 1871.

Answer-Most undoubtedly every organ possessed by us in this life will remain as perfect after the death of the body as before. Natural lungs are adapted to breathing gross, natural atmosphere. Spiritual lungs are adapted to the ficer element, or spiritual atmosphere. Every faculty has a use on the spiritual plane, quite as important as it had in this life. Every organ in the human form, has a corresponding indwelling spiritual organ which is immortal.

Our German Cotemporary-Die Tafelrunde (Round Table).

Undoubtedly many of the German Spirl valis's in this country are not yet aware, that there is a paper rublished in their larguage, devoted to the cause of Sphitualism. This paper is new nearly one year old, and has won many warm friends and well-wishers; it is edited by Dr. P. L. Schucking. Many eminent German scholars contribute to its pages; among others, Dr. Tiedemann of Phi'adelphis, Hon. Frederic Muerch of Missouri, Dr. Cyriax of Cleveland, Dr. Funk of New Orleans, and otherr. The articles of Dr. Ticdemann on his spiritual experiences, have made quite a sunsation, as this Gentleman eritys a high reputation among his countrymen for scientific attainments, character and veracity, as he formerly balonged to that materialistic school of thought, ct which Buckner and Carl Vogt are the repre-

The Tafefrunde deserves the general support of the liberal Germans. It is published at Washington, D. C, at \$2.00 per annum.

#### Married.

On Thursday evening, April 6 h, in Chicago. at the resilence of the bride's brother and mother, Mr. John Selen Philips of Millerd, Michigan, and Mess Aur user A. Stone of Chicago, were united in marriage-Hm. S. S. Jones, President of the RELIGIO-PHILOSOPH-ICAL SOCIETY, officiating.

#### Benevolent Fund.

Hamilton Pomeroy, 321 President street, Brooklyn, N. Y., sends seventy-five cents to the Renevolent Fund, to ail in sending the Jour-NAL to poor widows and orphans, free. Who will follow his example? Small or large sums are gratefully received for that purpose.

#### Zersonal and Zocal.

-Aus	tin Ken	t report	ts: "D	uring th	e past tw
month	s I have	received	i from		\$1.0
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Total.					\$5.0

Mrs. Kent joins me in thanks to each donor. Also we renew our thanks to all who have sent us aid during the year past. We think it they could fully know how much they have lessered our suf-fering, they would feel the reward of the charita-ble. We trust those who are able will remember us during the present year. I am more and more helpless, and require more and more care and cost. Mrs. Kent fails as fast as I do, from the care and burden of me. I most carnestly ask the prayers of all that my earth life may not be too long protracted. Jesus a ked that a certain cup-a cruel death-might pass him. It cannot be wrong for me to desire an early release from the cup of my most cruel life. I am both surprised and grateful that my mind stands over, in part, the wreck of my body. In love and good will to all, A. KENT

Stockholm, N. Y.

.-C. Fannie Allyo has been at Carthage, Missouri The paper published there speaks as follows of her: "The funeral sermon delivered by Miss C. Fannie Allyn, at Regan's Hall, on last Sunday afternoon, was beautiful, grand and touching. The words seemed to fall from the speaker's lips as if by magic, and we conless that we never have heard a sermon that equalled it. She lectured in the evening to one of the largest audiences that ever gathered at that hall."

-A. P. Bowman is lecturing this month in Ocean County, Michigan. The 1st of May will be in Otsego, Mich., where he may be addressed.

-Mrs. A. Romsevell, writing from Sac City, Iowa, 5878: "We are 'alone in our glory,' spiritually, in Sac County, about seven miles east of north of Sac City, the county seat, and southwest of Mar-vin, and southeast of Newell Station, on the Ill. Central R. R., and hope that some missionary will give us a call, and we will help with our mites to spread the fire of eternal love to souls over the fertile plains."

-E. W. Cressey writes from Freeport, Washington Territory, giving an account of the mediumship of Mr. A. A. Cleveland, who, when entranced and lecturing, has been known to quote from over two bundred different anitiors of whom he knew noth-

-A prophet reporter in The World, predicts that the empire will be restored in France under the Empress Engenia. Miss Tennie C. Cladin, the sister of Mrs. Woodbull, a spiritual medium and clairyoyant, has predicted for more than a year past, long before the war, that Louis Napoleon "will have his head cut off in Paris."

-M. D. Conway, the rationalist preacher of London, thinks that, while the dozmas and fables of the Bible render it unit: to be given to the people as a revelation from God, it is nevertheless an invaluable book for those emancipated from Bibliolatry. When the Hebrew mythology is studied rationally, there will be vast treasures of Oriental knowledge derived from it, and such men as Grimm will arise to preduce out of it beautiful and significant stories, suitable for old and young, such as we are now getting from Inda-Germanic mytholo

-Dr. J. K. Bailey recently and unexpectedly returned West, from a successful tour in Poughkeepsie and New York-made us a fraternal call this week. He looks hale, and appears buoyant in spirits. He expects to labor in this state (III.) for a time, first starting out along the C. B. and Q. R. R. . Give him p'enty of work, friends, and especially just remuneration.

-Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., will speak at Swiftwater, Vermont, June 4th. Will officiate at funerals, and answer calls to lecture.

-We learn from Brother S Shirley, that P. R. Lawrence, of Oltum va, Iowa, has been lecturing at Plum Hollow, s.me state, with great enccess. He is represented as being an excellent healer. His offints awakened great interest.

-The Grand Haven (Mich.) Union, speaks as fol. lows of Miss Pittsinger's recitations:

"Last Thursday evening, Miss Eliz: A. Pittsinger, the California poetess, gave a series of original and selected recitations to a fine audience at Music Hall. Miss Pittsinger is a poet—a genuine poet. We have seen a me of her productions, and read them with much intererst; and the original poems she recited Thursday evening, gave evidence of a glowing imagination, correct rhythmical appra-ciation, and more than ordinary skill in metrical

On the first page of the JOURNAL of April 15.h, we presented our readers with one of her poems. We add our testimeny to that of thousands of others in saying that she is a poetess of rare genius and depth of power.

-"The Shakers do not worship Ann Lee; never did. They do not worship Jesus; never did. Jesus was a man-2 Jew; Ann was a woman-a Gentile; they were both baptized with the Christ spirit—this Spirit we worship."—The Shaker.

- Dr. W. H. Bancroft writes from Madison, Wis., in commendation of Mrs. L. Atwood, of Lake Milis. He says: "I have known her for the past ten years, and kno v that she possesses rare gifts, is well developed, is a good healer, reads character well, and can diagnose disease equal to any medium I ever met. She has treated disease in my family with good results,"

-The article entitled, "Remarkable Manifesta tious," on the cixth page, was written by M. M. Prett, of Aurora, Ill.

-"We have received one copy of the RELIGIO PHILOSOPHICAL JOURNAL, printed at Chicago. It's abounds with gems of thought, and beautiful sentiments."—Marion, Ill, Flaq.

--"Mr. Underwood, an infidel lecturer, was pelted with eg\_s, and driven off, while holding a meeting in Rivoli Township, Mercer County, on Thursday night of last week."--E2.

Yes; and that was done by the praying Christians, and had they power, they would have crucified him, or burned him at the stake. The Christ lans who did this mean act, ought to change places with some of the lowest convicts of Jollet Peni-

BROTHER JONES :- My report for March is as follows: Places visited,—Etua, Granger, Empire, Preston, Nash School House, and Rushford. Number of lectures given, twenty-one. Amount received in dues and collections \$40.86. Number joining association, nineteen. Traveling expenses, St. The last of April I have to defend our faith with a Reverend at Wabasha. Commence lectures in Winona this evening. The cause is in a healthy condition. At every point I find the JOURNAL and BANNER making their weekly visits to cheer the hearts of many a household. Truth will triumph in the end, if we but 'learn to labor and to wait." The above is respectfully submitted to the Spiritualists of Minnesota.

Winone, Minu., April 2ad, 1871.

-Many of our mediums and lecturers who visit Louisville, Kentucky, stop at the Spurcier House, where they are made to feel perfectly at home by the liberal minded, genial, whole-souled proprie-

-Thomas S. A. Pope has removed to Kansas, and has been delivering a course of lectures to the people at Mound City. Long may he live to dispense

the gospel. -Daniel Bomsall, a noble Quaker, residing at Salem, Ohio, writes to us: "The good cruse is, on the increase here. How I do wish we could have a good

test medium visit us-how glad I would be to entertain one." -Thanks to Brother H. B. Alden, and many oth-

ers, for sending us trial subscribers. May the angels bless you for the good work. -Brother Averill writes from Battle Creek, Mich.,

that the cause is fourishing there.

-F. B. Dord, the Resierucian, is in the lecture field. He is now on his way West. He will make engagements to lecture along the line of the Pittsburg, Fort Wayne and Chicago R. R., and in Northern and Central Illinois, after May 1st.

BROTHER JONES .- I see in the paper an advertisement for spirit pictures taken by Mrs. E A. Blair. I do not exactly understand the requirements and conditions. I would like a picture of my mother. Cannot send you her autograph now. I might get it, perhaps, but do not know. Please send me your requirements and full particulars, and oblige,

Yours truly, F. F. Beach. Le Cygne, Kansas, April 3rd, 1871.

Remarks :- Mrs. Blair does not take likenesses. She executes most beautiful wreaths of flowers. highly ornamental. Ecc advertisement in another column. For spirit artists for taking likenesses, see Medium's Register, and for terms and conditions, see their advertisements in this paper. We have some beautiful specimens of work by spirit artists in our own Reception Rooms. The public are invited to call and see them.

\_"Rosicrucia"! Somothing new! About to be published, F. B. Dowd's private lectures to ladies and gentlemen on Sexuality. Price 59 cents. For sale at this office. Orders solicited.

-Mrs. M. E. Cra'g writes: "The Journal is dear. er to me than ever, since it so nobly lent i's strong right arm to defeat that infamous Doctor's bill." \_A mother was amused the other day, to hear the bit of "argument" from her little boy: "Mamma, I don't see how datan could have turned out to be such a bad fellow-ther, wash's any deall to put lim up to it."

### Zhiladelphia Department.

ST...... HENRY T. CHILD, M. D.

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

Narrative of a Dark Spirit. By Dr. H. A. Ackley.

NUMBER FOUR.

I am glad to have this opportunity of doing something for you. I have watched with intense interest the conditions of this dark spirit, ever since you first spoke to him, and I desire to present to you what I have witnessed.

You may remember that when I first approached you, years ago, I used very profane language-almost every other word was an oath or obscene word

I shall never forget the obligations I am under to you for the kind and gentle manner in which you spoke to me about this habit, which I now perceive to be a low and vile practice. but which I had become so familiar with, that it seemed entirely natural. It was the peculiar manner in which you spoke to me that touched a chord in my soul, and enabled me to break the habit and abandon the practice at once.

Others had spoken to me, and I had sworn more bitterly at them, but I am happy to say that under no circums'ances since that time, has a profane word passed over my lips, and more than that, I have been enabled to cv. r-come profane thoughts, which are the cause of profane words.

It is not, however, to speak of myself, that I have come to you at this time. I am aware that it is ex'remely difficult to convey to mortals a clear idea of the conditions in which you found this dark spirit, but I shall attempt to explain

what we understand by the dark spheres.

The scientific world has discovered the fact that a certain rate of motion in the waves of infinite force, which it calls ether, will produce light, and that each ray constituting a shade or color, has its fixed and determined number of vibrations. In order to produce any of the rays of light, these vibrations must be in harmonious. rhythmical and regular waves, and the dark lines which appear upon the spectrum between the various colors of light, are the result of waves that are irregular and not rhythmical. In the dark regions where such undeveloped spirits are compelled by the laws of their being to dwell, all the waves or motions of this ether are of an irregular and inharmonious character, and, hence, no beam or ray of light penetrates the gloom of that stygean pool of impeneirable "outer darkness," where the lowest and most degraded spirits are compelled to grope their way blindly.

They can hear no voice of men or ange's to cheer them in their loneliness—only dim and uncertain sounds from their companions in crime, and (ccasionally a wail from the lower regions of earth-life. No redceming power reaches them, until some human bing moved by the inspirations of divine love, sends forth into that gloom and darkness a sympathetic feeling, which, vibrating upon the chords of these low and degraded human sou's, begins the work of reformation and progre s for them

When you became correctous of the existence ct this spirit, inspired by a deep lave of humanity, there went forth from your soul a feeling of sympathy and kindness, accompanied by a deto help this poor unhappy being, and with that lecling came the means of casting a ray of light into the dark prisor-house where this spirit was bound in chairs of ignorance and crime. S on there was revealed to you, through these faint gleams of light, a vision, partially representing the condition of this poor spirit. I say partially, for a true conception of it will never be realized by any one but himself. Such a consciousness as you had of this can only be given to those who are willing to bear some of the burdens of a fellow spirit, and with strong, faith-ful, earnest love, will go down into the depths of the hells, "to minister to spirits in prison."

When God said "let there be light" upon your earth, his ministering spirits, departed human beings from other wor'ds-imbued with a knowledge of the laws of harmony—inspired with a divine impulse, came here and set in motion around our earth, those harmonious waves which produce, first the dim light of the primcval periods, and afterwards, as the globe itself progressed, and the powers increased brighter and still brighter, light was ushered in until man came to dwell upon the earth.

Such is a portion of the history of every globe, and all over the material universe to-day, there are spirits guided and impelled by the di viner impulses of the higher spheres of life and love, who are thus working upon the material

plane. It is thus that God ever produces, through his mediums and ministering spirits the wondrous works of nature that are manifest to you. So, too, in the dark regions, those gloomy worlds of outer darkness, into which no ray of light can penetrate, these are the results of inharmonious conditions, made more so by low and undeveloped individual spirits. It does not depend up on locality, though these conditions are found mostly, as we have said, in dens and caves, and the lower planes of earth, where foul and pestilential airs abound. The law of music or harmony runs through all nature's modes of pro gression, and wherever an individual human spirit becomes inharmonious and discordant, so that no musical notes can flow cut from them, then gloom envelops them, and all within them is darkered. A dark magnetism, as you term it, and perhaps that will express the idea as well as any thing, envelops and extends around them. While on the contrary, when all within is harmony and purity, a light surrounds them; thus hell and heaven, darkness and light are ever the results of spiritual causes operating through individualized human beings or spirits.

And the magnificent glory which shines out upon the mountain peaks of the Summer Land in beauty, is reflected there from God our Father, by pure and hely spirits. While the darkness and gloom which marks the lower regions, as we term them, are alike reflections from the same infinite and pure Being-distorted by the present inharmony of the mediums

through whom it passes. You have compared the human spirit to carbon, and it illustrates this point most beautifully. The crude and irregular masses of carbon in the black and unsightly coal, is the type of these dark spirits, while that magnificient gem of beauty, the diamond, which is the same element, carbon, in its pure crystalline condition, represents the purest and most harmoniously developed of human spirits. The former in chaos and inharmony, and consequent darkness,—the latter in beauliful and divine order, which is heaven's first law, and it is thus enabled to reflect in

the most perfect mauner the pure light of heaven. The process of change may be illustrated by a description of your friend. When you first saw him, he was not at all conscious of your presence. There was a feeling, which can never be lost by any soul under any conditions, that there are spirits somewhere who are better than them selves, and others who are worse, and that there are influences passing from these to them. It is Also cares by Macheric Parts. Scallene del this feeling which gives the idea of good and I stand is

evil,—simply by the impressions that the spirit receives, and in these very low conditions, the best influences, producing as they do unpleasant impressions, are always considered evil, while those which come from spirits on, or near, the same plane, and which produce but little elfect in any way, are considered good. Hence, the standard of right and wrong which is in each human soul must be very imperfect. It, however, indicates the condition of the spirit. When you first saw him around the young woman, and even when he went away into that dark oven-like place, which is simply a representative conlike place, which is simply a representative condition of the bendage of such a spirit, he had a sense of your presence, which made him un-comfortable, still he had no consciousness of who you were, or what was your condition. When the spirit that shut him into that cell, promised that you might have an opportunity with him elsewhere, the dark spirit was not aware of it, but there are positive and negative conditions all the way down the scale of life, and this spirit, though in a very low plane, was p sitive to Antonio, and so he was enabled to bring about this meeting. I was present wi h you on that eccasion, and there were many other spirits there, for it remains to be a truth that there is more joy in heaven over one timer that repenteth, than over ninety and nine just persons, who need no repentance.

The first ray of light that penetrated that dark soul, was reflected by him in the expression. "I have suffered all that I can, and there can be no condition werse than that in which I now am. I will try.". Joy beamed upon the countenances of all the spirits around as they heard these words. We knew that it was the beginning of a grand work that must now go on.

He did not c mprehend much that you said to him, but there was enough understood to lay a foundation for more. There were spirits who had guided him to that place where your spirit and ours met him, and where many of the dukened influences which had bitherto surrounded him could not come, and those spirits joined their influences with curs to lead him away from these dark haun's which he had so long occupied.

The first change in his spirit was to a pussive condition, almost reckless and indifferent. This was one step, however. The greatest care was r. quired at this time not to excite him, and wise spirits were there, ready to a'd those who were in immediate connection with him.

Faint and feeble were the rays of light that fell across his pathway, for those eyes that so long had been shrouded in darkness that they could not bear the light. Time here, as with you, is an essential ingredient in all reform.

tions, which are always growth. The spirits around this brather had a desire that he should profess a rapid conversion. They knew that true growth must be slow and in such cases very painful, and that it wou'd require muc's care, and close watching, to bring this tender, fragile plant of darkness out into the clear sunlight of heaver. Slowly and by careful and laving in-tructions, they have permitted ray after ray of light to penetrate his darkened mansi m, and one by one the chains of passion and lust are falling from him.

In this gre t work of regeneration, it is necessary that spirits draw from the spheres of human magnet smithes; forces which are essential for this growth and un'oldment of the spirit. The conditions have thus far progressed very satisfac orily. The friends now feel assured that he has started onward in his carter of progress, and has taken the important step which leads thim to desire to "cease to do evi"," sand they know that through the ages that are before him, he will be enabled to " carn to do

#### Obituary.

Passen Away, at the residence of his brother-in-law, George II Gleason, North Haverhill, N. H., March 221, Franklin J. Hurlburt, aged 45 years, 9 months, after a long and distressing disease of the throat. He have his suffering with great patience, often suffering keenly from hunger, not being able to swallow near what his wasting system re-

## SPECIAL NOTICE.

SPEAKERS' AND MASS CONVENTION.

As Chairman of the Committee appointed by the Northwestern Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 2d. 3d. and 4th days of June, 18:1; to commence its first session on Friday, June 23, at 10 o'clock A. M.; and to continue them for the three days as directed by the Convention.

This Association has commenced a series of meetings to gradually change the geod social conventions that have found many good homes for worn, wearied. and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just sup port. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of the earth.

Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spir-

itualists and their friends in Decatur. Persons wishing special information about this entertainment of speakers and others, will address the Secretary of the Committee of Reception. II Righter, Box 290 Decatur, 111.

By request of Mrs. M. J. Wilcoxson, Moses Hull, D. W. Hull, Harvey A. Jones, Dr. Samuel Underhill, and Addie L. H. S. BROWN, M D., Chairman.

SPIRIT PHOTOGRAPHS,

# A. D. WILLIS, CRAWFORDSVILE. IND.

Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, by inclosing three dollars with a picture and a lock of hair, and setting the day and hour they wish a tri-al to be made. Address Box 346, Crawfordsville, Ind. v9 n25 13t.

#### MRS. L. G. RICHARDS

WILL Give a Psychometric Reading for \$1.00; with Medical Property \$1.00; with Medical Examination and Advice regarding Business, \$2.00; Written Communications from Spi-1t Friends, \$3.00. Lock of Hair and Photograph required, sise three letter stamps. Pictures returned. Medicines sent if desired. Address P. O. Box 1219;

# Dr. J. Wilbur,

MAGNETIC PHYSICIAN

490 W. Randelph street, Chicago, reclives Parients at Marcsidence. Pourd and Treatment, \$15 to \$25 per week.

#### MEDIUMS.

DUMONT C. DAKE, M. D.

#### ANALYTICAL CURE.

For the speedy cure of the following complaints farnished; Catarrh, Asthma, Throat, Lung and Heart Difficulties, Rhenmatism, Liver and Kidney, Dyspepsis, Diseases peculiar to Females, Epileptic Fits, Weak and Inflamed Eyes, Ulcers, Fever Sores, Piles, Seminal Weaknesses Diseases of the Biain and Nerves, Diseases of the Skin and Blood, Incipient Consumption. Patients at a distance successfully treated. Medicines sent by mail or express.

Dr. Dake's mode of practice is unknown to, and unlike in detail, any other physician's.

Offices and Laboratory, 211 Wabash Ave., Chicago. Those who cannot consult in person (with each order) send a simple statement of condition, age, and sex, occupation, temperament, (if not known, send photegraph). WE HAVE

Electric Galvanic plates for Consumption, Weals Chests, Coughs, Price, \$2.60. Also,

Electric bands and soles, for cold feet, faulty direulation, nervous diseases, price, \$2.00. In ordering soles, state size of boot or shoe worn, also the width required, and whether for a lady or gentleman. Sent by mail or express. In sending for circular and terms, inclose stamp.

#### MRS. LODEMA ATWOOD. Healing Medium.

Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those that desire, and can afford the expense. Delineation and ad. vice in a variety of ways. Emblems we give gratultously to all our patients, when presented by our guides. Our former custom has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, if able to write-if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, \$2; Diagnosis without prescription, \$1; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 15, Lake Mills, Jefferson Co., Wis.

#### MRS. SARAH M. THOMPSON.

f Cleveland, Ohio, INSPIRATIONAL SPEAKER, will speak at Gaurion Centus, Lorain Co., Obio, on the Is-Sunday of each month, and at Attrace, Ohio, on the Od Sunday of each month, un'l further notice.

#### Dr. Abba Lord Palmer.

BOX 101 NEW BOSTON, ILLINOIS WONDERFUL PSYCHOMETRIST AND CLAIRVOYANT PHYSICIAN, SOUL READER AND DUSINESS MEPL

Can diagnose disease by likeness autograph, lock of Larr. without a failure, and give prescription, which, if followed,

Can trace stolen property, tell the past, present and fature -advise concerning business, and give written communications from smilt friends:

Diagnosis of disease, with prescription, \$2.00. C mmunications from spirit friends, \$3.60. Defineation of claracnoter with advice concerning marriage, \$1.00.

MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium, 148 Fourth Avenue, Chicago,

Mrs. Robinson, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair,

a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases. Of hersel she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fall to give immediate and permanent relief, in curable

cases, through the POS TIVE and NEGATIVE forces latent in the system and in Lature, This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription,

the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. 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 con-

troling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium. Terms:—Diagnosis and first prescription, \$3.00: each subsequent. \$2.00: P-ychometric Delineation of Character, \$3; answering Business Letters, \$3. The money

should accompany the application, to insure a reply.

mrs. m. l. sherman. PSYCHOMETRIST.

Presons sending photograph, lock of hair, date of birtis, whether single or married, with stamps, will receive delimation of character, including leading events in past and fature life, for two dollars. Diagnosis of disease, and prescription, or instructions for mediumistic development, no viu tf.

MRS. F. W. CALKINS. BUSINESS, TEST, AND HEALING MEDIUM, Prescribes medicines for the sick. Spirits communicate

through her quite frequently—give name, disease they died with, &c. Satisfaction warranted. Address her, enclosing a lock of hair and two dollars at Green Garden, Will Co., III.

GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicage, where he will be happy to receive calls from his old friends and patrons, and all who may require his services. vo no ti

#### THE LAW OF MARRIAGE

BY C. L. JAMES.

An exhaustive argument in favor of liberal divorce less islation. For sale by the auritor, Louisians, Mo Fortpaid for M cents.

### The Bostrum.

WHAT EVIDENCE HAVE WE THAT SPIRITS COMMUNICATE?

A Lecture, Delivered by Mes. E. A. Williams, at Stark's Hall, Williamson, N. Y., Friday Evening, Mar. 17, 1871.

[Reported expressly for the Religio-Philosophical JOURNAL.]

A large and attentive audience gathered, although the weather was unfavorable, at the above mentioned place, to listen to the inspirational speaker, Mrs. E. A. Williams, of Dancville, N. Y., upon the above subject, which was selected by the audience. The meeting was opened with an invocation, after which the subject was announced, and the lecture given.

INVOCATION.

Almighty Father and Creator, Thou Great Designer and Unfolder of the Universe, our Father and our Mother, unto Thee we would direct our thoughts and prayers, our praises and thanks, this evening. We thank Tace that we are kindly permitted to meet with these, Thy children, and to express our thoughts to then—we feel that we can clevate them; that we can do naught or say naught that will elcvate Thee, but we feel it a necessity of our nature to approach Thee this evening for strength. We ask Thee to guide us, to instruct and to enlighten our minds; may a shower of holiness from the spheres above, shed its light around. and may we speak words of wisdom and truth: may we help to lead some mind upward this evening, and sow the seed that shall bring forth fruit in the garden above. We ask it for the sake of humanity. Arren.

Our friend would have us take for our text this evening, the evidences that we have that disembodied spirits communicate with these that are still dwellers within the human form. There are many manifestations contained in the Bible, that we rehearsed the other evening that are true if anything within that book is true, and if there ever was a communication from the angel world to the mundane sphere, there must be evidence of it; all along there must be a line that extends through the past up to the present. You remember, my friends, the first evening we speke here, that we related instances from the Bible, where spirits had manifested themselves to their brethren in the flash. Now we will speak of the manifestations of the nincteenth century. We can relate some instances in our own career, since we first began to manifest cur rowers through the o'gin zation of this medium.

We find, in the first place, that we can sometimes personate, sometimes describe, and when she was first developed, we could communicate by the tiny rsp, the tipping of the table, and at a period when she had bee me more developed, we found that we c: uld communicate by moving the hard, Now, says our friend, give us evideres that spirits actually communicate with

In order, my friend, to give you evidence fto the proposer of the subject], you must have a personal test. Mankind too long have dwelt on theories; mankind too long have locked to their teschers; they have too long been led like children, and the time has come when the sons of humanity must stand firm and true, and invertigate for themselves. We love to hear you say, "Give us some more evidence," for en there is a true demand, there shall come a supply. In our land there are scattered broadcast mediumistic mirds, each one possessing, as it were, a different glit. As there are diff rent manifestations, we find there are different mediums adapted to give these manifestations. In Rochester, first, there was the tiny rap; it was despised, it was hooted at—'ye, men tried to hiss the innecent down with names unfit to be spoken in public. But the raps still continue. Men with noble winds, men of brains, men of energy, scientific men, step forward to investigate the matter-1'd they themselves make the rap? if so, how, and by what means? No one could detect the fraud, and now, is there one here who will own that these women, uneducated and illiterate, could so far deceive them?

If we are to take the evidence of the past, if we are to rely upon the word of St. Peter, or St Paul, Matthew, Mark, Luke or John, we also may rely upon the testimony of men that live in the present day. You have no acquaintance with Matthew, Mark, Luke or John, except that which you have gained by reading, that which you have gained through history. But of the men of the present day that have given their experiences, you may know something concerning their ability, their early surroundings, their moral standing,—whether they are truthful or not. Now then, if we are to believe a say-20, we may as well believe the man that says a thing to day, as the man that sa'd it in the past; and we have just as good evidence that spirits communicate to-day as we have that they com municated in the past. There is Judge E. monds, of New York C.ty, a man of spot. less character, known and respected in our courts of justice, looked up to as an honest man, who has thrown in his evidence. He says:

"Verily, spirits do communicate with mortals I have beheld my sainted wife; I have seen my spirit son; I have beheld him in the arms of his spirit mother, and she has told me that she waiteth f r me on the other side."

If, then, you can believe S'. Paul and S'. Re'er whom you have not seen, and of whom you only have a record some eighteen hundred years old, may you not also receive the testimony of one who is honorable and manly, who has inflaence in society? Then we have one evidence that spirits do communicate. Again, Prof. Hare starts out, full of energy and fire, as it were, to search out and applihilate this deception—it is built upon naught! Behold, he is brought to a

stand! He says: "I am convinced that the Angel World can manifest itself to the mundane sphere."

He writes a book upon the subject, and comes as a witness for the angel world. What benefit would it have been to Prof. Hare to have told an untruth, to have upheld a dangerous dectrine, one that was going to destroy the Bible, as we are told, one that was going to bring the churches down, one that was going to tear the platform from under the truths that had stood firm as the everlasteng rocks for years and years? Surely none. He stands up bravely like a man. He has been, as it were, guided by the angel hosts above. He stands firm and true. "I will be a man; I will confess my God; I will confess the wisdom of the angels: I know they guide, I know they protect, I know they have power to direct."

On a little further, and I find a boy, some fourteen years of age, who had never aftended school over three months in his life, being influenced, first, by anim I magnetism by a certain dector, and now we behold hir, as it were, traversing the starry heavens above us, through clime after clime, and telling what he sees. Pretty soon he has outgrown this, and is beyond the doctor's influence; so he leaves him, and another magnetizer takes him, but in a little while he has cutgrown the influence of the last

clairvoyant powers, open the spiritual spheres, and behold, as it were, the source of the mag-netic atream that flows upon him, that had brought him up to his present plane of development-"I am illuminated, I can look backward and read the history of the past. I can look forward, judging from the past and present, and perceive something of the grand, great, and glo-

rious future." Thus you see that there are those in our day, who are in a state of clairvoyance at times, corresponding to the state of clairvoyance of St. John and others of olden time. If these things ever existed here, may they not exist in our day? But let us give some of cur own ex-

perience. This medium, a little over a year ago, was at Putneyville, N. Y. A few pleasant friends gathered at the house of Friend Cuyler, the medium never having but once before met Mr. Cuyler or Lis wife, and all the other friends gathered there were entire strangers to her. Nothing had been said before her of Mr. Cuyler having lost friends. They beneld the manifeststions there, the little granddaughter, the light of the house, the Living sprig that had been plucked, as it were, from the parental stem and carried away on the wings of angelt—she arises. "Ah! says the influence, using these mediumistic lips, "little Birdie is present, little Birdie is here!" How did she know the name of their angel child? No one had told it her; no one had told how she locked. Did she not see the form? Was not the spirit present there? A little incident was told.

"Don't you remember when you and I ard grandmother, were riding together, how Dollie's hat fell (fi, and how you-wouldn't get it

for me?" Enough was said to convince the grandfather that the child was present-1 powerful test.

My bird is here; Birdie liveth! Another. We find Mr. Throop in the circle, and describe his angel wife. The next day he brings a portrait of the ledy to the store of Mr. Licy and it is handed to a second gentleman, by whom it was brought to the medium.

"Have you ever seen a face like this man "Have you ever seen a face like this, my

friend?" says he. "Why, yes; that is the lady I saw standing by that old gentleman last night."

And then, Mr. Todd is at the circle. He had, it seems, an old and decrepit mother or grandmother, we will not be sure which, that had passed to the spirit world, who stood near him with her crumpled hands; she he'd them up. "Ah!" says he, "that is her." Some more characteristics were given, sufficient to satisfy-him that that dear friend of his was present

Now, perhaps to some of you this evidence would not be sufficient to convince you of their presence. But evidence after evidence has been added, until this grand theory has as firm a platform as can be,—as frm as truth itself. This truth has been manifested until the scientific mind yields to-day, and bows with submissive bead, and confesses that it is strange, and grand,

Another instance happened at Cuicago. We can't give the names here, but we can recite the

A mother, it seems, came to the circle. We irquired for her child, she wishes to be brought en rapport with the little daughter; she is a stranger there. She comes again the second time, and gives her name, and a third time she tells them she has four d her little daughter, tells them where she is, how her little daughter locks, tells the name of her town, in what county the protectors of her child dwells. One of the friends present determined to search her out. The rext paper appoure s that he has found the child; and ob! these things are true!

Some five years ago, my friends, we went into the little village of Copenhagen; there was a gentleman named Marroe, a confirmed Infidel, present at a little seance; some little manifestations were given. He was so much interested that he comes again, and his son manifests himself, and gives so many characteristics that the tears start from the father's eyes and roll down the cheeks. He cries, "My God! I thank Thee! I know I shall live! My son liveth, and I know I shall I"

Here, ther, is another evidence that the spirits of men not only live in a world beyond, but that they actually have the power to communieste their thoughts to the ones they have left behind. But, say you, if they can communicate their thoughts, why can they not communicate them directly to me, instead of through a mediator? What is the necessity of mediums? If I could see them standing by my side, says the skeptic, I then should believe. But, my friends, it is a law decreed by nature; there are those who are subject to spiritual magnetic influences, and those who are subject to animal magnetism, and there are subjects the operator can magnetize, and others that he can not approach.

Now, what is the so-called spiritual manifestation? Is it really animal magnetism, or is it a spiritual communication—one spirit communicating with another? Is it the fluid or substance that flows from the animal hard, or does mind act upon mind?

The operator that has once psychologized or magnetized a subject, and brought him in prfeet rapport with himself, if conditioned aright, impresses his thoughts upon the subject without coming in contact with said subject. If this be so, it is mind over mind; and, if it is mind over mind here, it is mind over mind when spirits return and manifest themselves.

Spirits can not operate over all; it is only the negative mind that can be made subject to the will-kerce that the spirit throws upon it, -- zonscquently we find that there is a necessity sometimes for the third person, that the communication must come through mediumistic lips. As well might the investigator say, "There is no use for the telegraph wire, we can get a communication just us well; it is all done by electricity." "Oh!" says the operator, "These are conditions, we must have them." You do not sneer or hiss when the conditions are alluded to in that case, but when the conditions are alluded to here, when we say we must have a negative mind to control, or we can not convey our thoughts to you, there is no need of that—so you cut off the wires—pull up the poles, and the telegraph ceases between you and your friends.

But there are demonstrations. Thanks be to the powers above us, that the communicating lines are strung from the highest hills of the spheres above us to our own mundane sphere! Now, friends, if you wish to get a communication, and do not comply with any of the conditions, but go before a medium and out the lines the first thing-pull up the poles, then demand the spirits to send you a communication, you will certainly be disappointed. As well might you bid the rain cease to fall, or the sun to shine. The one is just as consistent as the

other. Now, then, we find that the most sensitive. the most negative minds make the best mediums, and if they are the most sensitive, then surely they are the quickest to feel. Remember, then, that the finest material is the easiest soiled: the most sensitive mind the easiest hurt. You must learn the physical law before you can approach the higher law; learn the real meaning of life before you find out where it extends and where it ends.

There is a demand and a supply; we observe this in the physical world. Will it not hold good in all things? Shall we then say that eighteen hundred years ago, enough manna came down

Would this be reasonable, when we behold man developing every day until he has come to stand upon a higher plane than he ever stood before? Now, his demands are greater, and oh! from whence shall come the mighty supply, if not from the servants of the living God? And who are angels? We are told in the Bible that they are the spirits, just men made perfect. Then, who will be drawn arourd you, if not your earthly friends—'f not those whom you leved, those who are attracted to you? Who are attracted to you here? It is your own familyyour own friends and early associates that are the dearest. The golden gate has been opened, while you and they come to dwell in the same sphere; but one has passed on to a higher sphere. Say you the chord is severed? No, no! You can not follow them through the grave, or feel content that they are no more. You say there is a hope within, that I shall meet them sometime in the future. Why this hope? Why is the mother taught to love her babe? Why so naturally does she say I will meet my little jewel in heaven? Why those natural ties implanted within your being, so strong? And yet your little buds dwell but a few months in your hearts; your sympathies have learned to twine around them, and every chord of their life seems to be interwoven with yours, when the angel of death comes and takes them away, the coll grave opens to receive them. Would it not be urjust in the Creator to bring these objects of your tenderest care and sympathy into being, and then take them away from your sight with no hopes of your ever meeting them again? No! The human heart rebels at such a thought. The human sympathies cry out, "It can not be so! They are living still!

As another illustration, you will find that the most savage races, the most heathen nations, have some idea of a spirit.

Now, from whence came this idea, if not from the great Central Sun of divine light,—if God Almighty himself has not planted it there with the fiery fingers of truth, whence came it? Not from the Bible, because they have never read it. It is a natural instinct of their spirit.

Besides this idea of spirit, we find tribes of Irdians that believe their "sainted ones" come and enjoy their feasts with them. Where did hey get this idea from? Child of Nature! uncultivated, uncouth in thy appearance, thou hast not yet learned to be false to thy truest and highest convictions; thou hast not yet learned to deny thy Father, God, with his holy manifestations. When he sends the angel host to thee, speaking in tones of truth and purity, thy soul cries aloud, and recognizes the grand

truth for itself! And now, my friends, if you have not suffi-cient proof of the truthfulness of Modern Spiritualism, I will say to you as one of old said to his friends: "Goand consult with the prophets!" In other words, go to the telegraph effice where the messages are received, and if the telegrapher does not understand his business, do not be discouraged and say: "Well, they are full-fladged, I suppose they belong to the full-grown mediums,—prophets of the Most High God! Ra member that in this line of progression, it may take years for a mind that may yet receive a communication from the angel world, to be developed up to where communications may become perfect. In alluding to inspiration, last evening, we said it was like water, it partakes more of less of the soil through which it flows. You cannot say but that water is a pure element, but if it runs through a mucky soil it becomes colored, notwithstanding it is an element of purity. Now, then, if, perchance, a well developed spirit may take possession of an undeveloped mind, its thoughts will partake more or less of the midium through which they come, and perhaps the ideas will not come in quite so gram-matical a form. But never mind, the corn from the spirit-world is plucked for you and brought by augel hands; no matter if there are husks on it, they only grew there, and it is for you to strip them off, you need not eat the cobs and husks with the corn, but remove them and throw them away, and if necessary, grind the corn and sift it with reason, taking only that which is nutritious to you; but be careful that you do not threw away the corn with the hucks; be circful you do not condemn before you investigate so glorious a phenomenon as angelic communion. We find the scriptures full of spirit manifestations; but, ladies and gentlemen, the ques ion is asked, what is the necessity of their coming, if immortality was demonstrated eighte n hundred years ago? We say to you that there are those who cannot receive the Bible test mony, because their Hope is small and their Caution large, because they cannot believe anything until it is demon strated to them. Should our Father neglect them, shou'd He neglect to feed his children when the cry ascendeth upward, "Father! give us this day our daily bread? Let us from the heavenly fountain be fed! We are thirsty; Oh! give us water that is pure, give us the water of truth to quench this burning thirst within? It was not to those who were well that the physician of old came, but to the sick. If you are satisfied in your synagogues with your high priests and sacrifices, stay there. But there are these outside of the church who must be called in; they have heard the voices of the angel world, and are satisfied that there is a life beyond. They have been redeemed through a consciousness of the presence of their dear angel friends. The drunkard says if my little innecent child can see me take this glass, I will dripk no m re. Siys the father, who has been left with an orphan child, if my sainted wife can see me, I will take good care of the little one. Says the step-mother, if the angel mother is present with her babe, I wont abuse it. For another evidence, we find an incident related in the Religio-Philosophical JOURNAL of a little child a year old, which had been given previous to its mother's death, to a very dear friend to bring up. The father after a while gets married and takes the child away from this friend and brings it home. It is left alone in the cradle one day, when, all at one; it is taken and laid on the bed. No one is in the room. The step-mother enters the room, and finds the little one laughing in its innocent glee and says, "How came you on the bed?" "Mamma placed me there." Who had taught that little one to lisp," Mamma." Who had taught it to know "Mamma's" face, and yet but a day old when mamma left it? Who had taught it but the angel mother? Who had conveyed it to the had but the angel mother? Afterwards the child bed but the angel mother? Afterwards the child was replaced under the care of the mother's friend Is not this circumstance an evidence that the angel mother was present with her child to love, to care, and to protect the tender bud through the storms of life? Many manifestations like this in the nineteenth century are given; and can we reasonably doubt them, can we doubt that there is a grand truth in the midst of it all i To be sure, my triends, you will find error and truth mixed together; you will find wheat and tares growing in the same field, but you need only take the wheat, that which is proved to be true in your investigations, and you will find plenty of evidence that spirits do communicate now as of old, and that, too, through the same

diums and clairyoyants. Now, my friends, do you want any further proof of spiritual existence? If you believe the Bible you do not: but if you do not believe the Bible, and need something more, you must search within your own spirit. For example: I will remove you to some foreign land, to some sunny isle beyond the sea. Everything shall be

source, except that, then they were called proph-

ets and seers, while to-day they are called me-

the friends you have love i the most, your family' behind; and oh! what will be your reply? "I will give it all up for one letter from home! Give me a letter from home, and I will dwell in the woods, I will dwell beneath the cloth tent, I will dwell in the shanty, I will cat the coarsest bread.

Oh! give me a letter from home!' We are told by the instructor Jesus, that "the kingdom of heaven is within you;" in other terms, that your happiness depends upon the condition of your mind; and if your mind is loying, kind, and affectionate, you will be drawn out toward your friends, and should you be separated from them, you have no heaven—there would be no happiness for you. You may behold all the manifestations of nature—the beautiful flowers, the rising sun—all the grand sceneries that you have loved—but if the greatest gift of all that God has bestowed upon you has been taken away, all the rest is "vanity of vanities and vexation of spirit!" So I say, here is an evidence within your own soul, that spirits can communicate. There is a demand,—you want to hear from your friends on the other side.

"Ah!" says the Christian, "if I thought my friends were around me, I should suppose they would be most miserable. I am sure I would be unhappy if I were removed to a sphere above this, and should see all this sin and misery going on below."

Friends, what gives you happiness when your dearest friend lies upon the bed of tickness? Is it not the assistance you can render then, the sympathy and love, that brings you happiness? Do you suppose you have all at once grown sel-fish because you are called on to a higher life? Do you suppose you have lost the best gift of all because you have developed to a higher plane? Oh, not it can not be so, you reply; I want to speak to them, to guide them through the turmoil of life, and help them on to a higher

Behold, my frierd, the telegraph extends from one sphere to the other, and the dear ones can telegraph to you if you only will. Now, friends, if this is true, that your friends are around you, and can ectually communicate to you, are you not happy in the thought? If not, —if you are not happy in the thongat,—verily, I say unto you, you are a dark spirit, and you don't want the light too near, lest it reveal your misdoings. Your affections are very weak, the natural fies that bind you to your frierds are not strong.

[The lecturer closed with a poem, the main ides of which was, that angels were drawn by the chords of sympathy and love to the mundane sphere, to guide and care for their dear ones left behind.]

REMARKABLE MANIFESTATIONS.

Spirits Join in Singing-No Charges Made at the Seances.

In the Journal of April 1st, I saw an account of spirit manifestations at Moravis, New York, all of which I firmly believe to be true, having witnessed like manifestations in October last some time--l do not remember date. I heard of these manifestations while on a visit to Syracuse, and as I had friends in Auburn, I determined to go to Moravia. Arrived there at six, P. M., and found, on inquiry, that the medium was still at Mr. Keelers. On my arrival at his house, I was welcomed by the old lady and gentleman, and supper was prepared in less time than it takes to write. After supper, we were invited into a room kept expressly for the accommodation of those who may take the trouble to go there. A bay window was partitioned off for a cabinet, which we examined and found no chance for deception. As there were only newspapers planed over them to exclude the light,—we formed a half circle in front of the cabinet, which had an apparatuse foot as more coveraging. had an sperture a foot or more square, with a black curtain hung over upon the inside. The medium sat under the curtain, and outside the cabinet. When the old lady asked if they should put out the light, three raps came, and it was extinguished. After waiting a few minutes, lights appeared in various directions, about two or three inches long. like tapers of various colors, silvery and rainbow lints, and were most beautiful. Questions were asked, and answered by three lights for yes, and

one for no.

Singing being called for, the medium took a seat inside the cabinet, near one end, where the door was placed, and which, on being closed, a hand was presented. Several tried to recognize it.—it wavel no, and then wavel three times toward me. I got the impression that it was a daughter of Dr. Maxson, of Scott, New York, and asked, "Is it Mary?" when three waves of the hand indicated

the response.

I then said, "If it is you, Mary, please show both having hands," when another was presented, both having narrow, open gauze sleeves, trimmed with lace, similar to the dress she was buried in; for she was buried in a bridal dress, with a child on her arm. A baby's hand was then shown, and of course i thought it was hers. After others had called over names, the baby's hand pointed to me, and I said.
"Is it Mary's baby?" when a loud rap indicated
no. Then I said, "Is it my child?" and three raps came for yes.

Then my father's hand was plainly shown, and next, a spirit talked and lectured through the trumpet. Previous to this, another lady's hand was 8 lown, a little larger than the first, only like it, and purported to be Mary's mother. Then a small hand like my mothers. I said, "If it is mother, show your face, if possible," and a face was im mediately presented. I did not see it distinctly, as I was sitting at one end of the circle, but the medium described my mother perfectly.

Then a trumpet was used, and we could hear loud breathing, and then a voice, saying:
"My child, I came to this world an unbeliever in this philosophy, but am now forced to believe,

and how sorry I am that I shut my mind against the light." Then I was told of things which occurred in my family previous to my going East. This was done with labored breath, as though it was very hard work to talk. Then, in the same tone, "Sweet Home'was called for, which we sang, when several voices seemed to join and sing loudly. Then I sung a favorite of mine, as it was sung at my child's luneral:

"Shall we gather at the river," etc, when immediately voices joined me, keeping per-

fect time, and when we came to the chorus: "Yes; we will gather at the river." they emphasized yes, and sang very loud, as though there were at least a half dozen voices. Other tests were given for other members. A

hand<sup>i</sup> was recognized. The old gentleman told me that he expected to be able to sit down and talk face to face with them before he dies. The medium is an unso phisticated Irish girl, brought up by the family. They are farmers, and charge nothing for their trouble—poor pay if it is deception.

#### ADDRESS TO SPIRITUALISTS.

At a meeting of the board of Trustees of the American Association of Sphitualists, held in Philadelphia, March 10th, 1871, the undersigned were appointed to prepare an address appealing for the means of prosecuting the missionary labors of the society. Our association, banded together in the hope of doing more good by combining our efforts. not in the spirit of limitation or dogmatism, finds itself few in numbers compared with the whole body of earnest Spiritualists, and with limited

We would say to all Spiritualists, friends, will you not contribute to aid this society? At the present time, we have the opportunity of securing the services of Eli F. Brown and others, competent and willing missionaries, who would undertake the establishing of Lyceums, and the spread of the cause of Spiritualism, but we have not the funds to place them in the field, hence it is that we appeal

to Spiritualists for assistance.

We know that there are those who do not favor organ zation, even to the limited extent of promoting missionary labors. We will not ask that those contributing shall believe in organization, where he has curgrown the in the last | hundred years ago, enough manna came down | beautiful. You shall have acciety and friends, but we do ask true earnest Sciritualists, whether one also. Now he may depend upon his own | from heaven to supply all the future demands? and everything you desire, but you shall leave | they approve or disapprove of organization, to

give us their sid. The Association could do much if those interested would co operate by increasing the fund set apart for the general purpose of apreading the knowledge of the presence and influence of spirits. Our fund is necessarily too small for the vast field of labor that lies before us. Surely there can be no difference of opinion as to the desirableness of spreading the truth in our posses-sion as Spiritualists; for it is not ours alone, truth being the common inheritance belonging to all humanity. We do not lessen our own stores when we impart ideas or spiritual wealth to others, for the law that underlies a spread of knowledge of spiritual facts and spiritual experiences, is not a faw of division and decrease, but of multiplication and increase. Humanity is always richer, while not one individual is poorer for this distribution.

We therefore solicit the assistance of Spiritualists

generally, that we may be able to raise a fund sufficient to put laborers into the field, and dis-tribute the benefits of progressive thought into localities where our numbers are yet tew, and to institute lyceums where the truths of a rational, soul-revealing, soul satisfying philosophy can be brought to the minds of the young.

active workers in Spiritualism, you who have accepted its soul cheering truths, will you not aid us? Spiritualists in every locality, it you love the things of the spirit, let the breath of this comforter infuse into your minds a generous sympathy for those on whom the sunshine of our brighter faith, our knowledge, has not yet fallen. We may wish, hopes and pray, but we must coin these wishes, hopes and prayers into material aid and missionary (firsts, in order to make them reach the needs of firts, in order to make them reach the needs of humanity.

Shall not individual aspiration be strengthened by wasting the loving messages of spirits to homes that would otherwise be desolate and drear? On the other side of the river, behind the curtain that vells the spirit world, are bands of willing, earnest, persistent workers. We are the recipients of their bounty; let us also be dispensers of their gifts,—in this way showing the power for good which lies in Spiritualism.

We appeal to every philanthropic mind that has received the light of the Spiritual Philosophy, to aid us in the extension of this illumination. All contributions will be useful and acceptable, and may be directed to the address of any member of the Board, or to the Socretary, Henry T. Child, M. D., at 534 Race street, Philadelphi, who will forward them to the Treasurer.

Funds will be carefully applied to the purposes suggested by the contributors.

SUSAN C. WATERS, BORDENTOWN N. J. H. T. CHILD, M. D. 634 RACE ST. PHIL'A.

April 8th, 1871.

CAN THE SPIRIT LEAVE THE BODY?

#### By W. Hiers,

In your number of March 18th, 1871, in a communication from Bro. H. H. Smith, he says, There are irstances on recent and spoken of by mary, to go to prove the fact that spirits leave the form, and travel about, and go back ard take possession of the body agair, and the body still hold its living position; but there are certain reasons that can be given to show the contrary."

Now, Brother Jones, I am net in the habit of writing for the press, nor do I feel compstent to do justice to the subject; but I would like Brother Smith to explain a few things which I deem facts. I will give them and leave others to judge.

About ten years ago, we were holding a circle at the house of Brother Duffee, in this place, and after sitting for about one hour, there was an intermission, during which I left the house and went away for a time. While I was absent in the physical form, there being present some eight or ten persons in the circle room, they all testified that they saw me come into the room by cpaning the outside door and shutting it agair, and I passed through the room into another, which had no place of getting out again without my coming back into the circle room. My wife followed me into the room, but when she got there, I was not to be seen. While they were wondering where I was, I came into the room from the outside door.

Now I was not conscious of any part of myself being absent at the time. I was conscious that I was in my physical body all the time I

was absent from the circle. Now I ask, has nan two bedier, -one physical and the other spiritual,—ard can the latter leave under proper conditions, and both be conseious? or, if the spiri-body is conscious, the physical is not? and, if the physical is conscious, the spiritual is not? Now, I ask these questions to see if there are others that have had similar experiences.

I think I know as well as man can know anything, if it is possible for me to know anything, that I have been hundreds of miles away frommy physical body, and I was perfectly conscious at the time, and talked about it and wondered at it, that it was so far away from my body, but I was going back to it and take possesion of it

Now if this is a fact, which it is to me, I would say to Brother Smith, that I still live in the physical form.

Brother Snith, it is facts we are after, and not theories, and I believe that is what you are after. There are laws governing the spirit, that are not found out as yet,—and we must not claim that we have get at all truth. I know that memeri m, psychology, clairvoy-arce, psychometry, explain much, but as understood, do not explain everything to my mind, ard as I am in search of light, I hope I may get it through the JOURNAL, as I consider it a philosophical journal, as it purports to be,

Rockford, Mich., Mar. 19 h, 1871.

DO SPIRITS WEEP?

#### By George Haskell.

The following incident is worthy of record, and may serve to illustrate the inquiry, do spirits weep? On the evening of Feb. 4th, 1871, our circle had been favored with visits from several spirits, and had conversed with them; they speaking in their own voice through the trumpet, and answering such inquiries as we were prompted to make. After eix different spirits had thus talked with us, another spirit took the trumpet, and said:

"Good evening, friends. I am J. Wilkes Booth, the assassin of Lincoln. Am very miserable, and have been ever since I committed that murderous deed. I am receiving the just recompense of that rash act." I asked it we could do anything for him. He

replied:
"No; I must suffer and outgrow the consequences of what I have done. I am reconciled fo Lincoln, and he would do anything in his power to

assist me."

Then in a forcible, theatrical style, he rebearsed a passage from Shakespeare, peculiarly applicable to his own condition, "I would a tale unfold," etc. When he had finished the passage, he sald, "I must now go. Farewell."

Another spirit then attempted to speak through the trumpet, but could not succeed. On striking a light the name John Brown was found written on

ight the name John Brown was found written on the paper, and several drops, apparently of water, were on the paper. There was no water in the room, and had not been for several weeks. On inquiry of the spirits we were told that what we found on the paper were Booth's tears; that he telt so bad he could not help weeping. The same law that could enable spirits to materialize hands to hold the trumpet, and organs to speak with, could use the elements for other purposes, and tears could be produced and thus manifested.

Ancora, N. J., March 15th, 1871.

# Price-Fist Of Books.

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

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# Frontier Department.

BY.....B. V. WILSON Discussion Between E. V. Wilson and

[Notes taken during a Discussion on the Resolution,-"Resolved, That the Bible, King James' Version, sustains Modern Spiritualism in all its Phases and Teachings."]

Rev. Clark Braden.

E. V. Wilson affirms.—Rev. Clans Brades denies.

SUMMING 'TP OF MR. WILEON.

One other position of my friend, however, requires close attention. It is this:

1st.—Can the embodied spirit do these things? Are there any limits to the spirit of man in the body? Who can limit the power of the lrit in

the body? the body?

This, in fac', is the only important position assumed by Mr. Br.der, and he has continually sought to prove this one point. It is his pivotal centre during the discussion of both resolutions. But where is his proof? Oh! I have cited the case of my father when insane, the Jerkers barking at the devil, the Methodists treeing Jesus. Did you see these things, Mr. Braden? Oh, no; I have only heard of it. Have you any letters from any of these parties who barked at the devil, or treed of these parties who banked at the devil, or treed Jesus? Oh, no; but I heard some body say so. Well, how do you know they did not lie? Can you swear to these things? Here his testimony falls

through. Second position on this great principle of his:
If the spirits in the body are capable of infinite
possibilities now, they were in the past. If the spirit of the little girl moves two hundred and seventy-five pounds to day, the spirit of Mary and Mary Magdalene rolled the stone from the sepul-ciare of Jesus. If my spirit lifted me into the air, to day, the solvit of Jesus carried him on the stormy wayes of Galillee. And thus, every phenomena of the past is the result of normal, embodied spirits. Who says so? Clark Braden. Proof! I believe. Who? I, Clark Braden. Has he an affidavit, a letter, even a newspaper, let alone well authenticated history, to sustain a single witness?

On the other hand, we have not introduced a single point, statement or fact that we have not backed up by tringing the book, letter, affidavit, newspaper or living witness before the audience, forming a complete chain of testimony, connecting every phase of Spiritualism and our teachings with the spiri's of those who were once men such

as we are.

The coarse thrust of Mr. Braden in asking, are they not all liars, all cheats, all tricksters, jugglers, humbugs? Are they not all insane, all drunkards and impostors?

The coarse insult offered our o'd Father Lawrence, Dr. Newcomer and David Eddy, each of whom offered to take the stand and be cross-examined by Mr. Braden.

Again, the coarse and vnigar denunciations of the Chris'lan churches as a bas'ard Christianity, were uncalled for, foreign to the resolution, and ill timed

The gospel of Spiritualism throws the mantle of charity over the errors of all, condemning only the slp, not the sinner, and the language of Jesus to the woman of Samaria, "Doth no man condemn thee? And she answered, no man, Lord. Not her de I; go thy way and sin no more."

This charity is the ultimate of all true Spiritual. ism, and is worthy of the support of the people.

Mr. Braden quoted from the history of England. showing that sixteen thousand witches were exe cuted in one reign, and I answered, that if the churches had the rule, there would sixteen thousand Spiritualists hang by the neck on the right hand, and sixteen thousand Campbellites on the left by their heels, with a bonfire made of sixteen thousand Adventists and Universalists under our feet and heads, smoking the devil out of us-curing one

presidential administration.

Mr. Chairman, how much time have we?

Mr. Chairman—Twenty minutes.

Thank you. We will now review, in brief, a few points in this wondrous summing up of his. Taken all together, what is it? A wash bowl full of dirty slop tipped over into the lap of a few dirty Christ-ians, and unto many Spiritualists made pure by the reason and progre

laws of common sense, reason and progression.

1st.—Mr. Braden says, "My triend has frequently referred to the cords of crutches piled up at the Briggs House, belonging to the invalids cured by the numbug, Newton."

Well, this is rich! The facts are, we have never referred to these crutches; but Mr. Braden has frequently done so, and then cited the hundred of letters from every part of the country published in

letters from every part of the country published in the Chicago Tribune, calling on Newton to refund the money and send them back their crutches. Why do you not 'ell the whole truth, Mr. Braden? Dr. Newton, when in Chicago, heated thousands out of the tens of thousands that visited him dally,

and we are prepared to produce thousands of certificates to prove our assertion. So much for that

splurge.
2.d.—Mr. Braden says, "When a chemical phenomena takes place, we would put an expert in chemistry to test it. When a diagnosis of disease is given by a spirit through my friend, I would call the skilled physician to test the correctness of his statement, and so on, throughout the whole field of spiritual phenomena." "But, my friends, who can trust these wise and scientific men? They are not to be trusted; for of all men, these great wise men are the most gullible creatures in the world. If you want to find sharp, keen, observing, practical fellows, go down into the street amongst the newsboys, and there, among them, you will find the proper per ons to detect the frauds of

Well, well if there is not a splurge and fraud elopped over, we know nothing of language. Set the doctors, chemists, linguists and lawyers to expose Spiritualists and detect their tricks, and then call in the newsboys and boot blacks of the city to tell these experts and great men what to do; for of all men in the world these great men are the

of an men in the world these great men are the most willing to be imposed on.

Sir, in heaven's name, why don't you call in yourself and your most intelligent Campbellites, with their steel needle and fifth whoel to a coach, and the whole thing would "go up in a balloon." 3rd.—Mr. Braden says, "The eagerness with which spiritual speakers swallow any bug-a boo story, as well as the case with which they are deceived, is simply ridiculous." ceived, is simply ridiculous."

Here his fifth wheel runs off an axletree it was never on. Yesterday, "these speakers, seers, healers, mediums, were the greatest rascals, rogues, cheats, humbugs, arrant knaves, impostors in the world, threwd as the devil, and cunning as the "heathen Chinee" in their wiles and subtleness. Now they are gawkers, playing young robin opening their mouths and swallowing anything that Braden and company may throw in. There is consistency for you. Well, on second thought, we guess he may be partially right, for did we not come out of a family who rest their salvation on miraculous conception, big fish stories, fox-tails, riddles and llars, and the marvelous castle in Spain,

the New Jerusalem theory.

4th.—Mr. Braden finds one case he can not trace

to the spirit in the body. We reply, there his whole system tumbles to the ground, and his work is a failure, for on his own ruling, if one case is a fact and can not be traced to the spirit in the body, are not all the cases referred to by him independent of the spirit in the

5th .- Mr. Braden says, "Their phenomena is, first, silly and childish; second, absurd; third, ridiculous; fourth, infidelic; fifth, panthelstic. Only think of spirits making chairs dance, blowing on

think of spirits making chairs dance, blowing on wooden pipes, and shaking tamborines."

Well, we are willing to accept and parallel these charges. What does my friend think of the ram's horn that the spirit of God blew at the walls of Jericho; of the fleece of wool wet by the spirit of God, to please skeptical old Gideon; of the angel that crawled into Balaam's ass and spoke out of his stomach; of the three hundred young men that were made to lap water like dogs; or of Jonah in the belly of a big fish. What of them? Are they not silly and ridiculous?

6:h:—Mr. Braden says, "My friend will take this course. He will undertake, as he has done here-tofore, to parallel these things from the Bible It is an insult to the Bible; to God, and to a Bible believing community, or audience, and ought to be resented."

(This produced a faint cheer from the dozen or Affeen Campbellites who were present on compli

mentary tickets)
This is extraordinary. I wonder if the one hun-

dred and fifty or two hundred Spiritualists who have listened to the slop bowl full of dirt, eightenths water, and two-tenths mud, are insulted? Oh, no! of course not. He is talking for Ohrlet's sake, and can't offend. We are talking for humanity, and do offend—who? The complimentaries of the complementaries of his own flock.

7th-Mr. Braden says, "We confine the phenomena to the embodied spirit, because it belongs the e. We admit there is an abnormal condition, or power beyond our understarding. To this point we reply that in this declaration he has poset every position he has taken; for in the admission that there is an abnormal power be-

youd his understanding, he admits that he knows nothing about it. Hence he piped an uncertain sound that he does not understand, nor any body else. Another slop over.

S.h.—Mr. Braden says, "The papers of which my friends on my right are editors, and for which they write, the one for the RELIGIO PHILOSOPHIC-AL JOURNAL, the other for the American Spiritualist, remind me of the insane journal published by the lun dice of Columbus in this state, and are just

about as worthy of public approval."

To this thrust at the productions of our press, we reply, that the drunken man thinks every body else drunk, and knows that he is sober, and the Insane man believes he is sane, and every body else mad, and as insanity is catching in the Campbelli'e family, my friend is badly affected, and thinks every body else also troubled with the same

malady. 9.h.—Mr. Braden lays great stress on insanity, again and again re erring to our poor sillicted sister who was carried out income the other evening, and that Mr. Wilson pronounced her insane, and those doctors that my friend introduced to prove the facts of Spiritualism, pronounced her insane; wherefore? because the sees spirits and describes them; hence she is insane. I now ask, are not these doctors, Newcomer and Parker, as well as my triend, Mr. Wilson, insane when they see spirits?"

We answer to this illogical and unfair compar-

1st.—There is no parallel between the poor wo man and Doctors Newcomer and Parker, in the fact that the woman has certain evidences of disease that are unmistakable symptoms of insanity, and Doctors Newcomer and Parker have not. 2:d.—She has not, and did not see spirits until her reason had fled, and she had become wild and

incoherent.

3rd.—She did not see spi. i's of men and women belonging to our creed and views, but she was ifflicted with the phantoms of the church, and saw the spirit of Jesus Christ, saw him in the womb, in the cradle, as a boy, as a man, saw him on the cryss, saw him crucified, saw him recurrected, and he had called on her and bade her go to her people, the Scotch, and preach to them the word of God, of his church, and him crucified. And we frankly say that your religion and the teachers of your G.d, have made this poor sister and woman mad, and when my good friends, Doctors Newcomer and Parker, exhibit aberrations of mind, as this poor woman has done in this hall, we shall at once pronounce them in sace. So far as my judgment may be concerned, and what I have said of this poor, afflicted eister and woman, I hold that Mr. Braden incoherent. has violated every principle of manhood, and sa-credness of private conversation, for what I said to him was in confidence and in private. This wo-man came to me on the afternoon of the evening she became insane, and made the following state-

"Mr. Wilson, my friends are all the time abusing me and you; they tell me that you are a fool and uneducated, and threaten you and me, and that I shall not go to the discussion any more. Now, Mr. Wilson, I have seen Jezus, and he has bid me go to my people, the Scotch, and preach his gospel to them, and that I am to save them from their sins. them, and that I am to save them from their sins. I saw him in the womb of Mary, the cradle, as a boy, as a man. I saw him on the cross and in the tomb, and after the resurrection, and now I must go to my people, the Scotch, as Emma Hardinge has gone to her people, the English. Now Mr. Wilson, you are the man of God that is to send me forth; when shall I go?"

After a careful examination of her eyes, face, pulse and motions, the sallow, clammy blue of the skin, as well as her incoherent conversation. asked her if she could believe in me. She replied.

"Yes; implicitly." "Very well; then you must make me a promise. Will you do it?"

Yes: I will." "We'll then, you must go home and remain there at home perfectly quiet, keep away from meetings of eyery kind, do not go to the discussion to night, send for your husband, and tell him just what you have told me. Will you do so?
Yes; I will but my friends will not let me be.
They keep me all the time abusing you and swear-

ing at you; calling you a fool.

"Very well," we replied, "let them do so. You say to them, please let me be; go to Mr. Wilson, and say to his face what you have to say to him; and, further, you will promise to remain at home thirty days, and not go to any meeting during the time, and you will then know what to do. Will you promise me?"
"Yes; I will." We here say that Mr. Braden has violated a trust

spoken in confidence, and had no right to intro luce my views given in confidence. We will say here that this is the first as well as the last conversatian we ever had with the wo

How much time have I now, Mr. Chairman? Chairman.-Five minutes.

Tnank you. Ladies and gentlemen, for ten nights have we waged a mental war, and I frankly confess that my opponent has left no stone unturned in the domain of Spiritualism. He has brought to bear on us all and every feature that could possibly militate sgainst us; thrusting his kuife in to the hilt, and we have dealt blow for blow, thrust for thrust, watching his every word, and in our summing up, night after night, we have quoted his leading thoughts, giving his main points a fair representa-

And now, Mr. Braden, we are about to part. Each of us have our work to do; you in your sphere, I in mine. It is not I that do these things, but they that sent me—the augel-world, and I shall continue my work so long as I am ordered by the powers that are to continue in the field. I extend you the hand of fellowship. Will you accept it, and shall we part friends in the interest of humanity; you to your work, I to mine; each to heal the wounds he has received?

Amidst great cheering, Mr. Braden sprang forward, grasped our hand, and we who had cut and thrust at each other for ten nights, stood before our people as friends, to do, to dare, and fight on

the buttle of human rights. After which, Mr. Braden made a few remarks in a happy strain of words—to all the valedictory. Resolutions of thanks were then passed thanking Messrs. Duchon and Wheelock for the impartial manner in which they had maintained order during this discussion. And then we remembered Judge Stark of Cleveland, who presided in an able manner over the first discussion. Passed by a unani-

And so the fight was at an end.

#### E. V. Wilson's Appointments.

E. V. Wilson will lecture in Janesville, Wisconsin, on Saturday evening, April 221, at 8 o'clock; on Sunday morning, April 23d, at 10:45; Sunday evening, at 7:30.

Will speak in Du Quoin on Saturday evening, April 29 h, at 8 o'clock; on Sunday morning. April 30th, at 10:45; Surday evening, at

Will speak on the Sundays in May in Kansas City; two Sundays of June, in Fort Scott, Kansas; first Sunday in July, in Carthage, Mo; second Sunday in July, at Springfield, Mo. August and September, in Minnesota.

The friends will address us at Kansas City, Mo. during May; at Fort Scott, Kansas, during June, or at Lombard, Du Page Co., Ill.

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NEW ADVERTISEMENTS. (Continued from first page.)

The second secon

speak from the head—the reasoners; and we have those, myself among them, who take the intuitional side of the question. Of course, both have the same liberty in the writing of tracts; but to me the intuitional is the chief good. I would like to promulgate the idea of sp. rit communion. Probably, many trac's I would like, my frierd the Professor would not; and the same with myself as regards his views. I would like to give to the world—that now has no evidence—the ircontestible pro f we have of a continued and conscious existence after death an indefeasible immortality that is the birthright of every soul. I do not believe that G d wrote the Bible, cither himsel' or through any authorized agents, as has already been affirmed. "The truth before Scripture" is the correct view, to my mird; but I do not desire to send out into the world the idea that there is nothing better than curselves. I can not define that superior something, because it can not be done; neither do I want any man to do it for me-it is the unknowable.

Chairma: Of course it is impossible; nobody pretends to understand the Infinite. What is vour name?

Wetherbee-John Wetherbee. Chairman-You have been an infidel, and are

now a Spiritualist?

Wetherber-Yes, sir. Storer-I would like to ask the Committee, through their Chairman, whether the incorporation of the Society depends upon their agreement with the sentiments expressed in the published fracts in their possession, or whether they consider them immortal?

S fford-It does not depend upon our agreement wich the sentiments expressed. We might for instance, vote for the incorporation of a so-ciety publishing tracts in favor of free-trade. Storer-The question, then, of the views ex

pressed, would not effect you? Self rd—No, not material'y : provided they did not contravene any of the laws of the Commonwealth.

Storer-My point is simply this: We believe that very many trac s that are published and spread abroad over the country are immoral and injurious; but it is the historical policy of Massachussetts to protect the freedom of religious opinions, and the liberty of private judgment. We desire the same freedom for ourselves, to endeavers and others have to promulgate our views, as others have.

Casirman—D) I understand you to reflect upon the tracts published by this Society—that is, do you believe some of those published by this Society are injurious?

Storer-No-not at all. I referred to those of other incorporated societies. Concluded next week.

MISCELLANEOUS.

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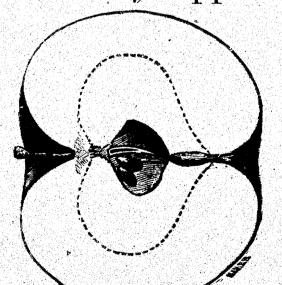
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