

\$3.00 PER YEAR IN ADVANCE.]

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,  
PUBLISHERS AND PROPRIETORS.

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

CHICAGO, JULY 7, 1866.

[SINGLE COPIES EIGHT CENTS.]

VOL. II.—NO. 15.

For the Religio-Philosophical Journal.

**The Forest.**

BY HANNAH A. TUTTLE.  
How like the human family  
The grand old forest seems,  
As in the quiet evening  
I yield myself to dreams.  
The tall oak's waving branches,  
The flowers smiling there,  
Seem emblem of the human heart  
In deep and silent prayer.

Wild grape and ivy, clinging  
Around a stronger stem,  
Complain of not the bitter winds,  
Nor of the pelting storm;  
And when the winter cometh,  
And hung with ice they shine,  
Though shorn of summer beauty,  
Together yet they twine.

The tender little saplings  
Throw up their branches high,  
To catch the glittering dew drops  
From out the hounding sky.  
Now quivering with pleasure,  
Now bending with the breeze,  
Now nestling in the shadow  
Of the stately parent trees.

Grand forest, how I love you,  
Your sweetly blooming flowers,  
Your laughing, gurgling streams,  
Your still and tranquil bowers.  
The heart of every songster  
Seems filled with holy flame,  
Their pure heartfelt devotion  
Puts human hearts to shame.

For the Religio-Philosophical Journal.

**Summary of the Scriptural View of the Divinity of Jesus Christ.**

[From "Christianity before Christ."]

I have presented in previous articles, "The Logical View," "The Philosophical View," "The Physiological View," and "The Historical View" of the Divinity of Jesus Christ. I now propose to submit "A Summary of the Scriptural View," as found comprised in my unpublished work above mentioned.]

The monstrous scientific paradox (as coming ages will regard it,) comprehended in the conception of an almighty omnipresent and infinite Being, "The Creator of innumerable worlds," (by him [Christ] were all things made that were made,) John 1, 3-10,) being born of a frail and finite woman, as taught by both the Oriental and Christian religion, is so exceedingly shocking to every rational mind which has not been gradually warped, perverted and coerced into the belief by early psychological influence, that we would naturally presume that those who upon the assumption of the remotest possibility of its truth should venture to put forth a doctrine so glaringly unreasonable and so obviously untenable, would of course vindicate it and establish it by the strongest arguments and by the most unassailable and most irrefragable proofs. And that is setting forth the doctrine so manifestly at war with every law and analogy of nature and every principle of science, no language should have been used, nor the slightest admission made that could possibly lead to the slightest degree of suspicion that the original authors and propagators of this doctrine had either any doubt of the truth of the doctrine themselves or were wanting in the most ample, the most abundant proof to sustain it. No language, no text, not a word, not a syllable should have been used making the most remote concession damaging to the validity of the doctrine, so that not "the shadow of a shade of doubt" could be left on any mind of its truth. Omnipotent indeed should be the logic and irresistible the proof in support of a thesis or a doctrine which so squarely confronts and contradicts all the observation, all the experience, the whole range of scientific knowledge and the common sense of mankind. How startling, then, to every devout and honest professor of the Christian faith ought to be the recent discovery of the fact that the great majority of the texts having any bearing upon the doctrine of the divinity of Jesus Christ—a large majority of the passages in the very book on which the doctrine is predicated and which is acknowledged as the sole warranty for such a belief, are actually at variance with the doctrine and actually amount to its virtual denial and overthrow. For we find upon a critical examination of the matter that at least three-fourths of the texts, both in the gospels and epistles which relate to the divinity of Christ, specifically or by implication, either teach different and a contrary doctrine or make concessions entirely fatal to it, by investing him with finite human qualities utterly incompatible with the character and attributes of a divine or infinite Being. How strange, then, how suprelatively strange, that millions should yet hold to such a strange "freak of nature;" such a dark relic of oriental heathenism; such a monstrously foolish and childish superstition as that which teaches the infinite Creator and "upholder of the universe" could be reduced so near to nonentity as was required to pass through the ordinary stages of human generation, human birth and human parturition—a puerile notion which reason, science, nature, philosophy and common sense proclaim to be supremely absurd and self-evidently impossible, and which even the Scripture fails to sustain, as we have most amply proven in preceding pages—a logical, Scriptural exposition, of which we will here present a brief summary:

1. We have shown that the essential attributes of a self-existing God and Creator and "Upholder of all things," are infinitude, omnipotence, omniscience, and omnipresence, and that any being not possessing all these attributes to repletion or possessing any quality or characteristic in the slightest degree incompatible with any one of these attributes cannot be a God in a divine sense, but must of necessity be a frail, fallible, finite being.

2. We have shown that Jesus Christ disclaims hundreds of times over, directly or impliedly, the inherent possession of any one of these divine attributes.

3. We have shown that his evangelical biographers have invested him with the entire category of human qualities and characteristics, each one of which is entirely unbefitting a God, and taken together are the only distinguishing characteristics by which we can know a man from a God.

4. And that furthermore there issued from his own mouth various sayings and concessions most fatal to the conception of his being a God.

5. His devout biographers, we have also shown, have reported various actions and movements in his practical life which we are compelled to regard as absolutely irreconcileable with the infinite majesty, lofty character and supreme attributes of an almighty Creator.

6. And that these human qualities were as obvious to all who saw him and all who became acquainted with him, that doubts sprang up among his own immediate followers, which ultimately matured into an open avowal of disbelief in his divinity to the Godhead.

7. Upon the axiomatic principles of philosophy we have shown it to be an utter and absolute impossibility to unite in repletion the divine and the human in the same being.

8. And then we have shown that as Christ had a human birth;

9. That as he was constituted in part like human beings of flesh and blood;

10. That as he became, on certain occasions, "an hungered," like finite beings;

11. That as he also became thirsty, (John 19: 28,) like perishable mortals;

12. That as he often slept, like mortals, and thus became "to dumb forgetfulness a prey;"

13. That as he sometimes became weary, like human beings; (See John 4: 6.)

14. That as he was occasionally tempted, like fallible mortals; (Matt. 4: 1.)

15. That as his "soul became exceeding sorrowful," as a frail finite being; (Matt. 26: 33.)

16. That as he disclosed the weakness of human passion by weeping; (John 11: 35.)

17. That as he was originally imperfect, being "made perfect through suffering"; (Heb. 2: 10.)

18. That as he "increased in wisdom and stature," (Luke 2: 52,) he must have possessed finite, changeable, mortal attributes;

19. And that as he finally died and was buried, like all perishable mortals, he could not possibly, from these considerations, have been a God—that it is utterly impracticable to associate with or comprehend in a God of infinite powers and infinite attributes, all or any of these finite human qualities.

20. We have shown that dark, intellectually dark indeed, must be that mind, and sunk, sorrowfully sunk in superstition, that can worship as being the great omniscient, omnipotent and omnipresent "I am," who possessed all those qualities which were constitutionally characteristic of the pious, the noble, the devout, the Godlike, yet finite and fallible Jesus, according to his own admissions and the representations of his own interested biographers.

21. We have also shown that the only step which the disciples of the Christian faith have made toward disproving or setting aside these arguments, objections and difficulties, is that of assigning the incarnate Jesus a double or two-fold nature—the amalgamation of the human and the divine—a postulate and a groundless assumption, which we have proved and demonstrated by thirteen arguments, which we believe to be unanswerable, is not only absurd, illogical and impossible, but foolish and ludicrous in the highest degree.

22. This senseless hypothesis and every other assumption and argument made use of by the professors of the Christian faith to vindicate their favorite dogma of the divinity of Jesus, we have shown to be equally applicable to the demi-gods of the ancient heathen, more than twenty of whom (as we have shown) were invested with the same combination of human and divine qualities which the followers and worshippers of Jesus claim for him. We have also collected together a great amount of other Scriptural evidences and testimonies, and arranged them under the following heads:

23. Testimony of the Father against the divinity of the Son. We have shown that the Father utterly precludes the Son from any participation in the divine essence, or any claim in the Godhead by such declarations as the following: "I am Jehovah and besides me there is no Saviour." (Isaiah 43: 11.) (How, then, we would ask, can Jesus Christ be the Saviour?) "I, Jehovah, am thy Saviour and thy Redeemer." (Then Christ can be neither the Saviour nor Redeemer.) "There is no God else besides me; and a Saviour there is none besides me." (Isaiah 44: 8.) (So the Father virtually declares, according to the inspired prophet Isaiah,) that the Son in a divine sense cannot be either God, Saviour, or Redeemer.) Again, "I am Jehovah thy God, and thou shalt not acknowledge a God besides me." (Hosea 13: 4.) (Here Christ is not only by implication cut off from the Godhead, but positively prohibited from being worshiped as God, And thus the testimony of the Father disproves and sets aside the divinity of the Son.)

24. Testimony of the Mother. When Mary found after a long search her son Jesus in the temple, disputing with the doctors, and chided or reproved him for straying from home without the consent of his parents and declared, "Thy father and I sought thee, sorrowing;" (Luke 2: 48,) she proclaimed a two-fold denial of his divinity. In the first place, it cannot be possible that she regarded her son Jesus as "That awful Being, before whom e'en the devout Saints bow in trembling fear," when she used such language and evinced such a spirit as she did. "Why hast thou thus dealt with us?" (Luke 2: 48,) is her chiding language. And then when she speaks of Joseph as his father, "Thy father and I," she issues a declaration against his divinity which ought to be regarded as settling the question forever. For who could know better than the mother, or rather who could know but the mother, who the father of the child Jesus was? And as she acknowledges it was Joseph she thus repudiates the story of the Immaculate conception, which constitutes the whole basis for the claim of his divinity. Hence the testimony of the mother also disproves his title to the Godhead.

25. Testimony or disclaimer of the Son. We have shown by a specific citation of twenty-five texts that there is not one attribute comprehended in or peculiar to a divine and infinite Being, but that Christ rejects as applicable to himself—that he most conclusively disclaims every attribute of a divine Being, both by precept and practice, and often in the most explicit language.

26. By declaring "The Son can do nothing of himself," (John 5: 19,) he most emphatically disclaims the attribute of omnipotence. For an omnipotent Being can need no aid and can accept of none.

27. When he acknowledged and avowed his ignorance of the day of judgment, which must be presumed to be the most important event in the world's history, he disclaimed the attribute of omniscience. "Of that day and hour knoweth no man, *neither the Son* but the Father only." (Matt. 24: 36.) Now as an omniscient Being must possess all knowledge, his avowed ignorance in this case is a confession he was not omniscient, and hence not a God.

28. And when he declares, "I am glad for your sakes I was not there," (at the grave of Lazarus,) he most distinctly disavows being *omnipresent*, and thus denies to himself another essential attribute of an infinite God.

29. And the emphatic declaration, "I live by the Father," (John 6: 37,) is a direct disclaimer of the attributes of *self-existence*—as a being who lives by another cannot be self-existent, and per consequence not the infinite God.

30. We have also shown that he disclaims possessing *infinite goodness*, another essential attribute of a supreme divine Being; "Why callst thou me good, there is none good but one, that is God." (Mark 10: 18.)

31. That he disclaimed *divine honors* and directed them to the Father, "I honor my Father;" (John 5: 40.) "I received not honor from men." (John 5: 41.)

32. That he recommended supreme worship to the Father, and not to himself. "The true worshippers shall worship the Father in Spirit and in Truth." (John 4: 21.)

33. That he ascribed *supreme dominion* to the Father; "Thine is the kingdom, and the power, and the glory forever." (Matt. 6: 13.)

34. It will be seen from the foregoing text, that Christ also acknowledges that the kingdom is the Father's. A *God without a kingdom*, would be a ludicrous state of things.

35. That he conceded *supreme authority* to the Father, "My doctrine is not mine, but His that sent me." (John 7: 16.)

36. That he considered the Father as the supreme protector and preserver of even his own disciples; "I pray that Thou shouldst keep them from the evil." (John 17: 15.) "What, omnipotence not able to keep his own disciples?

37. In fine, that he humbly acknowledged that his *power, his will, his ministry, his mission, his authority, his works, his knowledge and his very life* were all from, and belonged to, and were under the control of the Fathers. "I can do nothing of myself;" "I came to do the will of him that sent me;" "The Father that dwelleth within me, he doth the work," etc. "A God within a God," is an old pagan Otaheitian doctrine.

38. He declared that even spiritual command was the work of the Father. (See John 6: 45.)

39. He acknowledged himself controlled by the Father. (See John 5: 30.)

40. He acknowledged his entire helplessness and dependence on the Father. "The Son can do nothing of himself, but what he seeth the Father do." (John 5: 19.)

41. He acknowledged that even his body was the work of his Father—in other words, that he was dependent on his Father for his physical life.—(See Hebrews 16: 15.)

42. And more than all, he not only called the Father "The only true God." (John 17: 3;) but calls him "My Father and my God;" (John 20: 17.) Now it would be suprelative nonsense to consider a being himself a God, or the God who could use such language as is here ascribed to the humble Jesus. This text, this language is sufficient of itself, to show that Christ could not have laid any claim to the Godhead on any occasion, unless we degrade

him to the charge of the most palpable and shameful contradictions.

43. We have also shown that he uniformly directed his disciples to pray, *not to him* but the Father.—(See Matthew 6: 6.)

44. On one occasion as we have cited the proof (in Matthew 11: 11;) he even acknowledged John the Baptist to be greater than he, while it must be patent to every reader that no man could be greater than the almighty, supreme Potentate of heaven and earth, in any sense whatever.

45. We have shown that his disciples instead of representing him as being "the only true God," often speak of him in contradistinction to God.

46. That they never speak of him as the God Christ Jesus, but as "The man Christ Jesus"; (Tim. 2: 5.) "Jesus of Nazareth a man approved of God;" (Acts 2: 23.) It would certainly be blasphemy to speak of the Supreme Being as "a man approved of God." Christian reader, reflect upon this text.

47. By that man whom he (the Father,) hath ordained." (Acts 17: 3.) the assumption of the Godhead of Christ, we would be presented with the double or two-fold solecism, 1st. Of God being "ordained" by another God. And 2d. that of his being blasphemously called a "man."

48. Paul's declaration has been cited, that "unto us there is but one God—the Father;" (1 Cor. 8: 4.) Now it is plain to common sense, that if there is but one God and that God is comprehended in the Father, then Christ is entirely excluded from the Godhead.

49. If John's declaration be true as we have queried, that "No man hath seen God at any time;" (John 4: 12;) then the important question arises: How could Christ be God as he was seen by thousands of men, and seen hundreds of times.

50. We have likewise shown that God the Father is declared to be the "One," "The holy One," "The only One," etc., more than one hundred times, as if purposely to exclude the participation of any other being in the Godhead.

51. This one, this only God, is shown to be the Father alone in more than 4,000 texts—1,326 of which are found in the New Testament.

52. Christ in the New Testament is called "man," and "the Son of man," eighty-four times—egregious and dishonorable misnomers, most certainly applied to a supreme and infinite Deity. On the other hand he is called God but three times, and denounces himself, "the Son of God," but once and that rather obscurely.

53. The Father is spoken of in several instances as standing in the relation of God to the Son, as the God of our Lord Jesus Christ." (Acts 3: 2.) "Ye are Christ's and Christ is God;" (1 Cor. 11: 3.) Now if God is a polytheistic, heathen conception; and no meaning or interpretation as we have shown can be forced upon such texts as these, that will not admit a plurality of Gods; if we admit the titles as applicable to Christ, or that his Scriptural biographers intend to apply such a title in a superior or supreme sense.

54. We have also shown that many texts make Christ the mere tool, agent, image, servant or representative of God, as Christ, "The Image of God;" (Heb. 1: 3.) Christ, "The appointed of God;" (Heb. 3: 1.) Christ, "The Servant of God;" (Math. 21: 18;) etc., etc. To consider a being thus spoken of as himself the supreme God is, as we have demonstrated the very climax of absurdity and nonsense. To believe "the servant of God," is God himself—that is the servant of himself, and that God and his "image," are the same is to descend within one step of buffoonery.

55. And then it has been ascertained that there are more than 300 texts which declare either expressly, or by implication Christ's subordination to, and dependence on the Father, as "I can do nothing of myself;" "Not mine, but His that sent me;" "I came to do the will of him that sent me;" (John 4: 34.) "I seek the will of my Father;" etc.

56. And more than 150 texts have been found which make the Son inferior to the Father, as "the Son knoweth not but the Father does;" (Mark 8: 32.) "My Father is greater than I." "The Son can do nothing of himself;" (John 5: 19;) etc., etc.

57. According to the Rev. Mr. Summerell, there are more than one hundred divine titles applied to the Father of the Bible, which are never used with reference to the Son as "Jehovah," "The Most High," "God Almighty," "The Almighty," etc., etc.

58. On the other hand those few divine epithets or titles, which are used in application to Jesus Christ; as Lord, God, Saviour, Redeemer, Intercessor, etc., it has been shown were all used prior to the birth of Christ, in application to beings known and acknowledged to be men, and some of them are found so applied in the Bible itself. As for example, Moses is called a God in two instances as we have shown and cited the proof in Ex. 4: 16 and 7, 1, while the title of Lord is applied to men at this day even in Christian countries. And instances have been cited in the Bible, of the term Saviour being applied to men, both in the singular and plural numbers, (see 2 Kings, 13, 5 and Neh. 9, 27.) seeing then that the most important divine titles which the writers of the New Testament have applied to Jesus were previously used in application to men, known and admitted to be such, it is therefore at once evident that those titles do nothing toward proving him to be the Great Divine Being, as the modern Christian

world assume him to be, even if we base the argument wholly on Scriptural grounds. While on the other hand we have demonstrated it to be an absolute impossibility to apply with any propriety or any sense to a divine infinite omnipotent Being, those finite human qualities which are so frequently used with reference to Jesus, throughout the New Testament.

And hence, even if we should suppose or concede that the writers of the New Testament did really believe him to be the great infinite Spirit, or the almighty omnipotent God, we must conclude they were mistaken from their own language, from their own description of him, as well as his own virtual denial and rejection of such a claim when he applied to himself as he did in nine cases out of ten, strictly finite human qualities and human titles, (as we have shown) wholly incompatible with the character of an infinite divine Being.

We say from the foregoing considerations, if the primitive disciples of Jesus did really believe him to be the great infinite, both their descriptions of him and his description or representation of himself would amply and most conclusively prove that they were mistaken. At least we are compelled to admit that there is either an error in applying divine titles to Jesus, or often an error in describing his qualities and powers, by himself and his original followers, as their is no compatibility or agreement between the two. Divine titles to such a being as they represent him to be, would be an egregious misnomer. We say then that it must be clearly and conclusively evident to every unbiased mind from evidence furnished by the Bible itself, that if the divine titles applied to Jesus were intended to have a divine significance, then they are misapplied. Yet we would not here conclude an intention at misrepresentation in the case, but simply a mistake growing out of a misconception and the very limited childish conception of the nature, character and attributes of the "great positive Mind," so universally prevalent in this semi-barbarous age, and the apparently total ignorance of the distinguishing characteristics which separate the divine and the human.

59. This one, this only God, is shown to be the Father alone in more than 4,000 texts—1,326 of which are found in the New Testament.

60. More than fifty texts, have been found which declare either explicitly, or by implication that God the Father has no equal, which effectively denies or shuts out the divine equality of the Son, "To whom wouldest thou liken me, or shall I be equal with, saith the holy One." (Isa. 40: 25.)

61. Christ in the New Testament is called "man," and "the Son of man," eighty-four times—egregious and dishonorable misnomers, most certainly applied to a supreme and infinite Deity. On the other hand he is called God but three times, and denounces himself, "the Son of God," but once and that rather obscurely.

62. The Father is spoken of in several instances as standing in the relation of God to the Son, as the God of our Lord Jesus Christ." (Acts 3: 2.) "Ye are Christ's and Christ is God;" (1 Cor. 11: 3.) Now if God is a polytheistic, heathen conception; and no meaning or interpretation as we have shown can be forced upon such texts as these, that will not admit a plurality of Gods; if we admit the titles as applicable to Christ, or that his Scriptural biographers intend to apply such a title in a superior or supreme sense.

63. The Father is spoken of in several instances as standing in the relation of God to the Son, as the God of our Lord Jesus Christ." (Acts 3: 2.) "Ye are Christ's and Christ is God;" (1 Cor. 11: 3.) Now if God is a polytheistic, heathen conception; and no meaning or interpretation as we have shown can be forced upon such texts as these, that will not admit a plurality of Gods; if we admit the titles as applicable to Christ, or that his Scriptural biographers intend to apply such a title in a superior or supreme sense.

64. We have also shown that many texts

For the Religio-Philosophical Journal.  
All Life Beautiful.

BY BELLE BUSH.

All life is beautiful, the humblest flower,  
That light the dusty highway with its smiles,  
Has something in it of a heavenly power,  
That oft my heart of weariness beguiles.

The blue-eyed violet of the glen and grove,  
That wake in spring time, is a thought of God,  
A sacred poem, whispering of his love  
And making eloquent the lifeless clod.

A tiny pebble in the river's bed,  
That scarcely makes a ripple where it lays,  
May teach a lesson worthy to be read  
By all who murmur at the world's dull ways.

The soft green moss we tread beneath our feet,  
The waving grass that carpets hill and plain,  
Take to their grateful heart, the dew or sleet,  
And uncomplaining greet the autumnal rain.

They do not question of its use or power,  
But meekly they receive whatever is given,  
Thankful alike for sunshine or for showers,  
As we should be for all the gifts of heaven.

There's nothing comes within our scope of vision,  
From flower to star, from insect up to man,  
But seems to say to me, "I have my mission,  
And fill my place in the Creator's plan."

We need not wander far in quest of truth,  
She hath her habitation everywhere;  
The rose is one, and the warm heart of youth,  
Receives whence'er it asks her jewels rare.

The world is filled with elements of power,  
Which only wait the chemistry of thought  
To make those known, and fill each passing hour  
With marvels mightier than the past o'er wrought.

Earth, air and ocean teem with life unseen,  
Unseen by the eyes of our time;  
Its subtle links pass not before the screen,  
On which are shadowed all our hopes sublime.

We might see more, if we were not so blinded  
By lusts of earth, its pomp and empty shows;  
And riches grow in soul, were we so minded,  
To read the lessons nature's works disclose.

We walk with faltering feet and downcast eyes,  
Thro' God's vast treasure-house of truth and love;  
And hear not half the heavenly harmonies,  
That float around us from the realms above.

We think too meanly of the world without,  
Too little of the wondrous world within;  
Our canopied is each and wrapped about  
By the dear love that knows no stain nor sin.

Like moles and bats men grope their way through life,  
Dazed by the light their lamp of wisdom give;  
Or all absorbed by petty cares and strife,  
Heart starved and sad, like very slaves they live.

Why is it thus? Since God such bounteous store  
Has spread before us, why not use it all?  
Why sit like beggars staring at the door  
Where plenty smiles, nor heed her generous call?

Oh! could our souls but rise above the din  
Of the world's discord, lose the greed of gain;  
Then might we turn to the great world within,  
And dwell where order, peace and beauty reign.

Then might we trace in everything we see,  
The love that giveth whatsoe'er we need,  
And feel our souls grow large in liberty,  
The liberty that makes us free indeed.

The liberty of love, fraternal, deep,  
The conqueror of error, fear, and scorn;  
The love that feels with sorrow's child to weep  
And in God's kingdom knows no lowly born.

Such love would bring to us the fruits of peace,  
The blessed interest we have sought so long;  
When wars and rumors of them all should cease,  
And freedom be our universal song.

Belvidere Seminary, Belvidere, Warren Co., N. J.

Reported for the Religio-Philosophical Journal.

PROCEEDINGS  
OF THE  
CONVENTION OF SPIRITUALISTS

Held at Aurora, Ill.

(Concluded.)

CONFERENCE.

Ira Porter presented and argued his plan of industrial colleges.

Mrs. H. F. M. Brown replied to Mr. Porter's remarks censuring women for wearing the long dress. She claimed that woman was compelled to do so by man. That husbands and brothers would not appear in the streets with her if she wore the short dress.

Mrs. Brown entered a plea for woman, herself included.

Miss Crow supported Mrs. Brown's views, and insisted upon doing right every time, whether conformable to public opinion or not.

Bro. Dayton did not believe in any one carrying the sins of the world, but believed each should do as he or she thought best. He thought that the world was constantly repeating itself with only slow and limited progress. Man did not enslave woman. She has received all she ever demanded.

Miss Crow replied to Bro. Dayton, and insisted that man did enslave woman. The speaker cited several examples tending to prove her position.

Milton T. Peters: Women had adopted long dresses, thin soled shoes, diminutive bonnets, worn on the back of the head, extravagant hoops, and all the other absurd fashions, against the protestations of men. If Mrs. Brown could persuade women to cut off their dresses, the men could not and would not make any opposition.

Married women, by the laws of Illinois and other States, held their property exempt from any control of their husbands, while she still retained all her former claims upon her husband's property. Education had been extended. Women had now beaten the Apostle Paul himself, and obtained all she had demanded for the last quarter of a century, and if the women should now claim the ballot, that also would be conceded.

Miss Worthington thought the time not well spent in discussing what the body should wear. The inquiry should be, with what garments should we clothe the spirit?

EVENING SESSION.

S. S. Jones and Milton T. Peters discussed the question of wealth monopoly.

Song, "The Scattered Household."

Regular lecture by Mrs. H. F. M. Brown. Subject: "What is the difference?"

The speaker showing the difference between the facts of the philosophy of Spiritualism and the views of Spiritualists as they really are, and what they are charged to be by the opponents of Spiritualism. She gave her views of true and false marriage, and the happiness and harmony attendant upon the true marriage.

She delivered a beautiful and logical discourse,

which was listened to by a large and appreciative audience.

Convention met Sunday morning at nine o'clock. After singing and music on the piano, conference opened by Ira Porter continuing the discussion of his plan of founding industrial colleges. He handled the subject ably, and interested his hearers; but there was not sufficient space for even his leading points to be presented.

Bro. Wickhiser: We know that statements of people now living are not always reliable, but are frequently erroneous. We have no greater reason to believe those who lived 1800 years ago. We must have spiritual communications to us to be assured of the existence of a future state. The future is all important; the present is brief and transitory.

Bro. Denton: Do not weary; do not burthen yourselves with the sins of the world; all will come right. All experience is necessary for the development and education of the world.

Mrs. Teft: We have to go through the fires of affliction to be purified—sorrow does us good.

Mrs. Messinger said she was radical, opposed to drugs and alcohol. Do right and follow truth.

Mr. Yeager had no hobby of his own; but he likes all hobbies—Spiritualism is the one thing needful. He is for fighting evil everywhere. The people of the world will not think for themselves. Sin leaves her scars behind.

Mr. James related his conversion to Spiritualism, and his development as a medium.

He had discovered the Chicago Artesian Well by spirit direction. Spirits have promised to discover precious and valuable minerals for the spread of Spiritualism and the founding of liberal educational institutions. The owners of the Chicago Artesian Well propose to organize a company with a capital of \$500,000.

Milton T. Peters said it was the men and women who had hobbies that moved the world.

He insisted that the aggregation of wealth in the hands of the few was pernicious.

Mr. S. S. Jones insisted that the accumulation of wealth in the hands of the few was all right. That if it were not for capitalists we could not construct railroads, or build towns and villages. That it was right for every one to get all the property he could; that the possession of large acquisitiveness showed that it was to be used to obtain wealth. He thought such men as Stewart, of New York City, were of great benefit to the world.

Ira Porter dissented *in toto* from these views of S. S. Jones, and claimed that the great and crying evil of the world was the intense desire to accumulate property. That it was conducive to the happiness, progress, and welfare of the world that property should be in the hands of the people generally, and not be monopolized by a few capitalists. He showed that capitalists were not the great benefactors of mankind, as represented by Mr. Jones; that they were selfish and pernicious; that the middle classes, that had only moderate wealth, were much the greater benefactors.

Mr. Barber defined a Spiritualist to be one who had outgrown the creeds. The prevalent beliefs dishonor God.

Regular lecture by Miss Nutt. "The asking of the soul."

Regular lecture by Mrs. Brown. "What good has Spiritualism done."

EVENING SESSION.

Regular lecture Mr. Yeager. "Who is God and who the devil, and where do they dwell?"

Regular lecture by Miss Nutt. "What is life?"

On motion a vote of thanks was returned to the citizens of Aurora for their kindness.

Convention adjourned.

Reported for the Religio-Philosophical Journal.

PROCEEDINGS OF THE EARLY MEETING

OF THE

FRIENDS OF HUMAN PROGRESS

Held at Waterloo, N. Y.

(Concluded.)

THIRD DAY.

The day was one of those balmy, beautiful ones such as only June can bring to us; and long before the hour appointed for the meeting a continuous throng of pedestrians and vehicles of all classes commenced pouring in from the surrounding country and neighboring villages, filling the spacious yard with people eager to listen to the earnest discussions soon to follow; and when the hour arrived, and the liberal capacity of the house was filled to its utmost, great numbers were still unable to enter.

The Chairman enjoined good order, both within doors and without; the utmost courtesy, and great brevity of speech.

Mr. Clark attuned every heart to the spirit of the hour by singing one of his finest inspirations "The Evergreen Mountains of Life."

Frederick Douglass now arose to speak on the great subject of reconstruction. A breathless silence pervaded the house, and all eyes were fixed upon the noble representative of a downtrodden race, as he proceeded deliberately, but in terms of no uncertain import to define the relations existing between the two races.

Reconstruction upon the basis of universal suffrage he considered the most important and absorbing question of the hour.

This nation is in its present condition more from the progressive effects of evil than from any positive advance we have made in the direction of good. It is not from any sense of injustice to the negro on the part of the South, but because of aggression upon you here at the North, that you stand before the world in the position of emancipators.

You were whipped, forced, driven by the stern logic of events into everything you have done for the benefit of the bondmen. It was not until slavery laid its heavy hand upon you that you clutched it by the throat and hurled it to the ground. It was not until the right of petition was denied you that Quincy Adams, "the old man eloquent," lifted his voice against its arbitrary edicts. Kansas, too, was plowed with fire, and its bloody harvest reaped by the sword, ere old John Brown was fired to such deeds of lofty daring.

Although the feeling is yet strong, we have not so much respect for slavery as we had when the owner of a thousand slaves could say to one man, go, and he goeth; to another, come, and he cometh.

Slavery has schooled you to attempt impossibilities—to limit the illimitable; for every man's right to develop his manhood is illimitable. You are disposed to concede to a part what justly belongs to the whole.

So far as the assumption of rebel indebtedness bears upon the subject of reconstruction it is not worth a hearing; for the obligations of the Confederacy were not to be paid till six months after

its recognition as a Nationality. So we have plenty of time yet to discuss that question.

Seward says it is not a question of reconstruction, but one of reconciliation; and I don't know but I agree with him, inasmuch as I do not think it best to get the rebels into the Union till there is a little union in them.

No form of Union will be enduring unless the negro element be incorporated into the body politic. Any other will take us back to where we were, and bring us up to where we are.

I ask the right of suffrage for the negro, because he is a man. For every reason you can give why anyone else should vote I can give the same or equivalent ones why he should exercise the same privilege.

He needs it as a means of educating him to the stature of manhood. Why ignore him? Slavery

and war could not blot him out; surely freedom and benevolence will not. He is with you and of you, not like the Indian, untractable and untameable; but he learns your language, trades, arts, sciences, clothes himself as you do, amuses himself as you do, and in short, tries to identify himself with you and your institutions.

Mr. Clark sang "Oh, Scorn not thy Brother."

Mr. Ingalls said: If bondage unfitted the slave for civil liberty, it also eminently unfitted the master, and he had much rather trust his happiness in the hands of the loyal blacks than in those of disloyal, traitorous whites, however profound their expressions of loyalty.

If the Southern States are admitted, it should be upon the same basis as other States, and unless there be a Constitutional guaranty, they may at any time enact State laws re-enslaving the freedmen. We must not admit any representatives to our national Legislature unless they be elected by the whole people. The negro is not ignored because he is black, but because he is the lowest type of labor—the manacled slave. We have still about us the aristocratic element which makes us fugitives from labor. We regard it as dishonorable. Our political system must be based upon the brotherhood of man.

Mr. Clark gave a deeply affecting song, "The Sword that my Brave Boy wore."

broke off every constitutional tie that bound them to the Government; they were part and parcel of it no longer, so far as constitutional rights were concerned.

But if the Constitution as it is will not preserve the rights and immunities of the freedmen—the natural born sons of the soil—let us make a better one that will. The Constitution is by no means a finality. Institutions were made for men, not men for institutions.

I am for Congress and against Johnson; I detect his perfidious duplicity.

Neither is Congress right. We ask for bread and they give us a stone; we ask for a fish and they give us a serpent.

I have offered an appeal for my race; I leave it for my friends to discuss upon broad general principles.

We have watered the land with our tears and enriched it with our blood; and now will you not permit us to help you reap the harvest. You have a glorious opportunity to reward this long-suffering, wrong-smitten race. Do this, and when you go to your homes, and to your long homes, you will go covered with the benedictions of a grateful people.

Mr. Clark sang "Oh, Scorn not thy Brother."

Mr. Ingalls said: If bondage unfitted the slave for civil liberty, it also eminently unfitted the master, and he had much rather trust his happiness in the hands of the loyal blacks than in those of disloyal, traitorous whites, however profound their expressions of loyalty.

If the Southern States are admitted, it should be upon the same basis as other States, and unless there be a Constitutional guaranty, they may at any time enact State laws re-enslaving the freedmen. We must not admit any representatives to our national Legislature unless they be elected by the whole people. The negro is not ignored because he is black, but because he is the lowest type of labor—the manacled slave. We have still about us the aristocratic element which makes us fugitives from labor. We regard it as dishonorable. Our political system must be based upon the brotherhood of man.

Mr. Clark very appropriately sang "The Beautiful Hills."

Mr. Stowbridge said: All the privileges of citizenship are not granted either to women or negroes; but we will get them if we seek them earnestly. Good always come when we seek for it, and sometimes when we do not. All public speakers, at times, feel an unwonted strength, an inspiration from above, or outside of themselves, which very materially assists them in presenting their subject, properly to their hearers. Even Mr. Douglass' eyes light up at times with uncommon brilliancy.

AFTERNOON SESSION.

The meeting being called to order at the appointed hour, Mr. Clark opened with an appropriate song.

Mr. Hammond spoke of the difference between our movement and that of the Orthodox churches.

On our platform all are free. Each one expresses his own opinions freely, and as freely criticizes those of his neighbor.

On the other hand, Orthodoxy has its educated ministers, carefully trained in the legendary lore of the past, securely entrenched behind the battlements of the pulpit, and safely protected from adverse criticism, by imperious custom as well as by the law of the land. Their hearers come to show their fine clothes; to see and be seen; and if they are not disturbed in their slumbers it is all right, until they are finally cast into the mould which the priesthood has fashioned for them.

But reason is the supreme tribunal to which all Bibles, all ecclesiastical systems, all fine-spun, wire-drawn theologies, together with all lies andisms, must be referred. In the same way must we judge in regard to the doctrines and phenomena of Spiritualism as set forth in the resolutions upon the subject. Although the resolutions may truly express the state of things, I will not stultify myself by voting for anything which I do not understand.

Mr. Finney spoke upon the relation which the religious sentiments bore in the great contest of ideas. But from the rapidity of utterance, together with the exalted nature of the subjects touched upon, the reporter finds it impossible to give more than a fragmentary abstract. He said our Government is founded upon the grand principle of "Liberty throughout the land to all the inhabitants thereof." Nevertheless we are compelled to listen to such men as Frederick Douglass, demanding that the liberties and privileges of men be given them. Why this anomaly, why this anachronism in the middle of the nineteenth century?

Because slavery is here; and why, we must inquire, is slavery here? The answer is simple. Because the religious sentiment is now, and has been perverted for ages. The chains forged for the slave and for the human intellect, may all be found in the cor

pose, till that grand fundamental idea of equality and justice shall become the law and the practice of our Government.

*Resolved.* That this idea will not have been practically carried out till woman equally with man shall have secured to her the power to cast her ballot, and to choose those who are to make the laws, under which she lives and by which she is governed, equally with man.

### To Give Is to Live."

Forever the sun is pouring his gold.  
On a hundred worlds that hog and borrow;  
His warmth he squanders on summits cold;  
His wealth on the homes of want and sorrow.  
To withhold his largess of precious light  
Is to bury himself in eternal night.

To give  
Is to live.

The flower shines not for itself at all;  
Its joy is the joy it freely diffuses;  
Of beauty and balm it is prodigal,  
And it lives in the life it sweetly loses.  
No choice for the rose but glory or doom—  
To exhale or smother, to wither or bloom.  
To deny  
Is to die.

The seas lend every rain to the land;  
The hand to sapphire streams to the ocean;  
The heart sends blood to the brain of command,  
The brain to the heart its lightning emotion;  
And ever and ever we yield our breath,  
Till the mirror is dry, and images death.  
To live  
Is to give.

He is dead, whose hand is not open wide  
To help the need of a human brother;  
He doubles the life of a life-long ride,  
Who gives his fortunate place to another.  
And a thousand million lives are his,  
Who carries the world in his sympathies.  
To deny  
Is to die.

Throw gold to the far dispersing wave,  
And your ships sail home with tons of treasure,  
Care not for comfort, all hardships brave,  
And evening and age shall sap with pleasure;  
Fling health to the sunshiny wind and rain,  
And roses shall come to the cheek again.  
To give  
Is to live.

What is our life? Is it wealth and strength?  
If we, for the Master's sake, will lose it,  
We shall find it a hundred fold, at length,  
While they shall forever lose, who refuse it,  
And nations that save their union and peace  
At the cost of right, their woe shall increase:  
They save  
A grave.

For the Religio-Philosophical Journal,  
The Social Question.

BY JULIET H. STILLMAN, M. D.

The Social Question is one upon which comparatively little is said or written; although, most of the leading minds are agitated by it, it seems to be regarded as sacred ground, upon which nearly all are loth to tread. No question involves more of the weal or woe of humanity than it. There is no subject that can be presented to the mind that deserves more careful and close consideration and investigation; for upon the proper understanding and right application of the laws thereto pertaining, depends in great measure, the happiness and prosperity of our people, race and nation; and yet there is none upon which so little is said by those who stand as teachers to the people.

If one sees a brother about to introduce into his stomach a poison, and opens not his mouth nor raises his hand to save him, he would be considered as lacking the common feelings of humanity; but let one who is constantly seeing his brother or sister poisoned day by day, and year by year, by living in the so-called marriage relation when there is no adaptation between the parties, and if he opens his mouth to counsel and to save, he is said to be interfering with what should not be touched—is entering upon forbidden ground; "for what God hath joined, let not man put asunder." Inharmonious marriages are not God-joined, for nature never unites discordant elements.

I believe in marriage; it is the most sacred of all relations, and the true harmonious blending of two loving spirits outwardly expressed, is a condition angels might stoop to envy. When hearts are linked and hands united, sacred indeed is the union; the soul seeing within another the elements best adapted to mingle with its own, and thus in the strength born of the union, labors to bless and benefit mankind. This is marriage, true, sacred and holy, I care not whether pronounced such by law or not; it is as true, pure, and holy in the one case as the other; and no one more truly than myself delights to behold the condition. No one prays more earnestly for the time to come when there will be none but happy marriages than I; but we must take society as it is, and make it as much better as we can. As marriage lies at the foundation of society, here is where we can do our greatest work.

Before society can be bettered in this respect, the laws of adaptation must be studied more, and better understood and applied, in selecting partners in social life—and here I must speak against the theory so much in vogue with some writers on this subject. I mean that opposites in mental organization are necessary to harmonious unions. Here is a great error. A woman, for instance, loves music; she listens enraptured to the sweet strains from instruments or the human voice divine, her heart beats responsive to the music of nature, the murmuring rivulet, the feathered songsters, the sighing zephyrs—all speak volumes to her, and fit her soul for the reception of angel visitants. She marries a man, her opposite in all this. There can be no harmony on this point at least as he cannot enjoy all this with her. To him there is as much melody in the notes of a bass drum as in the strains from a guitar or violin. As all pleasures are doubled by having some one to enjoy them with us, she either loses half of what she might enjoy, or must find some one else who can appreciate and understand her feelings, who has like tastes. If the woman has large ideality and sublimity, she is delighted with a beautiful landscape where the richness of the waving grain with its lights and shadows, its golden and emerald hues beautifully blending in one grand and glorious scene, with here and there a towering oak standing like a sentinel, a relict of the once mighty forest with its waving branches, and the golden sunshine shimmering through its leafy foliage; or she gazes with rapture upon a fine painting, observing all its lines and tints of beauty, the nicely of its finish, and revels in the works of art; or is charmed beyond expression at the dashing, roaring Niagara, as it dashes headlong in its mad career. Her companion lacks in this—he sees the field of grain and wonders how many bushels it will yield to the acre; beholds the golden sunlight, and guesses it will be clear day to-morrow; gazes on the mighty roar of waters and thinks what a water power might be there constructed. Can the two harmonize in this? Certainly not—in just so much of their natures at least.

A man may have large reflective powers, always wants to trace effects from causes, and causes to effect, is not satisfied to know of facts but must

ascertain the reason for all things. His wife, lacking in this respect, cannot understand his philosophizing, and here he must seek other minds that are interested in such matters, and beings more like his own are able to appreciate his logic, and by comparison of ideas will stimulate to further research and investigation.

Thus I argue, in order for two persons to be harmoniously united, there must be a similarity in the mental organization of the two, and the more traits of character they harmonize in, the more perfect the union. If in every trait they are alike, so much the better could they understand and appreciate each other—but in no part of our nature is there such a stern necessity for harmony in order to be happy, as in the social department. A woman, having a large social development, great love of home and friends, delights in nothing so much as nice social surroundings, a neat, quiet, comfortable home, which is her heaven, and to it she welcomes those of kindred nature with rapture.

Her affections are active and she would welcome ever the companion of her bosom with smiles, caresses and endearing words. She is united to one her opposite in this. Home has no peculiar charm for him; it is comfortable to have shelter, and a place to eat and sleep, some one to keep his clothes in order. He meets her in a cold, formal manner.

Her love flows to him through the spiritual and affectional part of her nature; his through the selfish and animal. They live together for a short time—she disappointed and wretched, until diagnosis takes the place of the love she bore him, and her looked for heaven become a very Hades, and agony, loneliness and disease becomes her portion; when had there been harmony in their social natures happiness and rosy health would have been the result.

The electric and magnetic conditions should be opposite. Two strongly magnetic persons, as with the like poles of the battery, will repel each other physically, as will also two strongly electric; while the electric and magnetic will harmonize and in this union of the electric and magnetic forces, the male and female elements, positive and negative, lies strength and harmony.

This doctrine may be taught, understood, and applied to the uses intended; but that will not affect those already married, at the world calls them. Their die is cast, their choice made—ignorantly, but unfortunately. Unhappiness, discord, and misery are the results. Children are born unto them—not buds of promise, and the result of a love union, welcome with affection to individualized existence, but children of hate and disgust—the result of licentious gratification, doomed to suffer a lifetime in order to grow out of the inharmonious conditions in which they were born. From such parentage come our criminals, suicides, and maniacs, and can we wonder? Can we expect anything better than this from the social hell we see around us?

Society will turn away with holy horror from the wretched one, who, for bread, will sell what should be dearer to every woman's soul than life; yet will they uphold, yea, by the strong voice of public opinion, compel these miserable wives to live in legalized prostitution; for, what is a loveless marriage but prostitution; and if a soul is true enough to the divine womanhood within her, to refuse to desecrate her most sacred nature, and degrade herself to the lowest level, society sets its bloodhounds on her track and hunts her down as unmercifully as the veriest Southern slaveholder ever did his victim. Unless she has Herculean strength, she is crushed to earth. Many, many souls are now living in a condition worse than death for this very reason. Oh, for the time to come when every honest man and woman will look with as much disgust—rather pity and commiseration—upon all persons living thus, professing to be united, yet standing as oil and water, submitting to that which degrades them in their own eyes, as upon those living in the same loveless relations out of legal marriage. Then may we hope for more purity, more true love, more harmony and happiness and a more healthy condition both in the parties themselves and in their offsprings.

There is scarcely a day passes but I find among my patients those who are suffering, groaning and dying from wrong social conditions, whose vitality is being sapped from them, and nothing but a change of magnetic conditions can save them from the grasp of the "pale boatman" who will silently take them over the dark river to the brighter shore beyond. Weary, worn, with prostrate nerve and wan strength, they come for counsel and treatment, and the question often comes, "What shall I do? I would die willingly, gladly; have courted death, and were it not for those little ones I have brought into the world, I would with my own hands end my earthly existence; but I have them and must do what I can for them." Poor little orphans of humanity—born without what every child has a right to—that of being begotten in love. What care afterwards can make amends for this first great wrong?

In vain we treat them, soothing their nerves to quietude only to be again excited by contact with the atmosphere of the one who has, all unwillingly on his part, caused the diseased and prostrated condition. We strive to cleanse the system, but poisoned magnetism is being absorbed constantly. Unhappy wretched ones with no ray of hope in their present condition, and the curses and slander of the world upon them if they change: what can they do? If I see them living upon food that is not adapted to the wants of their system, I say to them, "you must not eat such food, it will injure you; you have no right to live contrary to the laws of nature." Every honest person says amen to that; but is not one law of nature just as sacred as another? Is it not just as great a wrong to thus injure yourselves by improper associations as by improper food? Just exactly, and just in proportion as you injure yourselves, you injure humanity at large.

I say, cease to live in any such relations. "Continue in it for your children's sake! For their sake do not continue in it. Live true to principle before them; show them by your example and precept the sacredness of truth, and the wrong of false relations—yea, even though it cost you many a pang, even separation from them. There is a principle at stake that will affect future generations and the world; live true to that principle, let it cost what it may; convey to no one's mind a false impression in the case; it is just as wrong to deceive in social matters as in any other department of your nature. Live truthful and honest lives."

Gail Hamilton, in her "New Atmosphere," speaks strongly against continuing in loveless relations; but declaims against unions. She might just as logically argue that if a certain kind of food is not adapted to your needs, eat, henceforward nothing. Nature demands food, she also demands the harmonious association of the male and female element in order to be healthy and happy, or to develop spiritually, for it is through our affectional nature we unfold spiritually, and no great spiritual growth can be attained without an exercise of the affections. Then cherish your loved one whether in or out of marriage; live true to your own souls. Never stifle

the ever present desire to love and be loved; it is a sacred aspiration of the soul, as natural a demand as for the air we breathe.

Let society denounce you if it will, but just so sure as you live true to principle and your highest ideas of right, asking not what will this or that one think or say; but, and I acting truthfully to my own soul, living above all outside conditions but in harmony with the voice within; just so truly as you live thus, will you in the end win the confidence and respect of those who are worthy of your consideration and investigation.

"Truth crushed to earth will rise again,  
The eternal years of God are her's;  
While error writhes beneath its chains,  
And dies amid its worshippers."

Whitewater, Wis.

### VOICES FROM THE PEOPLE.

Letter from J. Edwin Churchill.

DEAR JOURNAL: In introducing myself to your many readers, whom I do not personally know, I am impressed to say that, after groaning in the bondage of *christianity* for a time, I am once more free to dispense the *free gospel* that knows no trammels.

I am ready to answer calls to speak to societies, who may desire, anywhere in the State of Michigan. I would prefer to minister to one people, if it is possible, but will not refuse to answer calls for Sundays, at a distance, and would like to make appointments near Pontiac, for week day evenings, in school houses, church houses, or private dwellings.

Any of the brethren of the Spiritual Philosophy who would like to have meetings, can address me at Pontiac; then I will send an appointment, and be on hand, *certain*.

I have talked, labored and *preached* for the exaltation of my fellow men for the past twenty-five years, with a cheerful and unflogging mind, and still I am not disengaged, but am ready to work on.

Fraternally, J. EDWIN CHURCHILL.

Pontiac, June 18, 1866.

Letter from New Orleans.

MESSRS. EDITORS: Your paper is growing better and stronger every week. Its contents are always a "feast of reason and a flow of soul." I had rather dispense with many another luxury I enjoy than to be deprived of the intellectual satisfaction which the JOURNAL affords me.

Many a time I linger over its pages with a feeling of more than interest—elevated, as it were, with influence of new ideas, and lofty thoughts which are scattered so profusely throughout its columns. Often I find articles which force me to think, and I am obliged to take long strides of thought to reach the idea or comprehend the fact presented. Sometimes I fail to feel the whole force of a writer's inspiration; but I oftener feel that I have learned something new by thus straying and marking the unfoldings of a mind or minds which are above my own plane of mentality.

The JOURNAL is full of profound truths and sublime teachings—would that it could find its way into every house in the country. Hereabouts, at present, nothing is popular but those things which bear the stamp of orthodoxy, but the time will come when the people will repudiate that even.

It seems that the dawn of the glorious day of reform is already here. People must outgrow the slavery of mind, and time will accomplish the work which is already begun.

People are very ploughs here; on Sundays the churches are in "full blast." But, dear me, what good do they do? In looking on, it seems that these establishments are the very hotbeds of fashion and folly—the very nurseries of bigotry and mental dwarfage. What an amount of dressing, stupidity and patience it requires to attend church regularly, and to listen for hours to threatening harangues or to a string of meaningless, but well turned sentences. I do believe in pulpits and rostrums, but I also believe in having them filled with the right kind of teachers; not mere speakers or preachers, who can only recite borrowed compositions, or repeat flowery transpositions of the words of the Bible, or those who write wordy sermons pretending to explain what God is, how He is, and where He is.

I know persons who have been "sitting under the droppings of the sanctuary" for twenty years, and yet not one shade of their ignorance has been removed, not a new idea has found its way into their heads, and not one worldly thought or feeling has been worn from their hearts. Now what good does all their churchgoing do them? But it seems that it is a great thing to go to church, and it is a great thing to be a popular preacher and have thousands of people training after him because he is the fashion. It is a great thing to know how to make a sensation, even if it does not amount to anything in the end.

Through these ploughs ordained numbskulls, who have neither brain nor spirit enough to earn an honest livelihood by some "secular" occupation, the world is sodden almost to death in milkwater sermons, or choked with the chaff of doctrine, and if this with them it is more talk, purposeless and meaningless, which, if it emanated from a person in any other profession, he would be scornfully silenced for his ignorance and pretension.

This reminds me of a remark made by a good, sensible man, and a church member, who went to church to hear a "bishop" preach. This was during the Methodist Episcopal Conference which met here lately. After service, when the congregation was dispersing, the church member remarked aloud to a lady who accompanied him, "They made that man a bishop, didn't they? Well, I think they now had better eat a dog and make a bishop of the dog and then hang him!"

This was rather hard on the bishop, but it was no less the truth, if it was roughly worded.

Some people go to church from a sense of duty, but they wish, at the same time, to be rewarded for their pains; and when they have spent an hour and have been neither edified nor interested it is no wonder they come away disappointed and cross.

I did not intend to take up your time as I have done, but you will excuse me when I tell you that the object of my writing was to ask you to publish, in pamphlet form, that series of articles on "Etherealism." It is a new subject to many, and one which does not attract some minds at first sight, and I have thought for this reason, that their attention should be again called to it, so that they can have all at one dose, that they refused to take homeopathically. It is a wonderful production—full of ideas which everybody ought to learn. In many portions of it, the *etherealism* (is that the word?) amazed me. I had no conception of our intimate relations with the ethereal world as there proclaimed. I imagined those articles to have been written by a mortal mind, and was often vexed at

my own obtuseness, and envied the author the brains that could produce such an essay. To-day the conclusion came, over the name of Benjamin Franklin. I do not wonder now at its being so very far above anything I have ever before read on such a subject, nor do I feel so much troubled that my mind is not as clear as an old philosopher's. We live and learn, at least we should try to learn, and then when we go to that land where the spirits dwell, we, too, will be wise according to our conditions.

What a glorious age is this in which we live! This world is the free school of heaven where we, the people, are taught, if we choose to listen and learn, by the angels—advanced spirits—who come to us as missionaries from higher spheres of existence, laden with knowledge and every truth.

Please send me the LITTLE BOUQUET. My children are just beginning to read, and I want something sensible for them to commence on.

Truly and kindly yours, MARIE.

New Orleans, May 21, 1866.

Letter from Wonewoc, Wis.

MESSRS. EDITORS: Will you please give room in the valuable columns of your JOURNAL for one more evidence of the onward march of our glorious philosophy? We commenced some eighteen months since holding circles in this place, amid a storm of opposition, among which I was not the most backward. Being, however, of an investigating turn of mind, I resolved to know the truth, or overthrow Spiritualism in this place. I was soon developed as a speaking medium, and from that time till the present we have been regular in our attendance on meetings. We have been patient and persevering. Our society organized one month since with six members has increased to seventeen. Our audience from that number has increased to forty, and we now hold our meetings every Sabbath, and are in hopes soon to start a library and organize lyceum; and this without any of the famous speakers from abroad, or perhaps a single physical test that would be considered convincing to many. We want help.

Send us along some of your reliable test or speaking mediums, that will be able to remove some of the thick darkness now shrouding the minds of the people here.

We are located sixteen miles south of Manitowoc, which is on the Milwaukee and LaCrosse Railroad.

Yours truly, CHAS. L. MARSH.

### ORGANIZATION IN WONEWOC, WIS.

#### PREAMBLE.

We, the undersigned, being desirous of attaining to a higher condition and the unfolding of our mental and spiritual faculties in connection with the physical, the better to enable us to harmonize with the eternal attributes of Deity, as manifested in the works of nature, and in the divine attributes of the soul, and believing that this condition can best be obtained by unity of action and a common purpose, do associate ourselves together under the name and style of "The First Spiritual Society of Wonewoc."

#### DECLARATION.

We hold these truths to be self-evident: that all mankind are inseparably connected, from the lowest to the highest, by the eternal principles of love and a common destiny; that the lowest forms of earth contain the elements of the higher, and need but the unfolding and developing process to cause each to attain to the highest condition; that by unfolding the lower forms of humanity we expand our own intellect, and bring a common blessing to all; therefore it is our duty to receive all mankind as brothers, to chide and instruct, and to condemn not, recognizing in this the love of the *aggel* world toward us in manifesting themselves through all classes of humanity from the lowest to the highest. Receiving the principle that all things are constantly undergoing change, and that which appears as the highest unfoldment of truth in a lower order of intellect may appear false to one higher in the scale of existence, therefore we ignore all creeds, dogmas, or arbitrary rules by which one may be bound, and declare:

First—That as each individual is a law unto himself, therefore it is our duty, as members of this society, ever to live up to our

It is only very recently that he has read anything of the Spiritual Phenomenon or Philosophy, and after perusing some of A. J. Davis' accounts of death and the Summer Land, seemed quite astonished to find those things had been described and published to the world, which he had also seen and discovered to be true. In fact he had lived on for years, his most intimate friends not being aware of these gifts.

An illustration of the prophetic powers of his sister as well as himself is furnished by the following account derived from him, and of the truth of which, as well as of all other matters herein contained, I am fully satisfied:

Sometime about the year 1848, when he was residing in Illinois, he received a letter from his sister, then in the State of Maine, informing him among other things that she should die (?) at a certain time some two months subsequent to that date. Knowing the nature of her revelations, and receiving also a confirmation of her statement through his own sources of knowledge, he went to see her before her departure from the "earthly tabernacle," as she had requested. He arrived a few days before the appointed time, found his sister, (who was also a wife, and about to become a mother,) in general good health; conferred with her in reference to her departure, and they both seemed to understand that it would take place as predicted.

The time came, and she passed on over the river called death, after which he returned to the West, where he has ever since resided.

His prophecies of events during our late war have been frequently fulfilled, and particularly has he frequently had clairvoyant views of occurrences in remote parts of the country during the war, and which were frequently confirmed as truthful and correct when the information came through the usual channels.

Not only this, but in respect to the decease of persons, has he frequently prophesied several days and even weeks in advance of the occurrence the time of the event, and in some instances when there was no apparent cause to render such a contingency probable.

Since his sister passed on, she has continued his only confidant in these matters until within a few weeks. Visiting him frequently in the still hours of night, he passes into a trance, and then takes many happy excursions with her into the bright home of the spirit. She frequently gives him information of passing events unknown, but interesting and useful to him, and shows him many beautiful scenes in the landscape over the river.

He has lived on for these years isolated, gloomy, thoughtful, eccentric and peculiar, but little known or comprehended in his true character; retiring silent and secretive. This has tended perhaps to make him disengaged and artful to some extent, instead of frank and simple.

But the world to him was one of shams and falsities. It could not appreciate his feelings or divine experiences, nor comprehend the simplest truths of existence.

He therefore continued in it, cold, misanthropic, ungenial and imperfect, remaining to a great extent ignorant of the varied phenomena and philosophy of Spiritualism, and unacquainted with its literature and its power in the world.

But light is dawning; the world is becoming more congenial; an improvement in feelings and character is manifestly being wrought by the genial and heavenly influences, which a comprehension of these truths is calculated to impart.

The other person to whom I refer is one gifted with "divers kinds" of tongues. He is an "honest farmer," about thirty-five years old; a man of good common sense and intelligence, and of excellent character for truth and veracity in the community in which he resides."

Although he has no knowledge of any language except his native tongue, (the English,) yet he is frequently moved in a trance state to speak and deliver discourses, sometimes in an Indian tongue, and at other times he discourses in an unknown but evidently polished and refined language; and although he is no singer in a normal state, he sings in a beautiful and artistic style in a trance state, using words in this unknown tongue.

Norwegian, German, French, and other languages have been represented at his discourses; but none have been able to interpret the same.

Send us if you can an interpreter of tongues. Send us, also, speakers; a woman would be very acceptable, as we have had none such here, and only three lectures from a man.

Yours for the truth,  
Anamosa, Iowa, June 1, 1866. G. W. F.

#### Letter from Kendallville, Ind.

**EDITORS JOURNAL:** Believing that Spiritualists feel an interest in the progress of truth everywhere, and are thereby encouraged by reports of the prosperity of the liberal cause in various localities, which also serve to beget a more extended acquaintance and fraternal feeling among them, I send you a few notes of progress in the cause of truth in this place.

There are earnest, fearless, working Spiritualists in this town. A little band they were but a short time ago, but irresistibly have the people been carried along into the Spiritual ranks.

About a year since a few Spiritualists began attending the meetings of a young Methodist minister, whom, being of unusual liberality of sentiment, the "world's people," which includes the Spiritualists, flocked to hear. The "brethren" were pleased, "sinners" were delighted; the former in view of the large congregations at our church—the latter because of the frank, honest, fearless utterance of the minister's convictions of truth. The preacher grew more and more liberal in his views, and the people with their purses. But lo! the theological shell burst! and out stepped the full grown, independent soul of J. B. Harrison, who has ever since, or nearly all the time, preached outside of Methodist walls to those who dare listen to the expression of liberal ideas without sectarian labels.

Mr. Harrison is no extremist. He is intensely earnest—works with all his might for the improvement of the human race. His style of delivery is forcible, and at times eloquent, and his arguments convincing. While he is speaking the conviction is irresistible that he would sacrifice life itself in behalf of a principle which he believed true. The society which engages his services is indeed fortunate; for, aside from his influence as a public speaker, is that of a daily life of uprightness, and strict integrity. In manner he is pleasing, companionable and unassuming. After hearing him speak, the wonder is where so much comes from! No airs, no puffed up pride, no egotism. It seems, rather, that he is "our folks," "one of the family." God bless such people. Still, a phrenologist would not be puzzled in judging him a man of deep thought and ready utterance. I predict a brilliant career for Mr. Harrison.

W. F. JAMIESON.

#### Religio-Philosophical Journal

CHICAGO, JULY 7, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 8D FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS,

GEO. H. JONES, Secretary. S. B. JONES, President.

For terms of subscription see Prospectus on eighth page

"The Pen is mightier than the sword."

#### To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain forty cents of each \$1.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

#### To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Secy.

In changing the direction, the old as well as the new address should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

#### New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smyth, or one dollar and seventy-five cents (including postage) worth of any book in our advertised list; or every old subscriber who will send us the name of a new subscriber, full paid, \$1.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

#### Another Inducement.

We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET.

Any person sending us one year's subscription for the RELIGIO-PHILOSOPHICAL JOURNAL and three yearly subscriptions for the LITTLE BOUQUET (new subscribers) shall receive a beautifully bound copy of the CHILDREN'S PROGRESSIVE LYCEUM MANUAL, by A. J. Davis.

The MANUAL is indispensable to Lyceum exercises, and is a very beautiful and instructive work. It should be in the possession of every family of Spiritualists, and here is a fine opportunity to get it, by simply canvassing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOURNAL and BOUQUET.

#### Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.—We do not pay agents a commission on renewals.

#### Modern Spiritualism as a Means of Progress—No. 3.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not Ideas; it is all of these, in order co-related and co-operative; each in its place performing its everlasting work. Spiritualism, like all other compound objects, or like any movement, is to him who sees it, like the sun; for as a man is, so he sees; hence the countless variety of expounders and expositors, and the utter failure in the end to expose or fully expand it. It advances as a whole, whatever part may for a moment be obstructed or lost sight of, and we are of the opinion that while men may be skirmishing out on the surface, its mighty pulsations hardly indicate so insignificant a fact. What has all the opposition to Spiritualism amounted to in effect? We cannot see that it has retarded its real progress one iota. What has become of the terrible wounds "our cause" has received? It is a question whether they are not to the "cause," what the farmers plough is to the earth; they may tear the tender fibres and harrass here and there some personal pet feeling; but they prepare for the production of a more universal blessing.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not Ideas; it is all of these, in order co-related and co-operative; each in its place performing its everlasting work. Spiritualism, like all other compound objects, or like any movement, is to him who sees it, like the sun; for as a man is, so he sees; hence the countless variety of expounders and expositors, and the utter failure in the end to expose or fully expand it. It advances as a whole, whatever part may for a moment be obstructed or lost sight of, and we are of the opinion that while men may be skirmishing out on the surface, its mighty pulsations hardly indicate so insignificant a fact. What has all the opposition to Spiritualism amounted to in effect? We cannot see that it has retarded its real progress one iota. What has become of the terrible wounds "our cause" has received? It is a question whether they are not to the "cause," what the farmers plough is to the earth; they may tear the tender fibres and harrass here and there some personal pet feeling; but they prepare for the production of a more universal blessing.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not Ideas; it is all of these, in order co-related and co-operative; each in its place performing its everlasting work. Spiritualism, like all other compound objects, or like any movement, is to him who sees it, like the sun; for as a man is, so he sees; hence the countless variety of expounders and expositors, and the utter failure in the end to expose or fully expand it. It advances as a whole, whatever part may for a moment be obstructed or lost sight of, and we are of the opinion that while men may be skirmishing out on the surface, its mighty pulsations hardly indicate so insignificant a fact. What has all the opposition to Spiritualism amounted to in effect? We cannot see that it has retarded its real progress one iota. What has become of the terrible wounds "our cause" has received? It is a question whether they are not to the "cause," what the farmers plough is to the earth; they may tear the tender fibres and harrass here and there some personal pet feeling; but they prepare for the production of a more universal blessing.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not Ideas; it is all of these, in order co-related and co-operative; each in its place performing its everlasting work. Spiritualism, like all other compound objects, or like any movement, is to him who sees it, like the sun; for as a man is, so he sees; hence the countless variety of expounders and expositors, and the utter failure in the end to expose or fully expand it. It advances as a whole, whatever part may for a moment be obstructed or lost sight of, and we are of the opinion that while men may be skirmishing out on the surface, its mighty pulsations hardly indicate so insignificant a fact. What has all the opposition to Spiritualism amounted to in effect? We cannot see that it has retarded its real progress one iota. What has become of the terrible wounds "our cause" has received? It is a question whether they are not to the "cause," what the farmers plough is to the earth; they may tear the tender fibres and harrass here and there some personal pet feeling; but they prepare for the production of a more universal blessing.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not Ideas; it is all of these, in order co-related and co-operative; each in its place performing its everlasting work. Spiritualism, like all other compound objects, or like any movement, is to him who sees it, like the sun; for as a man is, so he sees; hence the countless variety of expounders and expositors, and the utter failure in the end to expose or fully expand it. It advances as a whole, whatever part may for a moment be obstructed or lost sight of, and we are of the opinion that while men may be skirmishing out on the surface, its mighty pulsations hardly indicate so insignificant a fact. What has all the opposition to Spiritualism amounted to in effect? We cannot see that it has retarded its real progress one iota. What has become of the terrible wounds "our cause" has received? It is a question whether they are not to the "cause," what the farmers plough is to the earth; they may tear the tender fibres and harrass here and there some personal pet feeling; but they prepare for the production of a more universal blessing.

Modern Spiritualism as a means of progress, self-sustaining and perpetual, is a Movement, comprising within itself, purpose, vigor and system. It is not phenomena alone; it is not isolated facts; it is not abstract principles; it is not Ideas; it is all of these, in order co-related and co-operative; each in its place performing its everlasting work. Spiritualism, like all other compound objects, or like any movement, is to him who sees it, like the sun; for as a man is, so he sees; hence the countless variety of expounders and expositors, and the utter failure in the end to expose or fully expand it. It advances as a whole, whatever part may for a moment be obstructed or lost sight of, and we are of the opinion that while men may be skirmishing out on the surface, its mighty pulsations hardly indicate so insignificant a fact. What has all the opposition to Spiritualism amounted to in effect? We cannot see that it has retarded its real progress one iota. What has become of the terrible wounds "our cause" has received? It is a question whether they are not to the "cause," what the farmers plough is to the earth; they may tear the tender fibres and harrass here and there some personal pet feeling; but they prepare for the production of a more universal blessing.

of parties to ignore any reformer, because of his school or forestal discussion upon any subject where it is likely to appear. And most of all do we deplore the sacrifice of right to popular error by those who deem respectability of reputation of more consequence than nobility of character. Vigor not weakness characterizes the spiritual movement. Wholeness is what secure it to the future ages; and it is our conviction that weakness and timidity of action on the part of persons and parties, arises from a limited comprehension of the grand purpose sought. Thoroughness and correctness in the work done, is of more consequence than the number of workers, or the applause of spectators.

We repeat that wholeness secures the Spiritual movement to the future generations, somewhat as completeness of structure secures future life to the human being; and, too, it gives it characteristic vigor. We have heretofore shown that isolated facts are not a source of perpetual inspiration—they are not vigorous. So, one part of the body detached, exhibits no vigor, but every part of the whole body aids in performing life's duties.

Spiritualists, men and women, everywhere are extensive and lasting in their efforts, in proportion as they are informed of the co-relation of the means they employ, and are conscious of the grand purpose of life; and they are vigorous in progress, in proportion as they are whole, and comprehensive in their conviction. One may spend a deal of time and energy in a war of words, and when exhausted will not have extended himself in influence, or elevated himself by progress; but let him apply himself with the same energy to an associated fact or Idea, and mystic thought undulations reach far beyond his conceivable horizon. When a thinker or worker whose method is universal steps before the world, every heart beats quicker, every hand is firmer, for every weary one, and every worker of whatever school, beholds in that person a brother or sister. Behold everywhere the comparative weakness of fractions, and disjointed, unassociated parts, and the vigor of wholeness. In atoms of dust or brains, in thoughts or systems, in individuals or communities it is the same. We are vigorous if we are broad and comprehensive; we are weak and timid if we are narrow.

Again, the Spiritual movement is systematic. As foolhardy as it may seem from some ill chosen or unfortunate point of view, we affirm it. Nature is one perfect system, and each part co-related to every other part, makes perpetual harmony in all outward things the symbol of her soul; yet, observed fractionally and without reflection, she is self-destructing, contradictory and delusive—so with Spiritualism. If a person should ask us what could be proven by Spiritualism, and what its effect would be in a given case; we should say, it depended upon how far you can see, and whether or not you can reflect upon what you see. If you can comprehend the import of facts and can relate facts to principles, it will answer the soul's deepest desires, for systematically it reaches from earth to highest heaven. It came to us phenomenally introduced facts, disclosed principles and established philosophy. It made us, as mediums, unconscious and automatic, but finally blessed us with conscious inspiration that will continue as long as we are true. It sent us into the world to preach facts; and while standing on these, and without displacing them, it lifted us into the region of Ideas. It commenced with isolated individual effort, and has advanced to practical associative effort, witness the first phenomenon or the first book in its behalf, and now behold Lyceums and lecture halls all over the country.

Thus it addressed itself to the human understanding as the system of nature does: first as homogeneous, then heterogeneous; one eternal unity; yet therein an endless variety.

This is perfect system. When in our human arrangements we can realize unity in variety; when we can glide in thought from primates to ultimates, and touch all the parts between, then we can feel the melody of nature, and see with satisfaction the systematic evolution of life. Spiritualism as a movement is a restatement of the system and method of nature, or it is nature disclosed in the higher relations of life.

If nature is progressive, if nature can be perpetuated, and men and women be benefited by studying all her parts; if men can judge of nature as a whole only by being wholesouled themselves; then it is so with Spiritualism. The Spiritual movement cannot be abolished, and as for men and women, in proportion as they relate themselves to it in purpose, in vigor and in method, in that proportion, will it be a means of progress and happiness to them.

#### Organization in the West.

From all parts of the West we learn that the work of constructing local organizations is going rapidly on, and we are glad to notice that, with hardly an exception, the organizers announce a purpose as their incentive to organize, and their reasons for unity in action, without questioning special belief, or religious conviction. This is, in our opinion, right.

If a man can join his head and hands with ours in the accomplishment of a work that seems for universal good, or for our mutual welfare, it would certainly be unpardonable narrowness in us to repel him because of some specialties of belief, which are not changeable at will. We cannot believe alike, but we can work together, each respecting the beliefs of the other. We know of many very earnest men and women who thus far have stood shoulder to shoulder with Spiritualists in reform, who do not believe that spirits communicate. They would be glad to be convinced of the fact, but as yet have not had proof which to them is sufficient. And, too, there are earnest, good men and women who do not believe in any existence after our death here. In purpose they are with us, and help us as we help them in belief, or knowledge of things, we differ. What shall we do? Why, like self-possessed and respectable men and women, work together for common humanity. The day that Spiritualism is organized with belief, or knowledge of a class of facts as a test of membership or fraternity, that day it is doomed forever to the comparatively insignificant, treadmill life of the church. Spiritualism is all comprehensive in its possibilities, and we trust that no inconsiderate steps will embarrass its avenues of expression, or lessen its opportunities for universal growth.

The Detroit Daily, Tri-Weekly and Weekly Post.

CARL SCHURZ, EDITOR-IN-CHIEF.

This paper not long since made its advent among our Western journals, and bids fair to win for itself a place among, if not in advance, of the best and noblest. The name of Carl Schurz as Editor-in-Chief, is a guarantee that it will strike with the advance guard for liberty, and compromise with despotism. We hope the friends of human rights, if not acknowledged a part of, is inseparably connected with the Spiritual movement. And we heartily deplore the effort

#### Control and Influence.

We frequently hear persons speak of spirit control, and it is possible for individuals to become so passive as to be controlled by spirits. But whether it is right or desirable that this should be experienced is a question that we are disposed to answer in the negative. Perhaps in the early days of modern Spiritualism, which is now a young giant of eighteen years, there may have been cases in which positive and absolute control was essential to the waking up of some of the sleepers who had been narcotized

## California State Convention.

We have received, too late for this issue of the JOURNAL, a report of the California State Convention. A note from Bro. A. C. Stowe informs us that the occasion was one of much interest and profit. Bro. Todd has arrived safely in the land of gold, and is creating considerable excitement by his earnest, fearless manner of expression.

We shall expect to hear of increased activity and progress resulting from Bro. Todd's labors in California.

Mrs. Stowe is now resting in San Jose, but will soon start on another lecturing tour.

## The Arcana of Nature.

The BANNER OF LIGHT, speaking of the first volume of this work, says:

"This volume, by Hudson Tuttle, Esq., is one of the best scientific books of the present age. Did the reading public understand this fact fully, they would have the work without delay. This work has found its way into Germany, been translated into the German language by a gentleman well known to the scientific world, and has been extensively sold in that country."

Volume I and II are for sale at this office. Price of each, \$1.25. Postage 20 cents.

## Western Phoenix Insurance Company.

We wish to call the attention of our readers to the card of the Western Phoenix Insurance Company, of Chicago. The board of directors and managers comprises many of our most reliable and best known citizens, who are second to none in point of financial ability and integrity; and the officers are men of long experience and large acquaintance in business circles, and all go-ahead, progressive men. We predict for this Company a brilliant future and much success, and can fully recommend it to our readers and friends as being in every way worthy of their confidence and patronage; and to any one wishing insurance, either fire or marine, as offering superior inducements and security; at the same time perfectly safe and reliable.

## J. M. Peebles.

Our worthy brother Peebles, gave two excellent lectures in this city, Sunday, the 24th ult. Few speakers are more popular than Bro. Peebles—none more deservedly popular. He has the fortunate faculty of gathering the people about him, and of telling them in plain Anglo-Saxon their sins. He has but little regard for the position of the evil-doer. He may be clothed in ermine or covered with rage—to him it matters not—it is the sins, not the garments, his blows are aimed at.

Our brother is doing a good work—doing it well. Blessings go with him.

## Spiritualist Convention at Rockford.

All who attend the Convention of Spiritualists at Rockford, commencing Friday, June 29th, and closing on Sunday evening, will receive return tickets free over the Galena and Kenosha Divisions of the Northwestern Railroad.

Mr. Jones effected this arrangement for all who attend, no matter if they do not get to the Convention until Sunday.

The return tickets will be given at the Convention. Parties will buy tickets at the various stations for Rockford without regard to return tickets.

## Settled at Last.

A contributor to the *Voice of the West*, a second advent organ, after writing a long article, in which he seeks to prove that the end of the world is at hand by citing numerous Scriptural texts, says:

"All the above notes of time point to the same conclusion, and lead us to expect in the full of the last division of the fourth kingdom, with the anti-Christian apostacy in the visible church will be connected our Lord's return in glory. 'Lift up your heads, ye friends of Jesus.' Redemption is nigh!"

We are glad the time is settled. All right! We are ready.

## Fowler &amp; Wells.

We learn by a note from these enterprising publishers that O. S. Fowler, who, some time since, refused to give notice of Spiritual meetings, is not connected with the house of Fowler & Wells in any business capacity, or with the *Phrenological Journal*, and has not been for the past twelve years. We trust that persons who may see fit to object to the course of O. S. Fowler will, at the same time, be careful, and not reflect the same to the discredit of Fowler & Wells, who are straight forward sort of folks.

## Spiritual Lectures.

S. J. Finney lectures at Crosby's Music Hall, State street, near Washington, on Sunday, July 1st, at 10:45 A. M., and 7:35 P. M.

Children's Progressive Lyceum meets at same place at 12:30 P. M.

All interested in philosophy and practical reform will find Mr. Finney's lectures a rich treat. Do not fail to hear him, and see the happy children in their Lyceum exercises.

## Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

## Reed's Temple of Music.

Among the finest establishments for the sale of music and musical instruments in the city is Reed's Temple of Music, 88 Randolph street. Anything that you want in that line can be had of them, at a fair price. See advertisement in another column.

## FOREIGN NEWS.

In the Corps Legislatif, on the 12th ult., M. Rouvier read a letter from the Emperor to M. Drouyn de L'Huys, in which his majesty, after detailing the efforts made, in common with England and Russia, to prevent an armed conflict, says: "Had the conference assembled, my government would have declared that France repudiated all idea of territorial aggrandizement. So long as the European equilibrium remained undisturbed, France could only think of an extension of her frontiers on the west of the map of Europe being altered to the profit of a great power, and of the bordering provinces expressing by a formal and free vote their desire for annexation. In the absence of these circumstances, the French Government prefers to any territorial acquisition a good understanding with

its neighbors resulting from its respect for their independence and their nationality. [Cheers.] We should have desired for the Germanic Confederation a position more worthy of its importance; for Prussia, better geographical boundaries; for Austria, the maintenance of her great position in Europe, after the cession of Venetia to Italy in exchange for territorial compensation. The Conference has failed. Will France be led to draw the sword? The French Government thinks not. Whatever may be the result of the war which may ensue, no question affecting us will be resolved without assent of the French. France, as before, will continue to observe neutrality, confident in her right and calm in her strength." [Cheers.]

No formal declaration of war has yet been made, but the Emperor of Austria, in a speech to the Vienna corporation lately, said that having done everything else, he was compelled to resort to the sword.

The Nienfrue Presse says the Emperor of Austria has started for the headquarters of the army of the North.

The Swiss Federal Council has issued a decree calling out the first reserves of the Swiss army, for the defence of the Alps on the side of Italy.

Kossuth had issued an address to the Hungarians, dated at Turin, recommending them to wait for the course of events, and remain as they are, or enroll themselves in the Hungarian legion, and if matters progress in such a manner as to offer a field for action due notice will be given.

The Daily News' correspondent says that the first hostile movement of Italy will be to throw 80,000 men in one body across the Po, following this up by pouring 300,000 into Venetia.

The total Prussian force is computed at 783,000 men, of whom 280,000 are in the field.

La France denies the rumor of the intended abdication of the Mexican throne by Maximilian.

The latest London journals think Austria will now consider herself justified in striking a blow, and will immediately order General Benedek to commence the campaign.

LATER.—The Federal Diet having, on the 14th, by a vote of nine to six, agreed to the Austrian proposal for the mobilization of the Federal army, Prussia, agreeable to previous notice, carried out her threat to consider it an act of hostility on the part of those States which supported it, and on the following day commenced war by sending troops into Saxony and Hanover. It was also rumored that Austrian troops had entered Saxony, but the rumor was not confirmed, though it was believed that Benedek would immediately move to attack the Prussians.

The Emperor of Austria, in a speech to the Vienna Common Council, said nothing remained but the sword.

The Atlantic cable is finished, and the Great Eastern leaves Sheerness June 30th.

The action of the American Government toward the Fenians in the United States, gives general satisfaction.

## PERSONAL AND LOCAL.

Mrs. Cora L. V. Daniels lectured in St. Louis, Mo., during June.

Dr. Henry Slade is located permanently at Jackson, Mich., his practice at that place requiring all of his time.

Mlle. Camilla Urso, the wonderful violinist, is achieving great triumphs in Paris. She has performed at the Louvre, the Conservatory, and at a great concert, accompanied by Pastoloup's immense orchestra, and her success has been pronounced greater by the leading musical celebrities of that city.

Neal Dow is having a fine time in England. He is receiving many honors as the apostle of temperance.

A. T. Foss speaks in Bangor, Me., July 15th.

Mrs. Anna M. Roberts has been appointed Postmistress at Athens, Menard county, Ill., on a petition signed by a large number of the people.

Hon. E. B. Washburne was taken suddenly ill in his seat in the House of Representatives on Monday, 25th ult.

Prof. Agassiz has lately delivered a course of lectures before the imperial family and the Brazilian magnates respecting his discoveries in his recent tour up the valley of the Amazon. He won very high commendation from his royal auditors in his opening lecture.

Stephens, the Fenian organizer, will soon make a tour of the West. He will be in Cincinnati about the middle of this week.

## PEN AND SCISSORS.

The owners of nitro-glycerine in New York have purchased fifty acres of salt marsh, a few miles from the city, to store it, so that if an explosion takes place, comparatively few persons will be destroyed.

The Italians in New York are taking measures to aid the cause of Italy in the coming European struggle.

More than ten thousand shops, it is said, are open for business in London on Sundays.

A Bostonian, fresh from the lectures of Professor Blot, says that Jeff. Davis' fondness for onions, as manifested in their great prominence in his bill of fare, has transformed him into a sort of prodigious leek. This accounts for the difficulty in baling him out.

A child was recently born in Albany with one arm. It is asserted that this is a case of "marking," the father having one arm injured, and at one time expected to have it amputated.

Genuine neighborly love knows no distinction of persons. It is like the sun, which does not ask on what it shall shine, or what it shall warm, but shines and warms by the very laws of its own being. So there is nothing hidden from light and heat.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.  
2. Religion of Nature.  
3. The Creator and His Attributes.  
4. Spirit—Its Origin and Destiny.  
5. Sin and Death.  
6. Hades, the Land of the Dead.

Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donelly.

For sale at this office. Price, in paper, 25 cents, bound in cloth, \$1.00. Sent by mail postpaid on receipt of the price.

**CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.**—Mrs. Lowry will remain in Chicago a short time, at No. 200½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-15]

**MEDICAL NOTICE.**—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$2. The money should accompany orders. [15-14]

**SUNDAY AFTERNOON AT 1½ O'CLOCK.** Progressive Lyceum at 10½ in the forenoon.

**DOVER AND DOVERCROFT, ME.**—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

**SAN FRANCISCO, CAL.**—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

**SUNDAY AFTERNOON AT 1½ O'CLOCK.** Progressive Lyceum at 10½ in the forenoon.

**DOVER AND DOVERCROFT, ME.**—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

**SAN FRANCISCO, CAL.**—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

## SPEAKERS' REGISTER.

**SPAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.**

Rev. Orin Abbott. Address LaPorte, Ind.

J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 5, 12 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Miss N. K. Anderson, Makanda, Jackson Co., Ill.

Rev. Adin Ballou, Hopkinton, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmsted County, Minn.

Lovel Beebe, trance speaker, North Ridgeville, Ohio.

C. C. Blake. Address Dahlonega, Wapello Co., Iowa.

Mr. E. A. Blais, Springfield, Mass.

Mrs. H. F. M. Brown. Address 5415 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 22 Fifth street, New York.

B. J. Butts. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes. Address 67 Spring street, East Cambridge, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Antine Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass.

Warren Chase will be at the Convention in Rockford the last week in June and July, will lecture in Cleveland, Ohio, the first week in August, in Providence, Conn., the second and third Sunday of August, will be at the National Convention in Providence, and return West in September, to meet and make engagements for the winter in Illinois, Iowa and Missouri.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

Prof. J. Edwin Churchill will answer calls to speak on Sundays at a distance. Week day evenings, convenient to Pontiac, Mich. Address Pontiac, Mich.

Mr. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colly, trance speaker, Monmouth, Ill.

Dr. L. K. Cooley. Address Vincennes, Ind.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Lizzie Doten. Address Pavilion, 57 Tremont st., Boston.

Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker. Address Berlin, Wis.

Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

A. T. Foss. Address Manchester, N. H.

## COMMUNICATIONS FROM THE INNER LIFE.

"We shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

JUNE 27.

## INVOCATION.

With a spirit of gratitude and love we would send forth our thoughts to the grand and mighty principle—Truth. We would that every thought may be inspired by Thee; that every word may bear Thy stamp of purity. We would have all to feel and realize that every thought and word finds a resting place in the great ocean of thought, and that the impression made by them is lasting as time itself. Realizing this we would have every one to know the necessity of being governed by Thee.

We behold Thee, oh, Spirit of Truth, upon the face of all mineral life. We see beauty and grandeur there impressed. We see Thee in the vegetable forms of life, and as we look with wonder we behold Thee, for we find that everything throughout all nature is true unto herself.

As we realize Thy purity in other forms, we feel that it is blessed to be filled with Thy presence. To live true lives—every man to be true unto himself—every woman to be true unto herself;—then, and not until then, shall truth reign triumphant, and happiness, that has long been sought and prayed for, be realized by all.

We feel that all sorrow has its birth in ignorance of Thy laws and from not being more fully imbued with the spirit of wisdom and truth.

We would, oh, Spirit of Truth, ever be blessed with a realizing sense of Thy presence, and from the innermost temple of our souls render thankfulness and praise unto Thee.

JUNE 19.

## MARY JANE WHIPPLE.

Father and mother, I promised you before I left my earthly form that I would come here and tell you of my condition. I do not feel to tell you all the particulars, as I thought I would, for it is not so easy for me to talk as I supposed it would be, yet you would like to know if I have met Caroline, Jane, Uncle Maynard and little Wilber, and if they looked to me as they did while on earth. They did when I first came here—looked just as I used to see them, but they do not now. Yet I should have known them.

It seems so strange that we should have almost everything here just as we used to where you are. It seems so strange that there should be different departments for the education of every one, from the oldest to the youngest, that are here. Upon earth men and women are supposed to finish their education with books at the age of twenty and twenty-five, but here they say they are all children, and that there is abundant room in the great book of nature for all.

Everybody is beautiful. I have not words to describe the perfection with which everything seems to be arranged. And another nice thing, it seems as though there was a strife to see which should be the happiest, do the most kind acts, speak with the greatest kindness to others. I can't understand these things now, yet I hope to.

Father and mother, I wish that I could stay longer and could tell you more. The kind ones who have aided me to say what I have, assure me that I shall have this privilege again. (Uncle Maynard is my mother's brother.)

I am still your loving daughter, Mary Jane Whipple.

JUNE 27.

## NANCY, LOIS AND ELIZABETH.

I want to say to my folks, if they knew the anxiety on our side, or the anxiety that we have to talk with them, they would not be so slow to give us an opportunity, or so loth to believe what we say. If, as we had expected, we had found ourselves with no care or thought for you after death, then we should not have sought time and again an opportunity to manifest ourselves to you.

Our efforts to converse with you give us no pain—it is not hard—but the thoughtless manner in which you receive it makes our hearts ache. And we regret that conditions have been such in the past as to exclude all idea of communion with the so-called dead.

We would not have you think of us as dead, but on the other hand feel and know that we are near, and have the same interest in your welfare that we had before the change. If we have not the power to aid you by external efforts we do have the power to assist you in other ways.

Nancy, Lois and myself can't help feeling as we do about talking to you. We made up our minds that we would say what we have, let you receive it as you may. The consolation is ours, and not many years can roll away before you will, all of you, be with us upon this side and see things as we see them. We do not feel to say anything to cause any of you unhappiness, knowing well how you stand in your religious faith, and that your love for us is as strong as ever. We will wait and trust that you will at least think of what we now have said, if you do not seek for any further communion with us.

You will ask why we do not give more of the particulars here. We answer that we prefer to give them to you through some medium, when we can see and converse with you, and we shall be more free to enter into details than we do here.

Nancy, Lois and Elizabeth are ever the same, and though separated from you by what you term death, but to us only change. We feel that what we have said here will not be in vain. Elizabeth.

## AMOS N. WILLIAMS.

I don't think that one's folks who belong to the church need make them afraid to tell their views. If they have found a church that is better—a better kind of religion—let them tell wherein it is better, if they want to get converts. I think the old church is a very good thing to keep people in the right track that could not keep themselves in the right track. In other words, it is good for some folks that can't stand alone to have something to lean on. If I have got a stronger and a more substantial support, I have got to present it to the public before they will accept it. Talking religion is a mighty fine thing; but a religion that consists in acts, and will do to live by, is a great deal finer.

The support to lean on when you die is a poor thing, but if it is a fact that you die, you need the support. Now a religion that helps you to live right every day, will help you to do right when you die; that is, if you do ever die.

There is no death. Prepare yourselves to live continually, and die every day to the ignorance, bigotry and superstition of the past. If I expected to change your ideas in what I might say, in the

short time I have to stay here, I should be mistaken. But I do not expect to. I simply give you a thought to day that will give nourishment to higher thoughts to-morrow. And again, if, by a few words, I could change your mind to think and believe as I do, would it not be possible and quite probable that other persons presenting their views to you in a different manner from mine, would convert you as quick to their faith, or change you from the accepted views of mine to theirs?

If all the relations, friends and acquaintances that have passed to this side should come and entreat of you to accept a higher and more beautiful religion, unless you were prepared for it, you could not receive it. That I have changed my mind very much since I came here is not to be wondered at. Everything is so different, and I must say so much better than I had any idea of, that I feel that the change is perfectly natural; that is, my change of thought and ideas. Yet I had to be prepared for the reception of new ideas before I could receive them. What I say here is to prepare you for new ideas. In the church or out, black or white, bond or free, male or female, there is a soul within that calls for light and truth, and is able to receive it, no matter from whence it comes, or whether it gives an expression in words to others or not. I don't want to work upon your sympathies or upon your affections. I would rather appeal to your reason, to your good sense, and ask you to give us an opportunity of conversing with you and thereby investigate this so-called new religion—new philosophy—that you may understand our condition and that state, that you will something find yourself.

No matter who scoffs and laughs at the idea, it should have no effect upon you. Rather look upon it as you would a blade of grass without a root—feeling and knowing that it was of short life.

This philosophy that is called new is a deep root, and is as lasting as time, and it is as illuminating to the dead as the sun is to the earth. It is not new. It always has existed. It is only the unfoldment of the mind to that condition in which it is enabled to receive it.

Now I have given you my ideas—consider them well, and that which you are prepared to receive accept, and that which you cannot receive as a truth will find its place in your minds as food for thought in the future.

I am happy and content, for I find plenty to do. This is a world that is full of living thoughts for every one to receive and make the best possible use of.

Whatever position in thought we occupy, we should not be ashamed of it—neither fear to advance that which is true to us. That is the position that I have taken in what I have said here. Your brother Amos N. Williams.

Good bye.

For the Religio-Philosophical Journal.

## Trial of Mrs. Haviland.

DEAR JOURNAL: The Battle Creek tragedy, so-called, which occurred at a board shanty in Battle Creek, in December last, has again been made prominent by a trial, lasting fifteen days, and two days of argument by the counsel in the case. At the time of its occurrence, it was everywhere set forth, in the most exaggerated form, by the religious and secular press, as a legitimate offspring of Spiritualism. Indeed, the whole conduct of the case, from the first hour until the verdict was rendered, proves that on the part of the prosecution there was less desire for the establishment of justice than to find something which might serve as a stigma against that faith which these unfortunate people happened to profess. It would seem little else than a farce to go through the form of a trial before a jury of twelve men, in a matter so prejudiced on the start—the accused being almost penniless, and the prosecution having control of the resources of the country; and this was more abundantly manifest as the trial proceeded. At the very opening a low spirit of pettifogging was exhibited by the attorney who, anticipating a plea of insanity in behalf of Mrs. Haviland, had two or three medical men, who were in his interest, at his elbow to prompt him, and shape the testimony with a view to ultimate conviction.

A careful examination of the manner in which he has conducted the case, from the beginning, last December, to the end of the present trial, convinces me that there was a predetermined on his part to convict the accused parties—whether by legal means or otherwise—whether through violence to the principles of justice or not. Is there any evidence of this? Let us examine.

Why did he send the witnessess, Mr. and Mrs. Davis, back to their homes, without asking for their testimony as soon as he found that the facts in their possession were such as pointed to the insanity of Mrs. Haviland? And again, knowing, as he did, that the defense would want these witnessess, why did he dismiss them at such a time, and under such circumstances that they must inevitably arrive at their home before the defence could be aware of their dismissal? There is no solution to these questions, except as above stated. It looks like a trick to keep evidence out of court. In case of a lawyer working in the interest of his client, there might seem to be some excuse; but I can see nothing to uphold this man in his efforts to keep reliable testimony out of court because it would have a favorable bearing on the accused, unless it was for the interest of society that the innocent be convicted. Finding that his ultimate success could not be predicated upon any arguments which he could draw from the evidence in the case, the prosecuting attorney finally assailed the principal counsel for the defense in an unsuccessful attempt to impeach his personal character, and thus prejudice the minds of the jurors.

Wm. A. Baldwin, Esq., was the principal counsel for the defense, ably assisted by Noyes & Porter, Esqs., of Marshall. Mr. Baldwin has lived in this county but a short time, and was little known as a lawyer and orator; and he was the subject continually of low, sly flings, and a manifest attempt to attach the odium of Spiritualism to him, as he is an avowed believer, and thus prejudice the cause of his clients. To all of this Mr. Baldwin made no retort. He not once turned aside from his work of developing, on cross examination, from witnesses put upon the stand by the prosecution, proofs of the insanity of the unfortunate Mrs. Haviland and the innocence of Mr. Baker. Mr. Baldwin was occupied only one day in putting in the testimony of his witness, while the prosecution were more than two weeks.

Having traced some of this woman's troubles, and painted some part of that picture of misfortune and suffering which, to her over-wrought imagination, shut out every ray of hope, save through the grave, he passed on, saying, substantially: It is foreign to my design to follow her fully through the coroner's inquest; to depict her life in Marshall jail. He showed how the hated phantom of John Leonard followed her even there to haunt her jail window; how prejudiced physicians were sent for by the prejudiced Sheriff, professedly to ascertain if she was sane, and how they retreated from the investigation at that very point where insanity must have been found; how the prosecuting attorney smiled when her spasms and wildness came upon her in court; how not only those spasms and wildness were testified to by many witnesses, but

excepting a few brief remarks by O'Brien, associate counsel of Fitzgerald, should come first with his defense. If the intention was to surprise him, never was a man better prepared for a surprise.

Amid an almost overpowering adverse sentiment, he arose, and in a deliberate manner, yet in a deep, firm and pathetic tone of voice, begged the jury to listen patiently while he reviewed the testimony given in this long, tedious trial. His action was easy and graceful, and he showed an earnestness which was very impressive. The audience there were by no means prepared for an exhibition of such masterly ease in the speaker and such artistic command of the resources of the orator. As passage after passage of impassioned eloquence fell from his lips, and was painted to the minds of the audience a second time, by appropriate gestures, even more vividly than through the voice, breathless silence reigned throughout the house, and an expression of surprise crept over the faces of all present. As Mr. Baldwin advanced farther into the case and proceeded, by the ease and cogency of his logic, to dispose of the legal points involved, even a sneer on the countenance of his opponent, Fitzgerald, gradually faded away, and an expression of anxious interest took its place. For three consecutive hours he held court, bar, jury and spectators, in breathless silence.

It cannot be too deeply regretted that this masterly effort, spontaneously wrought out of the interesting materials of the tragedy and the excitement of the occasion, is irrecoverably lost. No reporters were present, as Mr. Baldwin was little known, and only the ordinary unpolished debate was expected.

After an able argument on Mr. Baker, he took up the case of Mrs. Haviland. He painted her faultless girlhood, the unalloyed happiness of her first marriage, and made prominent the fact that her whole life up to the time when she took a drunken Irishman for a second husband, had been one of innocence and virtue, and, until her husband's death, of happiness. Then came a dark picture of marriage with John Leonard, nights of drunkenness, abuse of herself and cruelty to her children, her flight for safety, her return through the representations and advice of friends—her renewed sufferings of a character which will not bear repeating, and her final flight from her drunken tormentor, who already had become to her a haunting demon, with five dependent children clinging to her and crying for bread. She receives a decree of divorce from John Leonard, on the ground of his habitual intemperance. Then follow months of anxious strife with poverty and of suffering, during which she is much of the time bewildered with the weight of her burdens, and frequently regarded as insane. At last, seeking friendship and a home for her children, she is found in Battle Creek; starving for bread she accepts the assistance of Baker, of whose supposed evil designs and bad character the complex machinery of the trial has failed to bring any proof. In renewed distress, she applies to the Moral Police for aid, and is refused; the town would not help her; a small property belonging to her and her children she cannot get; and she is heard to say despairingly, "No one cares for me." The girls, Lizzie Merritt and Hattie Hannia, help her what they can. Here the demon of her first sufferings, the drunkard, John Leonard, appears, and undertakes to force his way into her poverty-stricken home. He threatens to burn the house if she will not give him the children. On this circumstance says the counsel, I dwell for one moment, to consider its bearing on the argument. If this woman hated her children, and, feeling them to be a burden, wished to rid herself of them, as is claimed by the prosecution, why did she not improve this opportunity? If, as is claimed, she at that time designed their destruction, and was preparing the public mind for the event, why did she refuse to give them to John Leonard? These questions are not susceptible of an answer. We are absolutely driven to the conclusion that she at that time had no designs against their lives; and that, as we shall see further on, in her insanity, she gave them the fatal drug because she loved them, and thought they would be "better off."

From the time of this circumstance John Leonard is a constant phantom of fear in her mind. Her wildness increases; she over fancies John Leonard prowling about in waiting for the opportunity to steal the children; she will not let them go out of her sight. Her mental disorder now manifests itself in an exasperated form, or scarcely shows itself, according as her mind is wrought upon by her real and apprehended troubles, or is diverted to other and trivial affairs; but for the greater part of the time the frosty winds which blow through the open shanty as fall comes on, and the constant struggle for subsistence, with other trouble, all together exaggerated by a wild imagination, necessarily preclude the possibility of such diversion. She and her hungry flock must be fed through a long and severe winter. The fatal hour arrives. A lady acquaintance of hers is accidentally shot by her own husband. The frail fabric of her mind, trembling so long under the adverse storms of life, fell. The idea of forced death to herself and her three youngest children now took possession of her brain. For her, the future was only another name for poverty, want and mortification; for her children, degradation and crime; for all of them, continued suffering. Exaggerated by an over-sensitive imagination, these things overcame her reason. Wild and bewildered, she returned from the funeral, the idea of death firmly fastened upon her brain, and said that she and her children "would be better off to die." Next day she found the fatal drug. She gave it—she, their mother, to them, her offspring. As Catharine Hansterine, under a like delusion, thought that her children would be better off to die, made her little girls kneel on the banks of the Danube to pray for a happy death, and then in her insanity pushed them all in and saw them drown, so this desolate, despairing, distracted mother administered the fatal drug, and pushed her three children into the dark river of death—not in malice, but in the insane belief that earth's troubles were too great for her neglected little ones to bear. Had there been a few hours more of delay, I cannot doubt, says Mr. Baldwin, that the inquest would have been held over four days instead of three; the dead mother by the side of her dead children.

Having traced some of this woman's troubles, and painted some part of that picture of misfortune and suffering which, to her over-wrought imagination, shut out every ray of hope, save through the grave, he passed on, saying, substantially: It is foreign to my design to follow her fully through the coroner's inquest; to depict her life in Marshall jail. He showed how the hated phantom of John Leonard followed her even there to haunt her jail window; how prejudiced physicians were sent for by the prejudiced Sheriff, professedly to ascertain if she was sane, and how they retreated from the investigation at that very point where insanity must have been found; how the prosecuting attorney smiled when her spasms and wildness came upon her in court; how not only those spasms and wildness were testified to by many witnesses, but

also some time before arrest her general waywardness of conduct, irritability of temper and caprice of sentiment, which were the certain indications of a disordered mind, were now regarded as feigned,

and were so reported to the public; how an overwhelming public sentiment against her was thus in process of formation during the whole winter; how a set of experts, chosen from among this prejudiced public, were all disposed to regard these unmistakable and acknowledged signs of insanity as feigned; these were vividly and powerfully portrayed by the counsel.

As the trial proceeded, it became evident to the few who were closely watching the evidence, that no proof of Baker's participation could be produced. Nor up to the very last day was there anything brought forward which amounted to more than suspicion. Mr. Baldwin's argument on this part of the case was so clear and conclusive, so evidently wrought out of the obvious facts in the case, that a general belief in his acquittal was plainly manifested even by Baker's enemies. Had a verdict been rendered at this time, it is almost a matter of certainty that it would have been in his favor.

The prosecuting attorney made the closing speech. Conscious that he could not confute Mr. Baldwin's bold but polished logic, he made no allusion whatever to his main arguments. He seems instinctively to have understood that his strength lay in effacing, by sophistry, the impression which these arguments had made; since their force arose not less from the nature of the case itself than from the clearness and precision with which they were stated. So far as Mr. Baker is concerned, Fitzgerald's whole plan seems to have been as follows: To fabricate a theory of the case which presupposes his guilt; to prop this theory with those circumstances best calculated to excite suspicion, often wrenching facts from their natural positions to make them subserve his ends; and to make no allusion to, or wholly ignore, such facts or events as could not be accounted for on his theory.

The accused are convicted. Thus the stormy, vindictive waves of life close over them, and they sink to those prison solitudes where, after a few years of silence, at the most, they are reduced to idiocy, and then they ascend to a better world. No one could wish to excuse or exculpate a wilful murderer, but it is beyond doubt true that the popular hate of Spiritualism prejudged this case and finally decided it. We hope a more humane hour will come, when religious animosity shall not be permitted to pervert justice and crush the unfortunate.

DECAKEL.  
Battle Creek, Mich.

## ARTS AND SCIENCES.

For the Religio-Philosophical Journal.

## Physical Cause of Disease.

[DEAR JOURNAL: The following extract seems to me to have so much food for thought and to be so much to the point upon some of the great questions of the day which come up for consideration in your pages that although its length is considerable, it is submitted to you, and it is hoped it will come before your readers. It is by a German Physician, Dr. A. W. Koch, and is taken from a medical work which has probably been seen by but few of your readers, or ever will be. It is a scientific instead of a theological view, whether right or wrong, of the subject, and hence, is doubly valuable for inducing investigation. Later inquiries may have corrected some of the propositions and conclusions, in some minor points, but the truth will speak, as truth always does, for itself.—O. W. TRUE.]

"That which maintains the whole world in activity—the life, or the general energizing principle—can never be isolated, if it would be active; it must ever be in union with a material substratum in order that it may manifest its formative and preservative power. Activity without matter, and matter without activity, are equally inconceivable. This activity shows itself first and most essentially in matter as form; and, as in the simplest forms of matter, it manifests an internal unity and dependence; at the same time the spirit gives form to matter, governs and preserves it. This intimate connection between spirit and matter leads necessarily to the inquiry: Can spirit or soul, as such, be idiosyncratically diseased? If, in answering the question, instead of looking at man, who possesses a fully developed soul, we go back to that simplest form of spiritual activity which we have called *Erfühlung*, and which controls the combination of matter, there can be no doubt, that this lower and simple potency can never be in itself, deranged or diseased; but it can be affected only by change in the matter with which it is connected. It is equally true that the soul, which holds such intimate relations with the body, which is the common medium of expression of every single and simple organ—which is throughout, one with the body, and in which *Erfühlung* has become exalted to self-perception and consciousness cannot be idiosyncratically diseased. The potencies of such a consciousness must exist in the potential matter (*ovum*) just as much as in the fully developed matter; for all of them, continued suffering.

"Can spirit or soul, as such, be idiosyncratically diseased? If, in answering the question, instead of looking at



## Our Children.

"A child is born; now take the germ and make it  
A bud of moral beauty... Let the dews  
Of knowledge, and the light virtue, wakolt  
For soon the gathering hand of death will break it  
From its weak stem of life, and it shall lose  
All power to charm; but if that lovely flower  
Hath swelled one pleasure, or subdued one pain,  
O who shall say that it has lived in vain?"

From Blossoms of Our Spring.

## Song—On the Sea.

BY RUDOLF TUTTLE.

Bounding o'er the seas we go,  
Like an arrow from the bow;  
Dashing o'er the briny foam,  
Over the sparkling waves we ram.  
Bounding o'er the seas we go,  
All around the waters flow,  
All around's the briny foam;  
On the snowy wave's our home.

Birds of sea around us scream:  
Lurid lightnings round us gleam;  
Thunders about across the deep;  
Tempests rush with giant sweep—  
Bounding, etc.

Starch our bark the billows break,  
Sporing on their snowy crests;  
Fleet as a gull we're with home,  
Dearly loved, it is our home.  
Bounding, etc.

Home of the bold, the brave, and free,  
Beautiful the racing sea,  
With its billows, clad in foam,  
On the seas, oh, charming home!

Bounding o'er the seas we go,  
All around the waters flow;  
All around's the sparkling foam;  
On the wave, oh, charming home!

## Enigmas, Charades, Etc.

## MISCELLANEOUS ENIGMA.

I am composed of 14 letters.

My 14, 11, 13, 4 is the name of the first ship owner.

" 8, 9, 14, 7, 5, 6 was a praying prophet.

" 2, 8, 9, 4 was a wife of Lamech and Esau.

" 9, 8, 13, 10 is said to be the oldest man.

" 3, 2, 7, 14 was he who instituted jealousy and murder.

" 14, 13, 11, 10, 7 was the mother-in-law of Boaz.

" 7, 10, 4, 14 was one of the disciples of Christ.

" 13, 2, 12, 11, 14 was a high priest.

" 5, 6, 7 was a judge in Israel who broke his neck.

" 5, 14, 11, 3, 4 walked with God.

" 12, 4, 11, 8, 9 was a dancer in Herod's time.

My whole is the earth name of "Lilly," a spirit contributor to the RELIGIO-PHILOSOPHICAL JOURNAL through the Spiritoscope.

Answer in two weeks.

## WORD PUZZLE.

I am composed of 16 letters.

My 1 is in great but not in small.

" 2 fence but not in wall.

" 3 good but not in bad.

" 4 sorrow but not in sad.

" 5 girl but not in boy.

" 6 gladness but not in joy.

" 7 wheat but not in corn.

" 8 aged but not in worn.

" 9 sea but not in land.

" 10 harp but not in band.

" 11 I but not in you.

" 12 nine but not in two.

" 13 grand but not in nice.

" 14 cotton but not in rice.

" 15 ocean but not in sea.

" 16 fun but not in glee.

My whole is the name of one of the Presidents of the United States.

LOTTIE.

Janesville, Wis., June 17, 1866.

Answer in two weeks.

## CHARADE.

My first's the foe of rats and mice;

My next you'll meet within a fair;

My third, of various forms and price,

Oft decorates a lady's hair:

My whole is foreign climes is said

To form a mansion for the dead.

Janesville, Wis., June 17, 1866.

HATTIE.

Answer in two weeks.

## TRANSPOSITION.

Dog's legsan gadur tylt helelo

Dan peke helellt hylt romrows glith

Laish kewun heet,

Ot tgees arieg eth ginnom trighb

Nad tsilen ot lslemedy

Dogo tighn.

CROLA.

Janesville, Wis., June 17, 1866.

Answer in two weeks.

## RIDDLE.

There was a man of Adam's race,

Who had a certain dwelling place;

A house complete, well covered o'er,

Where no man lived, since nor before.

The rooms were nice, the parts were neat,

The structure every way complete,

Now if you know this man of fame,

Tell where he lived and what's his name."

Ae, Wis., May 30, 1866.

A. B.

Answer in two weeks.

## ANSWERS TO UNIMPORTANT QUESTIONS.

Who runs the fuster, heat or cold? Heat,

Who can catch a cold.

What alarm of fire in the night like a clothes

bras? Because it spoils the nap.

Whose an angry man resemble a lady in full

dress because he is very much ruffled?

Why the fly one of the tallest insects? Because

he is six feet without shoes or stockings.

Why watch-dog longer at night than he is in

the morn? He is let out at night, and taken in

in the morn.

Why starry like a star? It shines best in the

dark.

Why hungry boy like a wild horse? He needs

a bit in his quoth.

Why address pronounced on board a ship

like a singeing? Because it is a decoration (deck

ordination.)

Why a piece of sterile ground like a certain

toilet article? Because it is bare soil (bear's oil.)

## ANSWER TO ENIGMA, ETC., IN NO. 13.

Answer to Miscellaneous Enigma.—RELIGIO-PHI-

LOSOPHICAL JOURNAL.

Answer to Word Puzzle.—Sewing Machine.

Answer to Chatide.—Police.

Answer to Transposition.—

A little learnings is a dangerous thing;

Drink deep, or taste not, the Pierian spring;

For shallow draughts intoxicate the brain,

And drinking deep soobs us again.

The first correct answers to Miscellaneous Enigma, Word Puzzle, Charade and Transposition, were sent by Myra V. Suydah of Hannibal, Mo.

## RELIGIO-PHILOSOPHICAL JOURNAL.

## The Printer and His Type.

The following beautiful extract is from the pen of Benj. F. Taylor, the printer poet:

Perhaps there is no department of enterprise whose details are less understood by intelligent people than the "art preservative"—the achievement of types.

Every day, their life long, they are accustomed to read the newspaper, to find fault with its statements, its arrangements, its looks, to plume themselves upon the discovery of some roguish and acrobatic type that gets into a frolic and stands upon its head; or of some waste letter or two in it—but of the process by which the newspaper is made, of the myriad of motions and thousands of pieces necessary to its composition, they know little and think less.

They imagine they discourse of a wonder, indeed, when they speak of the fair white carpet woven for thought to walk on, of the rays that fluttered on the back of the beggar yesterday.

But there is something more wonderful still. When we look at the hundred and fifty-two little boxes, somewhat shaded with the touch of luky fingers, that compose the printer's "case"—noiseless, except the clinking of the types, as one by one they take their place in growing lines—we think we have found the marvel of the art.

We think how many fancies in fragments there are in the boxes, how many atoms of poetry and eloquence the printer can make here and there, if he only had a little chart to work by, how many facts in a small "handful," how much truth in chaos.

Now he picks up the scattered elements until he holds in his hand a stanza of "Grey's Elegy," or a monody upon Grimes' "All buttoned up Before." Now he "sets" a "puppy misling," and now "Paradise Lost;" he arranges a bride in "small caps," and a sonnet in "nonpareil;" he announces the languishing "Lily," in one sentence—transposes the letters and deploys the days that are few and "evil" in the next.

A poor lost tickles its way slowly into the printer's hand like a clock just running down, and a strain of eloquence marches into line letter by letter. We fancy we can tell the difference by hearing of the ear, but perhaps not well.

Types that told a wedding yesterday, announce a burial to-morrow—perhaps the self-same letters. They are the elements to make a world of, these types—a world with something in it as beautiful as spring, as rich as summer, and as grand as autumn flowers that frost cannot wither, fruit that shall ripen for all time.

The newspaper has become the log book of the age, it tells at what rate the world is running; we cannot find our "reckoning" without it.

The true young grocer may bundle up a pound of candies in our last expressed thoughts, but it is only coming to base uses, something that is done times innumerable. We console ourselves by thinking that one can make of that newspaper what he cannot make of living oaks—a bridge for time, that he can fling it over the chasm of the dead years and walk safely back upon the shadowy seas into the far past. The singer shall not end his song, nor the true soul be eloquent no more.

The realm of the press is enchanted ground. Sometimes the editor has the happiness to know that he has defended the right, exposed the wrong, protected the weak; that he had given utterance to a sentiment that has cheered somebody's solitary hour, made somebody happier, kindled a smile upon a sad face, or hope on a heavy heart.

He may meet with that sentiment many years after; it may have lost all charm of its paternity, but he feels affection for it. He welcomes it as a long absent child. He reads it as for the first time, and wonders if, indeed, he wrote it, for he has changed since then. Perhaps he could not give utterance to the sentiment now—perhaps he would not if he could.

It seems like the voice of his former self calling to its parents, and there is something mournful in its tone. He begins to think—to remember why he wrote it, where were his readers then, and how much he has changed. So he muses until he finds himself wondering if that thought of his will continue to float after he is dead, and whether he is really looking upon something that will survive him. And then comes the sweet consciousness that there is nothing in the sentiment that he could wish unwritten—that it is a better part of him—a shred from a garment of immortality he shall leave behind him when he join the "innumerable caravans," and takes his place in the silent halls of death.

A clergyman in Devonshire, after having endeavored to explain some difficult text, said: "I know the commentators do not agree with me." The next day a farmer in his village brought him a basket of potatoes, and said that as "common taters" did not agree with him, he had brought him a basket of his best kidneys, which he hoped would be more wholesome.

A gentleman crossing a narrow bridge, said to a countryman whom he met: "I think this narrow causeway must be very dangerous, my honest friend; pray, are not people lost here sometimes?" "Lost! no, sir, I never knew anybody lost here in my life; there were several drowned, but they were all found again."

It has been thought that people are degenerating, because they do not live as in the days of Methuselah. But the fact is, provisions are so very high nobody can afford to live very long at current prices.

"Mr. Smith, I wish to speak to you privately. Permit me to take you apart a few moments."

Smith, (who wasn't the least frightened)—"Certainly, sir, if you'll promise to put me together again!"

A boy entered a stationery store and asked the proprietor what kind of pens he sold. "All kinds," was the reply. "Well, then," said the boy, "I will take three cents' worth of pig pens."

Poverty of soul—living in an elegant mansion worth \$20,000, and never giving a shilling for charitable purposes; and never visiting the needy, as it involves a gift of fifty cents or so.

None to share—"I'll give that girl a piece of my mind!" exclaimed a certain young fellow.

"I wouldn't," replied his uncle, "you have none to spare."

We must pass through this world to unlock the mysteries of the next, and it is only in the next that we can find a key to unlock the mysteries of this.

## MRS. J. COTTON,

MAGNETIC PHYSICIAN, No. 325 Seventy-eighth street, near Third avenue, New York, cures by the laying on of hands.

2-15-3m

## SPIRIT PICTURE.

Photograph copies of one of the most BEAUTIFUL PICTURES ever taken by

## RAPHAEL,

Through the Spirit artist, W. P. Anderson, of New York, are now offered to the public and friends of the Spiritual Philosophy.

The original picture was taken with a common Faber pencil, life size and whole figure, and is a likeness of the spirit daughter of Hon. A. L. Williams, of Oswego, Mich., as has been fully attested by her parents, which will appear on the back of each picture, with a brief statement as to the manner of its production.

This workmanship is of the MOST BEAUTIFUL artistic character, and will bear the closest criticism, by the best artists.

The ORIGINAL PICTURE has cost a great effort to produce, and is one of the most perfect pieces of ART in the world. Every Spiritualist should have a copy in their possession, to convince the unbeliever of the Truth of the glorious Philosophy of Spirit Communication.

These designs copies have been forwarded by mail by enclosing fifty cents for card size, and one dollar for largest size. All orders addressed to R. E. Wilson, care BANNER of LIGHT office, 644 Broadway, New York, will be promptly attended to.

These pictures are sold for the benefit of the Artist and the Free Circles of the BANKEs & LIUER and the RELIGIO-PHILOSOPHICAL JOURNAL.

N. B.—Mrs. Anderson has so far recovered from her late illness, that Mr. Anderson will now resume his labors. His Postoffice address is Box 2521, New York City.

2