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

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VOL. VII.—NO15.

# Viterary Department.

For the Religio-Philosophical Journal Self Inspection and Government.

DY P SEINNER.

What can we say of our passing time.

Where dwell our thoughts in life's musical rhyme,

At morn, at noon and the wilight of even,

Are they growing with has or the spirit of heaven.

While time, as it rolls on its assing car, Brings thoughts of all hues end forms from afar; Have we nothing to do as we gather them in, In selecting the gens and durarding the sin?

Does the power within us have nothing to do With the thoughts that live in their outward flow? Has the soul no power to go orn and guide The thoughts to a heaven or wilderness wide?

Our souls have power we may use if we will, To guide and govern the mind's running rill,— Each impulse to teach—each passion obey— That rule and that power is our wisdom's sway.

Grant that we may, in each present time, Acknowledge the right of this power sublime, To guide each thought in its outward flow, That shall bring to us heaven as we onward go.

And what shall we say of our passing acts—Flowings of mind that have crystaled in facts?
At morn and noon, and the evening's shade,
What marks through each day have our actions made?

And how will they square with integrity's rule? Have we played a farce, a knave or a feel? Have our willing feet been driven around? By fierce during passions, or by reason sound?

Remember, o sour that the acts of thy life Whether made up of love, of hatred or strife, Will be weven in garments thy spirit to wear, When then leavest the earth for the world of the air.

Oh, then may the acts of each passing day Be so free from huge discords and inharmony. That the garments we wear will ever be bright, And the land we go to be radient with light.

# The Lostrum.

(Reported expressly for the Jouenan, by H. T. Child, M.D., and secured by Copyright)

LECTURE BY MRS. EMMA HARDINGE.

#### Delivered Friday Evening, Oct. 23, 1869, on the subject of Capital Punishment.

One of the most striking features which ap. pears to greet me to day at the very outset of this discourse, is the anomaly that any human being should be called upon in the nineteenth century to address an audience of civilized christian people concerning the question of the institution of legalized murder; that in an age when every form of civilization is culminating to its very highest possible pitch; when we know with what keen analytical power every institution is scrutinized, that there should exist an occasion for one human being to rise up and plead with the mass to do no murder. Such is the position in which I stand before you to-night. It is possible that I may be addressing veterans in the cause, whilst, I myself, am but the youngest soldier amongst you. Nevertheless, although I can offer you nothing new, present you no argaments but what have already become well nigh too familiar, but so long as that dreadful institution exists, the legalized public shambles, just so long does it become every man and wo man that comprehends its nature to arise and protest against it; therefore am I here to night. I do not propose to appeal to you, for I know that every friend to the cause of humanity, feels as I do, ashamed of the subject of which I speak. I believe that every sad friend of humanity feeling this, requires no appeal. I shall simply reiterate, for our own strength and counsel, those arguments which I deem to be most necessary as applicable to the work with which we are called upon to deal. We must commence by putting the feelings of humanity, the emotions of charity and kindness, and even the appeal to shame out of the question. We must take only the expediency. We have to do, it seems, with legislators, not with men of hearts, certainly with men who practically reverse the edicts of the christian religion. Therefore, I repeat, we must deal with the world, and with those whom we would influence upon the strict principles of expediency. On this ground I shall attempt to be the mouth-piece of some present, and show you how we may act to remove this relic of barbarism. In the first place, the death penalty inflicted as it is by law, by legalized acts of a state, is made up by the various forms of judge and jury, who meet together deliberately and publicly to protest against murder. I say such an infliction is opposed first to common sense, next to justice, next to morality, and finally to religion; the religion which you all profess; the religion by which Europe and America claims to live, to legislate, to act and to think. It is opposed to common sense. We must suppose that no condition of men would be guilty of murder, by which I mean killing a man, unless they had the strongest reason to believe that in so doing they were performing some act absolutely necessary for the well being of some one or many individuals. This is expediency you perceive. I shall show you there is no expediency in this act, and therefore it is opposed to common sense,—defeats the very purpose attempted. One of these assumptions is that it is to protect individual life. The victim of the murderer-for the death penalty is only inflicted for murder—can no more be benefitted, he is out of the question. Who else are we about to protect,—society generally? Then it is supposed that the murderer would repeat his crime upon society if he were let alone; but why let them alone to do this. The first question that arises, is there no other way to protect society than by repeating the crime of killing, doing the same thing? We shall tell you that in the prison the murderer is not likely to repeat his crime.

In order to judge of this subject correctly, we

must take facts, not hypothesis. What are the facts concerning the crime of murder? It is committed under three classes of impulses; one passion, violent emotion of any kind whatsoever. Another of insanity, openly proved. Third, pre-meditated. I shall show that society is not in danger from any one of these three classes after a murder has once been committed. The first class of persons does not premeditate the crime: he does it under the impulse of passion and violent emotion. Let us see how the world deems this character of mind. I must speak to you plainly, you American people, how you deemed the crime when Mr. Sickles murdered Mr. Keys, openly, under the influence of jeulousy. The American people deemed the plea sufficient to acquit him, set him free, justify his act; the plea was sufficient to induce an enlightened nation to set him free, and give the precedent that vio-lent emotion, violent passion, is sufficient in the judgment of an enlightened community, to extenuate for the crime of murder. I will not speak of the class of the murderer at all. I will not degrade my subject by assuming that this could operate upon the minds of the community. The circumstances were deemed sufficient to extenuate the crime, and those who thus deemed it, did not suppose the community was in any danger from this man, nor was there. They deemed rigutly that whatsoever violent emotion had induced him to commit this crime, found a remedy in the inevitable anguish, ageny and shame, the destruction of peace, which must have ensued His great agony was supposed to be sufficient and has proved itself to. The man who committed it has since become one of these membors of the community whem the American peo-ple claim to be proud of. I am not speaking in extenuation of the crime. This case applies to every one of the kind where there are strong and violent emotions. Such persons are dangerous: all crime is really modeless, because it is an obliquity of reason, and therefore it is insanity and should be dealt with accordingly—the person should be restrained. We don't kill our lunatics. We don't kill every madman for the sake of society, even the most dangerous amongst them; we are not reduced to this great necessity that we don't know how to deal with them and therefore must kill them. Every wild and urgovernable passion is an act of madness and should be so treated. Ninety nine per cent. of crime is committed under the stimulus of ungovernable passion. Judge for yourselves, therefore whether we are privileged to take the life of a man, who in an ungovernable moment of passion, strikes down and kills another, and who, the very next moment, is a prey to the most ag onizing remorse, and does not really know what he has done, and we, who do know what we are doing, should take him and execute him in anger and revenge, without any possibility of gain, without any of those stimuli to action which have excited the madman to perperrate the crime, we coldly and deliberately repeat it upon himself. I need not ask it it is not opposed to common sense. I need not question what the community is to gain, - whether we attain any end, whether the community has received any benefit by this act.

Of the second class—the insane—we do not admit that these can commit any crime, hence we do not kill our lunatics; but we know how to deal with them, to protect them and society. We know there are certain strange tendencies to crime which is a form of insanity, physiolog ically considered. I know that there are human beings in the world so unhappily organized as to rejoice in destruction, to take pleasure in the very act. I have beheld in the faces of little children the tendency to destructiveness. I know the solemn words that for thousands of years have been repeated with a terrible interpretation, "that the sins of the fathers are visited upon the children," both philosophically and religiously has gone down the ages and stamped upon every generation the inharmonious conditions of a tendency to destructiveness,—but must we kill these? Is it the best thing we can do to kill them? If it please a man to raise his hand in an ungovernable moment of passion, why should we not deal with him as we deal with the lunatic? The latter is equally dargerous but no more. In the case of deliberative crime, I repeat, it is not common sense to kill such an one.

Every murderer who plans his acts is not deterred by the fear of the gallows, but simply plans his act in secrecy for fear he shall be found out; all his effort is for concealment. He plans his crime and is not deterred by the gallows-in this premeditated murder the possibility of the gallows has never had the least effect upon them. They are not a class of mind that feir the gallows. You should deal with them differently if you desire to protect society against such persons as these. You should commence at the right end to reform society. You do not reform them or strike at the root of the evil by killing. The death penalty is opposed to common sense on either of the three classes. It does not protects ociety against the criminal, or the repetition of the act. The criminal can do no more than the madman, they are both in the hands of society. It is not him, but others that you must fear, by dealing thus with him, you do not in any respect guard the welfare of society, even by example. Justice requires that there should be something equivalent in the result,—there should be an alliance between cause and effect,

We have said that the murderer is either a lunatic, brutally ignorant of what he does, or else that the effect of imprisonment was he is stimulated by the conditions which do not deterent than the death penalty itself.

apply to the judge and jury. There is no equality, and you cannot do justice to the victim. Whom are you to do justice to. What kind of justice is that which quenches out the life, disposes of the power of thought, puts the criminal asleep forever, and gives him no chance to stone for his crime. There is no justice in this to him, but again you plead society! Do you perform any justice to society? You may give society an opportunity of revenge, but justice there is none. There is no atonement, no compensation, no retribution done either to the victim, nor yet to society.

Justice requires that you should be disposing of something over which you have a right. Have you a right over life? Who gave you tails right? You protest against it, even to the very gallows foot. You protest against the right of one man to deal with the life of another, even with the loudest tongues by which you can proclain. "Thou shalt do no murder," and every protest that you utter is a soul condemnation of the hypocritical society that proclaims to one man "Thou shalt not kill," but does not apply this to twelve; does not apply it to the great S ate, that assembles together, as on a public holiday, to see a man publicly strangled—done to death—killed—murdered, and all because society must be protected.

I repeat, that those who commit this act are seldem persons who are likely to commit it again. You may suppose I a n extenuating the crime. Fur from it. But in emversation on this subject, with prison chaptains and wardens, and all who have ever dealt with criminals, I am constantly assured that the murderer is a class that stands alone. He is rarely a hardened criminal, but a man or woman of peculiar idiosyncratic tendencies. These tendencies are dangerous, and must and should be restrained, but he is not an amountly, in the usual scase of the term, that you can asso cate with hard-ned erminals, who refure again and again in the cell some act. Murder is committed under a different stimulus, and requires a different form of treatment. The very word justice, therefore in such cases, is a mockery, and cannot apply. There is no justice done to the visiting and there is no justice done. to society, in any directon. How can yen call it justice, it you yourselves are repeating the very act? If you can call this justice, then have a new code; but justice has a remarke. Courts of justice are instituted for two purposes, first, to protect the right of individuals, and next, to restrain others by example and penalty from the commission of crime. We must, therefore, assume, that besides the restraining power, which the death penalty excresses by cutting off the criminal, there is yet another and a higher function in this public act of murder-a deterent act. I shall not burden my address with statistics, but I am laden with them. When called upon to address an audience on this subject in behalf of a Society in London who were about to agitate an appeal for the abolition of the death penalty, my reques, for statistics was answered by pites and piles of these from every part of the world, from which I was amazed to find that so far from a deterent effect, the death penalty, in every instance wherever it has been perpenrated, has produced an increase of the very crime, for the suppression of which it was wed. In the first place, let us consider the efket on the public mind. Does it not destroy all respect for life? Does it not show that life, instead of being that sacred there which belongs in the hands of the Lithette almo-its to give. and His to take -does it not snow that it is ours to take or lose? Do we not usurp the authority of the Life Giver, and take His place, in taking human life rutilessly in our hands? Is not this the lesson that we teach the people? Is this likely to promote that respect for life—that terror of breaking into the house of the living, from which we never can retreat?

We read that a mark was set upon the brow of Cain, the first murderer, which, instead of teaching this terrible lesson of murder, was placed as a protection. I have seen one of the most awful spectacles in the face of the murderer with such a mark that every man should recognize them, and ought to fear to slay them, but instead of this, it is done with impunity. We take man's life into our own hands, and deal with it as we please. But in the act of committing this public murder, what do we produce besides this disrespect for human life? Do we not render those who thus become familiar with it so indifferent to it that it scarcely seems a punishment? Sympathy is excited; does it not produce the most terrible psycological effects? There is contagion in the very act, and when we pander to this morbid appetite which is so common, for the terrible, do we not conjure up the very phantoms of death until, in morbid and diseased minds, they produce a repetition of the act? We know that public executions have been the most rife and terrible teachers of murder. We know from established facts, as from keen observation of the human mind, that very often the murderer is one who has constantly attended executions. We have hardly known a case to fail, where the brutalized and ignorant man has perpetrated murder, that he has not again and again attended public executions. He has thus become familiar with this frightful spectacle, and perceives in it either the glory of martyrdom, and blank indifference to death itself, or has laughed at the fears of the poor victim, and has learned to understand that there is nothing to fear in death.

The results, however, prove that where the death penalty has been abolished, the safety of the community and the good order of society have been properted.

There was a time, when in England the death penalty was inflicted for many petty crimes—for stealing and forgery. Statistics prove that these crimes have dimnished since its abolition. One of the jail chaplains in London assured me that the effect of imprisement was far more laterent than the death results itself.

Death is always considered very remote, so far distant that those who commit crime, very seldom contemplate it. That is not the case in penal service, and solitary confinement there, even to the most hardened criminals, are schools of reform.

There are many instances on record of the timewhen the death penalty was inflicted for the most petty crimes, of their being committed in the most reckless manner. It is well known that juries and judges are loath to do this thing. When brought face to face with the necessity of writing that word that shall put their fellow creatures out of life, it is most diffito induce juries to convict these. It become impossible to procure just conviction. Many instances were brought before us of the fact. I need cite but one. It is well known that, when in England capital punishment was infleted for the crime of forgery, no conviction could be had, and the bankers, to the number of one thousand, pentioned for the abolition of the law. It was ab dished, and forgeries became much more rare. Those who commit them are mostly of a higher class than the hardened criminal. They have a much greater tear of imprisonment.

At one time, the terrible crime of garroting was committed to such an extent in the streets of London, that few persons ventured out in many places without being well guarded and protected for fear of being garroted. These are the peculiar cases, when society, driven to the wall, is compelled to seek out the best method of prevention. Did the wisdom of the country in this dreadful straight, resort to the death penalty? No, for they were aware that it would not have the result desired. Were it the last and most terrible penalty that could have been enforced, it would have been called for. It was found that this would not do. Having put it to the test, they pieced the public prisen in use,

and there was no more garroting.

I remard all who have investigated this subject carefully—I ask you to remember the multitudes of cases where the death penalty has been unjustly influeed. How many in your own experiences, some amongst you could state. I could state many instances. I am prepared with statistics to slow that inculricals of persons are now known to have suffered unjustly the death penalty, from the exceeding difficulty of procuring evidence upon all the circumstances that surround crime.

There is in this city a man known to most of you. They call him a prison agent, Mr. Wm. J. Mallon. I know that he has made for himself a peculiar occupation; it is to sut out the nature and minimae causes of convictions for various crimes, from the smallest to the largest offence. This gentleman has obtained the remission of the sentences of some thousand individuals proved to have been innocent of the crimes

tains in all; if it obtain in petty offerses, it obtains

in larger cases. Not but what juries may be much

for which they were accused.

Now, if this obtain in one class of crime, it ob-

more careful and more gnarded in pronouncing the death penalty than for small oil nees. But consider the difficulties that surround the evi-dence; consider the difficulty of obtaining accurate information. If this be so in petty offenses, which are less guarded in their commission, how much more in crimes of great mignitude. I was fur-uished by a magistrate in England with an account of seven executions which had come under his immediate experience as a maghirate on the beach, in which the victims were afterwards, conclusively proved to have been innocent. The cases are on record. If how one in a single life time had been unjustly publicly butchered—if but one innocent mon had been thus sacfifieed before a gaping mulfitude, should not me whole world have put on mourning? Should not all mankind have blashed to remember that by their barbarous and savage laws they had destroyed one innocent being? If it were but for the possibility of a mistake, the possibility that we might rechiesely take into our hands the lite of an innocent being, that should be sufficient to prevent it. I plead against it first because it will teach our children that life is not eacred, although we have prated about it, because of the very fact that we are committing the da k and hideous crime. Because it impresses us with the contagion of crime, because it hardens these who look upon it, and creates that sympathy which is well known to have followed executions with the very spirit of murder. There is no more a plea to be set up for the perpetrators of this legal murder but one, and that one is made in the name of religion. It is said that the great Jewish Lawgiver declared that "Whoso sheddeth blood, by man shall his blood be shed." I have heard his argument, on the one hand, set up as an excuse for this crime, and they claim that the legislators do not know how to deal with murderers in any other way while this command stands. I propose to glauce at this position. I insist that it has no deterent effect either on the murderer or on society. The infliction of the death penalty can not be of the smallest use in this way. I inslet that whatever means we may take with our innatics, with those who are afflicted with contagious diseases, with those who are morally or socially daugerous, we can and should do the same with the murderer. Granted that we consider ourselves compelled to kill because we do not know what to do with the murderer; granted that we assume the most terrible position of crime for the sake of putting him out of the way, are we not equally bound to put out of the way all other persons physically, morally or accially dangerous? Is this our last resort? What are our tail steeples for? what are our churchmen for? what are our churches for? Are they not moral hospitals? Are not these priests pald surgeons and physicians for abused consciences and diseased moral beings? Why do we not call upon these to deal with our criminals? The argument truly fails, for we are compelled by them to inflict upon society the evil and shame and disgrace of the public gibbet-the shame of seeing twelve men steep their hands in their tellow's blood—the shocking crime of mur-der, cooly perpetrated without the common excuse of the murderer. Think of this, place it against any possible good; if you can see any use, as Burke says, you can put a man to by hanging him. My last argument is in reference to certain sentences canaciated by the Jowish Lawgiver. If we

teness enunciated by the Jowish Lawgiver. If we take all that Moses ever said, we must remodel our society, our institutions, our Sabbath, our eastom. There are many other things besides this

one edict that he set un that if we were to obey literally, would change the face of society. It was said by him, "An eye for an eye, and a tooth for a tooth," blood for blood. He also enanciated, on tooth," blood for blood. He also enunciated, on another occasion, two solemn sentences—gentences which, if you must refer to. Moses for our legislative acts, must have their effect. Then let us take the sentences which Moses received amid the thunders of Sina. "Thou shalt not kill." Thou shalt do no marder, kild this apply only to ignorant men? Did this apply only to the insane, who knew not what they did? or to twelve men, who cid know? If our lives are in danger from the midslight. know? If our lives are in danger from the midnight robber, if he breaks in upon us and we strive with him and kill him for the sake of preserving our own lives, in the midst of this bider string and coeffict we know not what we do; but if he the sake of preserving our own lives we kill our enemy, we can not bear to look upon our own work. But supposing we overcome our enemy and still preserve his ine; supposing that we bind him and carry him away and place him under restraint, put him where he can alon no ho more; suppose we then go and look upon his sname and degradation and after taunting him with his crime, make a spectacle of him, we then cooly and deliberately sizy him. Is this nurser? Supposing we actempt to extend the our crime by saying to the world he was very penitent. We spoke to him of his crime; we told him how he could obtain pardon, and yet we hid him after we had placed him in a holy and penitent frame of name; yet we kill him after we have asked the Indiane Father to pardon him we kill him, we delicerately shay him. Or suppose he kill him, we delinerately slay him. Or suppose he is unrepentant or that God would not pardon him, yet we put him out of life, put him beyond the means of retorm here; kill him in his sin and give him no chance to learn the crime he has committed or to atone for the same. Juries do this, communities sanction it and a Ohri-tian country called it law, justice and rengion. We take the murder-or, we prevent him, by shutting him up, from do-ing any more harm, and then we make him a public speciacie, and either we make him a sinner or make him position; either a hardened rullian, not all to die, or a saint too good to live. Whichever condition we relate thin to, we deliberately kill him. Where is the difference whether I, one, or you, twelve, kill him?

Suppose that two, three, four or a dozen should combine together in an association and agree that if either of as aid certain acts, he others should kill asit would be still marder. It is not the number who do much that changes it. There is not a civilized society that would tolerate such association in it.

Which of the two commandments in your Scriptue will you take? You must decide beween Moses the lawmaker and the law giver who gave the law to Moses, for we must go back to the olden times before Moses. We find a higher tribunal than his, one before which the first murderer was placed. Here is divine authority and divine wisdom; here is a precedent how to deal with the murderer. What said the Infinite One to the first murderer, Cain? Did he siay min? Did he give any man leave to slay him? No! He put a mark upon him, lest any man finding him should slay him. He said venge nee seven rold should be taken upon those who siew Cain.

If we want to know how to punish the murderen if we want to know how to make him concurre of his erime-if we desire to pierce his heart and yet do justice to the victim, let this be an onicast and a vagabond. Oh, let aim ery with Cain, "My punishment is heavier than I can bear." I suppose we are more nerriful than the great good God that let Cam 20. We don a want to indert 2 punishment heavier than the marderer can bear. On short eighted, blind namually I go back to the primarive days when the God was try judge; when the All father of the rice was the press and ladge before wasse trib and man was arraigned, and there learn what vergeance lie takes. The valor of the Lord unto Call made him early his con retribution. The mark is on him which can accer for to make the mardeter an outcast and a countbond. Let there be in every butte, for the monder. er a dremind dre ty nome, to ex epublich, no possibility of ever externation the crime; let him be dead forever amongs! his follows. But let that live, or you become a murdeter yours. If. Don't steep your hands in that blood which you can nover whee away. Don't usurp the prerogative of the great and mighty. One who has not intrusted the destiny of your fellows to you. Don't care to quench that light which you can never relight stay your hand when you would attempt to commit this fearful crime; dare not to do it and make outcasts and vagabonds of every creature that thus infatuated dures to ruise his hand against his fellow. Be sure that the punishment of Cain is better than the repetition of the crime, which you commit when you inflict the death penalty. But you are Christians and can speak to me of

religion, in the same breath that you can pronounce the name of that merciful Man, who, in the presence of his murderers, prayed to his Father in heaven to forgive them because they knew not what they did. You can speak to me of that religion that calls them the followers of him who bids you forgive your brother seventy times seven -who bids you resist not evil; to return good for evil; who raised not his hand, and suffered not his followers to raise their hands to protect his own sacred life. Prate to me of your religion; profess to be followers of him who wept at the grave of Lazarus, who extended kindness to the publicans and sinners and money dealers, and in the last dread moment of death had more pity and commiseration for his murderers than for himself. Even if you could set up the word of Moses dealing with savages; if you could set up the great law giver, who, finding himself surrounded by a wild no-madic people who knew not a hereafter, knew not religion, who saw nothing but the darkness of the rengion, who saw nothing but the darkness of the grave; the very rudest society, wandering in the wilderness; a wild people, in the midst of whom Moses stood—it would not be adapted to this age. But when you speak of the religion of Jesus, you should never dare to raise your hand against your fellow man, and yet it is done by professed Christians everywhere. I have seen the case of a young girl, she was but sixteen. I was called upon to speak to her in the damp cell of the prison where she lay condemned to die for the crime of infantiside. She was a servant girl, very ignorant. She had a stern mother and father at home, and their ignorant child, who knew not har right hand from her left, became the victim of a gentleman who knew his right hand from his left, a wise, rich and powerful gentleman, who forsook her. She was left alone in her sname and despair, turned from the house by a harsh severe mistress, who should have protected her, cast out alone in the world, driven from parents and friends and society in the bitter streets, a wriched wanderer; her child was

# Pacific Department.

#### State of Oregon,

Having returned from California with our wife and baby, we have taken up our residence in the "Land of web feet" for the ensuing year. Salem, Oregon, will be our post office address for the present. Perhaps some of our readers are not aware why the name of "web feet" is applied to the Oregonians. We would inform them that it is on account of the vast amount of rainy and foggy weather which exists here. But the weather elerk this season seems determined to wipe out the slander that has been put upon the character of Oregon. For the last four weeks, a more beautiful ladian summer never visited any portion of our globe. Day after day of clear sunsaine, with air as soft and balmy as ever blew over the favored land of Italy, makes the weather everything that could

Albany, Oct. 6th.—We left Salem in the stage for Albany, twenty-five miles distant, there to strike our first blow in the year's work that lies before us. This is a flue town of some fifteen hundred inhabitants, lying on the bank of the Willamette river. The river is navigable to this point only in the winter season and early spring. The town or city boasts of four gospel shops where the truth of the Lord is dispensed with every Sabbath, and six church organizations. So you see some of the churches have no house for their food to stay in, consequently He has to stay out of doors over night. There are some Indian camps close by here—perhaps He goes and camps with them. The Presbyterions have a house of their own, and they let the Congregationalists bring their God into their house every other Sunday, while they say their pretty things to Him. Hence the Congregational God gets His head under cover once in a

The Methodist church has been in a quarrel for a long time among themselves with regard to instrumental music in their Sunday meetings. A portion of them (the old liners), declare that is of the devil and that they won't have it. It it is the devil indeed, we think it is unkind in them to abuse him so outrageously, for he is their friend and has done more for them than their God ever did, by far. It promises to be a kind of Kilkenny cat affair, for there is but little left of them but their "tules" even now.

We gave six lectures here, with fair audiences and growing interest. The last three were upon the Bible, its miracles, its internal and external hi tory; also the origin and history of the Christian religion. The result was what we might naturally expect in a promisenous audience. Many were well pleased, some anary and some fairly howled with rage to think their God, Devil and religion should all be swept away together. We shall go there again in December, and give them another dose, and it will not be of the Homepathic character either.

We would not fall to mention the family of Perry Driggs, who are the foundation and front of Spiritualism in the place. We tarried with them some two weeks when we visited Oregon two years ago. It has never been our lot to fall in with a more congenial home in all our travels.

#### A Grave Injustice

In the Journal of Oct. 23rd, is an article entitled, "Spiriritualism on the Pacific Coast," bearing the signature of "Love of truth," which demands a reply from us, from the fact that we were instrumental in introducing the articles of "Satan Junior."

This is not Satan rebuking sin, like the old adage, but it is sin and falschood rebuking "Satan,

So far so attacking the "reputation of the exponents of the spiritual cause," at divers times and in sundry places, we believe the charge to be an unmitigated fais-hood. When we were publishing the "Banner of Progress" in San Francisco, J. N. Mackie contributed to its columns a synopsis of the peculiarities of all the speakers, as he viewed them in their public career. Mr. Mackie is a man not given to flattery—nevertheless we think he did them no injustice. If any had reason to complain,

When Mrs. Garden came out very litterly in the Banner or Light concerning the Spiritualists of San Francisco, Mr. Mackie thought it demanded a reply from his pen, he being one of the trustees of the Spiritualist society. We think he did her mo injustice then. We have been intimately acquainted with him ever since we have been on this const, and we never heard him say aught against the character or reputation of a cingle lecturer on the Pacific slope. Mr. Mackie is a perfect gentleman, possessing a sound mind (perhaps a little too analytical to suit some), an unimpeachable moral

character and unswerving integrity.

The writer of that standerous article should have signed his true name, if he was wont to assume the office of censor or umplie of other men's affine. But his non de plune does not blind us in the least. We are too well acquinted with the productions of his pen, and have too often thrown them in the waste basket under our editor's table, rather than publish his petulant and fault finding articles against others.

Poor man, his temper has become soured from some cause or other, but he is harmless where he is well known. It is only when he assumes the gurb of truth by a pretended love of it, and fluids als way into a willy circulated paper like the Journal, that he does harm. We doubt not Mr. Mackie has sport four hours to his one, and likewise, four dollars to his one, in forwarding and oulding up the cause of Spiritualism in San Francisco.

# For the Religio Philosophical Journalal. A Endical Wedding.

This is said to be a progressive age, and we were most happy to see it verified on the 21 inst., in the marriage, at the residence of Mr. and Mrs Wells Brown, of the well known and popular speaker, Mrs. Frank Reed and Mr. William

It was expected Sister Horton would officiate upon the all important occasion, but she was prevented by illness.

Under the circumstances, it was decided that the next best thing would be for the parties to marry themselves. Accordingly, after a few moments consultation, the following ceremony was repeated by the parties, and legalized by Justice Hulburt.

"Frank, with your consent, before these wit-

nesses, I acknowledge you as my true and loving wife."

The bride responding, "I, too, William, with

The bride responding, "I, too, William, with your consent, before these witnesses, receive you as my loved and lawful husband; our souls united, we shall be true to each other here, and in the grand hereafter."

After the ceremony the guests, some fity in number, partook of a bountiful and handsomely arranged repust.

It is to be distinctly understood that this is not an obituary, as Mrs. Knowles does not leave the lecture field, but will continue as ever an earnest worker for the cause.

The officers of the society being present, were very desirous that the new speaker, Mrs. Knowles, should, nothwithstanding she had so recently emigrated to the state of matrimony, fill the appointment previously made for Sister Horton, which she did on the following Sunday, in her usual happy style.

The friends in Coldwater have also engaged Mrs. Knowles for their Convention on the 18th and 29th ints.; and Brother Tuttle of Decatur, for the Van Buren Co Convention in Junuary.

Breedsville, Dec. 11th, 1869.

The Norwalk Experiment thinks he has heard equally as good and interesting discourses from the village preachers as the discourse of Rev. S. H. Tyng, at that place for which the people paid \$50.

Burlingame and suite dined with the King and Queen of Prussia.

For the Religio-Philosophical Journal. Have Charity for Ali.

BY H. F. WILDUR.

When e'er you chance to meet a man That's sunken low in sin, Scorn not, but find out if you can, The cause that led him in. See if you can to virtue's path Your erring brother call, And thus bring forth the good he hath,— Have charity for all.

Perhaps the man was tempted long Befere in sin he fell: You might, if tempted just as strong Be evercome as well. Then spurn not off the fallen man, But think what made him fall, To raise him up, do all you can,— Have charity for all.

The man who tarries at the cup.
And fires his brain with rum.
With kindness may be lifted up,
And back to Tomp'ranes come.
Then take him kindly by the hand,
His mind to virtue call.
He yet may live to bless the land,—
Have charity for all.

The fallen sister doubtiess fell
By trusting heartiess man;
She loved "not wisely, but too well,"
Oh, help her if you can.
Perhaps, if kindly used, she may
Escape that gloomy pall
That now enshrouds her present way,—
Have charity for all.

Where e'er you see a fallen one, Stretch forth a helping hand; An act of mercy thus begun May lead to deeds more grand. Then gently use each erring heart, Make this of thy religion part: "Have charity for all."

# Original Essays.

For the Religio-Philosophical Journal.

MIRACLES.

Raising of the dead-Christ on the Waters—Individuals seen at different places at the same time.

Miracles, according to the common acceptation of the term, means something wonderful, supernatural, or out of the common order of nature, and nine-tenths of those who profess christianity at the present day, believe that the healing and other seeming wonders which occurred in the time of Christ and his Apostles, were "bona fide" miracles, or supernatural effects, produced by them, outside of the laws of nature. This, from a philosophical or natural standpoint, is impossible, for everything that has ever taken place, has done so according to natural laws, and to say that it has done otherwise, is to assert that God is not omnipotent, omniscient and omni-present. No one can doubt that God is perfect, and His being so, makes it impossible that any thing contrary to nature (which is as infallible as Himself), should ever take place; but, if we could suppose such a thing possible, it would rob Him of His attributes, and consequently of His existence as a perfect Spirit. The healing of the sick and other wonders of this age, are as extraordinary as those which occurred eighteen hun dred years ago, and the laying-on of hands is doing the same wonders to day that were done in the time of Christ-viz: the blind are made to see, the deaf to hear, and the lame to walkall from the same causes that produced them then, but which are as little understood by the savans of this age, as they were in times gone by, the effect being now ascribed to "Animal Magnetism" instead of supernatural causes, the one being as far from the truth as the other. Christ must have had correct views in regard to this matter, when he said-(upon several occaslone), "Thy faith hath made thee whole," and in this brief expression we have the whole truth, or cause of the seeming mystery-viz: faith, be lif, or a peculiar condition of the mind, which amounts to the same as a resolution upon the part of the patient, especially when in a somnumbulic condition, and as a resolution cannot be made in any condition without fuith, faith is, and always has been, at the bottom of all cures. But the advocates of the supernatural doctrine urge that Christ did many other extraordinary things hesides healing the rick, and fisk, how the charging of water into wine, his raising the dead, and his walking upon the water, is to be accounted for? To the first question, I answer that the same thing is done by itinerant persons, called psychologists, every day, and there are not a lew who have seen numbers of persons, while in that peculiar state, accept as true any operation that the so-called operator may ad vance, and they have not only made their subjects acknowledge water to be wine, but wine to be water, ice to be hot, white to be black, or harmony discord, &c., yet these erroneous impressions are as real to the subject as they are false to those who witness them.

To the second question, "raising the dead,"

To the second question, "raising the dead," I reply, that there are but three cases recorded in the old testament, viz: the son of the widow Zanephat,—ist Kings, 17, 20. Second, the Shunammite's son,—2d Kings, 4, 35. Both were children, and said to have been restored by Elijah. And the third was a man, by being cast into the sepulchre of Elijah, and upon his bones. There is no positive proof given in either of these cases that decomposition had taken place, and it is likely that the hurried casting, or rough handling of the man's body, had more to do with his recovery than touching the bones of Elijah.

Six cases are only given in the new testament—viz: first, the son of a widow at Nian,—Luke, 7, 15. Second, the daughter of Jairus,—Matthew, 9, 25. Third, the daughter of the ruler of the synagogue,—Mark, 5, 55. Fourth, Lazarus,—John, 11, 44. Fifth, Tabitha,—Acts, 9, 40;—

and sixth, Entychus,—Acts, 20, 12.

The first four are said to have been restored by Jesus; the second and third of which, were emphatically declared by Jesus himself, not to be dead but sleeping, and it is nowhere stated that he ever said the others were d.ad, and from what he did say before he "cried with a loud voice" for Lazarus to come forth, he evidently knew that he was not dead. The fifth is said to have been restored by Peter, and the sixth by Paul who also declared that life was still in the boy. We have, therefore, here at most, but three cases that were supposed to be dead. Martha, the sister of Lazarus, supposed that decomposition had taken place in the body of her brother, for she said: "Lord, by this time he stinketh, for he hath been dead four days;" but there was no proof offered, or positive assertion made that putrefaction had really taken place, and as he was soon after aroused, or restored to his friends, it is more than likely that he, as well as the rest recorded, were but in a trance. Trance, or the seeming suspension of life, is a very common circumstance, and there is scarcely a day that the papers do not detail cases of the kind. This fact is too well known to be questioned, and some extraordinary cases have lately occurred in which animation was apparently suspended for weeks instead of days.

in Baltimore, about eighteen months since, who lay in a trance, giving no signs of life, save that the color of the lips, and general appearance was not materially changed. Much doubt was, in consequence, expressed, as to whether she was dead, but finally after six or eight days she was buried. The case created considerable solicitude in the community, as clairvoyants and spirit mediums declared that she had not passed away, or

was not dead.

The prejudice against clairvoyants and mediums prevented a disinterment, and as there was no other way to prevent her from waking in the grave, her spirit friends determined to sever the chord which held her to life. This was done at a powerful circle, while she had control of a medium. Many of my friends in Baltimore will remember the circumstance. I am simply giving the facts as they occurred, without at-tempting to explain how that severing was ef-fected. Whether the girl was, or was not dead, when her body was buried, is not for me to say, but there can be no doubt that a great many have been buried alive, while in a trance condition, and it is dreadful to think of the fact, and to know, that upon the removal of the remains from old grave yards, many bodies were found to have changed position in their coffins, or were lying upon their stomachs, instead of their backs. These facts cannot be denied, and it is more than likely that they have taken place in all ages of the world, and may do so again, until the condition is understood. I, therefore, deny that such a thing as raising the dead (or bringing back life after decomposition), has ever taken place, because it is contrary to the laws which God Himself has made, and which it is impossible for Him to break, without destroying His own identity.

With regard to the third question,—viz: that of Christ's walking upon the water, I have but to say, I believe that his disciples (who were all noted mediums), did see the spirit of Christ walk upon the water, and as we have many instances, even at the present day, where a partial separation of the spirit from the body has taken place, so as to be seen by other persons (and especially by those who are mediums, clairvoyants or somnambulists), it is not impossible or outside of natural laws, that Christ should have

had the same powers in an emizent degree.
Many of my readers will, no doubt, remember the instance of the school mistress, who was discharged from nineteen different schools, in consequence of having been seen in two places at one and the same time. The evidence in this

case is too positive to be questioned..

Again, we have the case of Baron Swedenborg, who, while in a somnambulic condition, visited the husband of a lady, who had been absent for years; described him, and brought information back to her which was afterwards confirmed, and when the husband returned, he recognized the Baron as the very person with whom he had conversed, and to whom he had given the information which was conveyed to his wife, and yet the natural body of the Baron had never left home.

Every one, too, must remember the well authenticated account which went the rounds of the papers and periodicals, detailing the remarkble fact that a somnambulist upon a vessel in distress, visited while in that state another vessel several miles distant, sat at the desk and absolutely wrote upon the slate, "Steer North." The spirit of the somnambulist was seen by the mate of the vessel, who reported the fact to the Captain, but when he went to see the stranger he had disappeared, but upon the slate the words "Steer North," were found written in a plain hand, which, upon comparison, did not resemble the hand-writing of any one on the vessel. Upon steering north, the vessel in distress was in due time overhauled, and there upon its deck, the mate discovered and recognized the person whose spirit he had seen at the deak writing, on their own vessel, then many miles distant from that which they had just boarded. Here they also learned that the somnambulist upon awaking, told the distressed crew that they would be saved, and upon comparing his writing with

that upon the slate, it proved to be the same. Here is a case of absolute writing by the spirit of a living man whose natural body was at the time many leagues distant. But as no person saw the spirit come or go, it is impossible to know whether it walked upon the sea or not, but it is no great stretch of the imagination to conceive that, having been there, it might as well have walked upon the water as any other way. The fact of its being there, and writing upon the slate, proves that some portion of the material body must have been there also, or the writing could not have been effected, and I may here observe, that if the spirit while in the natnral body, can translate itself to a distance, and there write, converse and be seen, why cannot a spirit out of the body do the same? In the case of the school mistress, I have but to remark that she was seen plucking roses in the garden at the same time that her natural body was in the school-room, attending to her duties

How the spirit of the living Swedenborg crossed the sea, it is impossible to say; but that it did so—and, when there, conversed with the husband of the lady for whom he made the journey—there can be no more doubt than that the spirit of the then living Christ walked upon the water and conversed with his disciples. Verily, there are more truths developing than are dreamed of in the world's philosophy.

# For The Religio-Philosophical Journal. The Immaculate Conception.

### ву п. и, емітн.

Will you permit me, through your columns to give my opinion upon the origin of Christ and his powers, and the effects of his teachings. In the first place, God rules and moves all things by eternal laws, and every species or kind of living existences have laws relative to their own peculiar condition and generation. The race of man has a generative law now in full force, that is performed by the operations of a father and a mother. Now, if this is an eternal law, when was there a time that it was different, or when could there have been a time that God created mankind in any other way? Now, if God has one law of generation, and that eternal, Christ cannot have come under that law, and have had an earthly father and mother. But, says one, Christ was God, and came under the Divine law. But, remembering that God is a great Spirit and caunot be limited, we may be sure that He never was in form or shape like men, and therefore never begot a son by the generic law of a finite being. "But," says one, "do we not tell you that it was immaculate, and by a different process, and by a special law or act?" Remember that God does all things by universal law, and that man and woman is

the same as to their origin.

Is God partial? If he is, then, perhaps Mary the mother of Christ is an exception to general law, and Christ might be God, which we might believe, perhaps, if we thought God could be limited. I believe all minds will agree that to limit God would destroy His infinitude, and consequently suspension of life, is a very common ircumstance, and there is scarcely a day that he papers do not detail cases of the kind. This he papers do

was begotten of a woman in any other way than what all the sons of God are, would be to deny one eternal law of generation, and cause God to vary in his dealings with humanity, and impeach his wisdom and perfection. He is either God or Mammon, or no God at all. And if He

is God to-day, He always was, and ever will be. Christ was a man, then, like unto other men in formation; had a father and mother, and was just as Divine in his nature as any other man and had a sphere to fill characteristic of himself and that he filled it as well as the circumstances and conditions under which he was placed would permit. If his history in the Bible is true, he was a good man, and inspired by those that were able to perform many wonders and many good deeds-deeds that will save mankind from sin and its effects, if they will pattern after them. His healing capacity, his power to move upon the waters and his inspiration were imparted to him by spirits that once lived in the earth form. and the power by which they moved him was magnetism, which was done by assimilating with his spirit upon a plane of congeniality, and he was moved by their will all under the same eternal mesmeric law by which God magnetizes and moves all that is negative to Him and the universe. Then Christ should be adored and imitated just so far as he was right, and no farther. Common sense should govern all our movements in all conditions and under all circumstances, and a principle of right should be maintained, whether we live after Christ or any other good man, if we would be happy. The effects of Christ's teachings are to give us a knowledge of what is right, that we may, by our good works become happy, and learn something of a future life, where Nature can accomplish all that she failed to in earth life, for Nature is always true to herself.

# For the Religic-Philosophical Journal DREAMS. Their Peculiar Nature.

BY M. C. YOUNG.

That many theories have been advanced as to the cause of dreams, takes not from their interest, for as yet, many are their mysteries that remain unveiled. Doubtless, too, here are some of the links in the great chain that binds together spirit and substance, which will be but partially revealed to our dim sight, until the inner eye is brightened by the closing of the outer. Still, as some dreams are so delightful as to cause pleasure, others so forboding as to excite fear of o'er hanging evil, others so eccentric as to awaken wonder, and all mysterious to us looking through dust, though the questions remain unanswered, the active mind yet inquires, whence comes these wonderful productions? What power is it which paints the vivid scenes of "dream land" and impresses them upon our memory as fixedly as are the actual scenes of day-life?

Some think dreams accompany sleep only when the body is in a diseased or over-taxed condition, preventing a perfect state of sleep. This idea would divest these night-thoughts of pleasing interest and render them instead, a source of no little anxiety. A person would prefer health and dreamless slumber to those fancies that come with sleep, however agreeable they might be, if produced merely by a disarrangement of the material part of our existence.

Others attribute to dreams higher sources than this. Some think many of them are revelations of the past, and premonitions of the future;—whispering, perhaps, from spirit attendants who have gone before us to the invisible sphere, and who are now anxiously and lovingly guarding and guiding us; that, when our minds are, in a measure, free from external surroundings, these unseen, ministering angels can more easily impress us with their presence, and with purer thoughts than when we are awake to outward

things.
Still others think dreams but show some power of our own being, which acts independent of the bodily senses, of which they are not con-

Whatever be their origin—whether produced by one agency alone, or by a combination of causes, there is, at times, great power manifest, in dreams. We often hear instances related of persons having had events made known to them in sleep, that afterwards really did occur just as had previously been shown them in their dream.

We often hear, too, of philosophical, mathematical and many other questions too difficult for the waking senses, having been clearly solved in dreams, and as easily as if there were nothing hidden or perplexing about them. Here is artistic skill shown also—greater than that displayed by artists who paint on canvas, or daguerreotype with the camera; they copy or imagine, while the dreamer not only brings familiar scenes and faces to view, but new forms that we have never seen, but afterward do see and recognize as the acquaintance of a dream.

What power of speed, too, does the disembod-ied spirit seem to possess. We close our eyes at night on the well known objects around usin a few moments we awake and feel as though we had been visiting distant parts of earth, or even other spheres, so far has the spirit wandered, and so swiftly it gets through space. Sometimes we are highly entertained with the pictures she brings back-some are so grandly beautiful, surpassing our waking conceptions; others such strange medley pictures with the parts composing them so nicely fitting together—though so greatly contrasting, that we can but wonder how they could be blended in one scene. There seems to be nothing connected with our natural habits of life that lies farther beyond our power of comprehending, than the action of the mind when the bodily senses are dormant in sleep. At times so clear and far seeingeven bringing to light things long ago forgotten, and again surpassing in confusion and inconsistencies the most disarranged thoughts of the normal condition. Some of the most painful labors of the mind when the body is active with it. becomes as easy at times in sleep, as though the soul were engaged in mere pastime. It would appear that then the spirit is partially released from the body, and exhibits something of its natural powers.

The readiness of the soul when she has laid her charge to sleeep, to soar away, is an evidence that here is not her congenial clime, and that she is ever fluttering to get away and catch glimpses of her native home; and the keenness of perception with which she sees through intricacies and the skill with which she weaves new ones, shows that freedom from the body is not death, or inaction, but freedom for more activity. When the poor tired body needs rest, then is her time for amusement. She unconsciously to the sleeping one, feels a happy release, that for a little while she can be spared to go at will—that unfettered she is free to indulge in that which is her own special delight, while the organs of sense are getting their needed repose in order to be better able to be her companion of the day. How is this escape of the soul in dreams like a mother who has had the care of a sick child until she has grown very weary! She gladly sees it close its eyes in sleep, then how carefully she lays it away from her arms lest it should awake, and seeks the bright sunshine and pure air to invigorate her tired frame! but it is not entire freedom from care,

and her thoughts are not wholly on the beauty around her; there is a strong tie to what she left behind that soon takes her back; so there is a close link binding soul and body that will not admit of long separation, until the Keeper of both, intimates that they have worked in unison long enough. Then will be a long sleep to the body.

Is not the thought beautiful and pleasing, that the slumbering of the Body is the awaking of the better part, and that as these periodical slumberings are tollowed by short awakings, so the last long sleep will precede an awakening that knows no more dull slumbering.

### Correspondence in Brief.

Geneseo, Ill —Paul Davis says.—We can not do without the Journal. It is quite as essential as our daily food, and we hope to receive its weekly visits as long as we remain in the form. We think every number grows better, and hope you will long live to send it forth a blessing to the world.

Baker City, Or.—Wm. F. McGrany writes:—The work in this part of the country goes bravely on. I hope soon to be able to send you a new list of permanent subscribers. Many of our most prominent citizens are becoming much interested, and we have no fears of the result, after a candid investigation of our beautiful philosophy.

Lyndon, fil.—Milton A. McKery writes:—I see by the little monitor on my paper that the three months for which I subscribed is about up. Inclosed find one dollar and fifty cents for the next six months, this sum being all I can spare at one time, for if a rich man shall hardly enter the kingdom of heaven, I shall go in on a run.

Anamosa, Iowa.—Geo. W. Field writes:—I am much pleased with the improved appearance of

ANAMOSA, IOWA.—Geo. W. Field writes:—I ara much pleased with the improved appearance of the Journal. It is growing in favor, and it is a general sentiment of its readers here that it is a first class paper and is all they ask for. The cause here is in statu quo. There is no special interest. We contemplate a course of lectures this winter.

Des Moines, Iowa.—A. Harvey writes:—In your paper of Nov. 20th, J. Bacon says, "There may be many things God can not do." I wish to ask who then, does them? If it is a thing does it not show for itself that it has been done? But says he, "God can not blot out a fact." I admit it, which I consider is simply saying God can't make a nothing—being precisely the antipode of saying—God can't make anything.

CORDOVA, ILL.—J. Hoke writes:—I notice the time of my subscription has expired. You will please find enclosed \$5,00, for which send me the Journal twenty months. We all love the Journal, and can not well live without it. We like the bold, free, outspoken manner in which you treat subjects that come before you.

treat subjects that come before you.

BARRE, MASS.—J. M. Winslow writes:—I send one dollar for Austin Kent, and hope others will do likewise.

Philadelphia, Penn.—Henry T. Child, M. D., writes:—A scamp, assuming the name of Georgo Wood, has been about here borrowing money of the Spiritualists. He says he is a medium, and that his wife is one also. We suppose him to be the McDougal to whom the Bannen refers, and think it well to caution the Spiritualists. He goes to the post office and finding who takes the Journal or Bannen, pounces upon them with a story of his pocketbook having been taken, or some other trouble

Nonthwest, Ohio.—Wm. Morgan writes:—I will give one penny to erect a monument for Adam, two for Eve and three for the serpent, but not one penny will I ever give to erect a monument to the God that fibbed to them about their dying. He has fooled people so much, the quicker he can be forgotten the better. He is now lying at the point of death, and would soon expire if the preachers did not rally every Sunday with their air pumps, and pump the breath of lite into Him. You may think this is hard for an old man, sixty two years of age, but then, I can't help it.

Canastota, N. Y.—G. F. Phillips writes:—Enclosed find N. Y. draft for \$9,00 to pay up for the Journal and one year in advance. I should have remitted a long time ago, but had the mislortune of being burned out, and have been very poorly off for the necessary funds to send you. Thank you for your kindness in sending me the Journal for so long a time without being paid.

REMARKS:—We publish the foregoing letter as it shows the spirit of true manhood, as in bold contrast with another, a letter we published a few weeks since, where the party abused us for compelling him to pay postage for two years on our paper, with the intelligence that he was not a Spiritualist, and did not wish us longer to send him the paper. The writer of the above is a Spiritualist, the other was not. Can our orthodox opposers, who so often enquire what good Spiritualism does, see the point?

WESTON, MO -L. Grasmuck writes :- According to promise. I write you to report the success of our meeting here last week. Brother E. V. Wilson spoke to large and attentive audiences four evenings. The house was full, although we charged fifty cents admission at the door. The result of his engagement here has been a complete stirring of the mental world among us—it is the sub-ject of conversation in all places and on all occa-sions, and the bitter tirades of the clergy after he left, only add fuel to the fire he kindled. Some how the impression has got abroad that Brother Wilson is a good medium, but an eccentric speak-er. Nothing could be farther from the truth. His power and eloquence are something truly wonderful, as admitted by all who heard him here. In his delineations of character, he was correct to a fault—never failed, but quite a number of incidents of the past in the lives of persons were not recognized at the time, while many have, upon mature reflection, brought them to mind afterward. Several of the descriptions of spirits were very startling, and were at once recognized. Two ministers of the Christian church were present and gave respectful attention, and have acted fairly with us, while others were too holy to attend, but not too holy to misrepresent and abuse him when gone. The actions of one of our Methodist brothers on last Sunday showed that he was badly hurt-his fine church was almost empty, while Wilson had a full house. We were successful financially and have some money left. We want another good speaker at once. They will be welcome and have large audiences, for the people are hungry. Please find money enclosed for subscription. Will send

Philadelphia.—Thomas M'Clintock writes:—I have just risen from the perusal of an article in the Journal of 27th ult., headed "Confession of Saul of Tarsus, as given by him through Alexander Smythe." I have no recollection of ever before reading a production which gave origin to such unpleasant feelings. I can only compare it to a pall of darkness spread over the serenity of my spirit. I can not give it credence as a veritable history of the career of the Apostle Paul. Say, if we please, from the evidence extant of his actions and writings during his apostleship, that like o ther men, he was fallible, sometimes inconsistent, even absurd and puerile; say that his rabbinical learning and other educational influences, often detrimentally obscured his mental vision. But that his whole course, preliminary to and first and last throughout his ministry, was a studied imposture, and that all the beautiful gems of inspiration which sparkle in his writings were part and parcel of that impostance, is too monstrous an absurdating—too contradictory of all legitimate rules of judging human character, to be rationally believed, no matter who are the mediums, or who the spirit purporting to communicate.

REMARKS:—The extract from that wonderful book given through that most excellent medium, Alexander Smyth, and purporting to come from the spirit of St. Paul, is undoubtedly calculated to elicit more criticism and thought than any other book yet published under the dictation of spirits. It is a work that every person should read. For sale at this office. [See Book List.]

For the Religio-Philosophical Journal. MEDIA; OR THE CHARMED LIFE: A Story of Fact, Phenomena and Mystery. BY GEORGE SOMMERVILLE.

#### CHAPTER XVII.

THE ANONYMOUS NOTE-A DESPERATE GAME-DEBAUCHERY.

"It is the basest fabrication-why, do you no remember, Media, the evening named in the note, is the very one on which we enjoyed our pleasent drive in the country, the very evening pleasent drive in the country, the very evening I passed in your company exclusively?" So reasoned Dr. Stettler, as having arisen from Media's side, he stood beneath the chandelier in the center of the room, scanning narrowly the contents of a note which Media had placed in contents of a note which shear had blaced in his hand, and now sat resting her head on her hand, pensive and sad. The letter was from Linda Ray, giving briefly the base treatment she had received on the evening in question, at the hands of Stettler on the banks of the Schuyl-

"I now remember Doctor," said Media trem-blingly, "that you arrived here that evening quite late, and not a little flurried. Oh Milford, to be thus deceived, I never dreamed."

"And I remember now, Media, there was a time—you suspected well, at least impugned my motives-is it not so, fair one."

"O God! too late, it has come too late, un done, and my misery mocked at. Can heaven forgive—oh! pivy pity!" She recled from the sofa, and fell to the floor near the doctors feet, who eathered hereather in his arms. who gathered her hastily in his arms, and carried her back to the sofa, then hurried to obtain a glass of water. The cooling beverage applied to her quivering lips, she drank, and opened

her languid eyes."

"Oh Milford, what will, become of me—will you not fulfil your promise, and avert my shame?"

"Media, be calm. If you indulge in such frenzies as these, I can not be responsible. You must not give away to these impulses of excite-"Impulses of excitement, Oh Milford, how

cold you have grown! how changed from the man I loved. Yet I'll be caim, and Milford you will not forsake me?"

Poor Media could no longer restrain her tears, and now they freely flowed glistening adown

her cheeks like pearl drops.

"Desert you! Media, no, never. Dry those tears, and be calm."

"Tears!" Said she looking up through them. with a melancholy smile. "Ah! welcome, thrice welcome to grief, kind messengers of relief. Yes I will be calm. O Milford, you will won-

der, I'll he so calm!" Media, I have a proposition. Listen."

"Well, you see I am calm."
"Will you pass a period in the country, until—
or——" He leaned forward and whispered the conclusion in her ear, lest the very walls should hear, she started from him as if stung by an edder, and as she shrank in horror away, exclaimed in answer. "Millord! can this be you, who makes a suggestion so base! Nay, tis the prince of fiends that triumphs now! No, no, never can I consent to act a part so wicked. Pil hear meckly the very worst, the remorseless panes of self accusation—the scorn and derision of an unforgiving world. But murder, never—no Milford, I will not consent to that."

"Then get thee to the country and-"Yes, any thing but murder-

"And bring unto the world an ill-" "Wretch, sayest thou so—" She spring on him like the tigress, clutching at his threat. Media, said he in a changed and milder tone.

She instantly relaxed her hold, and changing her manner also, sighed, "Forgive me, Molford, But you should not make a mack of me. I was not myself. Yet, O! I'll be calm, very calea. I'll leave the city, do cheerfully what you wish. But, oh I you must not mack me." "Humph! ahem, Media. You would really excel in the drama. Your carriage is queenly, your declamadrama. Your carriage is queenly, your declama-tion majestic, and, in truth, you appear gifted sufficiently for the most splended stare effect. Make the drama your study, and I'd—" "Milford Stettler, stay—I'll hear no more of this. Cease your heartless taunts, or as there is a God above us—"

"He must delight in—"

Finish it Media, Stettler sneered again.
The insulted Media gave flushed evidence of her keen sense of the wicked taunt, and with a sudden twinge of agony went on. "As there is a God of justice, a law of recompense, I'll be avenged for this!" Leaning forward now, her soul thrilling with intense excitement, until her face almost touched his, she glered into his eyes, and in a voice of stern resolve, hissed, "Doctor Milford Stettler, you have a reputation-sneer at me again, and I will blast it forever."
"Silly girl, that would but hasten your own

"I care not. I'll post you to the world. So-

clety shall know you. I'll blast your name, though it involve my life."

"Do not be hasty Media. You shell have jus-

tice, but let dispassionate reason be your monitor within, and I may see you again. For the present good night."

He stepped into the street, and hurried along, he scarcely knew whither. Halting beneath a street lamp, he noted the time, and then hurried on his uncertain way. Can it be so late, "he muttered." 'Tis too bad fooling my time away with that foolish girl, when I should be at the club in better company. I must need's be careful. She may do me harm. Egad I can it be Media hates me! Humph, womans love, and womans hates are extreemly uncertain untilsettled. Angels and ministers of grace, defend us. She must be quieted—yes, she must be quieted. Again, he paused, looked about him, then hurried off on Walnut street, and after turning several corners with which he was familiar, he entered the room of the O---club. The place where this select association nightly met, was in a small, though cleanly street, within sight of the tall waving trees of two of our public squares, and also Independance Hall and the court house where even handed justice is daily administered quite impartially. The room rather the rooms of the celebrated O ---- club, are superbly furnished, the first you enter being the bar-room. The second, a sort of private reception, as well as retiring room, is arranged and furnished in the strictest taste for ease and comfort. A soft, pliant carpet covers the floors, sofas and spring-seat chairs are arranged round the room, a number of paintings adorn the land-scape tinted walls, while two massive mirrors hanging opposite to each other, reflect the flood of gas light getting from the large chandelier decending from the center of the ceiling in a brilliant sheen of light. On a large marble top table, lay a number of news papers, a selection of books, &c., with which members of the club, whose minds may perchance be given to the contemplative mood, may read, reflect, and amuse themselves unannoyed by the buisness of the noisy car on one side, or the ringing of gold and silver on the other, the imprecations of the leosers at cards, or the self satisfied numbers of the victors. So cosy and quiet is this appartment indeed, that even poets here may amuse, libertines mature their plans to rob virtue of peace, and the gamster perfect his tricks and speculate on his sanguine successera. On this evening we follow Doctor Stettler here. This room was occupied by but a single incividual.

As the doctor entered, he glanced hastily about him, then advancing to the door of the third room, gave three low significant raps, and the door was opened slightly ajar, the attendant still holding it firmly, and demanding the pass, which being promptly imparted, Stettler was at once admitted. The lights of this room are even more brilliant than those of the second, and the furniture and equipage generally are of a more magnificent, and costly style. Beside, a splendidly figured and pliable brussels covering the floor, numerous pictures and mirrors, garnish the exquisitely painted walls. There are a number of gaming tables arranged throughout the room, round which are seated, all absorbed with the wild changes and chances of the game. men of various callings, from the age of two and twenty up to fifty years. A sorry sight is this, to see the aged parent, whose locks are sprinkled with the silverings of, may hap, fifty winters, and youth, just blooming unto manhood, waisting their health, reputation, character, and tal-ents, and precious time, in the intoxication of the midnight revel, prostituting their energies

to the prace destroying passion of gambling, "Well, doctor, good evening doctor," fell in socially familiar salutation from several members of the club, as Doctor Milford Stettler en-

tered their midst. "Why how pale you look, doctor, what has happened you. How have you left Media-"Ha! on my honor, the doctor looks as if his "Ha! on my honor, the doctor looks as it his fast 'bays' had been running away with him this evening." Really frightened, pale as a ghost, and quite as interesting. Ha! ha! fifty to five boys that the spirited Media has been taking him down," said another. "There is something in the wind, something brewing sure. I'll stand the wine, that she has been reading. I'll stand the wine that she has been reading him another lecture on the danger and frequent tatality of prograstination," "another chimed.

"Then come doctor, repeat the story, give us the benefit of the lecture." "No!" said he in answer, petulently, and throwing down a bank bill on the table, added with the man who will cover that I will contend until one of us cries 'hold! enough.' I am sad to-night and must have excitement. Come, the game, others threw bills on the table, and they were soon engaged with cards. Without lingering to note the varied phases of alternate change which the play assumed, suffice it, that in excitement and intense interest, it soon became the leading game of the club for the night, drawing all present round the heard, and when drawing all present round the hoard, and when it closed in the morning, the sun shone in the place, and on the haggard face of Stettler, paler even than it suddenly blanched the night before. Wildly he paced the floor in the delerium of defeat. With his arms folded tightly on his chest. he compressed, and bit his lips with chagrin until they grew purple and bled, and anon his body trembled and writhed in the terrible struggle of torture-humbled feeling. He had bet extravagantly, and lost all—recklessly staked his heautiful bays, and forfetted them, put up his carriage, and it, too, was sweept from his grasp, by the internal infatuation of a flimsy pack of cards. In the mad trenzy of the moment he first to the hear and calling for literor ment he fied to the bar, and calling for liquor, he drank quickly, and passing into the middle room, threw himself on a lounge, in despair. Covering his face in his hands, he buried his teeth deep into his crimsoned lips, and reflected in torturing anguish, on the stern obligation of initiation into the O——club. Springing to his feet, he again stead at the bar, calling for more liquor. Poor, Miliord Stettler I how ominous the words of the lightly given challenge

### CHAPTER XVIII

HAPPY SCIREE-AN EPISODE-RONDERY-THE

The glittering lights burned brilliantly and cheerfully, pleasingly shone smiling faces, white soft, bright haughley eyes, sparkled with the face flow of easy, congenially, betokening the real pleasure experienced by the favored ones who attended the happy morree of Annie and Randelph Haines. Ella Russel, Amelia Stephens and the count, Linda Ray, and Sylvan her beau; Josephine Kennedy, and her gallant, Fred Weldon, were there in all their easy flow of fun. Pleasant, indeed, charming was the scene. How lovely! happily unconscious of her reports at transaction. her parents strange life, said Annie to Randolph in low tones, as their eyes rested momentarily upon the sweet face of the blithesome Linda

Ray.

"Yes, and it would appear almost unpardonable in one who would voluntarily inflict the pain which its saddening knowledge would give her." Good angels lead her on gently through life, until, if, indeed, the disclosure must be made, so shield her—that she may profitable hear it chimal the gentla Anne. Linia itably hear it, chimed the gentle Annie. Linda at this moment though in a distant part of the room, and as if by the influence of mind on mind, looked up and met their glances resting on her. A modest blush eximsoned slightly her face as she immediately sped to where Annie had removed from her bestern's side. Reacting out her hand and smiling, she said playfulig, "Your, pordon Annie. What were you saying of me a moment ago."

Annie kissed her and answered, "Not the least harm, I assure you, Linda. We were speaking of your mother. Is she well?" "Quite well, thank you. You must favor us

"Thanks; we shall. How do you like your new home?

with a visit, Annie."

"Right well, I assure you, and we are doing excellently since we removed."
"Real happy to hear it. I do wish, Randolph would permit me to open a similar store on a busy thoroughfare. But he only laughs at me, and says there is no need of it yet. I know I

should enjoy better health, if engaged in some

such occupation." Some of the company calling now for music, Annie declined, and prevailed on Linda to favor them. The appartment was soon made vocal with a beautiful sonnet, and Annie seating herself at the piano, started, by a lively air, the entire company off into a happy dance. Anon they were whirling through polka and schottisch, till giddy at length with pleasure, they ceased. Gentle good-bys were imparted, invitations extended the bissing of heads in lively tations extended, the kissing of hands in lively adieus, and anon darkness settled round the

mansion, late so resplendant with light and

Annie and Randolph, had retired, and nature's sweet restorer, balmy sleep visited them soothingly, and they very soon wrapt in slumber quite profound. Nestling closely to its mother's breast, lay the pretty babe, also fast asleen, and smiling anon, as if pleased with angel visits to its sinless pillow. But, hark! there is a muffled attempt at the chamber door. As it opens slow-ly, we catch the sound of subdued and hasty whispering. As it opens wider, we catch by the dim light of a small lamp, a glimpse of two men hideously disguised. Stealthly they glide into the room, and one of them leaning noiselessly over the sleeping ones, hastily applies to their nostrils a small uncorked vial, and the strong smell of chloroform pervades the place, with

stilling effect. They now ransack the appariment, searching closets and every place appearing to contain anything of value. Leaving here with some eleven hundred dollars, which they took from the bureau, and Randolph's gold chronometer, they descended to the lower rooms, and entering the parlors, the late scene of so much gaiety and joy, they help themselves to the unfurnished feast, cakes, wines; etc. Then forcing the

family 'safe,' stripped it of every article of silverware, plate, &c, which it contained, and left the house without detection.

The unconscious sleepers are still under the influence of heavy sleep, and the strange effects of the drug, the latter applied by the villian Stett-ler, who indeed planned and led the midnight robbery.

Maddened by his heavy losses at gambling, he plunged deeper and still deeper into the vicious vortex of dissipation and crime-neglected his medical practice, of course, losing all rep-utation he may once have possessed in his pro-fession, he now became the sworn confederate of a band of out laws, and a greedy partaker in all their unwritten crimes and vices.

Near mid-day the sleeping ones awoke. The babe, fortunately, not inhaling much of the drug, and feeling the cravings of hunger, awoke first, and creeping over the mother, so disturb-ed her that she awoke also, and pressing her darling gently to the source of its nourishment and its joy, raised her head partially only, to see with surprise that the sun was shining at meridian. As she sprang to the floor, a peculiar weariness came over her, and she only saved herself from fulling by catching hold of the bed-side. She roused Randolph, who complained, also, of giddiness, and wondered at their slum-bering so late. Proceeding with his dressing, he missed his watch, a sudden tremor passed over him, and rubbing his eyes, he looked close-ly about him. Closets and ward to be opened and ly about him. Closets and wardrobe opened and their contents scattered about in confusion, and the defacement of the bureau stared him in the face. In a shuddering voice, as the truth flashed on his brain, he gasted, "Heavens! Annie, we have been robbed. My watch is got e, and look at those closets and drawers forced, and money

As Annie followed him to the lower portion of the mansion, entering the parlors, he contin-

"Yes, yes, Annie, it is even so. Our silver is also gone. The villains have made a clear sweep of everything of any value to them. How strange, that all this could have been done without disturbing us!"

"See—here they have left something. What is this?" said the trembling wife, as picking from the floor a small emptical vial, she passed it to her husband.

"Explained!" he ejaculated, "Drugged, while sleeping, and then effectually plundered. A villain capable of this would scarcely hesitate to do murder." A grateful exclamation, for their escape from

the latter, burst from Annie's full heart. The unhappy Randolph failed in all his efforts to recover the stolen property, and after a season of much trial, he sailed for Australia, to try his fortune there.

[TO BE CONTINUED]

## Voices from the Zeople.

Matter, Mind, Life and Motion. LETTER FROM Z. HOUGHTON.

I have been a close reader of the JOURNAL for nine months, to ascertain the drift of its publishers. I had not a very favorable opinion of it at its commencement the last time; for the reason that when it changed to a thing called Spiritual Republic, I was disgusted with it, and made up my mind that the whole clique connected with it, were managing and laboring for the earthly instead of the spiritual; but since it has returned to its first love, we built is weekly visits with joy and gladness. Your article on Life, Motion, Mad and Matter, were to me worth four times the cost of the paper. Why? Because some ten years since, the same ideas were advanced to me by the spirits, and I accepted them as truth, and have alvocated the sume since, and have never found but one Spiritualist who agreed with me, until now you are advocating the same; and I thank God, that the spirit of eternal truck is, and ever will be working, to develop and manifest itself to the children of earth, through the various media which it may search out. Yes, Bro. Jones, you and I have always existed; our physical, mental and spiritual, are co-existent with matter, but not concentrated; and God the prime moving element of all matter, is interblended with it. I believe the time will come when man will so understand the laws governing all things; that he will be en-abled to govern and control all things, in and through the exercise of those powers given him by this eternal prime moving element in matter, which is God. But I did not intend to write a sermon. Go on, Bro. Jones, and may the Great Spirit of eternal truth, acting through the angel world, ever gui le and direct you into

#### Jamestown, Grent Co., Wis. Letter from S. Jenkins

Being one of your subscribers, and having passed the meridian of life, and my robes whitening for the other shore, and wishing to Joull I can for the cause of truth as revealed to us, and owning a large form of 1036 acres-700 under plow-and my health, and that of my wife also, having failed, we propose to sell our farm in 10, 80 and 160 acr.: lots, to Spiritualists, as we feel very desirous of establishing a Spiritual colony in this vicinity. My farm is considered the best in the State. I raised over ten thous-and bushels of grain this season. It will yield from three to five hundred tons of hay yearly. It is well watered. Its location is four miles Rosmount, and four from Farmington, on the Minn. Central Railroad; also four miles from Bayfield,on the Hastings and Dakota Road-located within four miles of three stations, in one of the best agricultural counties in Minn.

Having a desire to devote my time more fully to the cause of truth as revealed to me from the other side of the river, and not being able to carry on my farm and do as I am requested, is the reason that I offer my farm to our brothers in the faith of our immortality.

There are quite a number of Spiritualists in this county, but they are very much scattered. They compose some of the best talent in the county. We lack teachers, and how can we learn without teachers? We want one or two good lecturers to come and locate with us, as there is a good field for labor.

Lakeville, Dakota Co., Minn.

INDIANA-K. GRAVES IN THE FIELD AGAIN. -We learn that Mr. Grave's labors, since has return to the lecturing field, are attended with immense success. The people turn out en masse, and are much pleased and benefitted with his able discourses. We give place to the following testimonial of his usefulness:

Whereas. We, the Fountain County Society of the Friends of Progress, in Convention assembled, on the 16th of November, 1869, have been highly delighted and greatly instructed by a course of lectures by K. Graves, of Richmond, State missionary for Indiana, on the Spiritual Philosophy, Theological Reform, and kindred topics, in which was ably, forcibly and eloquently set forth the necessity of a higher plane of moral, religious and spiritual development or unfoldment, as a practical recognition of the great law of human progress; therefore,

RESOLVED, That we take great pleasure in in cordially recommending Bro. Graves as an eloquent, logical and powerful expounder of the principles and claims of the new Spiritual Dis-HENRY CRANE, Pres't. pensation.

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Chapter XXXVII.—The Spirit.
Chapter XXXVII.—The Spirit.
Chapter XXXVII.—The Spirit.
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Chapter XXXVII.—The Spirit.
Chapter XXXVIII.—Spiritual Influence.
Chapter XXXVIII.—Spiritual Influence.
Chapter XXXVIII.—Spiritual Influence.
Chapter XXXVIII.—The New City.
Uhapter XI.—The Ferring Onc.
Chapter XI.—The Beggar.
Chapter XI.II.—The Spirities of the soul,
Chapter XI.II.—The Spirities of the Soul.
Chapter XI.II.—The Spirit.
Chapter XI.II.—The Convict.
Chapter XI.II.—The Dying Girl.
Chapter XI.II.—The Dying Girl.
Chapter XI.II.—The Disobedient Son.
Chapter III.—The Disobedient Son.
Chapter III.—Cardinal Richelieu.

Appendix.

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Peter West, 189, South Clark street rooms 18 and

Concluded from first page

bern. What did she do? What could she do? Nothing, nothing, unless a strong principle of religion had bid her to trust in God-had taught her to lay her burden on the Lord. She bed not this, and in her wild despair, her misery her utter loneliness and helpleceness she decreased her child. She was convicted of the crime and sentenced to die.

But who were these men that sentenced her to die Christian men-men, who, Sabbath by Sabbath, rezeithe histo ry of the woman of shame, who kneeled at the feet of Jesus and washed then with her tears. Christian men who knew how he pitical her; how he commanded her to be forgiven, unless they were perfect enough to cost the first stone. Christian men who had heard of the dear, gentl Nazarene when be eric !, "Father f rgive them, they know not "hat they do." Well, the end of all came, and they dragged this girl to the gallow's foat, screaming, shrinking back, kneeling, elinging with her hands, turning and pleading in her agony, clinging to the spirits of her murderers; but they atrangled her as best they could. They perpetrated one of these shameful and revolting spectacion that is a disgraço to any cour try or any ago. They did it in cold blood without encoingle circumstance to exterinivate their orine Am I to relieve the words of the man who related this to me, that she will go to perd'tion? Not I believe she will go into the kingdom of heaven, and that wretched, weeful creature in hir great egony, will find a place at her Master's foet; when her murderers who put her t death in spite of her cries and suplications, and they who deerived her, will voil their faces before um. This is a part of my faith. I may be mistaken in such a fai h.

I call upon you, therefore, each one of you, to go forth and protest against and labor for the abelition of this fearful institution, the public shamtles. It is in sain that in your country and in my own country, they have pro nourced against this by con mitting the ir naurders in secret I appealed to the occiety for the abol tien of capital panishment-I could not nelt that it about only be removed from the eye of the public and done in private. When they ask d me to speak for this E said, " No, it is better that you do it in public, if it is right " Lindernaully refused. I urged them its I urg you now; that that which can not bear the light; that which we call an act of justice, a public accessity; an act of virtue, b cause an act of lavevel an ect as this hand not be done in secret. The very fet that it must be so done, is a strong pert at against it If indeed, it has a spectable needed to be looked upon to deter crime, and they are obliged to keep it from the eyes of the public, does it not pronounce at once the verliet apon it? Are they not doing that in secret which they dare not do in the light? I was speaking of religion they dare to do it in the face of their God, fort they do not dore to do it in the face of their fell wmen. They com mit be are high heaven the error which is too dieadful to be perpetrated in the eyes of the public. View it in that light and there is no passi It, at my exercise. There is no possibility of preserving it any lenger. Lituation with it! Away with it, the dreadful thing! Away with mil those institutions that have no as not me and the mail by proportionically it that ha native can exactly roll and that it can do with at them! I is for you where he cris and brain have men pierusi by consistion. It is tor your to press home these arguments and all such as your osc command . Tak a may say say saddistical vendration of the ten that they have in least presented to you for want of a to ther argumon'! Till that which has ben proved in those countries where this frightful climat has been about hhed -r urder has not increased but that a he herst saland of respect for life is gone ally ore when upon the commurity Show them by statistical facis, he less than by appeals to common sense, and to reason that is wise. Very own experiences will furnish you with many oranmenta that I have no time to present; and when you have expressed all arguments that auto lence and o' servation himanity and religion on gost ask of those to shore you apport, to give you one sufficient reason for the taniut . nance of this hideria institution of the gall was and when all is done, answer them with a cry which has therefored diwn things of r thousands of yours until it has grown to the change of a mighty voice, of Live sunty be no mer-

At the class of this elegent to ture, our veterally gliend, Luckeria More, whe had accepted a sout upon the Restram, de ivered the following a dress:

### GLOSING ADDLESS BY LUCBETTA MOTE.

I regime the antierce has been as deeply interested with what we have heard, that there seems no room or desire for anything mere. I have been listening with d uble gratification, which, that this and of short born obtained such an examination, that so your statistics on tenfled up as our friend has end -that there may be such appeals made to the public of have her lly kept the subi et in my mind so ratific I have I been that these appeal. should be made by a woman. This is something not entire's new. I know that the public mind is little accustime I to hear appeals from the mouth of woman. I vej den greatly, that the gine has come, when went noted be herrd; and I am especially pleased when one gives the evidence we have had to night, that the arbjert has been go closely studied, as to give reason arrive if and statis ties and to furnish such an address. With the speaker I am actorished that at this are, when the relicion of Christianity had culminated in the birthest dislikation, that there should be need at the kind of appeal. It strikes mean a moment, that it could hardly be yet add to have thus culminated while the position of women was such, that few of the mould be toured able, cap big to urpe so happeals; to no forth and make them. It must be a union of men and women that shall produce these reforms in sociacies. Many of hose reforms have spring up in New England; and there, there is been no expension of the save. We know, too that the Balle has been brought against this reform, and indeed, all reforms—even the Temperates reform how it should all reforms—even the Temperates reform. How it should not like the mode as he an obstacle where the example of the modelus lave he mought as authority for wrong rather than the corroborative testimen for truth. We know that these sayings may be quoted and applied with very different significance. no cloudy studied, as to give reason arranget and statis ive testiment for truth. We know that there sayings may be quoted and applied with very different significance. They have been thus quoted against reforms: but since it has been found that reforms have become popular, there has been plenty of Scripture in favor of there. I was norty to hear our friend say, she should centine her remarks to "Capital Punishment;" and then, was gird that she introduced to much of the religious a pact. We know the people are beginning to examine more carefully; the religious acts are reading the Fible again and are finding, as she has well presented to us, what were the obligations of old; but they hear the words, "I say nute you, come up as she has well presented to us, what were the obligations of old; but they hear the words, "I say unto you, come up nigher in the scale of righteomerss." So it was with regard to slavery; you know how the Bib'e was quoted to prove that slavery was a patriarchal institution. So now, we have to deal with this great subject of war and the death penalty apart from any ordered authority. We must take man as the great subject, and everything which does we may or injustice to him must be removed. I felt like criticising when our friend spoke of these evils as applied to one. It seems to me that they apply still increase which is mur'er on a larger scale. I want all that has been no ably said this evening on the unified of "Taking Lf." to be upfield also to war.

I listened to a lecture some thirty years ago in England, by the Rev. Geo. Ha ris in which I was greatly in terested.

by the Rev. Geo. Ha ris in which I was greatly interested, and never succe then till now, have I listened to a lecture, in this special subject. It seemed to me then as it does on this special subject. It seemed to me then as it does now that all the arguments and everything that was said, m'ght so well apply to the greet subject of war. If we can do away with capital punishment for the greatest of crimes that can be committed and I think we should, how much more can we see the propriety of putting an end to this result of taking human life for a little legary, a national strate of the claim of a little land or prepart. If seeme unsult. I r the claim of a little land or property. It seems ast nishing that we are so blinded by custom; false rever ence for ancient error; that our veneration has been so misdirected. I want that we may look inton the subject of war in its true light; that we may endeavor to put an end war in its true light; that we may endeavor to put an end to war by using weapons that are not carnal, but spiritual and mighty through God to the pulling down of the strong holds. I want the women to be aroused; many of you have the power of awakening the public mind by your carnest appeals. It is a day when these subjects will be considered, and there is a mighty influence abroad in the land to put an end to war. The Peace Society has begun, as all these other reform movements, by a few persons entering heartily into the work; and new that we are in state of peace, is the yory time to educate the people to entoring heartily into the work: and now that we are in a state of peace, is the very time to educate the people to understand these things; to impress upon them the fact that, "Glory to God in the highest," can only be given by peace on earth and good will to men." If we have confidence in truth that it is of God, we must order to make wortey the vocati n whereunto we are called, and use all cur industrice on the ride of right. We know there is an increasing interest is all these trings all over the world, and if we are saidful in this great work, it will not be long tefore other nations will take up the subject in earnest

There is a demand now for the best essay, a standing premium, in Boston, for an e say on the best means of B ttling National Disputes. The question of arbitration and rf rence, is nto new. In the Society of Friends, for two hundred years, all disputes have been settled in this two hundred years, all disputes have been selected as memor. I was told that at the Chamber of Commerce, in Boston, there had been no dispute for twenty years, but what they had been able to settle in this way. I be leve we shall come up higher and higher small we shall see that 'Violence shall no longer be he rd in the land, or wasting

and destruction in her borders."

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PRITUALISM OF THE BIBLE.

Did an Infinite God, a Personal God, or Heings Resembling Man, form this Earth. Sum, etc.

"In the beginning God created the heaven and the earth. And the earth was without form, and void;

and darkness was upon the face of the deep. And the Spirit of God moved upon the face of he waters.

And God said, Let there be light: and there was light. And God said. Let there be a firmament in the

midst of the waters, and let it divide the waters from the waters. And God said, let the earth bring forth grass. the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself,

upon the earth: and it was so. And God made two great lights; the greater ight to rul the day, and the lesser light to rule

the night: he made the stars also. And G d s.d t, Let the waters bring forth alumiantly the moving creature that hath life, and f w! that may il above the earth in the

open firmament of heaven. And G d said. Let the curh bring forth the hving erature after his kind, eatile, and ereepmy thing, and b ast of the earth after his kind:

And Glid made the beast of the earth ofter his kind, and e tile after their kind, and every thing on common upon the earth offer his kind: and G d sew that it was good.

S . G d created man in his own image, in the image of Gaz created he them

And God saw everything that he had made, and, behold it was very good.

O", the wonders of the Universe! Wherever you may turn the attention, whether to the arch eld done above, the vist occan, the high mountains, the rouring river—anywhere—every where -vou will it id heel for rell ction. The human mind is so constituted that it cannot remain inactive without sufficing greatly therefrom. The Universe of G d enderages within itself the characteristics of its Infinite author, for, bear this in mind, that every work must necessarily partake of the peculiar nature of that personage who rules and directs it. The Universe of God is infinite hairs nature and capacity, and while the me em not he enlarged in the least, it can be better adapted to the necessities of intelligent beings. The immense realms of space are not in every particular now adapted to the wents of man. He could not well live in any locality hetween this and the moon, without a house in the shape of one on earth, in which to reside and

We find in this vas' Cathedral of God, the belis of which are constantly ringing in j yous anthems, no cod to the diversity of abjects that are constantly demanding our attention. As on earth new houses are built, navigation of our rivers improved, cities lald out and made the business centers of large districts, canals dug, religionds built, and improvements of various kinds carried on, -so in the infinite realms of space, new worlds and systems of worlds are springing into existence, new rivers are projected, etherial currents formed, magnificent districts opered, large bedies of water formed, while planets and comets without number are being laureh ed into the realms of space, for some grand object known to those through whose instrumentality they are brought into existence.

We imagine that on this little planet scarcely 8000 miles in diameter, wonderful things are being accomplished, and we have no doub! such is the case. Indeed, we know that the inhabitants of earth have the material and spiritual very nicely combined, thereby giving an impetus to thought, that places them for above the residents of many other planets in all those things which relate to the arts and scie ces. The inhabitants of Venus are, however, more spiritual-indeed, communication there with the Spirit World is carried on much more easily and satisfactorily than here.

The improvements that are made on this earth. are consummated through the instrumentality and ingenuity of man. Whether a landscapepainting, expressing the beauties of nature, or some exquisite work of art, or some wonderful machine-itemakes no difference,-you observe nothing but the work of intelligent beings. Go where you will, then, you can detect nothing but the enterprise of man. However exquisite the work may be, however finely wrought, however ingeniously made, it points significantly to man as its author! Look at the earth, 8000 miles in diameter, teeming with life and intelligence, moving through space with automatic regularity at the rate of 68,000 miles an hour,-who constructed it and gave it a position among the stars, to travel around the sun year after year? Did God make it in six days? or did it "make itself?" The orthodox will say emphatically that God made it, while the geologist, perhaps, will tell you that it was formed through the automatic action of Nature's laws, and required thousands of years to bring it to that perfection required for the residence of man. Well, we reject both theories. In one sense, however, God did make it; but in enother sense, he did not. If God made that magnificent villa that decks so beautifully yonder hill side; if He made that palatial residence that the aristocrat lives in; if He made that beautiful work of art, we might conclude that He made this earth. As man is a part of God, and as it is impossible to separate

this earth; but in no other. Through the instrumentality of man alone the grand works that we see dotting the earth's surface, were brought into existence. You may live a million of years, and travel from planet to planet, from sun to sun, from one system of worlds to another, still you will find no one who ever saw God. Moses never saw bim; Adam never saw him; none of the prophets ever saw him-he never was seen and never can be seen!

We speke of improvements that were being produced through the instrumentality of man on the earth's surface; but that embraces but a very small portion of the infinity of space. There is room for improvement between earth and suneven beyond the most remote planet to our solar system, there is a space unoccupied that is admirably adapted for a planet less in size than Uranus, but much larger than some that traverse the realms of space around the sun. This void will be supplied at the proper moment when the cordition of things require it. As we look around on the teeming multitude of carth, making improvements in every conceivable direction, we are led to exclaim, how wonderful! But while we control affairs of earth, there are those still higher in the scale of existence that are conetantly making improvements in the various spheres that surround the earth, and which are the abode of these who have passed over the

Man, in the first place, improves that home where he is first placed. Though forced into the world through the automatic action of law, he is led to make improvements during his short soj arn there, ther by preparing himself for a still grander work. While man lives here, he makes improvements, carries on gigantic enterprises, and aids in the construction of works that immortalize his name. He makes use of the materials at his command. Performing his mission here, he is inclly forced into the Spirit World, and there he continues to improve and claborate on those things that surround him. The more he studies and investigates, the more experience he has, the more he advances in the understanding of these things that surround him. the more of a Creater he becomes. Separated from the body, his aspirations to accomplish a great work are intensified, his knowledge of things become more comprehensive, until he finally becomes a Creator! On earth he could readily build a house, construct the majestic ships, and perform many wondrous things, but in his advanced condition, he can control these forces which elaborate from nature the tree, the flower, the golden wheat, the luxuriant cornin fact, he is in one sense a God, the only Per-

sonal God you will ever see. Now we will explain to you, dear readers, something of the occupation of Spirits-it is transe udentally grand and beautiful, and our statea ents we know to be e-greet. Man's sphere of action here is very circumscribed, from the fact that he creates nothing. He puts the seed in the ground; it germinates and produces the flower glistening with rainbow tints. He will put the acorn under a clad of earth, and by and by it assumes the grand proportions of the king of the forest. He will go into the bowels of the earth, and take therefrom the crude ore, and from that construct the invulnerable iron clad. He will go into the forest, cut down the stately trees, and make lumber therefrom, and form the same into habitations for man. He creates nothing, he simply makes the best use he can of those things that surround him, and in so doing prepares himself for a grander work.

In all those things that surround us, we might well ask whence their origin? Where did that little acera that you sent forth to do a great work by placing it beneath a clod of earth, obtain that massive trunk, those towering limbs. those green leaves? Where did that little bolb that you placed in the soil find that green stalk, that beautiful bud, that magnificent flower glistening with so many tints? Where did that little seed go to you dropped in the field, to produce that ear of corn? From what source did that stalk obtain that delicious sweetness that circulates so freely through every part of it? These are per inent questions indeed, yet they are easily answered thus: To the elements of course. You can send the acorn there for the tree and the little seed for a flower, yet you cannot go there yourself, and it is well you can not. The Spirit World has wisely arranged it that you shall not become Creators here, but simply constructors or builders! You are simply serving an apprenticeship here, and you obtain from the elements just what you want by sending the seed after it. You get your berries, your apples, figgs, oranges and grapes from the elements by simply sending the various kinds of seed after them. This, however, will not al ways continue to be the work of each individual. In order to obtain wool here, we find a peculiar process necessary. First, we send the seed to the elements, and, under the genial influences of soil, rain and sunshine, it produces grass. The sheep eats the grass, and from that extracts the wool. This, indeed, is a circuitous route to travel in order to get a few pounds of wool. The reader will readily see the source of all our supplies-that it is from the elements. This condition of affairs, however, will change. In the Spirit World men are not compelled to obtain a supply from the elements through the instrumentality of animals or seeds; but he goes direct to the elements themselves, and extracts therefrom wool, berries, choice fruits, or anything that his knowledge will enable him to.

In the Spirit World, then, we find the chemist unfolding new laws, eliminating from nature the choicest extracts, or forming direct therefrom a flower that surpasses in loveliness anything on earth. With various kinds of tissue paper, wax or leather even, beautiful artificial flowers on earth can be made. That material was taken from the elements. But spirits go direct to the elements, and extract therefrom any color they choose-can mould the most exquisite flower.

Thus you see there is untold grandeur in all

him from Infinity, in that sense, then, God made | of God's vast universe. Man finally becomes a Creator, and, when standing on the summit to which he is capable of attaining, and many have attained, he will, indeed, appear majestic-his soul full of pure thoughts, and his countenarce radiant with love for all humanity-he will devote his time, in connection with a circle of wise sages, in improving the realms of space, on principles bearing a slight analogy to those call ed into action in improving the surface of the

> Look upward, then, struggling man of earth to the peerless realms above, for thy destiny will be inconceivably grand, if you really deserve it, and direct your energies in the right channel. Be cheerful and hopeful, ever remembering that "knowledge is power," and that in proportion as you possess the former, your sphere of action for the exercise of the latter will be enlarged, until you will appear to the puny children of earth as almost omnipotent-then, glorious! it will be as easy for you, in connection with a circle of wise sages, to form in the regions of space a planet, as it was for Cyrus Field, in com pany with a corps of competent engineers, to launch the Atlantic Cable.

> > TO BE CONTINCED.

#### LIFE AND SPIRIT.

A word or two more about Life and Spirit, as the first cause of existence—next after the first cause of their own existence.

It would hardly be rational or logical to limit these two powers in the exercise of their faculils. So far as we can judge, they occupy all space; and what they have done is good evidence of what they will do.

It is claimed they have done everything that has been done, and will do whatever is to be done in the future. Bing infinite, they have the powers; rationally understood, usually ascribed, in Christendom, to a "Supreme Being" if it he objected to these views, that we have not seen, and cannot see, any appropriate evidence of their existence and power, it may be replied, that neither have we over seen any appropriate evidence of the existence of the God of Christendem-except what is alleged to be His works. May not the same thing be said of Life and Spirit? We ce what we can of the toings of Life and Spirit; as much as we can of the God of Caristendom-lacking only, if any thing, the traditional education.

But there are serious and conclusive objections to the scriptural-historic character, and alleged works and government of the God of Christendom, which are not chargeable to the grovenamed powers, Life and Spirit.

A few of them may be named: 1. He is declared to be a personal being,

- and is worshined as such.
- 2. That he created all things out of nothing. 3. His conduct with Adam and Eve and the
- 4 His murder of all the inhabitants of the earth, except Noah and his family, by the flood. 5. The wrong account of the rain bow.
- 6 Giving liberty to Sutan, on a mere banter, to torment most unmercifully the innocent and upright man Job.

7. The difficulty with the human race through Adam and the Serpent: through all time and

8. Allowing the devil to be an opponent in his family, and to be the successful competitor

in their strife for converts. 9. The family of God and man in irreconcilable, endless war and division, and He making the sentence of his own condemnation, that "a

house divided against itself cannot stand." But have we not gone far enough in this direction, and more especially so as there would be no end to it? Yet, to give further certainty and assurance of truth in evidence, briefly, a few more instances may be added:

10. Jonah and the whale.

- 11. The staying of the sun and moon one day, at the request of Joshua.
- 12. A mediator appointed to setile the dfilculty between God and man, and how to bring

t about. 13. The Immaculate Concention.

14. The murder of male infants to insure the death of the infant mediator Jesus.

15. The crucifixion of Jesus, the mediator,

by the "determinate counsel and fore knowledge of God." After considering these instances of sacred

scriptural history, and their unfit connection with the D ity, the believer in the truth of them must have large credulity-faith to remove mountains-for a camel to go through the eye of a needle-and should be able to stop the sun and moon in their course, to create all things out of nothing, to swallow a whale for his breakfast, and fight a duel with Satan and get awfully whipped.

# OUTSIDE AND INSIDE PRESSURE."

The gentleman that voluntarily put himself in a condition that "bled his soul to the very core," to the detriment of others, thousands of dollars, is reminded that men sometimes, get a good living by minding their own businessthat poor tray was the sufferer by being found in bad company—that belligerents may know more of the casus belli, than neutrals—that the desire of a man's heart is sometimes the father of a thought, and lastly, that it is needless for him to longer hope for the failure of the Jour-NAL, for as formerly, he is bound to be disappointed. In a word we have to say to him (innsmuch as his soul has been bled to its core -clean gone!) fret not thy gizzard with other people's business, lest you have a bigger job on hand than you bargained for.

### Miracles.

Read the interesting article of Wm. B. Fahenstock, on the 2d page, on Miracles. He is the author of Artificial Somnambulism, a work of thrilling interest.

A new street in London, leading to a new bridge across the Thames, has been named

#### THE KINGDOM OF HOMB.

Dark is the nich, and fitful and dreavily
Rushes the wind like the waves of the sea;
Little care I, as here I sing cheerily,
Wife by my side and babe or my knee;
King, king, crown me the king.
Home is the kingdom, and Love is the king.

Flashes the levelight on the dear faces. Dealer and dearer as enward we go. Berees the shedow behind us and places Brightness around us and warmth in the glow. King, king, crown me the king. Home is the kingdom, and Love is the king.

Flash's'the levelight, increasing in glory:
Beaming from bright eyes with warmth of the soul;
Telling of trust and content the sweet story,
Lifting the shadows that over us rell.
King, king, crown me the king.
Home is the kingdom and Love is the king.

Richer than miser with perishing trensure, Served with a service no conquest could bring; Happy with futune that words can not measure, Light hearted I on the hearth stone can sing King king, crown me the king. Home is the kingdom, and Love is the king."

The above by W. R Duryck, was recently adjudged, by a committee composed of Alice Carey, Bayard Taylor and Chas. A. Dana, worthy of the prize of one hundred dollars, offered by the publishers of Hearth and Home. There is beauty in those lines, the pulsations of which cause a thrill of joy to pervade the whole being. That poet had a home, a wife whose love-nature was constantly wreathing a fresh garland from the choicest treasures of her heart to crown him-then that babe, with dimpled cheeks, sunny smiles and innocent caresses, that he foudled on his knee, sent sunshine into his soul, drove away the clouds of care and trouble. and made all radiant within and without. Such a home, where there goes forth from the lips of a man, the words-

"King, hing, crown me the king," Hone is the kingd in, Love is the king,"

is certainly worthy of a immation and pattern If there was a disposition among all classes, to make home the ideal of perfection, as is foreshadowed in the ab ve, there would emanate radiations therefrom, that would throw a glorious halo, over-first, the family, then the community, then the state, and lastly the entire nation. When that desirable end shall have been accomplished, the millenium will make its advent, with its "glad tidings of great joy which shall be unto all people."

This peet was happily married, or in his mird's eye, he constructed his ideal home, and gazing upon it, the muse came and softly whispered in his ears, in loving accents, the ideas embraced in the above; or, under the inspiration of the real or the ideal, the actual or imaginary, his pen seemed imbued with life, and gave utterance to thoughts that should be enshrmed on the altar of every family circle.

There is something really subline in the family circle that is entwined together by the bonds of true love, for there you see harmony which constitutes one of the principal features of heaven, and he who stands at its head, may well ejaculate-" Hing, king, crown me the king.

Home is the kingdom, Love is the king."

### Sudden Death of Charles H. Crowell.

We are pained to learn of the sudden death of the above named gentlemen. He was formerly connected with the BANNER OF LIGHT. That paper speaks of his death as follows:

After our paper had gone to press, we received a telegraphic dispatch from Nashua, N. H., conveying the intelligence of the sudden decease of Mr Charles H. Crowell, from heart disease, Thursday evening D c. 16th. Mr. Crowell has been residing in Nashua for about fifteen months. This event was entirely unexpected, as he was apparently in his usual health at the time, He was walking in the street, when he fell, and immediately expired. We have no further particulars at this time, but shall have something to say concerning our brother in the pex' issue of the Bunner.

### LECTURES IN CLEVELAND.

Mrs. Addie L. Ballou who has been lecturing during the past six months, in various parts of Ill, Wis, and Ohio, has been holding forth at Cleveland. The American Spiritualist gives

ber efforts there the following notice:-Mrs. Addie L. Ballou spoke at Lyceum Hall Sunday morning and evening. Although the weather was most unfavorable for meetings of any sort, yet Lyceum Hall in the evening was filled by an audience, who seem to think that they were well paid for venturing out upon so stormy a night. We have heard the lecture spoken of as deeply interesting and instructive. Mrs. Ballou speaks again next Sunday.

### Benjamin Todd.

Under the head of "Pacific Department," may be found items of interest from Mr. Todd. His Post Office address is now Salem, Oregon. He is doing a great work on the Pacific coast

### The work of Friends.

The continued efforts of our present subscribers to procure new ones, is rapidly increasing the circulation of the Journal, which speaks well for the intelligence of the people. One hundred and forty seven new subscribers last

# Lersonal and Tocal.

Two Morman elders, G. B. Wallace and Dr. Samuel L. Sprague, are now in Boston, trying to make converts to their faith.

The sewing women of Boston have petitioned the Mayor for aid. They are represented as being in a very destitute condition.

Dr. H. P. Fairfield, an éloquent Trance Speaker, will spend a portion of the winter East. During this month be speaks in Lynn, Mass.

Dr. F. L. H. Willis Is now traveling in Italy. E. S. Wheeler, we are informed, is now ready to accept calls to lecture in the West.

C. B Lyn is working brayely in the Missionary field in Ohio. In this month, he is to hold a discussion in Delaware, on Spiritualism.

In case names have been omitted through mistake in the Speaker's Register, we will gladly insert the same on being informed of the fack.

E.V. Wilson's lectures caused great excitement at Weston, Mo. He is doing a great work for the cause.

# Philadelphia Department.

BY.,.... H. T. CHILD, M. D

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

#### Am Improvisation.

BY T. L. HARRIS.

Strike! strike! the harp till its chords overflow With the drops of the musical rain, And all the glad harp-strings in harmony glow, And change in the light, while the music notes blow, And waf: to ead hearts in the dark world below. The angel's accordant refrain.

We are glad, we are glad, and our hearts find a voice, We are glad and our spirits pour forth A song as we come to the triends of our choics. And bid them with us in our beauty rejoice. We are glad, we are glad and no serrow alloys, The bright heaving out of our paradice joys,

And our hearts blend with thine on the earth

There is music and dancing where angels abide, There are garlands of joy for the brow, And the wings of our bliss bear our forms ofer the tide Of the ccean that rolls where the stir-heavens hide, And our joys are all sweet as the blies of a bride. Canst thou rise where thy loved onen abide? We wait, and we summon thee now.

So sang an angel in a derkened chamber, Casting a blouded light of rose and amber, Where lay a spirit clothed in frailest form, And will the gloom of night was lying Upon the parlid vision of the dying. He opened wide the gates of morn.

Then came a troop of spirits bearing roses Red as the crimson-day when it uncloses Ita slorious bloss in in the purple east. Growning the maiden with colestial il were Fresh plack'd from those nuknawn elysion bewers Where angels on sweet joys nerpetual feast.

And so while outward friends nere nournful kneeling, While death like widelight fronts was slowly stealing O'er that trail flower, that heart of hely love, The arged vatchers opened wide the portula And led her spirit where the pure humartals Chant encless practed in the home above.

Come away, come away from the chalows of night That darken the wirld, come away to the light; Rive chile of the sun use the skies are apparted Like a banner of glory that floate der the world.

Hearest thou! Is arest then the volces that ery Come away, come away to the spheres of the sky? And see at then, exclut then the argels that glide Joy pinioned nod love robed o'er the heavinty tide?

Perket then, feelest then thy spirit forselse Ita a-h-a, a form like the angels to take? Express thou, knowest than the path than shalt run. Do it leave from the earth, and it ends in the sun?

#### The Alma of Life, what They are, and senat an y should be.

These have been the questions with all minds who were capable of asking any questions, in ony ege of the world. Perhaps no other questions have received a greater variety of answers. Each mind has answered on its own plane, and no answer can go very far from the plane of the mind that gives it forth. To the savages, roaming amul his native forests, the aim of life is hunting, fishing, and the few creature comforts which are derived therefrom. To the mass of mankind in what are called civilized countries, the means of supplying the demands of the physica nature are aimos the only aims which they know; even the most aspiring look to wealth as the means of adding to their happiness and their power, mostly with selfish feelings. The secarian sees in his own religion the only true aim of life. Scientific man is too apt to ignote every thing, but his own parficular studies, or at least to consider them as less worthy the aim of life than they are. But we need not particularize. The fact that the condition of life must express its own aim, is an important point. A few thoughts on the aims of life as presented by the women of this age, and we shall proceed to consider what are the true

ams of life The history of the race shows that woman has xever had favorable opportunities to express her highest ideas of the real aims of life. The tyranny of man, and the customs of society among both sexes, have weighed upon woman in all ages and countries. Under these circumstances we have no right to expect woman to give expression to those highest aims which her best intentious may present to her; therefore, when we see a very large class of highly intelligent women, dressing themselves like catterpillars, with a vast amount of strange and fantastic ribbons and rufil's, and worse still, violating the laws of physical health by interfering with the trendom of motion and respiration, we must not suppose this to be their ideas of the aim of life, as it is calculated to present mere outside snow, rather than true dignity of character, and beauty of appearance. But we may excuse these things when we look back to the causes which have so long been operating to deprive woman of her true independence. We shall not dwell on the aims of hie as presented to day, but turn to the more important question, what they should

Spiritualism gives us a better key to this important question than any other system, and the Spiritualists who realize its mission will be able to present a better and more practical solution

of this question. It is not alone with the iconoclastic axe that Spiritualism comes, but having removed the idols and the barriers from our pathway, it is on the better appreciation of life and its aims, that this becomes the most valuable aid to us. It reiterates the saying of the ancient philosophers, "Man know thy selt." We find ourselves the recipients of three forms of life-a physical, an intellectual and a spiritual. The aim of life on the physical plane is illustrated in the little child prior to the time when the intellectual and spiritual natures are unfolded, when the whole aim of life is the development of the physical, This is all right, all good; but when the intellect-ual comes to be unfolded, it is not wise that all the efforts should be devoted to unfolding the physical, and where they are mainly so, the result is not the most satisfactory. Spiritualism teaches by the solemn lessons which come to us from the other world, that we should attend to the proper training and culture of all the physical powers, and the various intellectual faculties, each one of which has its appropriate mission to perform, and spiritually we have a variety of powers which in like manner demand culture and unfolding. To be true to ourselves, we need the whole of these powers unfolded. We do not stand outside of ourselves, but these faculties and powers constitute our individual-

ity.
We pity the cripple or the person who is parwe are crippled or paralyzed in some faculty which has never been properly called into ac-

Have we some room in these divine temples in which we live, that we have never gone into to set the furniture in order, and remove the

dust and cobwebs that may have sentled there? The most successful mode of cultivating all these, is by coming into association with those who are actively engaged in this great life-work, We see ourselves reflected in their thoughts and actions, and there is a mutual calling out of the nowers of the body and mind,

We conclude, then, that the true aim of life is first, to know all that life consists of, present and prospective, as far as we may, and then to use all that it is, and thus develop and unfold the beautiful and harmonious powers of a divine human being -a God man, for such we are, made in the image of our Father, but too often imperfectly unfolded and fragmentary, because we have failed to put our shoulders to the wheels of life everywhere.

#### Beauty.

"A thing of boauty is a joy forever."

On the external plane, two things are required for the realization of heauty. An object having some of the elements of beauty within it, and the power to perceive these. The mass of man kind see and admire the forms of outward beauty only, and there is provided by the bountiful hand of the Creator, a vist array of those ob jects which are continually calling forth sentiments of pleasure because of their manifest beauty.

The love of the brautiful is one of the most elevating feelings of our nature. Perception of beauty is in a great degree dependent on the culture of the mind, especially the higher faculties, each one of which is adapted to realize beauty upon its own plane. It is well, therefore, that every human being, whatever may be their condition, should be surrounded by those things which will call forth the love of the beautiful. In our communion with nature, we are continually inspired in this affection, and just so far as we are capable of appreciating these, do we grow towards that condition which is the nest desirable that we can a tain to, in which through the unfoldments of the soul, we realize not only if e external beauty which had been to some extent perceived, but a perc p'ion of some of the internal heauty which had latherto been unknown, and winch is untolded to us from time to time in proportion as we become capable of uppredating it.

The beauty perceived on the external plane is not that which the poot declar d was "a joy for-

All the ostward forms of hearty, which feed the external mind, fade and become dull and uninteresting to us. Not so, however, on the soul plane; here "a thing of beauty is a joy torever," and is unceasingly revealing new forms of beauty love and use, for these are all combused, and hence the soul has unbounded sources of joy. The beauties perceived by the earthly mind, may pass away as a scroll; but to the untobjed soul nere, and to those who revisit earth from the home of the benefful, there are new and living beauties, ever opening even in the most common-place things around us; beauties which aftract the soul to these objic's, that it may learn the interior meaning and soul of all these things which we are continually passing by with secreely a none.

There are various objects in the return of spirits to earth. As the traveler who explores unknown countries, returns to his native land prepared to comprehend its resources better, so these explorers can often give us a new mean-

ing to our surroundings. The gespel of use and beauty are one, and the mission of the angels to earth is thus manifold. They are here with us to complete their education, to learn the significance and beauty of every thing in nature, and in order that they may impress these lessons fully upon their own souls, they are seeking to reveal these things to us; hence the freshness and beauty of many of the inspired illustrations which flish out with so much power in the communications from the smrit land.

We have never before been aware of the real mission of the soul. The poet and the artist, who have dreamed of beauty and have sought to embody their ideas, have been considered as vague and impractical visionaries. But since the school masters from the spheres have been abroad, inspiring us with a deeper sense of interior beauty, and awakening the soul to a conception of its own nature, new fields of beauty have been opened to humanity. When we realize that there are abundant elements of beauty in mature around us, as well as in the spheres of life above us, and that it is designed for us to become unfolded to the perception of these, either here or hereafter, we find a stimulus for the culture of these noblest powers of our being. The feeling is impressed upon us to endeavour to make not only our surroundings, but our selves and all our acts beautiful, and as we have already said the gospel of use and beauty are one. They harmonize and produce their fruits which are even for the elevation and happiness of mankind in all conditions and under all circumstances. Let us, therefore, aim not alone to see all the beautiful everywhere, but to be beautiful ourselves, and thus realize the idea of the poet in our heaven of "a joy forever."

### Small Fruit Recorder and Cottage Gard-

We are in receipt of this valuable little monthly paper, edited by A. M. Pardy, (successor to Purdy & Johnson) of Palmyra, N. Y. It contains the most practical articles in relation to this subject we ever saw, and should be in the hands of every person who has a garden of even a rod square. The price is only 50 cents a year. Send stamp for a specimen copy and circular containing offer to those getting up clubs. We notice any person getting up a club of six, has one copy gratis.

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The readers of this paper will do well to look over, our advertised books. Several new books will be found advertised—all of which are for sale at this office.

### Information Wanted.

Any person evelog or hearing of this notice will confer a great favor upon the undersigned, by advising them of the whereabouts of Dr. C. S. Mansheater and wife. They have in their custody a little girl, four years and six months old, called Ida Flora. She is a charming singer for a child tof that age, and is the only child of the undersigned, and was loft in charge of Dr. Manchesters wife, at Washington City. for a few days only, during which time they removed to parts unknown. Any one who will communicate any intelligence to these almost distracted parents in regard to their lost child, will confer a very great favor. Address Newell and ABBY N. BURNHAM.

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#### QUARRERLY MEETING.

The Quarterly Meeting of the Southern Wisconsin Spiritualists Association will be held at the Baptist Church in the village of Burlington, Racino County, on Saturday and Sunday, Jan. 1st and 2d. 18:0. MRS. P. J. ROBERTS, President.

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#### TABLE OF CONTENTS.

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Jean Paul Richter, Charlotte Bronte, Elizabeth B. Browning. Ludy Blessington, Professor Olmstead, Adah Ismes Menken, N. P. Willis, Margaret Fuller, Gilbert Stewart, Edward Everett, Frederika Bremer, Roy, Lyman Bescher, Prof. George Rush, Junius Brutus Booth, R.v. John Wesley, N. P. Willis, Anonymous, Baron Von Humholdt, Eir David Brewster, H. W. Buckle W. E. Burton, Charles E. Elliaff, Conedian's Poetry, Lady Hester Stachops, Professor Mitchel,

Dr. J. W. Francis,

Anonymous,

Literature in Spirit-Life. To his Accusers. Apparitions.
Visit to Henry Clay.
His Post Mortein Emperience. Two matural Religiosa. The Last Soul. Invisible Influences. Agnes Reef. A Tale. To Her Husband. In and out of Purgators. Distinguish d Womer Lazal ty of the Spirit-Werld. Hold He Not Of Hand Shetches. In Spirit-Lite. Conversations on Art. Government. Flight to My Starry Tiome. The Sabbath—Its Uses. Marriage in Spirit-late. Acting by Spirit Influence. Church of Christ. A Spirit Revisiting Eurile. Alone. Earthquakes. Naturalness of Spirit-Life. Mormons. Prama in Spirit-Life. Painting in Mirit-Life. Rollicking Song. Prophecy. The Planets. Causes of Discose and Insenity. The Spirit Brise.

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### TABLE OF CONTENTS.

MY AFFINITY.

MADAM BONNIFLEUR AND HER ROSES.

WOMEN AND WISDOM. THE FAITH OF HASUPHA.

THE GREAT CARBUNCLE.

THE BACHELOR'S DEFEAT.

MARRYING FOR MONEY. THE PROPHET AND THE PILGRIM,

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#### Communications from the Inner Life.

Hoshangive His angels charge concerning thee.

#### For the Religio-Philosophical Journal. GOOD, EVIL, ETC. Communication from Henry Whittemore-

Mrs. L. Smith, Medium. My DEAR SISTER: - Allow us to occupy a little of your time in the framing of fresh thoughts or spirit revealings. We come, from time to time, to engraft thoughts now foreign to you at least to pesist in your development, and perhaps through you, a large class of readers who look to these plain matter-of-fact utterances for the explanation which more scientific revelations cannot approach. All classes of mind require their own peculiar aliment, and what is best adapted to the one, affords no nutriment to the other. All forms of communication are needed for the unfoldment of the spiritual theory and every phase of its wonder-working power. We listen for the time to the tiny little run, asking admission for our claims; this granted, we have spoken, written, and in various ways calculated o draw out all the opposition there is in man's nature, and by these means prove how futile are all his attempts to overthrow our efforts. Next comes higher forms of manifestation, viz: the exercise of the reasoning powers more thoroughly developed, where before only loving words were spoken, as friend communicated with friend. Scientific problems are now being solved with certainty, and minds generally being brought upon a higher plane,—more largely diffused than at any time before since the world began,

There is a world-wide deficience betwixt spirit revelation and the substance of thought proper-that is, your thoughts and ours. We come and suggest-present ideas foreign altogether from what originated spontaneously there; but once you have incorporated them, they become as component parts of yourselves. No longer are they revealings, but settled convictions. So with the majority of mediums; we find the food for their consumption, of which they partake, and forthwith it becomes an active, living principle with them, forgerful even that they were not always supplied from the same fountain. We suggest thought-enlarge mind, by the reception of its necessary aliment, and man attributes the source from whence it flows no longer to us, but to his own individual effort-vainly supposing himself equal to the solution of all truth without extraneous aid. Man grasps at truth with eagerness-soizes it as the animal does its prey, tenaciously-accepts it all as placed in his keeping without limits to commence with, but after a time he sees imperfections, discovers errors; then his investigations commence, he is more ready to examine minutely—draw conclusions, or carry on his researches, than inthe beginning, because more thoroughly unfolded for the work. And this brings us to that portion of our subject which we wish to tender for your consideration, and ask not for your acceptance of a single theory advanced, unless it meet with your fullest approbation. "The study of Evil,—its various causes,—what it is, &c." Theologians define it in this wise: The opposite of goodness, virtue and morality; the innute principle of anarchy, confusion, disorder,—a misto-mer for all that is debasing, demoralizing, seasual, &c. While we, on the other hand, perceive it to be a growth, indigenous to earth, subject to change, improvement, perfection even-un index of that which is to come,—a first formation out of which good shall result, agreeable to nature's law, an imperfect condition, but not necessarily the false, but on the contrary every way trathful, as we hope to be able to point out to your fullest comprehension. Evil is chaotic matter, out of which formation must come. Material not wanting, but arrangement of particles not yet cohered together. Ebullitions, volcanic eruptions, must arise, and strata after strata hecome disrupted with intestinal convulsion-nature's processes for throwing off waste matter: each evolution giving higher forms or conditions of life. Evil, then, is a natural result—a working out of the imperfect into more beautiful, harmonious development. All life is more or less imperfect, consequently evil, according to our understanding of the term, and its varied forms and manifestations, co-existent with its first faint pulsations of conceptional power, because departed from nature's highest behest, truthful formation. This first departure gave organization. and the individual works according to the letter of the law within himself, ever dependant, even as earth in its mighty, grand changes, created within and of itself, its wondrous working power toward purification, as we ascend step by step from chaotic, interminable abyss, to the present home of man, and its ultimate growth always present, but fathemless—the spirit's home. Mun is accounted evil in all that he does, and taking our view of the subject according to geological survey of earth's growth from its bed of chaotic warfare, he is most emphatically so. But if, on the other hand, you can prove by analytical science, that the earth at any period of its existence has been in a higher state of advancement, and man more perfect than at the present time. then we fail to show our premise correct.

History is pregnant with facts which go to show that with each separate epoch, there has been advancement, growth, progress, and as we look back, so may we not look forward in expectation of that which is to be in the wide-spreading future?

Let us look at some of the evils in society cursorily, and note and learn as to the paramount influence of this good or evil principle, whichever it may be; learn from daily experience which is the absolute, positive or grand motive power, or inferior agent or negative principle the effect of a cause. Prior to birth comes law creating, and cause back of cause underlies all social fabrics, so that man is but a cause within a cause, and disturbance after disturbance equalizes and breathes of harmony in prospective, not present, but to come. The grand working principle of the universe is Love,—the interior high resolve, or angelic germ power, and fold within fold, it lies hidden far from sight, but evil answering, as it unquestionably does, to the effect of a cause, as the body was created, not the creator, remember.

You may now see that the grand working principle in nature is good, but the natural life, or effects of birth, the growing out of, to higher forms, convulsion like-spasmodic-revolutionary, like earth's troubled throes for deliverance.

That good may come, evil must wear itself out, struggle and come to the surface, rack its patient wofully sometimes, and well nigh drag them down to perdition, that they be purified Man is ignorant of the uses of tobacco, likewise its pernicious effects upon the system. He has realized none of its evil tendencies as yet. Becomes fond of it and craves that indulgence with an earnest longing. You may preach to that man with zeal and a determination to imprint upon his soul a detestation of the vile compound; pour forth volumes of denunciation, and what have you done more than to exact a promise for the time being, which he will put into exccution only to break that promise again? You have not convinced the man. It stands in the place of good to him, he loves it, and has not yet renounced it. Argument has settled the point in his head, but not taken the love from the heart. But this is all that you can do and you have done your duty. Struggle on. His conviction and conversion only come from interior resolve, and you have done very little toward

that. But how are we going to convert the

man? You are not going to do it. One resolution strengthens another, the conflict is going on in his own mind now. You have aroused an inquiry meeting within the precincts of brain to further its own investigation, and regular arguments are there being held and resolutions are formed, which, according to strength of purpose thereby gained, attain or defeat said object. The seed has been sown, which, if it has taken deep root, will bear its fruit in due time. Now which is the strongest working principle? Is it all evil now? It predominates to a fearful extent perhaps, but the little leaven leaveneth the whole lump. Again,-virtue versus vice. That boys organism says thief. Small benevolence, large secretiveness, acquisitiveness. He borrows from his neighbor that which he most desires,—money perhaps. Lack of benevolence says he con't need it,—I must and will have it. The money is taken. No one knows it. His purposes are strengthened because not defeated, and a life of wickedness follows. Mark that man's career. Recklessness, wantonness, vice, are sure to follow. The good he secures by wickedness hardens the heart. Granted. From the beginning it was not so, but evil is strengthening. Is there hope for the underlying of so great a vice with good, which shall regenerate the sinner? We hope so. Wait a moment. Has not God implanted in the formation of that child in its mother's womb, the vital spark of life from His own immaculate purity? Then see your workng out on the same principle of goodness some

(To be continued.)

FRANK'S JOURNAL.

#### FRANCIS II. SMITH, OF BALTIMORE-MEDIUM. Walter Walker.

I lived in the reign of Edward I. I hope you will let me come. I have a curious history to give. I am a little confused, for this is new to me, but I hope I shall be able to manage it.

I was a halberdier, having command of a company. I stood guard over Walker when he was captured, and also witnessed his execution. After that occurrence, the war ended and I returned home to my father-he had a small farm in Sommerset, and I helped him to work it. We got along pretty well. Peace had discharged many soldiers who were reaming about, depredating whenever they had a chance. I had to keep constant watch, for my father was aged and infirm.

One day there came a man who asked for employment, but we had none to give, for I could do all that was required about the farm. He appeared greatly disappointed, and seemed to be suffering for want of food. This excited my compassion, and I placed before him an abundance—he ate like one famished. When satisfied, he expressed much gratitude and took his leave. After awhile he returned, and said he came to inform me of a plot intended to burn my house. He revealed all their plans, and offered his aid for protection. The time fixed, was two days off, and gladly did I accept his offer. As the hour drew nigh I became much excited, and anxiously watched for the evening's approach; but the night passed and no alarm was given. Another night was spent in the same way. At length I suspected that the whole was a cheat merely to get a few day's bread. Sectors no sign of an enemy, I seized him by the throat and threatened his life if he did not contess his rascality. But he made a vigorous resistence, and being a much stronger man than myself, he got the mastery and was about to set his fact upon my neck, when I sprang up, dealt him a penderous blow, which feiled him to the floor, and instantly my knile was in his heart. No one was near,-but there lay the body, and what was to be done with it? I hid it under the stairs until night, then took it to a deep chasm not far from the house and covered it up; not leaving a trace of the deed. I slept none that night nor for several more thereafter. My health began to fail, giving my tather much anxiety. Every day I strolled near that spot to see if any discovery had been made; but no change had taken place. After a few months, I became easy in mind, and gradually recovered my health. But this quiet was only as to fear of detection, for a most miserable man was I. How could I get over this terrible deed. I tried to pacify myself by saying it was in selfdefense; but that availed me little, as small comfort was afforded me from that reflection.

I lived on in this way until my father's death which occurred about three years after the murder. I then took possession of the property, and in a few months began to look about for a wife. I made claim of a farmer's daughter. living in the neighborhood. She was a sweet girl, and made me a loving companion. But I could not resist telling her of my quarrel and its terrible result. Sue could not resist telling it to her mother, and she to her husband, and he to his friend, and soon all the country knew of it. The chasm was searched, the remains found, and I committed to juil. Knowing there was no evidence against me, and that the conlesgion to my wife could not be received. I kent silence—all believed me guilty, but I was acauffied.

Remorse the most terrible, now took possession of my wife-I had already forgiven her, but she could not forgive herself. Kind and loying was I to her, striving to efface this act of folly from her mind,—but many months elapsed before anything like peace was restored. About this time, Lord Chief Justice Fanning come to hold court in Pomfrey, our shire town. He had heard of the charge, and felt a curiosity to see me-the moment my eyes glanced upon him, it seemed that my victim stood before me. Fear, the most overpowering took entire possession, and I fell to the ground helpless as a child. It was some time before I could recover strength enough to stand. Lord Fanning the while looking on with astocishment. I could only gaspe out, "Go away, go away," nor could I lif my eyes upon him again. A great excitement prevailed, and none could devise the cause. I was carried home half dead with fright. Not a word was said to my wife, but made pretences that I had fainted. Many months elapsed before anything like fear came to my bosom.

I lived to the age of flity-one, leaving four children. My wife followed me the year after. I had been a member of the church ever since I was a boy, and believed all that was taught from the pulpit. I believed that I had repented of that crime, and that God had for-

given me. I do not know how long I lay asleep after my death; but when I awoke, the first one I saw, was my victim—there he stood looking at me, but said not a word; and beside him stood Lord Fanning his father, as much alike as ever were father and son. I did not tremble, but went right up and asked his forgiveness. He smile and gave me his hand, saying, that sorrow had brought forth repentance, and repentance had

washed away the sin. I am now a bright spirit, and delight in helming others. I visit the undeveloped, and strive to win them to a better life. It was in one of those sambles that I wandered here and heard vou addréssing that Methodist preacher,-1 listened with deep attention, and was astonished to hear so much good sense coming from one in mortal form. I endeavored to keep it in remembrance that I shight repeat it to others.

Farewell, mylfriend. I thank you for receiving this confession, it has afforded me much pleas-

GOD.

#### Prof. Agassiz, Humboldt, etc. BY L. H. BAKER.

There is an extract from Prof. Agassiz's speech at the Humboldt Centennial Celebration at Boston, published in the Waxihatchie Argus. upon which I wish to ask a few questions

doubting whether the Prof. could himself en-

lighten us upon his ethical logic. After stating that the modern school of Atheists claim Humboldt as their leader, he says, "It is difficult to find in Humboldt any clue to the exact nature of his convictions. He had too great a regard for truth, and he knew too well the alien origin of the traditions collected by the Jews, to give his countenance to any creed based upon them. Indeed, it was one of his aims to free our civilization from the pressure of Jewish tradition; but it is impossible to become familiar with his writings, without feeling that if Humboldt was not a believer, he was no scoffer."

Does the Prof. deny the origin of the Old

Testament? Or does he make a distinction between its tradition and inspiration? A part of it, if not the whole, must be tradition. Where do we get our authority to claim a part of Jewish record while we condemn the whole? If Humboldt refused his countenance to any creed based upon Jewish tradition, could be be a theologian? Again, he says, "Like a true philosopher, he knew that the time had not yet come for a scientific investigation into the origin of all things. Refore he attempted to discuss the direct action of a Creator, in bringing about the present condition of the Universe, he knew that the physical laws that govern the material world must be first understood; that it would be a mistake

Until some limit to the action of these various causes has been found, there is no place in scientific discussion, as such, for the consideration of the Intervention of a Creator. Where is the line between the inevitable action of law, and

to ascribe to the agency of a Supreme Power,

occurrences and phenomena which could be de-

duced from the continued agency of natural

the intervention of a higher power?" "There are those who affirm that, in as much as force and matter are found to be sufficient ground for so many physical phenomena, we are justified in assuming that the whole Universe, including organic life, has no further origin. To these, I venture to say, Humboldt did not belong. He had too logical a mind to assume that a harmoniously combined whole is the result of accidental occurrences."

If there is no line between the inevitable action of law and the Creator, and all is a harmoniously combined Whole, how can there be an intervention of the Creator without destroying the harmony of the Whole? And if there is, or ever is to be, such a line, by whose hands is it to be drawn? If the answer is, God's, it must be through the fallible source of inspiration, for us the finite can not comprehend the Infinite, all inspiration is necessarily fallible, leaving all the ductrines and commandments of men subject to public opinion, making void the traditions of theology also.

If we must wait until there is a ilmit to natural causes, before we can discuss the supernaturai, how long will it be? It it is a mistake to ascribe to a Supreme Power occurrences that could be deduced from natural causes, is God the Creator of nature, or have we the old mythological creators—one good and one evil—God being the former of the good and Diabolus of the evil? And if so, upon his assumption, is not Diabolus the creator of physical nature, including the planetary system?

I am at a loss to understand the Professor's logic in any other light. If the God-power is not the author of occurrences from natural causes, is it the author of anything having form? Or, since everything has form, and there would be nothing left for God to manifest Himself through, how do we know there is a God?

If we have no right to ascribe any of the occurrences of nature to God, how did the direct action of the Creator bring about the present condition of things, for does not the present condition of things depend in some measure upon physical nature?

Will not the learned Professor make some of his ethical reasoning sufficiently logical for the general reader? Many of our theologians in this darkened corner of the world are at as great a loss to comprehend it as those who have emerged from the fog of its mythology. Can he tell us, too, when the time will come for scientific investigation into all things? Or, if we have no right to investigate religion, had we not better go back to Popery or Judesism? And upon what plea does he justify himself for renouncing the Adamic dispensation?

Laucaster, Texas.

For the Religio Philosophical Journal. Short Sermons on Scripture Texts.

> BY WARREN CHASE, No. IV.

"And the ass said unto Balanm, Am not I thine ass on which thou hast ridden ever since I was thine unto this day? Was I ever wont to

do so unto thee? And he said nay.' This word of Ged text (Num. 22: 30), is a small part of a very interesting story which is worth reading by all who have forgotten it, as it shows, first, one of the different kinds of mediums through which the Jewish Jehovah gave His Holy Word to the human race, this being quite a different speaking medium from the snake-devil of our last text; but, still, one not much more talkative gererally. Second, in this case, the medium is said to have seen a ghost, and as good spirits do not come to the earth, it must have been either the devil or the Holy Ghost. As the story runs, the ghost also talked to Balaam after the ass was done. - "Spake as the Lord God, with authority, and as he had a sword—talked about slaying Balaam and letting the ass live. It is most likely it was the Jewish God, as this was in accordance with his previous character. Third, this is one of the evidences that the Jewish God was not a very well developed or harmonious spirit, or used his power of ventriloquism to cheat his servants, or else had power to make beasts talk as no power in our day can, not even in the better days of modern spirits that visit the earth. These passages prove the great imperfection of this spirit that set himself up as the God of the Jews-who was so weak as to often get angry and vindictive, when nothing but human blood would pacity him-so weak that Moses is said to have turned his mind by pleading with good reasons. Abram greatly modified his feelings in the case of Sodom by treating him to a good dinner of kid and cakes. Loften wonder if this is the same God our Orthodox churches praise so loudly and pray to so fervently. If it is, I think they might do better with arguments such as Moses used. This Jewish God, whose character is so plainly portrayed in the Old Testament—who made so many blunders—scems to me to be far more im-

perfect than any one of the spirits that I know

of as communicating in our day, and not much

better than the character latterly given to the devil, especially the devil to which our Ortho-

dox brethren attribute the modern Spiritual

ful, as he could not do much fighting against chariots of iron-modern columbiads would have been perfectly invulnerable to him. He

certainly was somewhat snakey as well as mulish. We may find some case where he used the lying lips of lying men to give his Holy Word to man. In the case of our text, the poor ass-medium got sorely whipped for a fault which seems to have been the ghost's fault entirely, which did not or could not make Balaam see as sure as the beast did.

#### Views of a Free Thinker on Matter God etc.

From the Rock Island (Ill.) Union.

MATTER AND SPIRIT.

The two divisions of nature are Matter and Spirit. Matter, the material of which every thing is made. Spirit, the pure ethereal force or life. Matter is composed of atoms: an atom of matter the invisible center from which force emanates. Spirit, unseen unfelt and unknown, except through its forces. There is no force in nature except that of spirit. The relations between Matter and Spirit are inseparably, coexistent and eternal.

The emnipresent, life-principle that pervades the universe, we recognize as God-God the Soul of nature; the universe his mode of existence; the laws of nature his mode of action. Outside of nature all is void; hence, the supernatural is impossible. The Infinite can only act in accordance with his unchangeable attributes, which are manifest in the laws and principles of pature. God omnipresent-not personal personality and omnipresence stand in contradiction to each other.

Life is eternal, and pervades all matter. Every particle of matter acts or is acted upon, feels its relationship to the great whole. The forces that give form to the dew drop, drops of falling rain, the snow flake, and to all forms of crystalization, are as truly living forces as those that give form to the blade of grass, or to the animal. Through natural forces rain draps and worlds are formed from pre existing materi-

#### LIVING FORMS.

The lowest cognizable form of life is that of a simple cell, which may be regarded as the primal organic form. All organic forms of law are made up of cellular tissue, or by the addition of cell upon cell. Through the operation of organic laws, the inherent life principle utilizes or individualizes itself into forms of life.

PHYSICAL MAN.

These organic forms of life, have passed from a monad through countless changes under the modifying influence of changing condition; through almost infinite durations of past time. ascending up through the scale of progressive development, and branching off into all the diversity of life, until the inherent Spirlt principle culminates in Man; Man, the ultimate, or terminal link in the creative chain. Thus man physically, was developed from a monad through the complex gradations of past creations, and is thus related to all forms of exist-

EPIRITUAL MAN.

Man is the first fruit of the Tree of life—the receptacle of the individualized principle of the infinite-impregnated with a spark of divinity. The physical life a period of epiritual gestation; at death we are born—born into spirit life. Physical death our Spiritual birth. Man being the fruit of the tree of life, containing within himself the impregnated germ of immortality, bursts forth from this physical state of being into spirit life. Every individual spirit a finite expression of the Infinite, an organ through which the Infinite contemplates himself. Every individual spirit is born into spirit-life with just such an individualized character as the modifying influences of his or her earth-life must naturally develop. High spiritual development only attainable through pure, harmon-10us lives and spirit culture, and also through a full recognition of the bond of relationship that unites the whole human race; we win Heaven to ourselves through deeds of love and charity. Heaven and Hell are conditions of mindwhether here, or hereafter. We have such a Heaven or Hell as we create unto ourselves.

Spiritual philosophy is the religion of nature -its Trinity, Science, Philosophy and Religion, harmonized into an inseparable unity. Its object, the uplitting of humanity. It comes down to all the practical relations of life.

Through the bodily organs, the senses relate only to material forms or combinations of matter. Under certain conditions the mind, even while in the body, can see, feel or hear spiritually, indipendent of the bedily organs. Through the exercise of this faculty man has been made cognizant of spiritual existence and the reality of a future life.

## MAN'S DIVINITY.

In past history, people have ascribed to different individuals a divine character—to Osiris Crishna, Buddha, Jesus, etc. The views here presented accept the doctrine of "God manifested in the flesh," but apply it to the whole human trace: accept the Divinity of Man—God manifested in man.

RELIGION VS. MYTHOLOGY.

Religion and Inspiration natural—not supernatural, nor the gift of any particular age or Every human soul is an impregnation of Divinity; hence a receptacle of inspiration just in proportion as the mind is in a condition to receive the divine influx, or in accordance with the measure and characteristic qualities of spiritual development. But inspiration, coming through the imperfections of human organism, is never free from the imperfection of human nature. Religious systems and holy books are but the out growths of the religious sentiment of the age in which they originate, each in its time serving an important purpose in the progress of religious development. All systems and creeds must ultimately be tried before the tribunal of science. What ever is not founded on the principles of nature, but only on the authority of tradition, will finally receive a place among the fossils of mythology.

Apology.

Hallsport, N. Y.-Job Smyth writes:-Enclosed please find \$10, and place it to my credit on account. I have many apologies to make for not sending you money before, and for not sending more now, but I must only say this is the best I can do. I will continue to send you pay as fast as I can. Do the best you can by me. I feel that I could not do without the paper. I have a little advantage of you in some respects. I saw you at a convention in Philadelphia and studied your nature, and I profess to be able to read character by looks, and consequently I do think you will deal justly by me.

REMARKS:-You are a most excellent judge of character? It is only the fear of justice, which we so love and practice, that makes certain persons whose names it is not worth while to mention speak evil of us. Thank you, brother, for your manifestations, and certainly not more power. | truthful words, as well as or the ten dollars.

WASHINGTON.

# Spiritualism at the Capital-Rev. Dr. Boyn

From the Ann Arbor (Mich.) Courier.

Rev. Dr. Boynton, ex-Chaplin of the House of representatives, is creating quite a sensation every Sabbath in the discourses on Spiritualism of the Bible and spiritual manifestations. In his evening discourse of last Sabbath he said, that the question is pertinently asked, " if spiritual manifestations occurred during the ministry of Christ and his apostles, why do not such powers appear now?" He, Mr. B believed that spiritual powers were designed to be permanent. For 400 years previous to the Christian era, miraculous or spiritual powers did not exist they were renewed under the Christian dispensation, and were intended as a standing evi dence of truth in the church. For 1500 years and until Luther's protest, the only Church on earth was the Catholic. Will Protestants say that the Holy Ghost or the baptism of the spirit has ceased through all this period? that the signs that should follow them that believe in Christ were to be perpetual? But through the coldness and unfaithfulness of the christain ministry, only here and there spiritual powers were manifest. There are three stages in man's spiritual development. We are now living in the first, and if the Church now lived according to its exalted privileges, the day of Pentecost would be repeated. Unless we reject all the evdences of the New Testamemnt, we must admit the possibility of spiritual marifestations. Every minister haptized with the Holy Ghost will carry with him the commanding power of an angel ministry. It is said by Jesus, not ye that speak, but the spirit that speaketh in you. This supernatural spuitual power remains in the Church, and it would be folly to deny it. These signs and wonders are claimed now to exist by thousands of living witnesses, and is therefore more a question of fact than of faith, I am inclined to believe there is more of the supernatural at the present day than the Church is willing to admit.

The second stage in man's spiritual development will partake of more of the supernatural than even the remarkable manifestations at the the day of Pentecost. Unless I discard all human testimony, I must believe we are on the threshold of a most remarkable era of spiritual development. But with regard to the acceptance of any revelation from spirits, even of the most undoubted character, he would despise all such as evil, that rejected Christ as the only Savior of men. We have reason to fear if undoubted spirit manifestations come to any Church in this city, the rest of the Churches would prosecute them. He acknowl edged that the admission of manifestation from our departed friends was attended with doubt, he had no evidence personally of the fact. He said Christ's appearance was in his resurrection body; Moses' and Elias' appearance was to the. disciples while they were in a trance, and that Samuel's return appeared to favor the possibil-

ity of the spirit's return. The speaker said nothing of the angel that appeared to John claiming to have been one of the prophets, but admitted that death did not destroy the affectionate relation between friends united in the bonds of pure and holy friendship nor did it affect the memory of earth-life associations. He believes that our departed friend are often near us to warn us of danger, encourage us in well doing. The love they bore for us here is intensified and sanctified there, and he caw nothing in the Bible to deny to them the exercise of their guardian care and hallowed

#### The Tidings are Spreading. LETTERS FROM C. A. IRWIN.

allection

DEAR Sin:-Permit me through your column to give to the world a short testimony of the wonderful healing power demonstrated through the agency of Dr. Carman, of Ladoga, Indiana, as a Spiritual medium.

Dr. Carman not only banished ailments of recent, but of long continued standing, with the power of magnetism. Mrs. M. Lindsey, an old and established resident of our city, who had not jumped, ran or reached her hand to her foot for the space of twenty years or more, sprang up and down with perfect ease, reaching her hand to her foot with ease after one treatment: and her cure was confirmed after three operations.

Miss Maggie Burgess, of Shelby County, visiting with a friend in this city, had not walked for seven long weeks, without placing her knee upon a chair, the effect of an ugly fracture, walked across the room alone, after one treatment, and from that time, entirely dispensed with any assistance whatever. We could mention several other quite remarkable cases, but desist, with one or two incidents of spirit communion.

Dr. Carman came to our city as a Magnetic Healer, but while visiting with us, he held several developing seances, he often passing under control, and giving at once astonishing and convincing tests of the presence and identity of departed spirits. I will be brief:

During one of our seances, there were present everal gentlemen who were not Spiritualists among them one who had been a soldier, a fact known to but few persons in the room. A number of his old departed army comrades came, and proved their identity to their old companion; but one most astonishing case was that of a poor boy who had been missed from the regiment; he was supposed to have been kidnapped, and was never heard from, much to the sorrow and regret of the entire regiment and the great agony and distress of his friend, He said he had been treated most inhumanly and cruelly by the rebels, and then brutally hung; he also gave his old companion messages to deliver to his friends on earth, and spoke to the friends assembled in beautiful language. The company were affected to tears, and the gentleman astonished and surprised, recognized he manners and speech of the poor lost soldier boy toward whom he had felt such sympathy.

These are a few of the number of wonderful tests given which prove the fact of the power of spirits influence to communicate through the physical organism of different individuals. Glory to God in the bighest, and on earth Peace good will to men.' Shelbyville' Ind.

Letter from J. W. Madden

Mary's, Ill.-W. J. Madden writes :- By chance had the pleasure, last evening, of seeing your paper for the first time. Many articles appeared, to me very ridiculous, but on the other handmany were very philosophical and good. Al though not a Spiritualist, I advocate many of your theories. That it is beyond cavil that spirits, being of a kindred nature, can, and, perhaps, do commune one with the other. I agree with you; but that they produce the effects asserted by the but that they produce the effects asserted by the Spiritualistic brotherhood, I am not, as yet, so credulous as to believe. However, I am open to convletion, and as my curiosity is aroused, I intend to examine the subject farther. For this purpose, I desire your paper. I would like very much to see an article on "spirit and matter," or how a purely spiritual subject can act upon a material object. One is tangible, the other is not—one sensible, the other not. I exclude, however, the operation of the soul upon the body, whilst dwelling upon this sphere. If one of the protherdwelling upon this sphere. If one of the brother-hood would be kind enough to treat this matter, he would confer a favor upon many.

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Cedar Rapids	*8:00 a.m.	*6:50 p. m
Pacific Fast Line	*10:15 a. m.	*2:15 p. m
Pacific Night Express	19:15 p. m.	17:00 a. m
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Freeport Passenger	\$9:00 a. m.	*233 a. m
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Rockford, Eigin, Fox River and		
Cinan Time	*4:00 p. m.	*10:55 a. n
Goneva and Elgin Passenger	*5:30 p. m.	*8:45 a. n
Lombard Accommodation,	♦6:10 p. m.	*7:00 a. n
Wisconsin Division—Depot corner of	of Omal and	Kinzie stree
DE AT TELEPHONE	10:00 a. m.	*7:15 p. n
Mail Passenger	\$5.0€ p. m.	45:30 a. n
Janesville Accommodation	*3:30 p. m.	*2:00 p. n
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Milwaukse Division—Depot corner	of Canal and I	Kinzie street
	9:45 a.m.	10:15 a. n
Day Express Rosebill, Calvary and Evanston.	1:20 p. m.	4:00 p. n
Afternoon Express	5:00 p. m.	8:00 p. r
Kenesha Accommodation.	4:15 p. m.	8:50 a. r
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SINGULAR SERMONS.

Human Government Pronounced a Lie.

The following remarkable sermon is from the Methodist pulpit, of Weston Mo., a town of some three thousand inhabitants, lying on the bank of the Missouri river in Platt county. This remark. able sermon is the dernier resort of the Rev. J. H. Pritchett, who dire not meet us when in Weston, nevertheless urged to do so by some of the leading

members of his own church. The main point in the discourse is this. All political government, outside of the rule of the church, and especially of the M. E. Church, South, 10 "a lie," and of the devil. Of all the fools that ever undertook to rule the world, these religious bigots are indeed the greatest. What is the govcrament of the Church? We answer, a human one, divided and subdivided into factions, opposed to progress, and in favor of slavery. Look at the religious wisdom of the world to-day assembled in Rome, and an old man in his dotage asking to be declared infallible, elaiming to be the representative of God. Such as this old man would the Rev. Pritchett be. Give him and his church the power, and this free Government of America would be another Mexico or Spain within ten years. The church North and South, plunged the country into war in 1860-1, over the divine idea of human slavery. God, the author of slavery, through the inspiration of Moses, at the head of the armies of the South, fought against the "lie" of human government, and got whipped. The Divine government as the head of the Methodist Church South, in Weston, in the character of the Rev. Pritchett, who dare not attend our lecture, who would not hear us, and did not, although urged by his leading members to do so, makes his attack when the enomy is gone, and pronounces all hum in government alle. On Rev. J. H Pritchett! are you human being or a divine one? will you tell us? Please do—that's a good fellow. If human, then you are a lies for the government of your church is human. It divine, then you are the ass that the human. Balnam rode, and after Balaam has whaled you. ery out unto your master, saying, 'Have I not been a faithful ass and served you well these long years? Why, then, let the wolf enfer my fold and alarm

This is the coward's cry. Rev. Pritchest, you should have met the wolf when in your fold, and captured him then and there. You did not, and as a true man and human being, you should not ery over spilt milk. As a divine being, acting under divine authority, you how! fearfully after the enemy is gone. You, like the ancient divine idea, are "some," up among the Mountains of Supersti-tion, but in the Valley of Human Thought and clear Ideas, you can not prevail. But enough for this time, my dear Rev. pritchett. We will leave you in the hands of A. G. Beller Lag., of the Border Times, a true man and good. We only wish that you were his equal, and both good spiritualists. Weston is a nice town indeed, and we shall long remember the marked attention given to our lectures by many of the Rev. Pritchett's flock, and it is not to be wondered at, for it is the first green mature they have been in since Prischett's minis-

We copy the article from the Border Times, of Dec. 3-d, published in Weston, Missouri. It is as follows.

"It is doubtless unpopular to criticise ministers of the Gospel; but it is not therefore right to forbear. The delivery of two very singular sermons at the M. E. Church South, in this chy, on Sunday last, by the Rev. J H. Pritchett, impels us once more to this unpleasant duty. These discourses were not sermons; but an ill tempered trade against the isms, the light, the civilization, and the religious tendencies of the nineteenth century.

The startling proposition was asserted, that human government was a lie, and that the latest phase of it—ours—was the greatest lie of all. It was jurther declared that, whatever its character or results, the "signs of the times" indicated the near approach of some great era; the speaker hade us infer, however, that it would be bad in character and consequences. As evidence of this it was assumed—for it is not true in the aggregate—that the people were not willing to attend upon the preaching of God's word; that they were ever ready to listen to any error; that this centusy presented a hundred fold more isms than any preceding one, and that all its tendencies and developments were of an evil character; therefore, it was evident that the time was near when all human government would be proven a lie and abrogated, and God assume the reins of government on eacth Let us test this proposition. It is taught in all the prominent Christian courches of the day, that beyoud and above all human governments, there is a power which creates, applies means and produces results. That God, with an almignty hand and in infinite wisdom and love, rules over all. Nothing has tigured more cor-picnously in the world's his tory than haman government. God either sanctioned it or He did not. It He satetioned it, he sanctioned a lie. If it existed without His canc-tion, then there is some other power waten has created and sustained it despite of His authority. The advocates of this theory can grasp whatever horn of the dilemma they may choose.

These discourses were based upon a passage from Pau. letter to Timothy. We also desire to introduce Paul upon the witness stand. Not unlike the speaker of last Sunday, the early believers at Rome were evidently under the impression that when they became Christians, they were absolved from all allegiance to the government of Rome. To remove this impression, he addressed them as follows:

"Let every soul be subject unto the higher powers. For there is no power but of God ; the powers that be are ordained of God. Whoseever resisteth the power, resisteth the ordinances of God, and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be airsid of the power, do that which is good, and thou shalt have praise of the same For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the aword in vain for he is a minister of God, a revenger to execute

wrath upon him that doeth evil." If there is any meaning in this passage it teaches clearly these truths, viz: that God ordained the governments of earth; that it is our duty to submit to their legitimate authority, and that their object is to aid and protect the good and to restrain and punish the evil. This being so, accordicg to the theory of Sunday's discourses, God ordained a lie, bids us submit to a lie, and uses a stupendons fairehood to accemplish his purposes.

The declaration that the latest phase of human government—a representative republic—is the greatest lie of all, because it is declared that under it all are sovereign, and because it rests upon the theory that governments derive their just powers from the consent of the governed, might be reduc-ed to an absolute absurdity, were we disposed to insult the intelligence of our readers by arguing such a proposition. We will say this much, how-ever, that while absolute sovereignty belongs to God alone, it is deemed best in this age of the world and especially in this country, to vest a comparative sovereignty in the bands of the many, rather than with one man, who to day may he a just ruler, and to morrow a blood thirsty and relentless tyrant. This is based upon the presumption that the people will take better care of their own interests than a single or responsible ruler

would for them. Such is the teaching of history. We now desire to state a proposition, which we will undertake to sustain in future articles, viz: that human government is not a lie but a necessity; that it was instituted for wise and good pur-

poses; that it has gradually developed, and that, under the softening influences of Christianity, it has approximated to perfection in the United

States of America. We can not furbear stating the cause of these singular discourses. It was last week's sensation—the lectures by E. V. Wilson, the sphrasht. A bitter deluge of words was hurled at those who attended upon these lectures or favored them in the least degree. We heard them, presume to pro-nounce them able, and in the main, free from error. If, as is claimed, they are at war with the Word of God, then "to the law and to the testimony." Let us have a "Thus saith the Lord" to the effect that this ism is not true. Or are our ministers afraid of the Word? Are they fearful that it will prove a two edged sword upon this subject and cut backwards? We will aubmit cheerfully to a "Thus saith the Lord." We scorn to submit to human declarations, much less will we cringe and cower before human declamations. It would do the world no harm to have Martin Luther repeated several times on a small scale. We know nothing of modern spiritual manifestations. We do know that there is abundant evidence to the effect that spiritual manifestations existed du-ring the Biblical period. "To the law and to the testimony" again, as to when they ceased, or were forbidden. Let us not repeat the folly of ages, by denouncing that as untrue or of the devil which is new and strange to us. Let us have a care! As in the days of Gamaliel, peradventure we may pre-

sume to measure arms with the Almighty.

The nineteenth coutnry is indeed full of "isms;" and nothing presents a greater number than Christianity. Why? Because of the fallibility of hu-man interpretations of the Word of God. We do not ask any man to accept our "thus and so" for a Thus saith the Lord;" nor will we accept his dictum. When he presents the truth, we must submit to it. If we are to accept human interpretations unquestionably, or be denounced as a heretic, we will halt at no half-way station, but go to the Catholic church, which lays a respectable claim to infallibility; a claim which the Protestant churches do not hold. Hence the right of private

It is pronounced an omen of the approach of evil times—a general crash of sublunary things because the people do not always attend up to the preaching of the word. This is not true in the aggregate. When it is true of localities, there must be a special cause for it. Why does preaching often become irksome? Because instead of presenting to the people the spirit of the gospel, ministers surfeit them with dead and uninteresting theological issues. Instead of applying the renovating and ameliorating influences of the Christian religion to the redemption and general elevation of the human race, its sole purpose seems to be to-trans-plant a tayored few to some imaginary place of felicity, while nine-tenths of the race are doomed to be lost smid the wreck of empires and the crash of

Present Christ as "The bright and the morning star," whose beams are to dispel all darkness; whose influences shall constantly elevete our race, until, redeemed and disenthralled, man shall no longer require human government and human law; for each shall be a "law unto himself," of which love shall be the fulfilling, and we venture to assert that men and women will run after the ministrations of the word, and there will be no occasion for angry discourses over the isms and developments of the present day, but the signs of the times will indicate unmistakably, the constant spread of the influence and power of the gentle Nazarene over the hearts and minds of men.

#### A Letter from an Eye Witness.

A friend from Kausas furnishes us with the following rich scene, under the influence of divine government. It is meet that this should appear side by side with the Rev. Pritchett's aermon. We think the editor of the Border Times ought to hand this to the Rev. gentleman who pronounces human government a lie, and call his attention to the results of divine government. We would then call his attention to the Whitehouse-Chency troubles in Chicago, as well as the free tight in a church

BROTHER E. V. WILSON:-Having read in the JOURNAL that you wished the friends of Spiritualism to write to you concerning the doings of the churches in the different parts of the country, I will give you a sketch of what took place near my home in Jefferson county, Iil., of which I was an eye-witness, and know all the parties con-

About two years ago at a school house in the county of J-, in Southern Illinois, Mr. A., & Methodist minister, and a Mr. A., a Baptist minister, being pregnant with "good will toward sinners," they agreed to unite and hold a revival (for each of himself being minus the power of revival influences even with their Holy Ghost), to scare sinners away from the path to hell, and out of the devil's clutches. The Methodist would preach one night, the Baptist the next. In the daytime they held prayer meetings. Such was the programme; and so they continued for nearly two weeks, and persuaded about twenty-four to quit their wickedness and become Christians. The last hight of the performance came and they must divide the "spoil." Both preachers got up and called on those who had embraced religion to come forward and tell which church they would go

The Methodist minister came out victorious, getting the larger number, which made the Baptist a little mad, causing him to say something which displeased the members of the Methodist church, whereupon a lady (?) in front of me called Mr. Hardshell a har. This caused considerable excitement, and the orthodox devil entered their sanctum sanctorum, and deprived them of all de cency. Then men and women all mixed up, snaking their fists and calling each other liars. Some would raise the windows and hop out; others would grawl in through the windows to join in the fracas; but the most interesting feature was to see the constable, a member of the Baptist church, and so drunk he could not stand up without holding to a desk, back in the corner, hollowing, "I command the peace, hie, by G-d, I am a Christ-

They were all brought before the Grand Jury, but being Christians (?) the Court dismissed them. Lonizville, Kansas.

## E. V. Wilson's Appointments.

Our appointments for January, 1870, are as follows:

Jan. 1st, 2d, 3d, 8th, 9th, 10th, 14th, 15th, 16th. 17th, 22d, 23d, 24th, 29th, 30th and 31st, in Washington, D. C., five Sundays, Jan, 4th, 5th, 6th and 7th, at Wilmington, Del. Jan. 11th and 12th, at Baltimore, Md.

We will lecture and give public readings in the Culvert Assembly Room, on Tuesday and Wednesday evening. The friends in Cumberland, Maryland, and in Mechanicsburgh and Harrisburgh, Penn., will be governed by our letters to them in reference to their plans. Our address for Jan., 1870, will be Washington, D. C., care of John Mayhew, M. D. We will lecture in Trov N. Y., during Feb., 1870. On the 1st,2d; 3d and 4th of Feb., we will lecture in Vineland, N. Y.

It is useless for friends to write us for tests by letter, or call for private communications. We never give any, our communications are always in public audiences. Again, we never promise a spirit test or communication. We do not control the Spirit World. Parties writing us asking "if that which appears in our dapartment of the JOURNAL is true," insult us. We never send to the Frontier Department anything but the truth -indeed the half is not told. Oil speculators. gold hunters and lead diggers need not apply to us-we are not in their line; nor do we look up stolen goods, lost asses, or cattle, as did the Prophet Samuel in the olden time; nor make or break matches, hunt up absent beaux, wives, or husbands-that was the mission of Jesus. We are somewhat like Paul in regard to marrisge. (Read 1st Cor., 7th chap.)

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Vol. 7, No. 15-1t

# THE DOCTORS AND THE SPIRITS. SPIRITS TRIUMPHANTI

The following extract is taken from a letter written by MRS. MARY A. STODDARD, of Kouts Station, Porter Co., Ind.:

"I have lately been called to take and treat sev-

eral patients whom the M. D.s had failed to cure.

I will here mention one, the case of a young woman who was very sick. Her friends called one of our Doctors first, and then the other. They both called her disease Lung Fever, treated her three weeks, and left her worse than they found her. Her friends then called me. I examined her case, and found her in the last stage of QUICK CON-SUMPTION. After I had had her under my care for one week, her friends met the M. D.s who said they knew that she had the consumption, and could never be cured. Some two weeks afterward, the learned Dr. Understill, of Chicago, was here at my house on a visit. He examined her, and he, too, said that she was in the last stage of Quick Consumption, could not be cured, and he would not be surprised if she did not live but a few days. 'Mrs. Stodard,' said he to me, 'she can not live; have you any hope of curing her?' I answered, 'The spirits say that they will cure her if we obey their orders.' In the first three weeks after I commenced treating her, she had three large ulcers in her lungs break and discharge an almost incredible amount. But at the expiration of eight weeks she calls herself well. She will work all day, go to a party at night, dance until the small hours in the morning, take a short nan and then get up and be as gay as a bird all day. Allowing herself to be the judge, she is well, has not an unpleasant symptom in her system, and has taken only six boxes of Mrs. Spenc's Positive Powders. I gave her no other medicine. To the Positive Powders, God and angels we give the priase of saving her life and restoring hor

## WHERE IS THEIR EQUAL?

K. F. HATCH, of Huntington, Mass., sends to PROF. SPENCE, the following remarkable report: "I feel it my daty to report to you what Mrs. Spence's Positive and Negative Powders have done for me. I had suffered with a hereditary Headache for 35 years. Daring no week had I been free from the Headache in all that time. Two veers ago last August, I sent to you and got a few boxes of your Powders, and commenced taking them according to the directions, and am cured. as I have had no Headache since I took the first Powder. I had also been troubled with a disease in my bowels from childhood. There was scarce a day that I did not suffer pain in my bowels, up to the time I got your Powders. They have cured me of that, too. I had employed many of the best physicians of the Old School, and none of them could tell what alled me, and could do me no good."

### MUST ONE RISE FROM THE DEAD ?

Pinnebog, Mich., Aug. 4th, 1869. PROF. SPENCE Dear Sir: I feel that I ought to acknowledge some of the benefits of the Positive and Negative Powders in this place. Well, then, two years ago one box cured my child, one year old, after given up to die. Half a box of the Positive Powders cured H. G. Kilburn of Ervsipelas. from which he had been unable to work for several years. He took up the half box, went to work, and says he is now cured. Again, a young girl, twelve years old, who had become blind from pain in her head, has used up one and one half box of Positive Powders; she is now around at work, can read, write and sew. I might give more such cases; but after seeing such evidence if people can't believe, they will not believe "though one should rise from the dead." I should have stated above that the girl was pronounced incurable by our skilled doctors of this place.

Yours, &c., W. D. KELLY.

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tism, Pains of all kinds; Diarrhosa, Dysentery, Vomiting.

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muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhold and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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Box 5817, New York City. If your Druggist hasn't the Powders, send your mone ey at once to PROF. SPENCE, as above directed. For cale also at the Office of the RELIGIO-PHILOSOPHICAL JOHANAL 187 and 189 South Clark street.

Vol 7 No 11