\$3,00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.

8. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, JANUARY 22, 1870.

VOL. VII.-NO.18.

Literary Department.

For the Religo Philosophical Journal.

INDIANA.

A View from the Panorama of Spiritualism and Reform.

BY DR. J. K. BAILEY.

A review of the experiences of the past, in connection with the great movement of the nineteenth century, brings before me oft recurring pictures of depression, doubt and failure, as well as the opposite and brightly glowing scenes which cheer and gladden the heart and buov the hope. Much, and by far the larger portion of individual failure and depression, is but the legitimate product of collective inattention, cold ness and injustice. On the part of many, an inexcusable neglect of some of the most worthy and desirable promulgators of our radical and electic religion, philosophy and science, is dominant. This preponderating class can not tolerate anything but sensationalism, brass or the highest order of real power, to present the truths of our movement. And it is most lament able, that by far the larger portion thereof dwell in the realms of the two former divisions. Assurance and the power of sensation, mingled with but a slight element of real merit, "draws," and consequently insures relief from the necessity of feeling down into the pockets of those most interested. Now, while we accede to sensationalism and assurance, a due importance, as a means of power, yet it would seem most consistent to award to retiring, modest merit, the palm of encouragement and support; for, surely the effect of the former is as transitory as it is startling, while the influence of the latter quietly but permanently impregnates the sinew and fibre of consciousness, and becomes a last-ing reality in the great heart of human realization. It is a superficial view of the matter, that accords to sensationalism the preponderance of nower and usefulness. While it startles and arouses, its effect is with like degree, as suddenly exhausted. One extreme always follows another, with a rapidity corresponding to the measure of violence. Slow growth is ever most healthy and permanent; therefore let us be more rational, and copy from Nature, lessons of grand utility. Let us encourage and support the less noisy, more modest and truly qualified speakers, mediums and workers in our ranks.

The shifting scenes of our grand panorama bring before us daily illustrations of the steady, onward march of our cause. The ideas of Spiritualism are everywhere, gradually but certainly infusing their life giving powers into the modified teachings of all classes. Nowhere is it absolutely ignored; everywhere is it modifying opinions, doctrines and laws. Every new practical success in the movement, especially every demonstration of financial and material, as well as of mental and spiritual power, adds more weight and force to the Archimedean lever of

At Richmond (in this State), the friends of this noble cause have bravely illustrated the above cogitations. They have gradually increased the impetus of the invincibly, evermoving car of reform.

It has been my pleasure and spiritual profit to participate with them in the opening exercises to the occupancy of the fine new hall, erected by the Richmond Progressive Lyceum and Library Association. For a description of this fine edifice and monument of persevering industry and energy, you are referred to the interesting account of the structure, from the Richmond Telegram, which follows this article.

The entire building, Hall, and series of meetings and entertainments connected with the opening exercises, were a complete success. A report of the proceedings and exercises being ordered published in the Journal, and Banner of Light, it would be superfluous for me to enter into detail of them. Wm. Denton did himself and the cause justice. The Lyceum exercises surpassed anything I have heretofore witnessed in that department;—would that all could have beheld and profited thereby.

Not being given to personal flattery or invective, I shall not touch the merit or demerit of he, she or they. Suffice it, that none can escape the exact measure of the one or the other, as the legitimate effect of the act. The best effect of this result in Richmond, perhaps. will be the influence upon the Spiritualistic public throughout the land. It continually points to the fact, that will energy, steady persevering effort, can overcome all obstacles. Let none shrink back into their shells of comfortable case, and murmur, "Oh, we can't, there are not enough of us, etc.," for, be it known, that the determined souls who conceived and executed this project, were neither numerous or over-stocked with "this world's goods;" they were only properly illuminated and true to that light. And it is the direct fruit of years of patient endurance and growth of earnest, steadfast tenacity to principles of true development, which, when each step is taken, becomes a permanent attainment, because necessitating no reaction and consequent destruction of landmarks and basic foundation. Let all profit by the lesson, and apply the fruit thereof to all conditions and necessities of our cause and the cause of humanity.

Rosa Bonheur has made \$3000,00 by her paintings.

Thurlow Week's daughter is sorting 4,000 letters to help her father in writing his autobiography. He will spend the winter in Florida.

Lyceum Hall Building.

[F.om the Richmond Telegram.] Something like six months ago, the first brick was laid, on the corner of Fifth and Broadway, for what was then supposed to be a modest building of no very imposing proportions. The preparations for its erection had been heralded by no flourish of trumpets. No canvassing committees had raked the town over for subscriptions. The plans had been made, the means raised quietly and unostentatiously, and the work begun and pushed forward without noise or bluster. When the foundation was laid, everybody was surprised at the size, and wondered what would be done with it and where the money would come from to complete it Croskers prophesied that it never could, would or should, be finished, and venerable "I told von so!" declared they "had always said the What gdoodles were crazy." But the work went on, and as the building began to develop its magnificent proportions, with its beautiful decorations and elegant finish, perfect even to the smallest details, the grum blers were silenced and people began to acknowledge that, after all, there was energy, pluck and CAPITAL somewhere among the men who had undertaken to carry out the novel plan of combining in one building, business rooms, a hall for public amusements, and a place where they might worship according to the dictates of their own consciences. "Nothing succeeds I ke success" and the good sense and good management displayed by the Society in the erection of Lyceum Hall building, has done more to give it a place among the strong religious bodies of the city, than years of exemplary daily life and conversation could have done. Now they are, at least, recognized as a power in the community, and their influence, for good or evil, will be felt By their fruits we shall know them, and by them and them alone, they are willing and auxious to he judged.

Lyceum Hall Building, which is now very nearly completed, has sixty feet front on Fifth and ninety on Broadway, giving three fine business rooms, ency 20,490 feet, on the first floor. The entire second and third stories are occupied hy Lyceum Hall, the audience room of which is 60x60 feet, with a gallery capable of seating three hundred persons. The entrance to the hall, on Broadway, is a broad stairway which leads to a capacious lobby-room, wi h ticket offices, check room, library room, and at either end, wide stairs leading to the Hall. Immediately over this room is the stage; (larger than at Phillip's Hal') which will be supplied with hand some hair cloth furniture and the stage scenery necessary for operas and the best class of entertainments. At either end of the stage is a good dressing room, and at the south end, a wash room, above which is a large reservoir of water. so arranged that any part of the building can be flooded at a moment's notice, in case of fire. Over the stage and approached by stairways that do not enter the main Hall, is a room 20x60 feet that is called the Banquet Hall, intended for a refreshment room and to be furnished with a china closet, cook stove, and the various para phernalia necessary for a complete supper room. The main Hall is 33 feet from floor to ceiling, and is entered from the east or stage end. It will seat one thousand persons comfortably. The floor is double, with a filling of two or three inches of mortar between the two, and is as solid as a pavement. The wood work, like that of the entire building, is in ash and walnut, the door and window frames being of ash, ornamented with a walnut molding—as unique as it is elegant. The chairs are of ash, and will be 1,000 in number. The gallery will have three tiers of seats, neatly upholstered. From its construction, it will not obstruct the view below it being entirely supported by rods from the strong tim bers of the roof. The hall and gallery will be lighted by 200 burners projecting from the gallery front in groups of three, arranged so as to light every part of the Hall, and above the gal lery in groups of two, arranged for the best ef

The frescoing-Mr. Al. Fisk artist-is not yet finished, but enough has been done to indicate the general plan. The design of the centerpiece of the ceiling, is an eagle bearing away the stars and stripes, with a mountain top and scenery in the distance, the whole enclosed by a circlet of stars. The centre piece is surrounded by n circle or key panels, ornamented with alhambra work and surmounted by a shell scroll, the panels being separated by trident scrolls. Outside of these are the side panels, with imitation stucco work at the corners. The cornice which is elaborate and displays a beautiful blending of tints, combines the Gothic and Elizabethan orders. The frescoing of the walls will be in double panels. The whole is done in chaste, rich tints, no positive colors being used. The arrangements for heating and ventilation are perfect, and the stifling atmosphere which kills enjoyment in our present places of public entertainment, will never be complained of here. The following are some of the items of expense The entire cost of the building will be \$15,000. It contains 480,000 brick, \$3,000 in cut stone, \$4,000 in timber, \$1,000 in glass, \$4,000 in galvanized iron work and roofing, \$500 in iron for roof frame work, \$1,500 for furniture. The carpenter work cost \$5,000, brick laying, \$2,500, plastering, \$1,500, frescoing, \$1,000.

The work has all been done by Richmond men and the material, with the single exception of the paving stones, which could not be had here, has been hought of Richmond contractors. There has been nothing but harmony in regard to the plans, and tothing but order among the workmen in erecting the building. No man has gone home at the end of the week without wages, and every dollar of the entire stock is paid. Within six months from the time the first brick was laid the entire building will be finished and the Hall, which is at least equal to the best in the state, ready for occupation. Can any other body, secular or religious, show a better record?

Extraordinary Spiritual Manifestations.
[From the Cincinnati Commercial]

A record of phenomena known as spirit manifestations has recently appeared in England, which appeals strongly to our love of the marvelous. It is entitled "Experiences in Spiritualism with Mr. D. D. Home, by Viscount Adare, with an introduction by the Earl of Dunraven. As it was printed for private circulation among the friends of these, two gentlemen, and is jeal ously protected lest it should get into general circulation in some surreptitious manner, it is not likely to be republished on this side of the water. It has attracted the attention of scientific men, however, because of the extraordinary manifestations therein recorded, and the numerous and distinguished names that attest the truthfulness of the statements.

A correspondent of the New York Times has

been permitted to examine the book, and has so far used his privilege as to give us an abstract of its contents. According to this writer, the moving of objects by themselves, with no visible force, was an ordinary occurrence. Planos, solas, chairs, tables and books were moved about the rooms in which seances were held, and appeared to rise in the air of their own accord. In fourteen instances, he says, flowers were brought by invisible hands and distributed among different persons. Their fragrance was taken from them and thrown about the room. Brandy dis appeared from the glass containing it, and fell through space into it, through the fingers of Lard Adare. The spirit was then extracted from it, the water remaining. In twenty three instances spirit forms were seen, in thirteen, spirit hands, and in twenty other cases they touched persons in the room. Spirit voices were heard, and other interesting phenomena of like sort were seen, and are attested by upward of fifty

But the more striking phenomena occurred in connection with the medium, Mr. Home, Thus, at Ashley House, for instance, in the presence of Lord Adare and the Master of Lind sey, Home was seen to rise in the air; he was carried along the wall, brushing past the pictures, to the opposite side of the room," ken in the open air and ca clear over a wall, a distance of ten or twelve yards. At Buckingham, Gate No. 7, he was raised in the air horizontally, "his head became quite luminous at the top, giving him the appearance of having a halo around it," and in each hand "there came a little globe of fire," which, says Lord Adare, had, to his eyes, a blue color, and made a very pretty effect. At another seance at Ashley House, Home was carried out of one window and came in at another, at an elevation of forty five teet from the ground. When he went out of the window of one room he presently appeared at the window of another, which he opened, "and walked in quite cool-

At some of these seances his body was elongated from his usual stature of five feet ten inches, to six feet four. The measurement was carefully taken by Lord Adare, assisted by a Mr. Tencken. "He appeared to grow, also, in breadth and size all over." This experiment was often repeated. He was, as the painters would say, "foreshortened" by the same agency. At another time his arms were stretched out, so that from finger tip to finger tip, the elongation amounted to nine and a half inches beyond the natural measurement of the extended arms and hands. The skeleton of this gentleman will probably be found to be composed of gutta percha.

But the most remarkable test was that of fire. It reminds one of the Biblical story of the three young Israelites who were cast into the fiery furnace and came forth unsinged. But we cannot do justice to the account by an abstract, and we therefore quote fully, At the house of Mr. Hennings, at Norwood, and in the presence of several persons, whose names are given, Lord Alare says:

"He (Mr. Home) went to the fire, poked up the coals, and putting his hand in, drew out a hot burning ember, about the size of an orange this he carried about the room as if to show it to the spirits, (who, he said, were present,) and then brought it to us; we all examined it. He then put it back in the fire and showed us his hands; they were not in the least blackened or scorched, neither did they smell of fire, but, on the contrary, of a sweet scent, which he threw off from his fingers at us across the table. Having apparently spoken to some spirits, he went back to the fire, and with his hand stirred the embers into a flame; then, kneeling down, he placed his face right among the burning coals, moving it about as though bathing it in water. Then, getting up, he held his tinger for some time in the flame of a candle. Presently, he took the same lump of coal which he had previously handled and came over to us, blowing upon it to make it brighter. He then walked round the table, and said;

'I want to see which of you will be the best subject. Ah! Adam will be the easiest, because he has been the most with DAN.' Mr. Jencken held out his hand, saying, 'Put

it in mine.' Home said, 'No, no; touch it and sec.'

He touched it will the tip of his finger, and

He touched it with the tip of his finger, and burned himself. Home then held it within four or five inches of Mr. Saal's and Mr. Hurt's hands, and they coud not endure the heat. He came to me and san:

came to me and saic;
'Now, if you are not afraid, hold out your

hand.'
I did so, and having made two rapid passes over my hand, he paced the coal in it. I must have held it for half a minute—long enough to have burned my hind fearfully; the coal felt scarcely warm. Hone then took it away, laughed, and seemed muci pleased. As he was going back to the fireplace, he suddenly turned round, and said:

'Why, just fancy, some of them think that only one side of the ember was hot.'

He told me to make a hollow of both my hands; I did so, and he placed the coal in them, and then put both his hands on the top of the coal, so that it was completely covered by our four hands, and we held it there for some time. Upon this occasion scarcely any heat at all could be perceived."

Similar experiments were made at Ashley House, and are attested by witnesses whose testimony would stand unimpeached in any community. We quote the following passages from a letter of the well known authoress, Mrs. S. C. Hall, who is distinguished the world over for the purity of her writings and the elevated thought that runs through them. The letter is dated at "15 Ashley Place, July 5, 1869," and is addressed to the Earl of Dunraven. The seance took place some weeks previous to the date of the letter. She says:

"We were nine (a greater number than Mr. Home likes); we were seated round the table, as usual, in the small drawing-room, which communicates with a much larger room; the folding doors were pushed back into the wall, and the portiers unclosed. I think there was one lamp burning over the table, but a very large fire was blazing away in the large room. I know that there was a great deal of light. The Mister of Lindsey, Rev. Mr. Y — and his wife, Mr. Hall and myself, Mr. Home, and the Misses Bertolacci were present. We sat for some little time before the tremulous motion that so frequently in the stranger manifestations. quently indicates stronger manifestations, commenced, but it was quickly followed by raps not only on the table, but in different parts of the room. The table was lifted up and downlifted perfectly off the ground-made' light' and 'heavy' at the request of one or two of the gen tlemen present; and, after the lapse of, I suppise, nearly an hour, Mr. Home went into a trance. Presently he pushed his chair, or the chair was pushed, quite away from the table. He got up, walked about the room in his usual manner, went to the fire-place, half knelt on the fender stool, took up the poker and poked the fire, which was like a red not furnace, so as to increase the heat, held his hands over the fire for some time, and finally drew out of the fire, with his hand, a large lump of live, burning coal, so large that he held it in both hands as he came from the fire-place in the large room into the small room where, seated round the table, we were all watching his movements. Mr. Hall was seated nearly opposite to where I sat, and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head. I have wondered since that I was not frightened not be injured. Some one said, 'Is it not hot?'

have wondered since that I was not trightened, but I was not; I had perfect faith that he would not be injured. Some one said, 'Is it not hot?' Mr. Hall answered, 'Warm, but not hot.' Mr. Home had moved a little away,but returned,still in a trance; he smiled, and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver threads over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair; then, after, I think, tour or five minutes, Mr. Home pushed the hair back, and taking the coal off Mr. Hall's head, he said (in the peculiar low voice in which, when in a trance, he always speaks) addressing Mrs. Y., 'Will you have it?'

She drew back, and I heard him murmur, 'Little faith-little faith.'

Two or three attempted to touch it, but it burned their fingers. I said, Daniel, bring it over to me, I do not fear to take it.' It was not red all over, as when Mr. Home put it on Mr. Hall's head, but it was still red in parts. Mr. Home came and knelt by my side; I put out my right hand, but he marmured, 'No, not that, the other hand.' He then placed it in my left hand, where it remained more than a minute. I felt it, as husband had said, 'warm,' yet, when I stooped down to examine the coal, my face felt the heat so much that I was obliged to withdraw it. After that, Mrs. Y. took it, and still she felt no inconvenience. When Mr. Hall brushed his hair at night he found a quantity of cinder dust. Mr. Home was elongated, and all the manifestations that evening were very remarkable.'

We leave the reader to draw his own conclusions. If he can satisfactorily account for this phenomena on scientific principles, he is welcome to do so; or if he thinks it possible that the art of juggling has reached such perfection that upward of fifty witnesses could be success fully deceived, and their senses be outwitted, he is entitled to that view of the matter. Juggling has been carried to great perfection—witness the Davenport Brothers and the Chinese and Hindoos-and as to science, Mr. Home, however great his pretensions, has scrupulously declined to submit to such scientific investigations as he knew would be thorough. But that extraordinary manifestations did occur, or seemed to occur, at the time and place mentioned, we are hardly at liberty to doubt, unless ready to be-leive that men and women occupying the highest social positions, and distinguished for the purity and usefulness of their lives and the excellence of their works, have deliberately com-

we are asked to believe in miracles not half so credibly attested, and if we reject them are denounced as infidels and unbelievers. Ministers who claim pre-eminence for piety, relate stories of men who have had their tongues paralyzed because they taught false doctrines, and soberly insist that these miracles have been wrought in our own time and country. When they can bring forward as many and as credible witnesses to such phenomena as have confirmed the statements of the Earl of Dunraven and Lord Adare, touching the spiritual manifestations at the scances of Mr. Home, we shall be inclined to

treat them with sober consideration. But it will not do for them to insist upon faith, without proof, in their wonderful stories, and at the same time denounce things, no more marvelous, as impositions and unworthy of credence, which have the authentication of individuals as distinguished, to say the least, for adherence to the truth as themselves. Every miracle must be tested upon its own merits, whether it be Home handling live coals without burning, or a Presbyterian deacon successfully invoking paralysis upon a sincere Universalist.

For the Religio-Philosophical Journal False Teachers—Geology.

BY EDWIN ABNER DAVIS.

The cry of false teacher! humbug! devil! infi-

delity! delusion? etc., which the press and clergy have for years heaped upon the Spiritualists, is on the wane. Sensible people,—those who are not afraid to investigate Spiritualism, must necessarily come to the conclusion, and do, in nine cases out of ten, that the beautiful doctrine of Spiritual Philosophy is as fixed and immutable as nature. Investigating committees all over the country, who have been invited to be present at spiritual scances have been invited to be present at spiritual scances have declared the manifestations no humbug—neither deception nor jugglery; but something they could not account for, could not solve. Science, scoffed, def ared, beat in every encounter with spiritual phenomena, leaves the field, and wisely gives up the contest. The scientific men of the whole world, or rather, wherever Spiritualism has been manifest, have in vain tried to solve the question of spiritual phenomena, by the light of science, chemistry and agencies of like nature. The result is well known. The cleary taking The result is well known. The clergy, taking their cue in the failure of science, have dropped the cry of humbug! and taken up that of devil! and from nearly every pulpit in the land, comes the long loud wail against Spiritualism, of diabolism! devil!! devil!!! that terrible devil, whom orthodoxy fears more than God. Well, now if the devil, through Spiritualism, teaches mankind to be moral, to shun evil, to "Do unto others as you would have them do unto you," to quit drinking whiskey, using tobacco and profane words, to be upright, honest and industrious; he must be a very good kind of a devil, and has been terribly clan-dered by priest and people, and the clergy ought to be very careful to make their calling and election sure, and not get into his clutches. False teachers! Who are the false teachers? Spiritualism, which teaches that there is a future for all of God's dear humanity, or orthodoxy, which con signs nine-tenths of mankind to eternal torments beyond the vale? Spiritualism, which sees God in everything-in the ally, the beautiful rose, the fragrant flowers, the opening bud; in the storm cloud, and lightning's flash, in the thunder, the earthquake, the volcano, the rippling brook, in the glorious sunlight, the Stygian darkness, in man? or Orthodoxy, who locates Delty in a mythical heaven, with book in hand, writing down the acts and thoughts of the human family, as testimony against them in future judgment, now scowling upon the bad, anon smiling upon good orthodox Christians—those who belong to "Our Church?"

Who are the false teachers? Spiritualism, which teaches, and has positive proof, through Geology, that the world has existed hundreds of thousands of years? or Theology, which imposes upon the human race the doctrine that the world was created a little over, or about six thousand years ago? All nature goes to disprove the six thousand year doctrine. Common sense and Geology stamp with falsehood the assertion of the world being created in six days. Genesis to the contrary, notwith-stanuing, nature does not, can not lie. Deep down In the recesses of the earth are found the undisputable evidences of man and animal existence on our plauet, thousands of years prior to the Mosaic secount of creation. This doctrine is met by the churches with the cry of "infidel! infidel!" and they throw aside the science of Geology as an infidel doctrine, and teach their fellows to shun it as the poison of the asp. Well, now, wherein is the infidelity in a doctrine which teaches that God created the world, but in a different manner from that described by Moses, and at a far more remote

Do not the clergy and teachers, both at home and abroad, know that Geology as a science is as true and well defined as Astronomy? Of course they do. Why, then, do they not teach it to the people? Why do they seek to cover up and hide from their fellows the most beautiful ideas of God, creation and the truths of nature, as taught by Geology? Why don't they come out like honestmen, and say to their hearers, "My friends, the Mosaic account of the Creation is wrong. Moses had a faint idea of the creation of our planet, but he derived ail his knowledge from tradition. What he taught and wrote were mere ideas, borrowed from former generations, Ignorant of Geology and the sciences. Study Geology, my friends, for therein you will find the beautiful workings of Nature and Nature's God."

"Ah!" says the Advent preacher. "Geology won't do for our people. It knocks the propatrom our religion. Where would our seventh-day Sabbath be, it we admit for a moment that Geology is true? No, no! We must hide that science from our church and people altogether."

And thus it is with all the sects. Geology knocks to pieces all established creeds and theories respecting God, creation and religion, and plants in their stead the glorions banner of progression, teaching man the true nature of earth, air, sea, sky, heaven, man and Deity; and there, founded not upon the musty state traditions of past ages, but upon perfect knowledge, developed by the ever present now. The reason that Geology is not more understood by people generally, is because tried to hide and cover up its glorious truths, because it attacks and proves false their ideas, teachings and theology, and relieves manking of the dark veil of mysticism, superstition, bigotry and error which ecclesiastical intolerance has sought to enshroud the world with.

But a glorious day has dawned. Old things are passing away, to give place to the blessed gospel of the New Dispensation. People are trying to investigate, to think for themselves, and refuse to be enthralled longer in the meshes of priestcraft and ignorance. Spiritualism, guided by the brilliant burning light of science, and suttained by direct revelation from the land of spirits, is fast working its way into the popular heart, gaining on the affections of the people, despite the cries of humbug linfidelity! devilism! and the long string of epithets hurled at it by both Church and

Continued on fourth page.

Pacific Department.

By TODD.

Travels in Oregon.

Immediately after the State Foir the State Spirit. uel Association held their annual meeting at Balem, and elected their officers for the ensuing year,

For President, Col. C. A Reed, of Salem ; for Vice Presidents, F. A. Chenweth, of Corvallis, Mrs. Peters, of Portland, and Mrs. Parker, of Astoria; for Secretary, Mrs. Mary P. Sautel, of Salem: Corresponding Secretaries, A. S. Gross and Mrs. Benj. Todd, of Portland; Treasurer, I. S. Hawkins, of Salem.

At that meeting, the Association commissioned our wife and ourself as ministers of the various opiritual congregations in Orezon, to lecture, teach and preach, to sol-maize marriage under the laws of Oregon, to bury the dead and to attend to all other acts, lawful and official, authorized by law to ministers and priests of other churches and congregations in said State.

Thus armed and equipped, we started out to con-tinue our year's work in the State. The first place visited was Butterville, a small burg lying on the bank of the Willamette River, and here we spoke on Friday evening, and gave out appoint-ments for Saturday evening and also Sunday. On gelog to our lecture on Saturday evening, we were ntroduced to a clergyman of the Congregational feith, who claimed that he had a prior appoint ment of five weeks' stending. But we comprom leed the matter, allowing ourself to speak at 10% o'clock, the Rev. at 1 o'clock, and ourself again at 2. The Rev. Mr. Selwood, at Oregon City, fifteen miles below, hearing that the wolf was at Butterville, came up on Saturday evening to look after his flock of Koiscopalian sheep. He gathered them together on Sunday, and warned them to beware how they went straying around loose, for the wolf was in the place and they might get devoured. The Episopal and Congregational shepherd: joined their forces in the morning and mustered ten sheep by actual count, all of them ewes. When the hour for our afternoon appointment came around, we went to the hall and found the preachor still at it. Just as we entered the door, we heard him make the remark that Spiritualism took away all moral restraint, and left man without any ac countability for his sins and crimes. On looking up from his notes, and beholding us standing there listening, he began to cringe and shrink down until we thought he would not stop before he had fairly sunk into his boots. At the same time, he commenced apologizing after the following fash-

"I suppose my time—yes, well—could said more—trespace—yes, well—don't think—Mr. Todd—I give way."

Whereupon we addressed him thus:

"Upon what authority did you make the asser-tion we heard on entering the door, viz: 'That Spiritualism takes away all responsibility from mankind on account of their crimes?" MIH .- We know but little about Spiritualism

except what we have been told and read of in the Topp.—And what you have heard principally came from your brother preachers, did it not?

Min.—Yee, mainly. Tood.—Don't you know that preachers lie, and nowspapers too; especially when they are talking about Spiritualism? MIE. - iney may somitimes misrepresent, but

Toon-If they misrepresent knowingly, is it Min.—They might not know. Tond—If they tell a thing that they do not know to be true, is it not a lie on their part?

Min.—(Taking out his watch.) I must be go.

Ing. Topp.—No sir, you are not going. Sit down

there on that seat and listen to me, and I will show you that your charge is false. Min -Don't think-would be glad-late-ap point to—I must— DDD -You must not go until you bear me. Sit

down there and sit still until I get through, and learn something about Spiritualism. And mark you, never be caught talking about that which you know nothing of, and your range of subject will be very limited.

The poor fellow dropped down into a seat, as though he had been shot, heaving a deep sigh as he did so, at the same time looking the picture of despair. We went on to show him that the whole of his religious institution was founded upon his old devil as the main pillar. For had there been no devil, there would have been no temptation; had there been no temptation, there would have been no fall, and had there been no fall, there would have been no total depravity, and had there been no total depravity there would have been no need of a vicarious atonement. We showed also that this vicarious atonement was nothingmore nor less than an institution for selling indulgences to commit sin, a high bid for crime. And the re-ligious world had taken advantage of it to commit all kinds of whoredoms, adulteries, stealing, lying, swearing and drunkerness, believing that through the atoning merits of Christ's blood they were going, "scott free," right from their life of lastiviousness and bactehanal revels right into gloomy that the stealing and the salid that salid the salid that the salid that salid the salid that the salid that salid the salid the salid that salid the salid the salid that salid the salid the salid that salid the s ry 'We demonstrated that Spiritualism taught that God never did and never would forgive a sin, but that on the head of the transgressor alone must rest the inevitable result of his actions. At the close of our discourse the preacher remarked to one who sat next to him that it was the first time that he ever listened to a Spiritualist, and if God would forgive him then, he would never listen to another.

Apology.

An apology is due the readers and Brother Jones as editor of the Journal, from me, for the lack of the Pacific Department for several weeks past, but our excuse is that we have been so busy in removing our family from California to Oregon, and getting arranged our labors as State Agent for the en-suing year, that we have not had time to write more than our necessary business correspondence. We love the Journal, and heartily wish it all the success that it so richly deserves and we have been and are still, laboring to the best of our ability to spread its circulation. When Brother Jones commenced publishing it some years ago, no one halled its introduction into the field of spiritual literature more warmly than ourself. We felt the need of a liberal, fearless and out-spoken advocate of the Spiritual philosophy, as it then was and now is, and when Brother Jones, through duplicity and fraud, was ousted from the concern, and its name changed to the Spiritual Republic, we felt sad indeed, for under that management, it was a mere abortion in comparison to what it was before and is now.

When that occurred, we were almost entirely absorbed in our own paper, the Banner of Pro gress, and took occasion through that organ to give our opinion freely concerning it. It is true that our remarks called forth some very severe criticisms in private correspondence from its managers, but they did not disturb our equilibrium. We read them with nuruilled feelings, and quietly dropped them into our waste basket, nor did we deign to reply. But when it resumed its old name once more under the management of Jones, we felt as though some near and dear friend long lost, had returned once more to gladden our sight and heart. And so long as it shall be our province to labor in a public capacity in the field of reform, i shall have our hearty and entire support. And we wish to say to those subscribers that we ob tained in California, when your year expires (as come of them will soon), go at once to your post master, get an order and send to the Journal, and new your subscriptions, and if you spend an hour or two in looking up some friends to send with you, all the better. I know that it you have read your papers well for the past year, you can conscientiously recommend it as the best lib eral paper in the world.

Ontario, Wis .- Mrs. Caroline E. Cary writes .can hardly express to you the solace the proor has been to me, for my lot in life has not been an easy one, and to believe that this weary round is all, i not very comforting to a woman hearly fifty, that has to sew night and day for a living. Now you can see the bright light your paper has brought into my home, for it brings so much proof of a happy immortality that it inspires me with hope, and I toil on, enduring the present and looking forward to the future with feelings such as I never had before reading your paper.

Woman and man-Their Helation to Each Other.

BY ADDIE L DALLOU.

From the Cleveland Horald.

In your issue of yesterday appears the following significant article under the heading of "Notes and Comments," which seems so like a thrust or challenge, which some one is expected to take up, that I feel quite like accepting it for at least a little grapple. It says:

"Here is a nut for the woman's rights advocates to crack. If woman is to be in all respects the equal of man, can a man be justly sued for the seduction of woman? It is now assumed that woman being the 'weaker vessel, the man is the wronger and the woman the wronged, though in fact the shoe is sometimes on the other foot. Shall we not in future see a married wom in, for instance, sueing another woman for the seduction of her husband? Or is the crime to be stricken from the statue books altogether."

Now the writer of this article evidently sees seduction as a crime, and when he considers the definition of seduction to be "drawn or entired from virtue, corrupt, depraved, &c.," he must of course see one to be the victim and the other the power. Were both positioned equal or exactly the same, it would not be seduction proper, but a joint crime punishable to each. It is because it is not a joint affair that makes it justly more punishable to the male, or the one at whose door seduction found its birth in contem-

plation. Though men and women are endowed with the same faculties, and woman may and does, have the same physical laws to control her, and is subject, therefore, to the same physical temptations, she must be morally stronger, on an average, than man, for she not only must hold her own destiny of virtue in her hands, but must battle back the waverings of her own conscience, resist herself, and him with stronger magnetic power and less principle. I say less principle because I do not believe that man has yet reached the point of virtue where he would accept of beggary and destitution for the sake of its sanctity, if the boon of comfort, protection and assistance, were offered for its purchase, while woman shows herself to be not "the weaker vessel" as she is is represented, but the stronger of the two, in that she will suffer more than this, and still be pure before the law. But it may be, perchance, that the "shoe is on the other foot" in exceptional cases, if it were possible for a woman to find, and "draw and entice from virtue," a man who was in that pure and holy path. Unless he wantonly slipped into the vile abodes of vice for the purpose of being enticed, then should her punishment be in accordance with her sin. Men are not however, generally, if ever, over fastidious about placing themselves in the way of temptation, and are willing to be drawn into this, of all other vices, and as willing to duv as in the days of Edenic lore to cry int "The woman did tempt me" and as then, who but the devil could possibly have tempted her. Actual guilt in the end is measured by motive

as well as result. The man who aims a deadly blow at another's life is a murderer at heart, whether the result be death or recovery, the same as "He that looketh upon a woman to lust after her committeth adultery in his heart." The law punishes only where it discovers, but the consciousness of guilt carries its penalties

The apparent wrong, then, is what the law has to punish. The "wronged" are they who suffer most by its violation in this relation, and man's complicity in these crimes is eminently selfish on his part, for what has he at stake? His character, if sullied by such "fastnesses" only instires his fellows with a sense of his brilliancy and sharpness. There is no decrease of wages for his services, no lack of employment for this discrepancy, no father's house to be disgraced or to be banished from, while she often, from her great love, confides too much, and loses all that holds her in respectable (?) society, and that which can never be restored to her, beside always bringing her own life into jeopardy, and often another one welcomed into existence, to endure the life long terror of disgraceful birth. Query-Ought not such children to have the benefit of a protecting law by which they can become legitimatized or be able to sue for their

inherent rights.? If one were to judge of the code of morals, and the discipline of statute books, and their governing laws, by the people who make up our society to day in the United States, what would be the conclusion? Why are laws so good for the protection of all, so little enforced? Is it because men are so good, or are there none free enough from "sin" to "cast the first stone?" And, under the Scriptural interpretation, how many are free from adultery? Women are not all angels, neither are all men fiends. Both might be bettered and live, and if there were more better and stronger and purer women. there would be, if not till the next generation. better men. And if women did not encourage vices in men by a negative assent to them, they would sooner reform. Men are just as weak un der the influence of a good woman to-day as they were when Mrs. Eve Adam shaped the whole-future course of her husband and sons, and if men and women both would struggle as hald to be wise and good as they do to hide the bad by falsehood and deceit, would pluck the golden grains of legitimate fruit instead of biting the bitter galls of illegitimate experiment, they would each and Virtue to be best and her

reward sublime. As far as it is benefiting the masses who suffer. the crime might as well be "stricken off the statute books altogether." There is many a lone heart that went out in the spring and joy of girlhood and innecence, confiding and ignorant of impending disaster, that has been wrecked on the treacherous sands of sensual love piloted by inexperienced hands, and whose misguidings have left their stranded bark to drift down the silent river, or be drifted by the ebbing tide out into the darker sea of a forsaken and hopeless death in life."

For such as these, the advecates of "equal rights" are struggling, that innocence may not always bear the cross of guilt, that equally guilty man shall feel the grouns and heart broken moans he wrings from the defenseless-that wo man shall forget the wrongs and injustice forced upon her, and man may remember that he has a right to suffer equally with her in the eyes of society and the law. In giving equal rights to woman to give equal wrongs to equally erring man, and justice to all, is the measure of our ambition.

Letter from J. Antis, M. D.

Enclosed you will find three dollars from me in payment for the JOURNAL for another year, also fifty cents from Dr. Hand, for the paper three months. I intend to get as many new subscribers for your paper as you lose old ones. The lady from Lincoln, Ill., who requested you to stop send-ing her paper, did so through the influence of the moment, without consulting her taste. The bread contained in the paper is the food of her coul, and she can no more do without It than she can her tood for the body, for a person could illy go back to husks and enjoy it after partaking of such mauna as the Journal contains. Far different appears to be the case of your Marsailles man. His letter to you wishing you to discontinue the paper after he had been reading it for a length of time without paying for what he had received, speaks for and shows a condition of humanity, ren-

dered so by teachings in the far past, that should excite our pity,—not contempt. Your paper could not be appreciated by him any more than it could have been by an anteditivian, because of its being so far in advance of his calibre of thought. Pearls were never designed for swine. Such an article as the one published a few weeks ago on Planchotte, which alone is worth more than the price of the paper, would weigh nothing with his uncultivated mind. You can not, Mr. Jones, force a gallon of water into a quart cup. You must have patience with a creed bound humanity, and practice character.

Morris, Ill.

Original Essays.

For the Religo-Philosophical Journal. Various Theories Considered.

"Oun Spirits Show Thomselves?" The Power of Spirits. What is Necessary to Control Mediums, and to become Mediumistic ?

BY WM. B. FAHNESTOCK.

Every Spiritual paper that the course of time or the force of steam brings to me, convinces me the more, that as a man dies, so he enters the Spirit World-no better, no worse; the same in knowledge, disposition and inclinations. It is true, that spirits may, and do learn much in the course of time; but that the becoming a spirit gives them knowledge intuitively, is not true. Many persons who attend public, as well as private circles, labor under the impression that all spirits who communicate, know everything, and can satisfactorily explain any question that may be put to them. I am not surprised, therefore, that such persons are often sadly

disappointed. In the Banner of Light of Dec. 4th, 1869 page under the head of "Questions and Answers," the following question is asked, viz: "Can a spirit show itself to any one it wishes to, or must the person to whom the spirit wishes to show it-

itself, do something to assist. And if so, what," The substance of the answer given by the spirit was, "That it is necessary for a medium, or condenser to be present, or that conditions are necessary,"—but did not explain what those conditions were, or how the spirit effects it.

The spirit of Dr. Hare, communicating with us upon this subject, says, that it is impossible for spirits to make themselves visible to mortals not clairvoyant, unless they can gather materiality from the aura climinated from the medium. This, the Doctor says, is moulded into shape by them, so as to represent the form they possessed while on the earth sphere, and gives us an idea of how it may possibly be affected, although we may never know the exact process or manner of doing it.

Another proof that dying does not impart knowledge or capabilities to the spirit, is the fact that they frequently speak and spell in-differently while communicating through mediums, whether they have been educated or not. Other spirits sometimes speak different language es through mediums who do not understand a word that is uttered, or are perfectly unconscious at the time. Knowing these facts, persons should not be disappointed at receiving unsatisfactory answers, nor be surprised if they should get communications in a language that the medium is not acquainted with; and it may be well enough for those who visit circles to remember that conditions are always necessary, and that it is as impossible for spirits to communicate with out them, as it is for seeds to germinate without heat, moisture or sunshine.

Spirits differ as much as mortals, and as dving does not make them better than they were here, we should not expect too much from all of them, especially from those who have but recently passed away. I have frequently been disanpointed in many things which were given through mediums, and much regretted the fact that the accounts given by them are so often contradictory; but when we reflect that they are not perfect, and that, like men, they may differ, and give as facts that which they believe to be so from their stand point, we should remember that what they gave may be true to them, no matter how much it may differ from others, or seem contradictory to us. As this view of the matter accords with the facts in the case, it has reconciled my mind to their discrepancies, as a necessity, under existing circumstances, and that, as such, it may be all for the best in the end.

Upon a former occasion, I stated (and it may not be out of place to repeat it here) that the power of spiri's to control mediums, depends as much upon the condition of the spirit as upon the qualities of the medium, and as both are in condition or not, so will the result of a control be perfect or not. It is, therefore, important that the medium should be perfectly controled, and to be so, or to become mediumistic it is absolutely nesessary to be able to enter the somnambolic condition, as it will be found impossible for spirits to control any one who is not in that state. Mediumship, therefore, consists in being able to enter that condition par-

tially, or the whole body at the same time. Trance, or unconscious mediumship takes place when the whole body, brain and all, is in a somnambulic state. If the sense of seeing, only is in that state, then the person can see spirits clairvoyantly, and if the hearing is in that condition, they can hear them, but it will be impossible for them to do either it their senses are not in that state, and the deeper they are in it the plainer will be the sight and the more acute the hearing. Many persons enter the state partially and others perfectly, without having been taught, and such individuals are natural medi ums, or somnambulists. The condition, howev er, can be entered by any one who will practice the drt sufficiently under proper instructions. and my experience warrants me in saying, that with a firm resolution upon the part of the person, and a compliance with the instructions given in my book and upon many occasions in the Journal, that all who persevere sufficiently may eventually succeed, and enjoy the blessing which entering this condition is destined to con

For the Religio-Philosophical Journal A Reason Why we Semetimes get Faise Messages.

GIVEN THROUGH LYDIA H. BAKER.

As the outward consciousness receded, and the inward, or spiritual, of the unconscious trance opened, bringing me into a group of spirits, one of which was a man of an analytical and scientific mind, evidently one of the attending group of my regular monitors, I saw the message he was about to bring was in answer to an off repeated question of my own waking mind—one that I had solicitiously repeated without being able to satisfactorily solve it, or have it answered by my guides, for me. It was a clear and well defined trance condition, holding my mind so absorbed upon the question, it was regardless of any further inquiry of who my con-

trol was, than the facts noted of his ability. In my strong intuitive impressions, I had felt it was not possible that an evil spirit could be the author of mistaken messages—that they must be from some philosophical cause, mistakes in which neither I nor the centrol was culpable, but how to solve the cause, I had puzzled my brain to know, feeling there would be an injustice upon the part of my most elevated spiritual guides to permit me to be even in the most trifling affairs, the dupe of an evil spirit, when I and forthwith passed the above mentioned law

falsehood was so repugnant to me, and my daily aspirations were that my guides would not per mit the undeveloped to control me, and 1 ow, this spirit was snewering the question; and after making the fact known to me that my mistakes were common to mediumship, in consequence of of atmospheric conditions engendered by spirits for the purpose of communicating. That as the human voice was made audible by an atmos phere, so the spirit had one peculiar to itself, a state or condition of air, through which the human senses of seeing, hearing, &c., was ap proached, but, that, owing to the rapidity with which this atmosphere passed, after being engendered, and the duliness of the human mind. the best intentioned spirits sometimes fuiled to bring correct messages; telling me, that for this cause—the slowness of the human mind to adapt itself to the quickness of the spirits in its atmos phere of communication—a pictorial sketch upon the retina of the inner vision was generally more reliable, because it occupied less time for the human mind to comprehend the picture, than the same conveyed in words. He then went on to illustrate, by the supposition of a case in point, in these words, both spoken and pictured

"We will suppose there was a steamboat crossing the lake, a majority of the passengers of which recognized a ministry of angels, and they had on board the mortal remains of one who had been an honored medium, and also a good one, and all having confidence in the medium and the spirit that they felt assured was accompanying his worn out casket to its last resting place, and, under these conditions, some of the passengers and officers of the boat were desirous of testing its speed, having commenced putting on steam, when the other part remonstrated, fearing an accident, and all concluded to leave it to the spirit of the resurrected medium, through the control of the medium present, and, this being agreed upon, the answer received should be "go on," the fireing up continued, and the result an explosion and the loss of life and property. Now, in order to give this message, the spirit controling would have to produce an atmosphere similar to that engendered by the fireing of two pistols at right angles, that would pass very rapidly, and would have said "do not go on," but in consequence of the earth mold of the human braic, and these facts connected with the means used, they failed to get but part of the sentence uttered by the spirit"

Here he shewed me that spirits not unfre quently over estimated their ability to make the medium correctly and fully comprehend them; and again, feeling that though they would fail in part, since as the finite mind cannot comprehend the Infinite, there must of a necessity be many things we would be instructed in, if capable; yet as we are capable of learning much through our little failures to comprehend, and this necessarily belongs to all instruction, so it is not so much a metter of regret as a care upon the spirit mind to make the mistakes as small as possible; and we should never get discouraged, or attribute to an evil source, difficulties that philosophically exist. And so I was reminded that as all spirit life acts in conditions that are fallable, it is a childish simplicity of n.ind that will look for an infallable inspiration, or believe everything it cannot comprehend eminates from an evil source.

Lancaster, Texas.

Short Sermons on Scripture Texts. BY WARPEN CHASE.

For the Religio-Philosophical Journal.

No. VI.

"And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." (21 Samuel xxiv: 1)

Whose word of the Lord this passage is, we do not know, but as it is in God's word, of course he spoke it or wrote it through some medium, of which he used a great variety. But what is most interesting in connection with our text is, that the Word of God, as written here, shows that his anger was again kindled at David for numbering the people, and gave him a choice of three evils or penalties of which David chose the lightest, and the Lord sent a pestilence which destroyed seventy thousand of the people for David's sin which the Lord prompted this "man after his own heart" to do.

. If this was a single instance of the most unjustifiable cruelty, injustice and crime commit-ted by the Jewish God, we should call it an interpolation, or in some way a mistake, but as this Old Testament-Word of God is full of such inconsistent cruelties, we are compelled to reject the whole, or accept the character, bad as it is. Any God who would select such a man as Daaid, and keep him in power, and then ex'end it to such a successor as Solomon, ought never to be introduced into any civilized country as an object of worship, for no intelligent person can love or even respect such a character. Fear only can extract from any human being the least regard for such a character. When people thought he thundered and lightened, and blew in whirlwinds and tornadoes, roared in the sea, rumbled in the earthquake and belched in the volcano; when they believed he brought the famine and pestilence, killed little children and old persons, and sent one to heaven and ten to hell, there might have been sacrifice and prayer offered to him through fear, and there is no won der that the people that did believe in such a God were base, hypocritical, dishonest and knavish, and yet the most cringing sycophants on earth. How could they be otherwise and be God-like? The only wonder is, that either Jews or Christians were as good as they were, with such a God for a pattern. We see by the history what David was, whose heart was so near like his God's and who was moulded in character by him, and Solomon, also, his most wise and prudent servant in the earth. Certainly there was a similarity in the characters and the dispositions of these three persons, David, Solomon and Jehovah.

GEORGIA.

Spiritualism in the South-the Odious Law.

BY A. D BROWN.

I have been a good deal grieved, and some what vexed for the past week, but I hope you do not feel any bad effect from it. I thought von had stopped the JOURNAL, but I could not have blamed you much if you had as I was negligent about remitting. Now please after the little tag to correspond with the money I enclose, then I will know when to send more.

I see in one of your last papers that a lady (a medium I suppose) would spend the winter in the South,—I think in Miss, and Ala. Now I wish you would inform her that there is a law in Afa, which makes it a crime or misdemeanor to hold a public seance in the state. I have forgotten whether there is imprisonment; but the five is five hundred dollars, and I think it would be well for her to be on her guard.

Probably you recollect that some years ago Dr. Recmond went to New Orleans, and that a man followed him from New York to expose his jugglery, as he called it. The Dr. arrived in Monigomery, on his way, while the legislature was in session, and probably intended to hold a seance in that city, but the legislature, unwilling, to have their old theology doubted or disturbed laid all other business aside, suspended rules,

for the Dr.'s especial benefit,-for benefit it must have been if the people in Montgomery resembled those at that time here. Mr. Lanning,-I believe it was-came a day or two before the Dr. to prepare the way—a sort of John the Baptist, to have things ready for the Dr.; but a suitable room could not be found in the city for less than fitteen or twenty dollars per night. I went with Brother Lanning to try to procure a room, and the only room that would have at all answered the purpose, was in an old dilapidated building, and the owners wanted fifteen dollars per night for it, which was in all probability more than they received by the month; so I think the law was in the Dr.'s favor, as in my opinion he would not have made expenses.

It is different now. I think there are a great number of incipient Spiritualists in this city, if they only had some one to open their eyes to the truth of our beautiful philosophy, and instruct them therein. I wish we could have some good test mediums and lecturers visit us.

I have been a Spiritualist in feeling ever since A. J. Davis used to publish his beautifu writings in the "Univercedium"—in 1848, I be lieve it was. My belief was not fully confirmed until I visited Dr. Redmond and other mediums in New York, in 1857 Since that time, I feel sure and steadfast in the belief, and I feel that the shorter my time grows on earth, the stronger my faith becomes.

I have been an excellent physical medium, and have had some excellent tests,-better when I doubted, than since I have been confirmed in my belief. My mediumship is now taken from me, much to my regret, but I suppose it was because I did not improve my talentas I should have done. I could only get a promiscuous circle occasionally, and then there was generally much talking and laughing around the scance, and I thought it was making too light of a serious thing. My tests have proven to me that the spirits are willing to work here if they had any encouragement shat mortals would work with them, and pay proper attention to their instructions.

Columbus, Geo.

Good News to Mediums. LETTER FROM CARLETON RICE.

I observe in the BANNER of a recent date, a notice relating to homes for mediums and lecturers on Spiritualism, while abroad among strangers, or others doing their duties in this excellent cause.

To such I would say, if any one chances to be in the vicinity where I reside, if he or the will call on me at Hamilton, N. Y., they will find a free

and comfortable home, for the purpose of a visit, or an opportunity to lecture in those parts, and they will find my wife (an excellent woman), ready to make them contented while making such a call. Hamilton is accessible from all parts by rail road, and let others who are friendly to the cause of humanity thus signify their willingness to assist and cheer those who thus spend their time and strength in spreading the truth of the immortality of the soul.

There are others living in this vicinity who would gladly do what I propose, and there are also more mediums scattered among the Spiritualists than people are generally aware of. In the town of Smithfield, it is said that over one-half of the in-habitants are Spiritualists, or favor that belief more than any other. In the village of Peterboro' are four places or houses for public worship—two of them, Presbyterian and Baptist,—have become defunet, and their large meeting houses are rotting down. The Methodist church, as the wsg said, "running emptyings." The fourth is the principal, and is called the "Free Church of Peterboro". where lecturers on Spiritualism, woman's rights, temperance, etc., can have the privilege of speaking at any time. At this house, on Sunday generally, Gerrit Smith advocates the "Religion of reason," in opposition to the "Religion without reason," and many go to hear him. Spiritualist lecturers and mediums always have good audiences and meet with a good reception at the hands of the citizens of Peterboro'.

Correspondence in Brief.

Richfield Spa, N. Y.-S. A. McM. writes.-Being a believer in Spiritual and Harmonial Pallosophy. I wish to say a few words to my dear brothers and sisters through the JOURNAL, in regard to the proposition published by you Jan. 1st, 1870, made by Mr. S. Jenkins, of Lakeville, Dakota Go., Minn., which I think is a good opportunity for those who would like to engage in the agricultural business, and especially to become more earnest and faithful workers in the cause of Spiritual Philosophy, the only true and most consistent religious doctrine that is being vindicated, or ever has been, since Christ left this earth-life.

The lands that Mr. Jenkins offers to dispose of, are very desirable as to locality, and are also very productive; and you will see by the paper his object in making the proposition to Spiritualists. and that he will dispose of his lands to suit pur-chasers. So now, and there is, the time to act.

Paris, Ili.-R. B. Kauffman writes.-The bold stand you have taken to defend a much misunderstood and badly persecuted class of society, viz: the mediums, of which I am an humble member. calls forth all the deep feelings of the soul. Your editorial department is food to me, and were I to attempt to say which of the other departments could be spaced, I fear I could make no decision, for they are all good. I do not exactly know whether the paper is becoming better every week or myself more highly developed by its glorious principles, but it is certainly one or both, for surely there is progress somewhere, and I think no one could read its inspired pages without becoming holier and better.

New Philadelphia, Ohio.—J. N. Strickmaker writes.—We have had several scances he d in this city during the last month, through the renowned physical medium, Mrs. Elizabeth, daughter of Ira Davenport, Sen. Her mediumistic powers in physical demonstrations, exceed all of her sex now on record, either of the past or present. Connected with these varied demonstrations, conversation has been carried on here night after night with the invisibles, and wise precepts and good sayings worthy of thought, have been given to us Hymus and spiritual songs have been sung by them in a loud musical voice, the medium chanting one verse, and the voices the next, each varying as much as human voices do, and talent as varied, to the editication of various investigators.

Blandville, Ill.-Mrs. N. P. Lisk writes.-In the JOURNAL of Dec. 18th, No. 13, in a communication from Henry J. Ramond, saving, "Let us sail out," said I at last, we can not yet; we must wait until we reach the current. If we go outside of that we may be lost in the intense cold and the poisonous gases, or we may be swallowed up in the vortex of some faming comet," answered my wise companions. Now I ask for information. Can a spirit ever be lost or destroyed? I have been study mg Spiritualism for about sixteen years, and yet I don't know as much as I wish to, but want to learn

Shellsburg, Ill.—A. G. Rathbun writes.—We lay down the rail tie and take up the p.n., in order to return thanks for your kindness in sending the dear JOURNAL; also two dollars, which brings me to the bottom of my pocket, but not discouraged, for this k not the only time we have reached bottom in this direction, in a good cause. We love the paper now more than ever.

La Claire, Iowa -L. L. Hare writes -To-day is Christmas, and how sad I feel! All that is most dear to me on this earth has passed away-my dear child who is dead in California, away from friends and home. This is what made me subsbrice for your paper. I thought to gain some consolation by reading it, and really I have,

Philadelpuls, Pa.-W. E. Richner writes.-The paper just received is a perfect gem in the wealth of its contents and typogrophy—decidedly "a thing of beauty," on which to look is a real pleasure. I am delighted.

MEDIA; OR THE CHARMED LIFE: Story of Fact Phenomena and Mystery BY GEORGE SOMMERVILLE.

CHAPTER XXII.

THE APPARITION—THE ORPHAN'S RIGHTS—THE MISER'S WILL-RESTORATION. .

Abel Grimps was sitting in his room as usual alone, and deeply absorbed in scheming for the possession of gold. It was near midnight, and if his speculative and miserly scheme embraced murder, we care not now to say. But from plotting for the present accumulation of wealth. his mind wandered free, without his will, through the refreshed vista of memory, to the "mysterious murder" at Kensington, and while he sat thus, at the "very witching time of night," he recognized at last in his soul, a voice calling for redress; again he seemed to hear the last groan of his victim, as he attempted to drive the steel to his heart on that fatal night; an influence closed around, which seemed to place him with the power of the spirit of his victim, and his blood gradually becoming sluggish, he shuddered terribly. Again he heard the "three signal raps," and glancing toward the door, it flew open suddenly, and he beheld a tall figure, pale and sad, shrouded in white, as if just from the tomb, his long ambrosial locks, struggling in damp masses down over his bared shoulders, his eyes were glassy and set, yet seeming to emit flashes of lurid fire, while on his left breast appeared the deadly wound, yet moist with the trickling blood, toward which the spectre directed his index finger, as he slowly and steadily approached the horror stricken miser and murder-

Speechless and shivering, the old man stood up, and stared on the midnight intruder. His countenance changed color, grew paler and paler, his limbs becoming weak, smote together, and large drops stood out on his forehead, and then rolled down his rigid and distorted face, with soul chilling effect. With a heavy groan,

"Great God! It is his spirit," and burying his face in his hands, he sank like a child to his

The spectre approaching, touched him slightly on the shoulder. The shivering Jew trembled tearfully, while the spectre solemnly command-

"Caleb Seigle look up. Restore the wronged orphan's their rights. Refuse, and to-night you die. Lusten and obey. The miser shuddered in

"Remember," the spectre continued, "fail to do this, and this night, thy soul shall be required of thee.

The affrighted Jew fell back rigid to the floor. Still the spirit went on: "Caleb Seigle, thy days are numbered. Delay

A shattering wind now shook the misers old tenement, as though it was but a cradle in the whirlpool. The windows rattled, the door creaking on its hivges, flew open, and closed sgain, and all was then silent; the spectre had

The subdued miser after laying in a semi-conecious trance for an hour, at length showed signs again of physical life. Raising himself up partially, yet filled with fear, and tremblingly he clanced round the room. The cold perspiration had chilled on him, and created almost an un-

governable shivering.
"What has happened?" he at length asked "A fearful dream, and yet not all a dream. He come to me. I saw him. Oh! I have lived a wretched life-a murderer," he said in an under tone, "so many years since, and the horrid phantom haunts and tollows me still. Oh! that I

could escape it."

As the troubled and relenting Jew passed at length from a long season of repentant reflections. tion, he concluded to obey the heavenly vision, the voice of the spirit, and in the form of a last. will and testament, make ample restoration to the wronged. Procuring writing material, parchment, etc., he sat down, and wrote the

following brief schedule. The last will and testament of Caleb Seigle, A. D. 186-

In the name of the God of Abraham Isaac and Jacob, I, Caleb Seigle, give and bequeath in this my latest will and testament, to Media Clarendon, the sum of five thousand dollars in lawful money of the United States, and one three story brick house, No-, B-street. I give and bequeath to Clarence Clarendon, five thousand dollars in money, and the three-story brick house in R-street, No-, and I give and bequeath to my cousin Rebecca Seigle, the sum of ten-thousand dollars and the two-story brick house in seventh street, No-, being the one in which I now live. Among my possessions there is a small scaled packet, containing valuables. It and its contents, I bequeath to Clarence Clarenden's brother.

The brief document thus concluded, the writer pondered over it some time, and at length, as a neavy sigh escaped him he said:

"That duty is discharged, and its burden re-moved from my soul. Oh! accursed gold, how it eats into one's peace. Yet what a joy its free restoration gives. So many years accumulating this, and now to part so suddenly with it, 'tis not without a pang. Let it go. The God of Abraham, praise-

lafting his eyes toward heaven as if in prayer, he rolled up the parchment, and carefully de-posited it with the packet in his iron chest, and locked it there.

The pleasanter passage now of several days has brought also quite a change to the repent ant miser. He appears now attired neatly in a suit of black, his grey locks combed out, and his face smoothly shaved and clean-he seems happy. Carlo, his faithful mustiff lies at his feet, while the converted Jew is lost in a pleasant

"Happy at last. This crushing weight of guilt beneath which I have labored so long, at iast removed. Oh! what have I not sufferedrestless nights of terror, many have I passed. But God is good, righteous and just, in all his Ways."

The clock struck the hour, and the sound had scarcely ceased as the three signal raps were once more heard. A sudden chill sped swiftly through the veins of the Jew, as he thought of

the terror they once gave him.

"They terrily me no more," he whispered, as he arose to open the door. "I can now confront him with composure—heart at ease." He open-

ed the door, and Dudly Clarenden entered. "Well Seigle, you see I keep my promise."
"Yes sir; you do promptly, and I am happy

He responded as he peered a second time into the miser's face, to reassure himself of the expression of sincerity and placid calmness

stamped there. "Does it surprise you, Dudly Clarenden," the Jew enquired in the most pleasant manner.

"What do you mean by that? ejaculated the other, changing color slightly.
"Is not my name 'Austin Clairbourn?"

"Perhaps, but open your business with me, sir. I am prepared now for whatever you may

"Where then are the children?"

"They are in the city." "Now, is this true, or a mere subterfuge by which you hope to escape my veugence. Dudly demanded.

"It is the truth. I expect them here to night.

if you will remain, Dudly Clarenden, you may once more embraco your children.'

"My children! What mean you, cried Claren-en. "Why should you, sir, still attempt to deceive me? "la it 80?"

"Yes sir. I have every reason to believe that y ware the identical person whom more than sixteen years since, I attempted to mur—"
"Ha! You know me then. How have you contrived to gain this knowledge? for Claren-

den is my name." During this remarkable interview betwixt the gentleman and the Jew, a different scene is progressing in another part of the city.

In her humble home, sat Media, enjoying her genial hospitality. By invitation there was Jack Ringgold, Clarence Rudgers and Ella Russei, Fred Weldon and Josephine Kennedy, Sylvan Shermer and Miss. Linda Ray.

As they sat in the parlor, there being a large table in the center of the room just beneath the chandelier, they had unconsciously formed a very susceptible circle for spirit control, Media sitting a little in advance, Ringgold to the right, while off to the left across the room, sat Clarence and Ella.

Media, with eyes partially closed, coming immediately under control, and as she still sat, addressed her remarks directly to Charence,

"Clarence, I am glad you have come. You're a poet, but you do not know it. Ha! ha! Nor do you know your real name. Humph! quite doubtful, if you know who your father was, or

"Is this not somewhat shabby, to speak of one in this way, in such a company as this?"

"Ha, none of them any better than they ought to be, nor do they know any too much. Your right name, Clarence, is not Clinton."
"What is it then? I've never known anoth-

"I see it. It is in the form of a brilliant cresent just above your head. The letters are form ed in a misty light, and the first is a large C. It is a name more royal in sound than the one you now bear. It has a very "royal" sound. The spirit of a tall, dignified beautiful lady, stands now by your side, and taking you by the hand seems to lead you to the center of the room. She beckens me to come.'

The Medium, impulsively drawn forward to her feet, juned Clarence in the middle of the room, near the table, and clasping his left hand, both turned full around, and stood gazing in a semi-trance condition into the large Spanish mirror, on the opposite side of the appartment, which reached nearly to the floor.

"Clarence, what do you see? Media continued."

"I see the tall lady you have spoken of, attired in a long flowing robe of white; with a sweet smiling motherly face."

"She calls you Clarence Clarenden. Says she is your mother, and seems sad that you can not remember nor recognize her. She also says, you had a sister once. Her you can remem-

"Yes a sweet sympathetic little girl. But we were separated when very young, and I have never looked upon her since." "Look, Clarence, what now do you see ?"

"A very bright light around her head, and through it in living characters, the ever singleendearing name of Mother, And now she waves her hand toward you, Media, and the voice, as of an angel, whispers, Sister, Broth-

Media and Clar nee, by the influence were now throad again from t accused to neer into the soul of each, and then in the glad enrapturing recognition, clasped in a speechless happy embrace.

The revelation was a remarkable and heautiful one-no loud nor vehement expressions of sudden surprise, but an exquisite sense of the deepest, happiest, brotherly and sisterly love.

It was in truth, strange as it may appear, and long as they had been casually acquainted, quite unaware of their real relationship. Media and Clarence were brother and sister.

Still, under powerful control, Media, unclasping her arms from Clarence, and looking up and off an instant, and waving her hand said: "Come; we must get out of this. She turned away and beckons us, Ciarence, earnestly to fol-

And still entranced, Media clasned her newly known brother by the hand, and stepped into the street. Ringgold and company, deeply interested now to see the end of the strange phenomena, as also to shield his loved Media from insult and harm, tollowed at a distance, conveiaent in case of any emergency. Leading them several squares, and turing a number of street corners, Media stopped at length in front of a small unassuming tenement, located in a part of our city, by no means wealthy, at least not considered fashionable. It was the dingy private appartment of what was indicated by the three bronze balls, to be a pawnbrokers establishment, the residence and place of business of Caleb Seigle.

Soon as the door opened in answer to Media's rapping at the knocker (there was no bell), she caught an instant glimpse of the Jew, as he sat far back in his private room, looking towards the opened door; and again the entrancment of spasmodic madness seized her. With a wild shrick she ran, and grasping the old man by the arm, she cried :

"You said you had found my father, and would show him to us. Restore to us now our purcent, 'ere you are dispatched to bring him from the other world."

Ringgold and company looked on mute with astonishment. The Jew treabled and turned pale beneath the strange power and spell of the excited Media, who still clasping Clarence by the hand, stood before the amuzed miser, the three forming the prominent figures in a tableau, at once enrious, singular and perhetic.

For an instant, the gaze of the wonder-strick. en Jew, was drawn off toward the door again; then raising his hand in the directon indicated, exclaimed with a degree of relief:

"There—God be praised, he has come. Media, your parent is here." All eyes were instantly turned toward the tall

manly form, now approaching their midst. The stranger appeared at first, not a little disconcerted at meeting unexpectedly such a company, the most of whom were strangers to him. But as his quick eye passing Riuggold, ran round the group, and returned to Riuggold again, he started, and the other as he met the keen eye of the gentleman seemed also to recognize an old acquaintance in the well formed person of Dudly Clarendon.

Media and Clarence at length relieved of the spirit entrancement, gozed on the new comer, but knew him not. Caleb Seigle was now the

first to speak. He sold:
"Media and Clareres. I now acquit myself of a long standing obligation. Once I attempted to take the life of your parent."

Brother and sister started at the bold confes-

sion, and looked on each other in doubt,
"And until some months since," he continued
"believed I had done so. But Jehovah be praised, that parent now stands before you." Clarenden casting aside a flowing cloak which he sometimes wore, stood revealed in their

midst, his eyes beaming with unspeakable affection, seemed riveted in their glad gaze on his long absent children at last to him restored. "Yes, yes," he spake in tones of trembling emotion. Clarence, Media, lock on your father at last restored to you. You are my long lost open a children. We dare not attempt a description of pocket.

the deep pathos, the thrilling and affectionate scene. As father, daughter and son embraced each other with joy unspeakable-brought thus together so strangely, by spirit direction and revelation, after having been seperated so long, it indeed was a holy scene; there was none there but felt its sacred and happy influence. To the converted Jew, the incidenta, peared the happiest of his life.

The first gush of feeling subsiding, Ringgold approaching Clarendon, said:

"I too, Dudly Clarenden, grasp your hand with pleasure, though unabled to have with you till now, since we parted ou that eventful

"My dear sir, you have placed me under a lifelong obligation. To you, nobe Ringgold, and the good spirit that prompted and assisted you, I owe my life."

Media and Clarence casting enquiring glances, Ringgold entinued: Media, Clarence, at a suitable time and place.

if agreeable to all concerned, I will further unravel this mystery." "There is one thing more," interrupted the Jew. "It is in that chest,-money and my will."

Unlocking the iron chest, he threw back the lid, and exposed to their as onished vision several bags of gold; then taking up the parchment, handed it to Clarenden, saying, "I appoint you Dudly Clarenden, my executor. Take this and read it. In it you will find restored, more than

you have lost. It is all yours,"

Receiving the singular document with some trepidation, of its contents, Charenden searcely knew what to say. All were greatly astonished, confounded in fact, save the delighted Jew-his sudden generous exultant j v, for the moment knew no bounds. As he still sat in his chair enjoying their wonder and surprise, a wild loud burst of hilarious laughter escaped him. He had not laughed for years—so serrous had he grown in the sordid accumulation of money. All now were again attracted to the Jew; he had fallen back in his chair ghostly pule. Clarenden sprang to his side, and called to him, but no answer came. He was dead, his spirit had fled. Blood oozing through the cienched teeth purpling the thin lips told the tale. In the excess of

his repentant joy, he had burst one of the larger blood vessels. Solemn were the feelings of the noble Clarenden, as he now gazed on the pale shrunken festures fixed in death, of the man who once had attempted his life. Though he was then in heart a murderer, yet since he had repented so sincerely, and restored sofully all that he had wrongfully obtained, Dudly Clar enden could only forgive him. He also felt it incumbent on him, to see that the Jew received descent bur-

To be continued.

ORTHODOXY,

Revival in Union, Wis. BY J. A. SAWIN.

As people in the country have a partial rest from lab it during winter, our Orthodox divines improve the opportunity to call upon the Lord to come down and receive their "help against the mighty," of course not for the benefit of the preachers, for they are already saved, regenerated, and their garments are washed "white in the blood of the lamb,"-though just how washing a garment in red blood should,make it white they have not seen fit to tell us. But they pray: carnestly, or very lond at least, whether or not, that he would come down and receive their help, probably thinking or knowing that he is very leable-and just here let me respectfully say that, placing tall couldence in their description of him, I fully agree with them,

Brother Jones, I remember you requested worldly people to attend ortholis meetings for the purpo e of exerting a magnetic influence over the brethren, and thereby restrain them from exercising their strong criminal passions. This is practical benevolence, and all good people ought to be willing to spend a few days in a year for such a laulable purpose; but when the Lord comes down and stays six weeks in one little town, holding meetings every day, the tax on poor mortals becomes a little too much, and we are compelled to let the followers of the Lord work out their own sai-

vation. The village of Union, a few miles from this place, has been honored with such a meeting for the past six weeks. As to the actual attendance of the Lord, depouent cannot say, but taking the word of the brethren for truth, he has undoubtedly been there since the first week. But my object in writing thesis to notice one particular sermon of the Rev. M. Sharp, dispenser-inchief of the word of the Lord during this "pro-tracted effort." His text was, "And in the latter days ye shall consider it perfectly." Tuess in muous words he informed us, were found in Jerim:al. 33rd chapter, a chapter abounding in such dejon ed and contralictory statements, threats and promises, that I may cafely dely any preacher to show any harm my between them. But there is no limit to the presumption with wheen an orthodox pascher relies on the ignorance or projunice of his heaters; and accordingly the Rev. gentleman told to these were the weres of God directed to a, but not to take cliect till airer death, when it would be too late to receive any benefit from them. He was careful to say that he did not believe in a hell of tire and brimstone, thus flatly controlleting the word of god, but sailtest field was made up to considering! but oh' the learners of considermg! If a thoughtful person could by any magic power so expand his creduity as to believe Rev. Sharp's description, he must inevitably con ciude that the billowy take of burning brunstone, over which the good old preachers of thirty years ago used to sinke poor sinners till they "would squalt like racious" (I quote from one

of them), is a cool and condortable residence in comparison. After painting the horrid picture of luturity, he took pains to prove from the "word of God" which he had just denied, that it would be eternal; and then as if to make this moddle of a sermon still more ridiculous, or more probably, to see how much absurdity his church could swallow at one dose, he said: "And how long will ye consider? Until you have considered it parectly;" thus proving by his own immitable bgic, enter animitation or universal salvation. My respect for the intelligence of the audience was increased when after closing the sermon, (5 he called on the anxious to come forward and receive the special manipulations required for a full fielged modern religionist, for although he repeated the call, not one out of several hundred would budge an inch. He gave then as a reison," that the house was so crowded" and requested the anxious ones to rise if they wished the prayers of the church, but

only one arose. P. S. I have learned that the fruit of six weeks eff at is nice endidutes for bapism. Evansville, Wis.

Rnight's Town.-D. J. Hill writes.-I am very much pleased to see you manifest so bold and independent a position for the Journal,—gratify-ing to have one nee which of thought through which all subjects may be freely discussed.

IF It is said that bleeding a partially blind horse in the nose will a store his sight. To open a man's eyes, you must bleed him in the

Spenkers Jegister.

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Continued from first page.

False teachers of the people! Spiritualism catches the refrsie, and echoes back, "Yes, false teachers of the people!" in the face and teeth of a false bloated theology, which lives not in the giorious light and truth revealed to man in the present age, prefering rather to feed its fellowers upon the state porridge doled out to heathen worshipers away back in the dim misty past.

Spiritualism is as old as mankind, and the manifestations through media, in the nineteenth century, accord harmoniously with the workings of superior intelligences in Spirit Life, all along through the ages that have passed since man became a "living soul."

Palermo, Kansas, Dec. 12 h, 1869

Religio-Philosophical Journal

S. S. JONES,

EDITOR. PUBLISHER AND PROPERTION. OFFICE 189 SOUTH CLARK STREET

CHICAGO JANUARY 22, 1870.

AT For Terms of Subscription see Premium lists and Pres

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THE IMMACULATE CONCEPTION, The Extreme Absurdity of the Bible Statemonts.-Views of the Author of the Three Voices.

There is a strange mystery connected with the Immaculate Conception. The idea that God the Infinite, should select a virgin for the purpose designated in Scripture, is to us extremely inconsistent and absurd. This event as stated in the Bible, is not founded on common sense or reason, and is well calculated to excite within the mind the thought as to why it is that the vari ous Orthodox churches will still cling with such cenacity to an old exploded notion.

It really seems to us that God-the God who made Adam out of the dust of the earth, and Mother Eve from a rib of his, would not have selected one of their descendants to become the mother of a son for Him, from the simple fact they had "fallen from grace '-had become tinctured with sin, and, of course, all their descendants had become affected thereby, and not one of them could have been pure. Now it seems to us that God, having tried the "dust of the earth," and a "rib," in the process of creating intelligent beings-male and temale-and having signally failed, would have stepped uside eltogether, from his two failures, and tried some other method than the one referred to in the etatement in regard to the Immaculate Concepception. "Nothing succeeds so well as success," appears not to have been taken into consideration by God in this third and last effort to bring into the world a human being that should truly reflect His omniscience, omnipotence and goodness, and succeed in thwaring. His enemies. That His last attempt was a decided improvement on the first two, no rational mind will deny. But here is a curious principal of philosophy, the nature of which we are not prepared to demonst ate. How God could take a descendant of two "failures" and make a "success," is to us as inexplicable as the idea was to the Irishman who had ate a large number of peaches. and when asked how he liked them, said, "Ralcly well, but the sades set hard on my stomach."

We do not wish to ridicule this idea of the Immaculate Conception. If possible, we would become serious in discussing the real merits of the same, and endeavor to show its extreme absurdity, but the idea is so ridiculous, that philosophy flees from our mind and refuses to allow her bright plumage to nestle over an event of such extreme absurdity, in order to hatch out an idea that will blaze forth to the world, pointing to Man, not Goo, as the father of Jesus. The poet asks:

" Really is it true that God did go And on Virgin Mary, a child bestow, And then by law forbid the same And never repeat the like again?' "

Why God should select Mary for the purpose of begetting a son, when the Bible distinctly SAVE that He is an impartial Being and no respector of persons, we are unable to say. This act of God, in slighting all the other virgins, is certainly not very commendable, and we are inclined to find fault with him for it. The following question is a pertinent one:

"And were not other virgins pure as she, And did they not pray, 'O God, come to me?"" They wished a son, why not give to them A jewel from the heavenly diadem?"

If God is really an impartial Being, some other God than the one designated in Scripture must have imposed on the credulity of Marv. for really He could not respect her any more than the other virgins. The muse cannot comprehend this question:

"Really, we can not understand why, God should his own inherent law defy, And commit adultery, then go home As if ashamed, to his heavenly throne, And then with sceptre in hand, Boldly issue his command For mortals not to do as he had done, But all such acts forever shun.

It does really seem to us that God made a great mistake in doing that which He will deem criminal in His children. It is true, "He is a jealous God," according to the statement in the Bible, and actuated, no doubt, by a jealous disposition, He issued His, educt against adultery.

We often wondered in our younger days how God really did appear when He first visited Mary, and were accustomed to quote these lines:

"When God stepped from his heavenly throne, And ventured within Mary's humble home, Did he take off his hat, and politely greet, Mary, so chaste, with kisses sweet?"

FThat question is really a pertinent one, although it may seem to lack that dignity so requisite in the discussion of abtruse subjects, or more especially those that relate to the action of

Deity. It may be possible, however, that God -the God who come from heaven-did not possess those keen sensibilities that mortals do in relation to those little greetings that send sunshine into the soul, drive away the clouds of care, and make both men and women better, holier and purer. But we might well ask:

"When God left his regal throne, And came to earth to beget a son, Did he fi st win Mary's love By pointing to his throne above? But God is omorpresent,—everywhere, Then, how with Mary, more than elsewhere?"

The above is another pertinent inquiry of the muse, and one well worthy of a candid reply from those who believe that He can be in one place more than another. We would like to vis it that locality where there is "more of God than elsewhere," and give the some a careful examination. Such a locality would attract more attention than the Cardiff Grant, Barnum's Mermaid, or Artemus Ward's "wax figers."

This Immaculate Conception is certainly an interesting question, although it never had an existence, never was among the realities, any more than the Lilliputians seen by Galliver, or the huge eagle that Sinbad the sailor rode through the air. Nevertheless, the subject is interesting and prolific of thought. The question might well be asked, was "God with Mary more than elsewhere?" Can G d be in one place more than another? Does it appear reasonable that He would take the descendant of two failures that He might be instrumental in bringing into the worl a "success?" These are queries worthy of consideration. If God really was with Mary as stated, certain loca ties were without a supervising agency-a God. But the Bible says He is omnipresent; then, in order to be with Mary in the manner designated, it follows that He had "to condense Himself," leaving certain parts of His kingdom without

any controlling influence. But we have written this article, not for the surpose altogether of showing the absurdity of the Immaculate Conception, but to bring into notice one of the spiciest books—really a poetical gem-brim full of sparkling nectar from the gurgling fountains of the Muses! It is a literary jewel-just the the thing for a place in the library! A garland of fresh thoughts, woven by the master hand of a poet! We allude to THE THREE VOICES. It is truly a fine book. Each leaf is a literary treasure, twenty-five per cent above par, and still rising. Its merit is permanent as the sunshine--as everlasting as God Himself. It is all meat, there is no shell to crack-no circumlocutory verbosity to wade through in order to come to an "casis of real truth." We love this back for its intrinsic merit chimes sweetly in our mind, and we feel that its mission is to establish truth, and overthrow error. But here we have a query advanced by the author of The Voices. He comes to our relief; he is a poet—we are not.

A QUERY FOR THE THOUGHTFUL, BY THE AUTHOR OF "THREE VOICES."

If Mary while a vi gin bore a child Before she was by hymen's charms beguiled-Then God repealed, or medified a clause In His established procreative laws, To raise a God-like man, of whom to boast, Whose only father was the Holy Ghost. To thoughtful minds how strange this tale doth

While ALL ITS CLAIMS ARE FOUNDED IN A DREAM! We would deal kindly, wishing no abuse; But why may not our Marys plead excuse, And charge their follies to a Higher Power

To palliate for some misguided hour? If that important law has been repealed, Its restoration nowhere is revealed; And many maidens yet may truly find The ancient record suited to their mind : But modern Josephs will be VERY SLOW

IN HAVING PAITH TO AQUAL GOOD OLD JO!! In these three verses can be found food for reflection. A "query" is often productive of more thought than a long disquisition on some abtruse subject. The question above has a world of thought in its ample folds. Error can be crippled by a simple query and shorn of the brilliant garments which it ofttimes steals from Truth, more easily than by a long logical dis-

The author of THE VOICES has done the world a signal service in this volume-equally as beneficial to mankind as the discovery of the diurnal revolution of the earth by Gallileo. His ideas are pointed, clear, concise; his narrative is beautiful, musical, and bubbling over with the emotions of a soul that is inspired from the Central Source of Thought.

In showing the extreme absurdity of the story in relation to Noah and the ark, he says:

"(The folly of this story is quite clear, As all these tribes were fed at least a year, Within a space not half their cubic feet, Withe most of them TEN TIMES their bulk would

In his remarks on the deluge he says: "(Sad to relate, yet harder understood, That all was evil, God created good; That such a fate should now befall mankind, When all for good their Maker had designed That evil uncreated should prevail. And with success the powers of truth assail; That God's great plan should now forever fall And hell with death and devils get us all; That Satan and his host should only live, Yet run at large permitted to deceive. If Satan caused all evil to prevail, Why did not God the cause at once assail? What lasting good can any one expect,
While cause remains, by punishing effect?
Be as it may, the devil gained his plan,
God made His title good by drowning man:
Thus Nature wept in sadness o'er the tomb, That draped the earth in universal gloom. One righteous family alone reserved With this the race of man must be preserved They being just, the right would only do, Like as at first, God now begins anew.)"

THE Voices, comprising some 200 pages, and founded on "Holy Writ," is for sale at this ofice.-Price \$1 25; postage 16 cts.

San Jose, Mason Co., Ill.

A person writing from the above named place complains that he has written before and got no reply. The reason is obvious-he don't append any name to his letters. When will careless correspondents learn to be more careful?

Try it again, brother

BRO, S. S. FRENCH. What is J. W.'s Post Office address? SPIRITUALISM OF THE BIBLE

Hagar and the Angel-Formation of the Physical Body.

In our previous article, we spoke of the jealousy of Sarai, the duplicity and meanness of Abraham, showing conclusively that he became, in the strictest sense of the term, a "free lover" when he took to his bosom Hagar, and that in deserting her at a critical period when she needed sympathy and attention, he placed himself in a position to be despised by every lover of virtue and right. Any one who will read the account of his treatment of Hagar, and still entertain an exalted opinion of his character, has but little judgment, and less common sense. From our inmost soul, we pity that man who will take to his become some frail flower, and by his poisonous, lustful breath, blast its beautiful leaves and destroy its heaven-born fragrance, and then cast it away, to sink in the filth and mire of human passion! To such a man there is a fearful retribution in the Spirit World, for every wrong perpetrated by human kind, leaves its imprint on the nature, and there it will burn and seeth and irritate and trouble its possessor, until he can do some great good to act as a palliative, or a cure. Abraham treated Hagar unkindly, and to add to the troubles that were still weighing heavil, on her mind, the angel said, "He (her child) will be a wild man; his hand will be against every man, and every man's hand against him." The angel, or ministering spirit, could only tell her the truth, however sad it might make her.

In regard to this communication, we can only come to this conclusion-that Hagar was clairvoyant and clairaudient, and therefore saw the spirit form of the angel, and the voice given expression to by him, or he so materialized himself that he could present himself to her. On carefully reading the 16 h chapter of Genesis, we have come to the conclusion that Hagar was a medium for physical manifestations, and that the angel actually materialized himself, or, in other words, through the action of certain laws, assumed a physical organization so tangible that he could be seen by the natural eye, and carry on a conversation with those around bim The query naturally arises how a spirit, through the automatic action of law, or otherwise, could as sume a physical organization, and talk with those in the natural body, making itself distinctly seen and heard. This is, indeed, a complex question, but in order to render our pathway clear, we must explain something of the nature of this beautiful process. Allow us to say that we cannot go into detail on this question, and trace the formation of this outer covering step by step, giving the action of the spirit ual form and those forces connected therewith, that draw from the elements and the emanations of the medium, that which makes up the physical organization. We will give only one simple illustration as to how this remarkable process in nature is carried on, leaving its further illustra tion for forthcoming articles. For example, take certain chemicals,-all of which are familiar to almost every woman in the land, and dissolve them in water, and they at once become invisible to the eye. Now place within the basin that holds the solution a wire, or combination of wires, and the demicals dissolved therein will cluster around them, forming beautiful crystals, in accordance with the well-known law of chemical attraction and affinity. The crystals will be perfect in proportion to the quantity and fineness of the chemicals used. The wire acts as the central attractive power. Now place a spirit in contact with the emanation of a physical medium, and that emanation containing all the constituent parts of the human body, will just as naturally gravitate to appropriate parts of the spirit, as the chemicals in the basin would attach themselves to the wire. This we know to be the correct theory in regard to these physical manifestations. Were you an independant clairvoyant, you could see this beautiful process of nature. To your eye, then, the emanation of the medium could be plainly seen, and you could detect the constituent parts thereof attaching themselves to the spirit, forming bone, nerve, muscles, etc., creating in one sense, a human body. In this explanation, we have only given you the "morning twilight" of a glorious truth. By and by, the bright orb of day will burst in upon your enraptured vision, and you will wonder how simple is truth when rightly understood.

There is more than mortals ever dreamed of in these physical manifestations. It leads our mind down deep into the labyrinths of philosophy, and when gazing at the beauties thereof, our mind shrinks within itself as it contemplates its own littleness, but still there is a silent voice beckoning us onward, hinting at the grandeur of the fields beyond. This was not a trifling incident in the history of the world-the appearance of this angel to Hagar,-that should excite no attention. It was truly the harbinger of the continued presence of ministering spirits throughout all ages, which would finally lead to results little thought of at the present time. Spirits materialize themselves in the presence of certain mediums, making use of the emanation of their bodies to a very great extent in the pro-

1st. The emanation is from the body.

2d. The body is from the elements. 3d. Query.—Such being the case, can not the higher order of spirits go direct to the elements and construct a physical organization, just adapted to the wants of some one in spirit life? The chemist here can make tissue; resembling those of the human body, by uniting certain elements

or gasses. We do not now propose to discuss this onestion, for, to the casual observer, it looks as ridicu'ous as did Ablaquadenta's theories in reference to the valves of the veins, or Harvey's discoveries in regard to the circulation of the blood, or Fulton's application of steam to navigation, or Morse's ideas in regard to the transmission of

(To be continued)

Miss Phelps, of Boston, has entered the lecturing field, to plead the cause of the poor working women.

Elopement of a Methodies Clergyman Residing in New York City.

The elopement of Horace Cook, pastor of the Seventh Street Methodist church, with Miss Marthe Johnson, creates intense excitement in the church circles in this city. Mr. Cook was tor eight years pastor of a church in Mamaroarek, Westchester county, and came to this city only eight months ago, when he immediately gained numer-ous friends by his kind manners, eloquence and learning. He has been married sixteen years to a most devoted wife, and has a son named Baldwin, most devoted wife, and has a son named Baldwin, fifteen years of age, a most promising lad. Mr. Johnson, the father of Martha, is one of the trustees of the church, wealthy and highly respected. Martha was only a school girl, sixteen years of age, and was about to graduate in the Twelith street public school. She was highly accomplished, beloved by her parents and brothers, and esteemed by her teachers. A more than ordinary intimacy had been noticed between her and the pastor of the church, to which she had only repactor of the church, to which she had only re-cently been converted, but the girl was always so innocent that no particular suspicion was aroused. The whole of last week, the Rev. Horace Cook felgned sickness On Thursday he sent his family to church to attend a lecture, and even sent his servants. He excused himself from attending pleading sickness. It was then that he sent his trunk out of the parsonage. On Fiday he left his house empty handed, and told his wife he would be home at the evening service. Since that time, however, he has not been seen. Cu this same Friday morning, Miss Johnson said to a friend-Miss Devoc-on leaving school: "Come home with me; I am afraid Said Miss Devoe: "Is not that your pastor stand

ing there?" "Oh, yes," said Martha, and saying that she joined Mr. Gook. Since then nothing has been seen of either party, but the parents of the girl are convinced that she did not willingly go with the clergyman, for all her clothes are left at home as also all ber trinkets. She went off in her school dress, without a change of clothing. The charge is now openly brought regulast him that he has abducted the girl against her own wish and de-

On Saturday, Miss Martha's father received the

following letter:
"I love Mattie; I will care for her lovingly, tenderly, kindly, inconsistent as it may appear with my present conduct. I ask for no mercy, but am ready to part with my life for the possession of the woman I adore." Poor Cook!

Mrs. Cook received the same afternoon a letter

from the miscreant, in which he says: "I am a lost man. You will never see my face again. I hope Baldwin will be a better man than

his father." The poor woman is so distressed that the physicians fear that brain fever my set in. Miss Martha's brothers threaten to shoot the pastor at first sight. Said the father to day:

"If a midnight assassin had come into my house, I could have defended myself; but the pistor of my church, the minister of the gosp el, to steal my child, is more than I can stand " The affair creates intense excitement in Metho-

dist circles, which is heightened by reports that be had committed suicide in Canada. This, however, is not confirmed. On the contrary, it is more than probable that both left on the European steamer on Saturday, as the letters above men-tioned were posted in this city on Saturday morn-

The above case is an interesting one, and is well calculated to create within the mind the query, why is it that so many Methodist elergymen are deviating from that path which the world denominates as "right," to plunge into that current which the world designates as "wrong!" That the reverend gentleman alluded to above, was true to his own inherent feelings, and acted accordingly, we have no reason to doubt. If reports be true, this is his first mistep, this elopement: and yet the whole civilized world are ready to denounce him, and an intelligent jury would consign him to the prison-house for life. Both were true to their own feelings and acted accordingly. So the man who murders another, who steals, or violates the law in any respect, is true to the promptings within. Still there is something else to be taken irto consideration. Man is not an isolated creature, and consequently can not carry out his own wishes or feelings in all respects. Our feelings and wishes must be modified, and to a certain extent controlled by surrounding circumstances. It is not the act Itself, in all cases, that constitutes the crime, but the result thereof, to the rights, property or feelings of others. In this elopement case, the parents of the young lady and the family of the minister were the parties wronged, and of course a wrong doer is implied, and which is the most to blame, the young lady or the minister, no one knows.

The numerous divorce cases that originate in the ranks of the orthodox, and the licentiousness that characterizes many of its members, induce us to enquire if there is not something rotten in the system that has such an outgrowth. It would take a paper five times larger than the Journal to contain all these elopement, seduction and divorce cases that occur daily among the members of the various orthodox churches.

RELIGIC-PHILOSOPHICAL JOURNAL:

The unparalleled success of this paper during the last six months, in the greatly increased number of its subscribers, is evidence conclusive that it has won its way to the good opinion of the Spiritualists of the world by its bold and fearless advocacy of truth.

Man is naturally a religious being. True religion is based upon immutable, ever-existing principles. It is the philosophy of life. The RELIGIO-PHILOSOPHICAL JOURNAL is, and ever will be an exponent of that system of religion which can be demonstrated, and will bear the test of reason and common sense.

While we claim that man is naturally a religious being, we deny that there is any system or phase of religion known among the inhabitants of earth, that will bear the test of scientific and philosophical research, unless it be founded upon the great life principle which permeates, and comprehends everything in existence, and that all things are but parts of one universal whole, and that each and every part is equally dear to, and performing its legitimate function as members of the one whole, whose body Nature is, and God the soul; all acting in accordance with that wis om which belongs to the Infinite whole. With a charity as broad as the principles we claim to comprehend, we find all things in their proper place, at the proper time.

Thus we are compelled to action by the highest light we have for our guidance. That our course is meeting the most cordial approval of ninety-nine out, of every hundred of the readers of our columns, we have evidence from every part of the country. We have emphatically stemmed the current of selfish opposition. We have demonstrated to the public that we have combined, the financial ability and the talents to conduct a journal devoted to Spiritualism, that has not its superior.

But while we pen these thoughts, we do it with all humility, knowing full well that there is an invisible power"There is a Divinity which shapes our ends, Rough hew them as we may."

To that Power,-to the agencies of that pow er, our soul responds with reverential gratitude

The Illustrated Bee Journal.

From the days of Virgil down to those of Milton and Shakspeare, men have loved and felt an interest in bees. Amid all the various manifestations of the boundless power of God, there is not probably, one individual subject of greater interest al ke to the practical, the popular, the scientific, or the poetical mind, than the natural history of the honey bee. The great question to men of business is the question of profit, especially to those engaged in rural pursuits; to those who look merely on the surface of things for amusement, there is presented a spectacle of an insect community, constituted under a regular government, exhibiting various social phenomena, which are not less attractive, though they are but partially understood. Scientific men see involved in the life of bees some of the most charming and attractive problems that can possibly engage their attention. There is an additional interest, derived in part from the habits of the bees, to the poetical or ideally inclined, from the attention paid them by the great human masters of the art divine, given us from history. The immortal bard. Shakspeare, has given to the world the following picture of a bee-kingdom:

"So work the busy bees Creatures that by a rule in nature teach The art of order to a peopled kingdom, They have a king, and officers of corts, When some, like magistrates correct at houe. Others, like merchants, venture trade abroad. Make food upon the summer's velvet buds. Which pillage they with merry march bring home To the tent loyal of their emperor; Who, busied in his majesties, surveys The singing masons building roofs of gold, The civil citizen, kneading up the honey. The mechanic porters, crowning in Their heavy burthens at his narrow gate; The sad-eyed justice, with his surly hum Delivering o'er to executors pale The lazy, yawning drones."

This Journal is published by N. C. Mitchel, Indianopolis, Ind, at 200 per anumn; single numbers 15 cents. It should be in the hands of

every bee-keeper. "Kidder's Secrets of Bee-Keeping" for sale at this effice. Price 50 cents, paper cover; 75 cents

bound. Address 189 South Clark St., Chicago WATER-PROOF BLACKING.

The firm of C. C. Davis & Co., manufacturers of water proof blacking for boots and shoes, neats foot oil blacking for harness, carriage-tops, etc., glycerine oil polish for boots, that will not injure the leather, and the unrivalled Cleansing Cream, for removing grease from clothing, is a firm worthy of patronage.-We know it from experimental knowledge of the articles they

Bro. Davis, in the generosity of his heart, sent us, as a Christmas present, a big box containing enough of each variety of the above named compounds to last us a whole year. We delayed making note of the fact until we had tried it and found it superior to anything of the kind we ever before used.

Our boots, our harnesses, our carriage tops, have now as fine a polish, and are as pliable as if they were bran new.

We advise all wholesale and retail dealers to correspond with them upon the subject before purchasing elsewhere.

THE UNIVERSE.

We are in receipt of the resuscitated Universe

bearing date, New York, Jan. 6th. The only noticeable change is in the omission of the name of the Rev. J. M. Peebles as editorin-chief, and its inferior mechanical execution. The latter is apologized for by the publisher on the ground of extra labor, etc., incident to moving from Chicago to New York, to be remedied in future.

We hail the second advent of the Universe with pleasure, and hope that the object which made"the removal of its head-quarters from Chicago to New York a matter of pressing necessity that it might have more convenient access to the facilities for communicating with the reading world "-will be fully realized."

NOT FOR SALE.

We have had several applications of late, by parties who were desirous of purchasing the RELIGIO-PHILOSOPHICAL JOURNAL. Not to be wondered at-a good thing is always salable, and sought for by the appreciative. But to put this matter at rest in the minds of would be purchasers, us well as subscribers, and the latter especially, we will say once for all, that S. S. Jones likes a good paper-has got it, and is selfish enough to keep it The good and wise in spirit-life, prompted him to institute it, with the assurance positive, that it should be a great success. Under that assurance he has put at least \$25,000 of his hard earnings into it. The promises have been fully verified, and his mission with the RELIGIO-PHILOSOPHICAL JOURNAL, Will not close, at the very shortest, until he passes to the

Zersoual and Bocal.

Mrs. Addie L. Ballou, who has been holding forth in various parts of Ohio, -Cincinnati, Cleveland, Toledo, Kirtland and other towns-will soon renew her labors in Mo. She is an earnest and able advocate of the Harmonial Philosophy, and is well received wherever she goes.

The society of Spiritualists of Topeka, have purchased a house worth \$2,000 for their speaker to reside in.

Mrs. L. Perkins, trance speaker, is doing a good work in Kansas. Wherever she goes she is listened to by anxious crowds.

Dr. D. S. Tousey has changed his place of residence from Milwaukee to Lake Mills, Wis. Frank Dwight, inspirational speaker, Council

Bluffe, Iowa, has entered the lecturing field. Warren Smith, of Alexandria, Ind., is now ready to commence the work of reform.

Mrs. Mary J. Wilcoxson is lecturing with great success in Texas. Thomas Gales Forster commences a course of

lectures in Boston, Jan. 23rd.

Jan. 16th, Daniel W. Hull lectured in Boston.

Philadelphia Department.

В..... н. т. сни., м. D

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

History of Spiritualism, and the Progress

of Spiritual Ideas. A circle of friends in the interior, informs us that they are preparing a historical narrative under the above title, and that the y desire it to be presented to the world through our Jour-NAL. They also request us to say to our numerous readers everywhere, that it is the design of a large circle of spirits, to do all that they can for the paper, not only for the purpose of feeding and strengthening your minds, but of aiding you in enlightening other minds, who are sitting beneath the shadow of a dark theological pall, which denies the living inspirations of the hour.

CHAPTER FIRST-SECTION FIRST.

Our history extends over three distinct eras. FIRST:—The Pre-traditional which runs through a period longer than both the others.

SECOND:—The Traditional, which marks a period far more extended than the THIRD; Or Historical Period with which it

In the evolution of matter through the varied processes of divine law, millions upon millions of cycles of years have rolled away into the deep and dark abyss of the past, in which changes of the most important character were going on in our globe, preparatory to the introduction of the era of life upon its surface. Changes which are becoming better understood, and appreciated with each revolving age, as the mind of man is being unfolded in its powers, so as to comprehend more of the nature of those laws which are ever operating in the domain of mat-ter, and especially as these minds become susceptible to the inspirations which flow down from minds in the spheres, who are engaged in the study and investigation of these sub-

But it is not within the scope of this essay to speak either of the az ic period, that era when the earth had not become sufficiently matured to become the mother of life in any form, nor of that period when her first born children, the plants, either as simple cells, or the vast anomalous growths that marked the early history of life, or of the animals that roamed abroad upon her rude and scarred surface, or sported amid the waters, sole heirs and monarchs of the

We know there were spiritual agencies throughout all these cycles. The record of the ancients, from the traditions of still earlier times. and the communications of spirits who knew well what they said when they declared that "The spirit of God moved upon the face of the

waters," are true. But it must be understood that the unfoldment of law from the lowest up to the highest, is through intermediate agencies, and there are spirits whose mission it is to be creators, in one sense, while in another and absolute sense, there is no creation, if we refer to the formation of new elements and forces, for all these are eternal, and never were created. The operation of the spirits in the evolutions that are called creation, will form an interesting topic for future remarks. Man begins his career on earth with exceedingly limit in life, marching in the footsteps of the Creator, following the models that are everywhere presented to him, he, too, becomes a creator, directs the forces; chains the elements; tasks them, and bids them do his work.

Man is the great artificer in the material world, but it is his spirit, made in the image of God, that makes him thus God's vicegerent to carry on the great work, and when we consider how that spirit is unfolded in the few moments of an earth life, and then reflect that the spirit. after it has left the material form, ascends in the zcale of knowledge, which ever remains to be power, with increasing velocity, can we doubt that man, as spirit, will be enabled in accordance with the laws of the Infinite, to act in the direction of the forces; far more efficiently than any

thing of which we have had any conception. We do not hesitate, therefore, to say that spirits do perform an important part in the evolution of worlds which have not yet advanced to the production of human beings, and that God is as immanent in these, as He is in the highest arch angel, expressing Himself there as really, though not on as high a plane, as He does elsewhere. The rumblings of the earth-quake, the thunder, and the flashing lightning are as much the voice of God, as the silent whispers of the "still small voice" in the depths of the human spirit, and the one is just as essential and appropriate in its place as the other, and man shall yet realize this. The great lesson of this age is to learn that all voices are divine, though they may not all be spoken to or for us. In every department of life, it becomes us to listen, and perhaps to use the language given to Samuel of old, when we do not clearly comprehend the voice, "Speak Lord for thy servant heareth."

The beautiful unfoldings of the present, have an added glory, from the fact they link it still more closely with the past, and in giving to the world revealments of this, they give new lustre to the present, and grander conceptions of the future. The ascended plane on which humanity now stands and overlooks the battlements of the future, enables him also to look back, and glean wisdom from that which seemed to have been buried forever.

Charity.

This is one of the noblest attributes of the human soul: but it is as little understood as any other. It is not the mere giving of alms, or bestowing of the good things of this world. It is a soul-attribute, and unless it be acted out from the very centre of our being itself, it is as sounding brass and tinkling cymbol. It is not the millionaire, who bestows his wealth by thousands upon the poor, that always realizes this feeling. Jesus saw this when he spoke of the widow's mite. We know it; the poorest and most ignorant know it. All can feel it and re. alize it, in the bestowal of a kind and sympathetic feeling. We have seen many gifts bestowed, vast sums of money distributed in which there was no soul of charity-they were given, but with them came an expression of unkindness, a holding back of part of the price, a feeling that has destroyed all the virtue and made a mere muckery of this beautiful and divine at-

tribute. Jesus said let not your left hand know what your right hand doeth. There is no ostentation in true charity, it rejoices in giving in order to bless those who receive. It finds its sweet reward in the consciousness of doing good. It places the giver, for the time at least, in close sympathetic relation with the recipient. It alone comprehends how "it is more blessed to give than to receive," because in giving it causes a spiritual growth and unfoldment. This true, divine charity is altogether in the feeling-it matters not whether the gift bestowed be small | the books desired, one sixth more to cover agpo

or great,-true, loving charity seeks to do the greatest amount of good with whatsoever may have fallen to our lot, whether it be worldly goods, or kindly sympathy and love, and the

labor which these prompts us to do.

When we realize the true nature of this charity, which is essential to our interior growth, we shall be prepared to go about doing good to all whom we can influence. It is much easier, however, to give worldly goods, than it is to attain to that higher position in which as stewards of the divine glits which have been bestowed upon us as vicegerents of our Father, we are prepared to extend these to our fellow men in a manner calculated to leave the rich savor of a true life wherever we may go. We must ever remember that there can be no holding back, no reservation, or it will taint the gift and prevent us from receiving the full and free blessing that would be ours if we occupied the highest stand-point which is attainable.

We perceive that in the high r walks of the inner-life, these feelings are so far cultivated, that the purest and most beautiful emotions of divine charity flourish, and the dwellers are constantly seeking for those-powers which will enable them to bless others. Even in this life, we may be so desirous of doing for others, that we shall not take the proper care of ourselves,this is not wise and just charity. But as we have said, in the higher spheres, they tell us spirits have learned the grand secret of accumulating only that which shall blets themselves and others. This is an important lesson they would teach to mortals, to avoid those selfish feelings and desires that would seek to accumu late wealth and hoard it up even with the idea that we would do great good with it. Wise almoners and good and faithful dispensers of charity are very rare. We have many selfish distributors in the world, imitators of each other

measuring their charity by that of others. We know many Spiritualists who are exceedingly anxious to acquire wealth, as they suppose, for the purpose of doing good. Some have complained that the spirits do not help them in these schemes. We have known many wild and visionary searches after hidden treasures in which the spirits have been said to have given directions for obtaining these treasures; and we are not sorry to know that these have

True charity is the sister of justice and mercy, and honest industry and labor, are the only safe basis on which they can be maintained. We should endeavor to scrutinize our feelings and know of a certainty, what are the motives that prompt us to action in this direction-if they be any other than the real good of our fellow men, we should first seek to cast all these feelings out, and then we shall know how to lay up treasure in heaven, by doing the works which shall make a heaven here, and now, and one of the brightest and most beautiful lights that will shine serencly in that heaven, is true charity.

GOVERNOR CHARLES DURKEE.

Bro. Durkee, late Governor of Utah, passed to the higher life on the 14th inst. He had got as far as Omaha when taken down with pneumonia, which resulted in his death. His remains were taken to Kenosha, Wiscconsin, his home, for burial,

Bro. Durkee was a believer in our philosophy, and a good man. His many years of public life have been marked with strict integrity.

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Orthodox Hymn.

There's a land that is fairer than day, And by faith we may see it afar, For our father waits over the way To prepare us a dwelling-place there. CHORUS.—In the sweet by and by
We shall meet on that beautiful shore.

We shall sing on that beautiful shore The melonious songs of the blest; And our spirits shall sorrow no more, Not a sigh for the blessings of rest.

To our bountiful Father above, We will offer the tribute of praise For the glorious gift of his love, And the blessings that hallow our days.

Miss Elizabeth Peebles (called by the semi-barbarous press of the fronteer a "carpetbaggers of the school-teaching persuasion," has been elected Clerk of the House in Washington Territory.

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EXETER HALL.

Which is a very large building situated near the Strand one of the principal streets of London. It has accommodation for over four thousand persons, and it is the great Protest ant forum and cantre of attraction for all those who anxiously desire the spread of the Gospel, the dissemination of Christianity, and the evangelization of the world. It is also the head-quarters and grand rallying point of those armies of prelates, preachers, professors, missionaries, and other devoted men who, from time to time, assers a remunciation of the world, its pomps and vanities.

The mind will readily conceive that the author has before him, on visiting "Exeter Hall," abundance of material to elicit thought and arcuse the necessry inspiration, to produce a work that shall awaken new and novel ideas in the minds of readers, scarcely less bewitching than the "Mysteries of Paris" and the "Wa dering Jew," by Eug ne Suc. While the writings of that author were intended to show the failacy and minquity practiced by the Jesuits, this work, with equal clearness, exposes the tricks and artifices of the Protestants. The following is a specimen scene:

"EXETER HALL!

"EXETER HALL!

GREAT MEETING OF THE DRITISH AND FOREIGN DIBLE SOCIETY, THIS DAY !"

Those who chose to follow the stream of life toward the Hall could notice the great number of loangers and iders in front of its entrance: that is, if men who are willing to the front of its entrance; that is, it men wro are withing to labor but can not find employment may be called such, and course jokes and rough comments, made by the pauper eroud, could be heard as a stately cavriage drove up, or up-on the appearance of some clerical celebrity, against whom the secomments were more particularly directed.

"That's a rum cove, Bill; that ere fellow's a Sandwicher, Fill lock?"

"No, he beant, Tom: If it's that lantern jaw with the No, he beant, from: If it we that matern jaw with the gold awag, just going in, its Powen Rockett, with his five hundred a year. Dare say he's taken in more sandwiches in a week than we ever did in our blasted lives, and yot he's slim about the belt."

slim about the belt"

"Here's a swell, boys! my eyes, what a well-paid Christian! there's a corporation for you!"

"Who's he, Jack?"

"Dunno; I'll lay it's a bishop: 'tis too. Fine coach first!
dares y he's got the Dins. I'd dawn sight rather have his
purse than his prayers. Ay, that's Bishop of Winchester;
he's a big 'un, and will stick to the Bible as long as it brings
him from ten to twenty thousand a year, the blasted state
cormorant!"

"See, Bill, here's another on 'em. Good heavens! what "See, Bill, here's another ou 'em. Good heavens! what I'd give to be a bishop; another fine couch, lots o' finkles and plenty of brass. That's Ripon. My Lord Bishop of Ripon, ha, ha! Dann me, but I would like to be bim; some thousands a year, plenty to eat, nothing to do, plenty of beer, lots o' fan. Good God, what a life."

"Jack, this next fellow an't a bishop; the mope is a'cot, and loubs as if he had just her his mother."

"Jack, this next lenow an't a happy; the mope is a'oot, and hoke as if he had just lost his mother."

"That's one of them 'ore preach rs, a Methody, reg'ler blue-face. Jest hear him once, when he's set a'going. All hell, hell! He knows more about it than the best on 'em.

"Who's this grinning ape, Tom? This cove with the umbrel'er?"

"And the his teeth? Jest't you know. This?"

"And the big teeth? don't you know, Bill?"
"No, but blast it, I think I ought! Blow me but it's
Spurgeon! so it is He's got jaw-breakers, and uses them
too He'll make 'em fluger the dibe to-day, and send another batch of Bibles to the forrings."

"Say, Bift, didu't you get a Bible once from one of them hired chaps? One of them—what do you call 'time? What did you do with the Bible, Bill?"

'So'd it for beer and bacca—same as you and Tom Brown

"Put you never read yours, you blossed heathen?"
"Didn't, 'cause I couldn't—wouldn't of I could."
"O Bill! Then you never knew any thing about the ass
that talked for a rull half-hour to Jonah before the cock
crew at him."
"Wouldn't bleave it if I did; that's all gammon—bishon's gammon "

op's gammon "
"Them chaps going in bleaves it, Bill—ch! Pavs well."
"Fo they says, but I knows better than that—they may though, cause they're paid—'tis their trade, and they'd bleave any sich rubbish for money"
"Stand aside, here's another one of the sponters, swell-

ishlike. Them's a nice pair of grays. I don't mean the reverend old buck, nor the lady, nor o' course the young uns in front, but the horses—stap ups an't they? 'Tis a mo't as good as a bishop's. Lord, how this praying busi-

ness does pay! See him, how he blinks and bown—that's your style, old by.

"Jack, if that fellow has the face of a converted saint,

there's hope for you and Bill "What the devil do you know about it? You wouldn't compare me to that chap, would you? Who is he? Just see him hand the ladies. O Lord?

"Who is he, Bill?
"Why, that's Buster, Dr. Buster, as they calls him—one of the most certain, immortal saints in town, great among the female angels!

"Buster—Buster, I've heerd of him some place afore; he is big and ugly enough to bust into hell without a pass-

port. "Well, if HE's a saint, there's hope for me! Another scene in which Dr. Buster gets in a

rage with his servant Bessey, because Mrs. Pinkley, on his return home, is out.

Dr. Bueter, in a gruff, impatient voice, asked for Mrs. Pinkley.

She be out, sir,' said Bessy, almost trembling.

Out? the devil! How long has she been out? When will she be back?

'More than an hour or two, sir; she is a coming back soon—soon sir.
When is soon, you jade you camned hump? Where are

The Doctor catechises his children, saying : "Were they not to be cursed by the Lord? What were

the maledictions?

Again she answered, reciting several versus from the 28th chapter of Denteronomy.

'Ha! that's it; no silly tempering of mercy here, no weak relenting, no robbery of divine justice! Now, what is to be the doom of unbelievers and wicked? And he rub-

bed his hands in anticipation of the answer
The wicked shall be turned into hell, and all the nations that forget G d. Psalm 9: 17. 'Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their oup. Psalm 11: 6. 'I will be unto them as a lion; as alcopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will read the caul of their heart, and there will I devour them like a lion. Hoses 13:7, 8.

'Prove that God's wrath will not be finally appeared.

'Mine eye shall not spare neither will I have pity. Ezek.
7: 9. 'I also will laugh at your calamity; I will mock when your fear cometh. Pro. I: 26.
'Give me a few texts from the New Testament in proof of

eternal punishment.

She answered, 'The Lord Jesus shall be revealed from heaven with his mighty sngels, in fisming fire taking ven-geares on them that know not fool and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. 2: 7, 8, 9. The smoke of their torment ascendeth up forever and ever

Rev. 14: 11.
Will not these judgments be approved of by the right

He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Psalm 2:4. 'The righteout see it, and are glad, and the innocent laugh them to scorn. Job 22:19. 'The righteout shall see, and fear, and shall laugh at him. Psalm 52:6. 'Let Mount Zion rejoice; let the daughters of Judah be glad, because of the judgments.
Psalm 48: 11. The righteous shall rejoice when he seeth
the vengeance; he shall wash his feet in the blood of the

wicked. Psaim 58: 10

'Here is sufficient evilence! Nothing about mercy or forgiveness, no yielding to pleadings for pity; and roudare to doubt these denunciations,' said he, turning savagely to the boy.

*O pa!' again interceded Alice, the does not understand

; he will believe all soor. Soon! he nust believe now; curse him, does he want to follow his mother? does he ever say his prayers?

I pray, und Bessy prays, pa; we all pray sometimes,?
And Alice now began to tremble as she stood before her an-

gry parent: 'Does Hz pray, Lask? Have you prayed to-day?' said he, scowling down upon Frank. he, scowling down upon Frank.

The boy could not utter a word; he held his sister firmly by the hand, bent his head, and remained sitent.

Pray, you infeated imp! none of your mother's doings here—quick, or I will make you pray.

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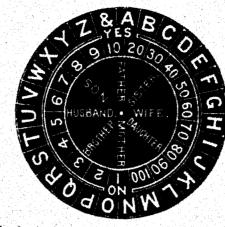
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FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

ON the 15th of July last, Mr. J. A. B. Blakesice and his daughter, of Spartaneburg, Crawford Co., Penn., were both struck by lightning. They both bloated very much, and were perfectly benumbed, and lay in a stupid, insensible condition. There happened to be in the house, at the time, but one-half a box of Mrs. Spence's Negative Powders. which Mrs. Blakeslee administered to them, and which roused and revived them very speedily, so that Mr. Blakeslee was enabled to write to Prof. Spence for more Negative Powiers. While waiting for them they fell back into their first state of a upo:; but they were soon cured by the Powders when they received them. Nothing else was done forthem besides giving them the Powders.

KING

OF THE ASTHMA.

"I have cured with Mrs. Spence's Positive Powders a case of Asthma which the dectors had tried in vain for twelve years. They have also cured every case of Neuralgia in which they have been taken."-(N. Church, Oskalousa, Iowa.)

"I have cured six cases of Asthma with Mirs. Spence's Positive Powders; and Miss Harriot Lathrop, of North Adams, Mass., permits mo to report that the Positive Powders have cured her Palpitation of the Heart." -(Mrs. Mary E. Jenes, South

Williamstown, Mass.) "I called at the house of an acquaintance of mine on business, and found his wife down with the Asthma. Having the box of Positive Powders with me, I gave her a Powder and left two more for her to take as ordered. Next morning I called again, and the was paring and cutting apples preparatory to making pies. She said she could scarcely tell how much better she felt. My own case o Neuralgia, or Tic-Douloureux in the head, has been a pretty good test of their efficacy and virtue in this

neighborhood."-(Benjamin Moore, Shelby, Mich.) "I am so troubled for breath that I can't write. I have been troubled for breath for a week, and last night with a severe pain in my side."-(John Bonesteel's first letter.) "I have taken Mrs. Spence's Positive Powders according to directious, and through the mercy of God and the Powders, I can breathe again quite casy. But oh! what distress I was in before I took the Powders. I think it was the Asthma; but I would not call in the Drug-Doctors, because they came so near killing me a number of times."-(Second letter of John Borrere, of Cattaraugus

A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mrs. A.B. A Sevenance, of Milwaukee, Wis., volunteers the following: "I have taken a Psychometrical view of Mrs. Spence a Positive and Negative Powders, and it seems clear to my mind that they will produce a wonderfully equalizing effect on the human system, when properly administered."

ALMOST A MIRACLE

DOVER, N. H.

A YEAR ago last June, I was on a visit to a sister of mine in Dover, N. H. While there she informed me that there had been almost a miracle wrought with her in a terrible case of Neuralgia by Mrs. Spence's Positive Powders, and she induced me to try them myself. I did so, with wonderful success."-(M. Huntley, North Richmond, N.H.)

THREE DOCTORS

AND

A WIZZARD

FTER trying three M. D.'S and one tottle of Wis-Azard Oil, and one other prescription, my wife's rheumatism kept growing worse all the time, until she took Mrs. Spence's Positive Powders, which cured her enlarged joints, and now she is well and hearty. We also gave the Positive Powders to our little grand-daughter at the age of two weeks old, for Fits, and it has been the smartest little thing that you ever saw, up to yesterday, when it was taken with the Scarlet Fever, for which we gave it the Positive Powders, and, this morning, it is quite well."-(Moses Harrwall, Penn Yan, N. Y.)

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The Rostrum.

[Reported Expressly for the Joussal by H. T. Child, M. D. and Copyrigut scented.] LECTURE NO. X.

By Mrs. Emma Hardinge, at Harmonial Hall, Philadelphia.

Delivered before the First Association of Spiritualists, Sunday Evening, Oct. 24th, 1869.

HYPATIA AND THE PLATONIC PHILOSOPHY. INVOCATION.

Our Father which art in heaven, we do not approach Thee this moreing in a tone of supplication, for Thou hast done better for us than we can ask; but whilst our hearts are full of prayer-prayer for the good things Thou dost dispense with such bountiful hands; whilst our spirits are uplified in praise as we see the won-der and majesty and beauty of this earth that Thou hast given us, we feel a nameless aspiration a, restless craving after something better, something higher, something nearer to Thee and dearer to us than all that our mortal eyes have ever looked upon—than all which we have dreamed, for which we have prayed, and which speaks to our hearts in the still, small voice of the spirit of heaven, of rest, of peace, of hope and the appreciation of heaven. We long-even the best and strongest of us yearn-sometimes for the unknown heaven. Sorrowing, waiting, panting for it. The restless energies of mighty minds, when they behold the fruits that they have gathered withering in their grasp, turn wistfully to the unknown heaven. We know our feet are pressing onward thither. We know our trials, our trespasses and our failures are so many teachers leading us on to heaven. Help our faltering feet; strengthen our hands as we strive to lead each other up from thence; and in this our little temple of spirit life, on this our altar where we have laid the best efforts of our hearts, our highest, holiest and purest aspirations, oh, feed us; send down Thy fire divine-Thy spirit of strength. Enlighten our councils, that ere we pass hence we may feel that we have advanced one step nearer to heaven-placed one stone more toward the building within our hearts, the temple not made with hands, where we ask that Thou shalt dwell between the cherubim and help us to build therein the kingdom of heaven.

Pecture.

It is more than a thousand years since a fair, pure woman, inspired with glimpses of heaven, perceiving a path unknown to man-but dreamed of, prayed for and striven after-by which, through true philosophy and heart-religion, we might reach heaven. Such an one, I say, percieving glimpses of the path, called around her in obedience to the mandates of that power which ever commands us to give as we recieve, the wisest and the best of her time and nation to drink in the words of wisdom from her lins,

Hypatia became a martyr to this philosophy, No matter how or for why the anger of man was kindled against her, and they left the bloody tokens of their wrath, malice and envy, as she was thus prompted to point the way to heaven, even from her bleeding, lifeless form. Her words were not lost, her purpose was not broken, her mission was no failure. She not only echoed the unspoken thoughts of the wise men before her time, but she left footprints in which who ionowed her have whitee

The great questions which she suggested to the human heart, yet scarcely ever attempted to answer, rather leaving that heart to think out for itself the realities to which she attempted to point, were four. These questions she presented in many forms, but they ever tended in these four directions:

WHAT AM I? WHO AM I? WHENCE AM I? WHITHER AM I BOUND?

Eyery attempt to answer these questions by philosophy had been only successful in part. Philosophy is wisdom—that wisdom which we find imprinted on all things around us, written by the hand of the Creator.

But there is another method of answering them, and that is by the inspiration of the spirit, which culminates in its highest form in the Spiritual religion, Philosophy and religion have never yet combined to answer these questions, How could they? Religion, on the one hand, has ignored philosophy and, deeming it carnal and external, has never taken it into council.

Philosophy, on the other hand, percieving the lack of demonstration in religion, and the absence of its own demonstrable light (for philosophy is demonstrable)—percieving the vague idolatries in which religion indulged, has withdrawn from its temples, and in this unkind divorce, these mighty questions, these most momentous suggestions which the human mind has ev er attempted to solve, have never presented themselves in such form as Hypatia would de-

Hypatia could now, should she ever find a human vehicle through which she could again renew her questions, give us a demonstration of her philosophy.

We shall attempt to treat of that philosophy after this fashion. First, by questioning again at the altar of nature and philosophy, and close up our resume of her teachings, such as they were, by the demonst ations of religion.

We shall present you with four discoursesone upon each question.

It is to the last two we shall point the finger of demonstration. This morning and this evening we shall simply repeat the questions of philosophy, and show you how the fair Platonist looked through the universe and searched throughout the realms of nature, following the majestic demonstrations of him, the prince and and king and author and mitre of philosophy-Plato. We shall search through these pages ere we attempt to show you how Spiritual religion demonstrates the truths of these answers which Nature with her ten thousand tongues gives to

the question, What am 1? I go forth, then, into Nature's labratory with this question upon my lips and in my heart. I will know what is this little fragment of mystery and power-of weakness and strength-of marvel and knowledge—which I call wyskir the I AM. I go forth first in the vast fields of Nature, among the strong and the mighty. I ask the uplifted mountain this question. Oh, how majestic, how large, how grand! How long it has endured! How powerful it seems, as it uplifts its stately creat and pierces the sky. Sometimes I percieve upon its apex the light of the hidden fires which blaze up from within. and then I think that mountain is a living thing and has a mighty burning heart communicating with those wondrous secrets of nature, wherein the foundations of the earth are laid. But the mountain answers me not. I pause before those gigantic powers of nature and they have no voice for me; they do not respond There they are; they do not move. They stand in their solemn grandeur and stillness forever. No, not forever; for I-little pigmy as I am-I can scatter the fragments of the mountain to the four winds of heaven, and it is no more: I am stronger than the mountain. I ask of the tossing sea, the great heaving, wild ocean. I listen to the anthem of its rolling waves, but it gives no response to my capacious question. It never tells of its origin—it never tells me the mystery of its throbbing life. It does not answer me in the booming tempest-in the sobbing of the storm, as it spends its last energy.

But these speak to me only in the low murmur and eternal surging of the spray that sports with the pebbles at my feet. It has no voice o intelligence for me; I have no experience of teh mystery of my being in the tossing waves of the ocean. I have seen on the check of beauty the hue as lovely as this blossom I hold in my hand. I have seen on the fair brow of youth something even fairer than the rose and the lily and the rose. I have seen in the lifted eye of the child gazing in wonder at the vast expunse above it, a reflection of the blue-eyed violet. I have seen all that is lovely and all that is fair reflected upon the forms of men, but only in fragments upon the flower, the sky, the gems of earth that glitter like the eye of beauty. All the fair coloring of the autumn tints are reflected upon the mind of man; upon myself-upon all humanity. But they have no tongue; they do not speak to me-I speak to them, and each one murmurs a syllable, while the whole, at last, spells out—MAN.

I must go to myself; I must enter into the chambers of mystery locked up within me. must stand before the awful portal of the veiled Isis—the dark, silent and mysterious cloud that has enshrouded my own mortal form. There will I ask,—What am I? Answer, oh, living instrument, or (if it must be so) dead. I will tear from the very charnel-house the mystery of the decaying body, and laying there look to see where the foundations are laid. I gaze upon it. I see a wonderful frame work—a skeleton; they say it is loathsome. It is wonderful! Between two and three hundred pieces are there-they call them bones; made up of rocky structure and animal tissue; more wonderful than the rocks, for they form cellular tissue, pierced in every direction with curious tubes for supplying these bones with nourishment-with air, with blood, with the functions of life, an arterial and venous flow. It is wonderful how perfect they are, these mysterions cells, every one of which is a germ of fresh life. But the great, marvelous mystery of this frame work is the adaptation of means to ends. Here, in one piece of bone, I find developed strength and thickness to protect some special part; in another, the element of lightness; such is the beautiful economy of means; no waste just where it is necessary, and there only. This is all very wonderful. There has been some marvelous contrivance here; but there is something more. Every one of these pieces is fitted one upon the other, one into another, in one form of machine and another. I find here the secret and model of all machinery that has ever been put in motion by man. Here are levers, cranks, joints or hinges Here are all the contrivances in machinery by which the ingenuity of man has produced such grand results. We find them all beautifully arranged in these two hundred pieces of rock, in balls and sockets and levers, and all contrivances for motion. If I take one part in my hand, for instance, here are about thirty pieces. I find this great and wonderful earth subject to my hand.

I can break open the rocky heart of the mountain; I can level it in dust; I can tunnel it through; I can bridge it over. I can build my ships, and they shall go down to the sea, and put girdle of commercial power around the world. can erect monuments and temples, and cover the earth with cities, and demolish these at pleasure by the wonderful means of my hand. Oh, so admirably is this machinery constructed that I do not realize an act of mine; there is no grating of any single part; there is no attrition of one piece upon another. So beautifully and marvelously adapted are the means to ends, that this single hand shall perform every known motion which is modeled after in our various forms of machinery. It shall never pause, nor ever grow weary, nor ever be conscious of an act of mine, nor feel pain in the performance of any act, if I do no violence to the laws of my being. Oh, what a wenderful thing is this skeleton, whether I regard it in the pedal power of the feet that shall traverse the world around, or the hand that shall create it anew, or whether I behold the whole structure, capable of carrying within it the mystery of my life. I behold the rocky ribs that enclose a still greater mystery than the whole of this mighty model of machinery which strikes us with such astonishment oth in its arrangement for supporting and building up these rocks, and afterwards in the means by which it is all set in motion.

But I am compelled to look beyond the external frame-look to the Contriver and Design-

er, and here I worship and adore. I look further, and observe that these skeleton forms are symmetrical; that each side bears such a relation to the other, that it is obviously formed for it. I find the viscera and the collection of organs within, all made for special use, and not for sight; here use alone is intended. The langs are not exactly alike and symmetrical because Nature designs to appeal to the sense of beauty-one lung is longer than the other to make room for the heart. Passing before us this tissue of the lungs, we find an arrangement which suggests every discovery in pneumaties. Here is that grand æriform system by which the entire body is supplied with oxygen; here various fluids are interchanged; here is represented a wonderful contrivance, elaborately, and yet simply adapted for inspiration and expiration. One set of functions performed in these air chambers, is to give off the impure air, that carries with it some of the impurities from every structure, and then to bring in the fresh air which shall supply all these. I can not pause here. But when I behold the arrangements of human pucumatics, I see where a great model is to be found for all things in this direc-

I behold an other organ, the heart throbbing within me. I perceive here the meaning of the great oceans, lakes and seas, fountain, and springs, in the arterial and venous systems. These are the arteries and veins of the earth, and I perceive that there is a great throbbing heart in the earth, and one in myself corresponding to that. In this system of mine is modeled his arrangements for constructing every machine. Man has learned to govern and control this system of earth's circulation, by which a great part of his science and knowledge has been obtained; but oh! how far he falls short of the power of the Great Architect, we may perceive when we attempt to measure the millions of miles of tubing that are distributed through the human system, and that are supplied by this wonderful organ, the heart. Before this throbbing heart of mine, I again stand and how down in reverence for the Almighty Machinist that contrived such a system of hydrostatics within me. I find here, too, a great laboratory for waste and repair. I find in this digestive apparatus, the mystery of transmutation, by which a single grain of wheat is now secreted into that peculiar form which covers my head in beauty; that which gives lustre to my eye; strength to my bones and muscles; there is a portion of that grain of wheat everywhere in me; it is being elaborated and disnessed throughout my system.

I find that every part of these viscers is packed away so closely, and guarded around so carefully by this frame of rocky ribs, this skeleton, this wonderful structure that I have so admired. I find that all of these are disposed for the ntmost possible use within this skeleton. I could pause upon every portion of these viscers, and find everywhere such a gospel of use. Whilst I turn with indignation from those who do not see anything in this, I am asked to prove the wonderful intelligences,-I am astonished to find in me mountains, rocks, flowers, earths and minérals; - why! This great chith of mine is !

only an epitome of me. They tell me that the majestic sun is a great world; they tell me that round his throbbing heart are rolling worlds we have never counted; that there is a planetary system moving around some gigantic centre in which are legions and legions of these majestic planets, God's army of worlds, and if they are like my earth, not one, not all of them are so wonderful as I am, for I am the microcosm that includes the powers and forces of them all,-all their mechanical motions are mine; in me are means far more wonderfully adapted to ends, than all these worlds. For these speak not, they think not, they reason not, they comprehend not themselves, they can not say as I may say, -- what am I? I observe that this skeleton is repulsive to look upon; but there is a grand system by which the whole is padded and rounded out and made very even and fair, a system of muscular tissue. I will examine this for a moment. I find it is composed of elastic cells, strung out in tissue,-take a single fibre of this alone, and there is no apparent strength in it, but it is lashed together till it forms a tissue so strong, that it is able to carry the whole frame; this rounds it out until the form becomes symmetrical and heautiful. In order that the fairest concention of beauty may be given to him, the whole is covered with a tissue exactly fashioned and finely folded in the form of many layers over the body. This skin is porous, so that air shall enter therein, and the sensible and insensible exudations shall pass from within.

Thus is every portion covered and protected, and these so heautifully shaded and colored the cheek of beauty, the lustrous eye and the ruby lips, and every part adapted for use and beauty. How sweet it is to gaze upon the floral beauties; but when we gaze upon the loveliness of the little child, the flowers pale before it. The stars of night shipe not so brightly as does its sweet eyes; the music that we make, falls far short of the sweet tones of its little voice! What am I, as I gaze upon this beautiful and wonderful instrument? I behold the child in its mother's arms, and then I look upon the pitiful form of the victim floring by me on the city streets, and I see in both of them a marvel of power, of mechanical art and scientific processes that are within these forms? And the answer as it comes to my lips is, that as a child of God, both are fashioned in the image of the Creator. But as I beheld this form I have just gazed upon in all its anatomical details; if I look at the lifeless form and behold all these powers, and then turn to the living structure, I find another world of mystery and majestic power that challenges my admiration. These are the powers of man. This frame is set in motion, and by these motions, the material body is not only kept alive, but is permitted to exercise all the uses and functions that belong to its organism.

I have not spoken of another apparatus called the nervous system: I do not know what the focus is. It is like the question,—what is matter? We can not answer it. We know there are various forms of both matter and force; and one of these is found in the nervous

In the cranium of man, we find a mass of nervous matter, and from this, extending down the centre of the spinal column and to all parts of the system like the branches of a tree, until every part is supplied with two sets of nervesone of which minister to sensation, and another to motion. What that nerve power is, I do not know. I know that by its action, I live;that the joy form of death is lighted up into living being by tois! I know that by this I traverse the earth; that with these poor feet, so weak and powerless in comparison to the vast and elaborate escation around me, I can measure, step by step, this cartie as I set my foot firmly down upon it! I know that by this nerve power alone, it is that my hand performs its marvels! I know that by this power, I read the character of my friend! I know that so long as motion is kept up in that neart, and life in the body, it is by this same power!

Sometimes I see this power of motion in the darkness around me, and these are mysterious flishing lights, which the philosopher calls odic. It is the life quivering around me! It is the life-principle separating me from the mountain, the sea, and the flower, and things that are inavimate. We know that there is some wonderful mystery in this power of mine, which I call LIFE; which goes out in the act called DEATH! Perhaps I shall trace it hereafter, and end by showing what this power is. At present, I know that it is the life-principle; that it is God-Spirit! I know it is not matter, but it is one of the great and mysterious substances that I shall investigate hereafter! But now that I have seen that there is another element in this system of mine. I think! and it is because I think, that this structure is able to perform such wonders! It is because I thick, that I build cities, and ships to traverse the ocean, and compass the length and brealth of the earth! It is because I think, that I have constructed majestic temples! It is because I think, that I look upon them and they answer me forever with the grapel of mind, printing me back to the Rockto Nature! I saze upon the ocean once again, and now I make it my servant. I can build me great ships. 'I can gather the waters together and convert them into steam, and as I kill the water, with its dying breath, it shall become a motive power. I can kill the mineral coal, and

with its dying breath it, too, shall aid me. Show me, if you can, a path that my spirit councit treed. Show me a path in the ocean, whose profound depths are hidden away from me-no, so long us my spirit vitalizes this mysterious structure, I can build me a house with which I can sick under these waves of the ocean, protected against those mysterious powers that beat around me in vain. The ocean is defied by the little creature,—man—he sinks into its depths, and there reads all the mysterics hidden away for ages, -countless ages, till we have now learned of the wild and wonderful therein, All this becomes my subject when I think. On t what is this power of thought? Here I am baffled; I can not see it; I can not clasp it; I can not gather it up into mortars, nor reduce it in my crucibles. I can not take it into my hand, nor look upon its wonderful face. Sometimes it seems to pass before me, and they tell me it is spirit; but I know not what spirit is! The ultimate analysis of this spiritual power, I know not; but in its exhibition when I thus behold it—it is the real power of man; and I stand before it and admire it. Then, when I perceive this structure perish as the life goes out of it,when I behold the dead form, I perceive that this goes to waste and decay, all because the spirit has gone. I know that whatever I am in external exhibition, the only undying,quenchless spark within me; the only reality, eternal, infinite, boundless and all-powerful, is

my spirit. Then I will no more question, what am I? I am a spirit. It matters not whether my stay upon thus earth be but a turn in the sand-glass of time. Whether like these falling sands, I am seen but for a moment, I know every mysterious power that I exhibit, is spirit. I know that

I shall leave a foot-print bere. I pause, now, but I shall pursue my spiritthe mystery of this existence, into the unknown. I will follow in its track, for the gates are open -the spirits are beckoning me onward, -spirits that have gone before-spirits that have broken through this mold of clay. It is a mystery to me, but I have not yet fulfilled the uses of my existence. If I fail in these, I must return yet upon my footprints, to learn something more of I seek for an explanation of what I am, I hear the

what I am. Now I behold that I am a trinity of elements, body, life and spirit. This body was evidently given me with its various functions and organs, for use, not alone for this life. There are, there must be, designs beyond the mere expression of the form, for I find that the eye requires not alone objects to contemplate but it suggests uses that I shall make of these objects. I find that my ear drinks in sound, it suggests to me occupations which these sounds suggest,-the voices of my fellow man-sounds of music,—that all the organs of the body suggest uses. These are the means by which I must maintain this body in its integrity. I find by observation, that both waste and repair suggest a fresh set of occupations to me. I find that every organ has its legitimate use, and this suggests that I should inquire into the best metaods of putting them to use. I observe that whenever any of these are repressed in action, there is an injury done to the frame. That when any of these are unnaturally exercised, there is an injury done to the frame. There is a law that demands the use of every organ and functionthe exercise of every part and portion—excess is crime, too much restraint is crime. Abstinence in any direction, or excess in any direction, are alike wrong.

I have found the law of life. God has written a law over which I have no control. The law of growth is, that repair shall prevail over waste. The law of decay is, that waste shall prevail over repair, and this is the great law of nature. It will govern us. I have only to obey and observe it by my reason, and build up this form to put every function to use. I must work, and woe betide me if in this I fail to discover

I perceive why this busy world of mine is striving in so many directions, building bridges, cities—cutting canals, levelling forests, making gardeas. I now perceive why ships go down to sea and bring home foreign merchandise, all are to appeal to the eye, the car, the various senses of the b dy. When they bring me fresh flow-ers, and as I gaze upon them, the possibilities of larger growths, more delicious perfume, is, sug gested. I said these blossoms did not speak in human speech, but they appeal to this human spirit within me. All that belongs to this organism of mine, as for use. They bring me fresh tabrics,—it is for this purpose that these restless functions of my form are continually craving for more light, more growth, more exercise. Larger demands imply larger supplies. This, then, is the great intellectual progress of the race. Then it is that I answer, what am I? I am the monarch of the earth! I am the creative power planted upon the apex of all things, to govern them, to re create them, to put all things not only under my feet, but to put them to their highest uses. How thankful am I for life, How grateful for the perception of the uses of all these functions. Do you know what large usury is demanded of you? Do you question, what am I? Do you ask, shall I put these energies to the best use? Do you perceive that you can each do something to make the earth better? to raise creation up higher? The demand is made upon you and I, as we gaze upon this beautiful world, to create still more beautiful forms. As these joys find an echo in your hearts, they suggest that you do something more than minister to the present hour. The taste by which you are enabled to determine that which is healthful and that which is pernicious to you, is thus perpetually suggesting to you fresh demands of the body. Even in this direction you find that you can extract fresh uses from the organ of taste, as your nature comes into contact with fresh substances, which are constantly received into your systems. Every organ and every function, I repeat, bas its demands, its capacities. The question, what am I? should be put to every living creature. Make your children put the question to themselves, and apply to every organ and function for an answer. Teach the question to your citizens. Ask of them what they are? What uses they are putting the machine to, which has been lent them? It this question was well studied, it would not only exert a good influence upon themselves, but on the world around them.

When I contemplate the magnificent answer

that my frame-work suggests, -how it would demand that I put every moment of my life to use, I pause, for even as I answer this question to myself, what am I? I perceive a multitude of uses and powers and forces, and too few of them are put to use. I find multitudes of other creatures as grand and wonderful as I am. I must put a tresh question to myself—what is my relation to my fellow men? Who am I? Here I stand in the midst of this multitude, every one as large as I am, and as wonderful. Every one with the same endowments that I have; every one with the same destiny. This question is pressing home upon me; to-night I shall strive to answer it, for I find that as I turn my eyes inward and perceive multitudes of uses for myself, I find the same uses in every human creature that passes before me. I perceive other uses, uses which we owe one to another; duties which grow out of our relations to one another. As I pause here and close up my review of this question, other questions are pressing upon me. Who am I? Whence am I; and whither am I bound? Oh, I am fearfully and wonderfully made. When I review, even in this fragmentary gospel, which I have read this morning, in glancing at the forces that some mysterious nature has gathered up within me —when I see how I have been built up,—how the carridors and columns of this structure rear themselves up, one after another, until at last the towering brain points to heav en; when I behold within myself the model of all that my hands can find to do,—when I perceive that the genius and energy of ages has never yet transcended the wonders of my own being, and when, after all, I must look beyond myself to find who has fashioned and built me up, who sustains me, whose I am, I cannot find thee. ohl Great Creator, Thou dwellest alone. Thou art to me unknown. But as I behold the rocky ribs of my earth, as I hear the pulses of its great heart beating, beating; as I hear the upheaving of its mighty lungs in the sighing of the winds; as I behold its beauty in the star-eyed summer grasses; as I see this in the beautiful garments of the young spring; as I behold the masterful hard that tinted the autumn woods with ten thousand hues, I am ever astonished as I behold the beauty and use of all these. I take up the gems of the mine and put them to use,—even the sunbeams do my painting for me, and God's lightnings I make to carry my words and speed my thoughts. As I perceive all these, my mind traverses the infinite with no boundary, no let, no hindrance, but some unknown hand is beckoning me onward, onward forever, into the pathless realms where new-born worlds in embryo are yet inviting my investigation. In all this I perceive the evidence of the presence of the grand Man,-surely I realize in all this the footsteps of the majestic Man of the Universe, before whom, then, I close my book of judgment in His presence, thankful to Him for permission to have traced, thus far, His wonderful ways in myself. I close the page, bow my head, and

But whether I look into the midst of those starry worlds, whose calm sweet eyes speak to me of His infinitude, or whether I gaze on the miscrescopic wonders of the dew-drop, whose revealments prove to me his omniscience, or whether I listen to the beatings of my own wondrous heart, throbbing, ever throbbing, dealing out the sands of time, measuring with each throb duties to be performed; wherever I gaze and

voice of the Spirit answering, "Be still and know that I am God."

BENEDICTION.

May the blessings of our Father which is it heaven, be upon us. May the ministration of his dear angels be around us, speaking to us with such force and strength and guidance, that we may follow their shining footprints onward to the bright and bett er land, through all carth's pilgrimages and trials, until we realize with them the sublime truth that the kingdom of heaven is

For the Religio Philosophical Journal.

LETTER FROM CRAWFORDSVILLE. f pirit Photography in Crawfordsville—Among the Mills—Personal.

Correspondence of the Cincipnati Chrenicle. CRAWFORDSVILLE IND, Nov. 29 SPIRIT PHOTOGRAPHY.

Wonders and sensations of the first class are no longer confined to Boston, New York, Cincinnati and Chicago. Nor do they in taking leave of the great metropolitan centers, manifest any preference for such second grade cities as Dayton, Cleveland, Columbus or Indianapolis. Even here in Crawfordsville we find an astounding display of that great mystery which so long puzzled the "wise men of the East," and which to this day has nowhere obtained a thoroughly satisfactory solution to every body. I refer to what is styled spirit photography. According to the best accounts I can procure of this matter in Crawfordsville, the facts are about as follows. Some weeks since, a photographer named Willis was surprised at the occasional, unsolicited appearance of ghostly images on his negatives; sometimes in front, sometimes in the rear of his subjects. The artist being what is popularly called a soul-sleeper, and having no faith in hu-man immortality, was at first horrified with these unaccountable manifestations, and used his utmost efforts to rid his gallery of them. When pictures would come out of the dark room attended by shadows extraordinary, he would rub them out or throw them on the floor in disgust. When persons came to him requesting "spirit pictures," he would refuse to sit such persons, or so treat them that they would leave his rooms. When Fisher Doherty and other leading Spiritualists essayed to console him with the idea that he had been selected as an artistic medium between man and his departed kindred, he scouted the thought, and refused to have anything more to do with his comfort-

Continuing to be haunted in spite of all his counter efforts, by the mysterious visages, he sought the counsel of his pastor, the Rev. Mr. Hatch, whose unsatisfactory explanation was that the gallery was "under the control of demons!" Finally it transpired that the shadows accompanying the pictures of Ruben Taylor, proprietor of the Barmble House, at LaFayette, and other prominent men in other localities who, being stout believers, had come here to test the matter, were recognized by numerous friends. At this juncture, Mr. Willis became somewhat reconciled to the theory of the Spiritualists, and opened his gallery to investigation. Many were the notions among skeptics as to the cause of the appearance of the shadows. Wiley Kenyon, a thoroughly educated artist, thought that these shadows were either obscured in the plate prior to development, or that they were thrown on in the dark room by means of a transparent. But the most thorough tests on his part failed to confirm his suspicions, now gives the thing up as inexpicable. Frank Pickerill, a Chicago artist of about twenty years' experience, and a man of good repute in this community, being here some days since, and thinking that the mystery was attributable either to some peculiar device in the picture-taking apparatus, or to extraordinary manipula-tions in the developmental process, he took plates and chemicals out of his own sack, examined every thing minutely about the gallery, and then having followed Willis from camera into dark room through several operations with the plates and chemicals mentioned, left town declaring he knew as little of the matter as before he came. Certain leading citizens of Delphi, Indiana, having heard of the great Crawfordsville spirit wonder, invited Mr. Willis to come and operate in one of the galleries of that city. He did so, and not only obtained the same direct results there as here, but, by sitting near the camera, procured them through the local artist.

Such is the present status of spirit photography in Crawfordsville. What it may be

hereafter, remains to be seen.

MINNESOTA.

Letter from Mrs. Harriet E. Pope.

DEAR SIR:- I have just been reading the last JOURNAL, this evening, and the consequence is, I feel like "biling over;" but being told that you are proverbial for patience, I know of no other way than to inflict myself upon your time for a few minutes.

The first thing I wish to notice, is the letter from J. M. Winslow, Barre. Mass., in reference to the case of Austin Kent. His letter just suits me. What he can do, he says he is willing to do, and how many others might do the same and more too? I like his style—no grumbling about what he has done, or what he has got to do, what things he must buy,or what imaginary call may be made on his purse, but says, "So much will I give yearly, if health and strength permits."

I verily believe that the Angel World will see that his health will permit, and that the money will be forthcoming. To prove that I am in ear-nest, I enclose two dollars for the same Austin Kent, earned by me on my sewing machine, and would double it, but had the misfortune to break one of the iron arms of said machine this week. and will have to send to Boston for another. But I am going to try and see if I can not raise some

for him from others. Then there is the speech of Theodore Tilton. Nov. 9th, in New York, in reply to a toast "The Ladles." From my soul I thank him for what he said. That there are noble men in the world, who dare stand by and talk in favor of woman and her rights, should be the cause of universal thanksgiving in every bosom. There are so many who are airaid to approach the subject because it is not popular, that our hearts instinctively admire one who, though surrounded by those who are the first to cry "humbug!" at any such reform, dares to open his mouth in defense of truth. I find the more a man believes in the purity and love of woman, the more apt is he to become her champion, and doubtless were the truth known, the most blatant against Woman's Rights are the greatest tyrants at home. He says he "Is in hopes not to recover his intoxication till the day of judg-

With all due respect to him, I would like to say that the chains I wear are so sweet that I never wish to recover. But this is growing too long, and wish to recover. But this is growing too long, and if I don't stop, I am afraid you will consign it to your waste basket uncared and unsought for. You say you are going to change your Speaker's Register the ensuing year, and would like notices of meetings, etc. We hold meetings here every two weeks, Mr. Issac Pope and myself dividing the time in lecturing. We are steadily gaining ground, and the great trouble with orthodoxy and its old fogy preachers is, "We can't do anything in Morristown, there are so many Spiritualists there."

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Notice to Correspondents and Others. All letters, papers and matter for us or the Fronter Department, must be addressed to E. V. Willson, Lombard, Dupage county, Illinois.

Lord Ryron writing from Hades in his own Defence.

From the Glargow Weekly Ma 1.

Among the thousand-and-one articles and pamphlets on the Byron scandal, in prose and verse, we have seen nothing approaching, for wit and pungency, a clever jeu d'esprit just issued from the London press. It is entitled "Lord By-ron's Defence," and, professing to be written by his Lord-ship himself, is appropriately da ed "Hades, moccuxux." The title page con ains portraits of Lord Byron and Mrs. Etowe—his Lordship, beautiful as Apollo, being represent-ed as almost colipsing a coarse, resudal-mongering face, in-tended for that of his detractor. Mrs. Stowe. The follow-ing extracts, selected at random, will give our readers a sample of the flavor of this Byronesque production:

Who is this Mrs. Stowe? ber name, thank God, Was never one familiar to my ear Her country was a land I never trod, Although I travelled often far and near.
They say that she's a woman that is odd— To women, as a rule, my verse is dear. Per chance she's some forlorn neglected beauty, Or else—her husband doen't do his duty.

I can't console her in the flesh, I can't Revisit "glimpses of the moon" to make Foor Mr. Stowe unhappy; and I shan't Leave good men in these Shades for woman's sake, Eo Stowe may rest in peace. I only want Toknow why all this trouble she should tak , I might have needed once a moral feacher: N'asportz—but damn this sanctimonious Rescher!

I never was a moral man, I know—
I did some things were far beyond defending;
For Virtue always was so cursed slow,
I flow to Venice, just as my soul was mending,
and I am rightly punished; Mrs. Stowe,
Sensation and obscenity so blending,
Has scatter'd lies with dirty predigality,
And made me blacker even than reality.

"Fatallis incestusque judex" sho
As Horace says (I ought to change her gender),
"Et mulier peregrina" that to me
A comfort is. My fame needs no defender.
B'en in America, I think they'll see
The falsehoods uttered by this base pretender,
Who's heaped upon me such a huge indignity,
With fatuous, foolish, feminine matignity.

Rwast to the blushing bride a husband's kiss. Sweet to the old man dreams of youthful vigor, Sweet to the virgin thoughts of love's new bliss, Sweet is the hope of freedom to the nigger.
But sweeter far in spite of public hiss
To H. B., 5., the cheque—a handsome figure
Her publisher will pay—game worth the caudlo,
For sheets befoul'd with literary scandal.

My slater: thy sweet soul has passed away
Where all this foul asperaion harts thee not;
Pure in the pure realms of eternal day,
Thy heart is free from every earthly spot.
Of no avail the words that sland'rers say,
The fair esputcheon of thy fame to hiot.
Curs'd he the greedy publishers who gave
This literary jackel to thy grave;

I care not for myself, my fame is far I care not for myself, my fame is far
Beyond this duli reviler's power to dim;
My sister shoue before her as a star
Shines purely o'er the young moon's crescent rim;
She whited our reputation both to tar
With the same foul brush; 'ewas a worthy whim
Of her who white-washed hosts of fetid niggers, To take such pains to blacken both our figures.

'Ils said I awoke one memorable morn And found that I was famous; speedily
I knew myself the target for all scorn.
Men called me infamous; (the Lord knows why). What is urcle this rude woman may have worn I know not but the deed of infamy, This lead, lequacions, literary antic. Should blast them on both sides of the Atlantic.

One would live on forever, but a bore One's tife becomes ere many years roll on: And yet a man must feel a little sore To think how he will suffer when he's gone. "Nil nisi bonum," said the men of yore, " De mortuis but now one's temb upon Folks write foul words; in fact, there's no denying There's something very dangerous in dying.

Enough. I leave to all men's scorn the lie This insult to the living and the dead; Twas a proud task for woman's hand to try To heap defilement on a woman's head. The Stowe had scarcely dared to prate, had I Been living, but where'er her words are rea Beep execuations must her name environ Who dares to meddle with me.

In connection with the above, the great Divine, Henry Ward Beecher and the Rev. Frothingham, who are in hot water among the freelovers, through the Richardson-McFarland difficulty, are becoming notorious. Brother Beecher pleads ignorance of the law. If this be true it is only another evidence of the unfitness of the ministers of the gospel for any judicial purpose. The reviewers of Mr. and Mrs. Richardson, affirm that Mrs. McFarland and her family. were a nest of free-lovers, and that Richardson abetted and aided Mrs. McFarland and her family in their practice of this element.

We would like to know what the world would think, and the press say, if the Richardsons, Mc-Farlands, Beechers, Frothinghams, were Spiritualists. Would there not be a pretty kittle of fish, for the world to prate about? Never mind. gentlemen and ladies, it is all right. Your chickens have come home to roost. It is a big egg, Brother Henry, and it will take some weeks to hatch it.

Disorderly Christians-No. 2.

"Spiritualism made my neighbor crazy," said

"Yes, and there was that woman and her 'afficity,' at Battle Creek, who poisoned her three children, not long ago," said the very pious Mr. Say-

"Besides, Mr. W. came on to the platform at a public meeting, very much intoxicated at Joskun," said old Father Chastity.

"They are all free lovers and their pretended phenomena is of the devil," said the Rev. Mr. Lovegood.

"You'r right, my friend, give us your hand on that. It is the works of the devil. 'Cause why? 'Cause they don't belivee in the Bible, in a God. in hell, in whipping children, in a man's right to control his wife, therefore, I am opposed to 'em, and know they are all of the devil," said old Mr. Believe-the-Bible.

"Did these things actually take place?" we

"Yes, they did; and the half of their evil deeds are not told," said Mr. Chastity.

"What else have these naughty Spiritualists done?" we enquired. "They break up families, tear the Bible into tat-

ters; they don't believe in a God-ah, they have no hell, and believe in women's rights; elevate them to public places of trust, and are opposed to hanging," chimed in the Rev. Called-of-God.

"Well, well, my friend, you have cause of com-plaint if these things be true," we replied. They are all true!" chimed the group of com-

plainants. "Admit it, does it follow that Spiritualism is the

"Admit it, does it follow that spiritualism is the cause producing these results?"
"Yes," said the group.
"Well, let us see. First, was there insanity, murder, breaking up families and infidelity in the world before modern Spiritualism became a fact? Murder has been in the world since the days of Adam, and David's hands were stained with blood. Insanity or madness was a fact in the days of Jesus, and the brethren said "The damsel was mad," when she heard Peter knocking at the door. As to breaking up families, Jesus himself says in Luke,

18th chapter: "There is no man who bath left wife or children for the kingdom of heaven's sake who shall not receive manifold more in this present time, and in the world to come, life everlasting,"

Again, in Matthew 19: 27, Peter confesses that the twelve had "Left all for Christ's sake," and Jesus replies, 29th verse: "And every one that hath forsaken home or

brethren or sister or father or mother or wite or children for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Paul was opposed to marriage, and evidently held peculiar views in reference to the family re-

In regard to the woman of Battle Creek and her affinity poisoning her children under spirit influence, we neither deny or affirm—are willing to take the decision of law and let the woman pay the penalty. But how is it with your Rev. Mr. Lindsay, of Meriden, or Medina, N. Y., who in cold blood, at the suggestion of his collnity, whipped his little son to death, and justified him-self through the teachings of the Bible and the law of God. Lindsay is acquitted, is free to day. The woman of Michigan is in the Penitentiary. Why condern the woman and clear the man's

Both are murderers. In regard to capital punishment and its aboli--we are in favor of abolishing the Christian institution of the scaffold and halter from civilized America. Cain, the first murderer, was not hung, —not even imprisoned. We see no reason why the last murderer should be hung. Why not send him into the land of Nod and give him a wife, and let him build a city and his children become musiclans and artizans, as did Jubal and Tubal Cain.

In regard to woman's rights, and her elevation to places of trust, we plead guilty, and say, give woman every right that man enjoys. Let her vote, hold office, keep store, sail ships, head armies and lead them into battle, if she desires to do so. This feature is peculiar to Spiritualism, and we accept

the position with pride. In regard to strong minded women, they are not peculiar to Spiritualism. If we remember correctly, Mrs. Stanton, Mrs. Livermore, Mrs. Blackwell, Mrs. Stowe and Miss Anthony are not Spiritualists, and are in favor of woman's rights. Thay are plus in brain thought, and we believe not members of orthodox churches, which may account for their strong minds. Besides, there were not a few strong minded women in the Bible, among whom we may mention Eve, Sarah, Leah, Dellia, Tamor, Abigail, Ruth, Esther, and Mary—women that did very much as they desired to. Then there is Lot's wife, who is one of the salts of the earth. In modern times, we have Joan of Arc, Catherine of Russia, Josephine of France, Madame Roland, Elizabeth of England, none of whom are Spiritualists.

The free love element you referred to is in bad taste, and like chickens, will come home to roost. Without shocking the modesty of the ladies present with the recital of the disgusting detail of the doings of Bible women, we will call your attention to the character of Sarah, the wife of Abraham, who lay with a king at the lie of her husband, the case of Hagar, the story of Tamar: the conduct of the daughters of Lot, David and Urish's wife, the conduct of Absalom with his sister, the polygamy and concubinage of Solomon—all free lovers in the fullest sense of the word. Besides, we would refer you to the conduct of Mary, Mary Magdalene and the woman who traveled with Jesus and the aposties, who, if living to day in our midst, would by you be called free lovers. Of our own time and in the churches, we call your attention to the cases of Onderdonk, Pomeroy, Merrill, Thompson, Stewart, of Chicago notoriety, among the ministers, and then there is the Burch, Guinby and Ticknor cases—all charelemen, and yet not a word about free love.

Now in regard to intemperance. You say Mr. W. came on to the platform under the infldence of whiskey—not drunk—and Spiritualism the cause. Nosh got drunk and enreed Ham. Lot was drunk and lay with his daughters and all the way from Genesis to Revelations, drunkenness existed among the faithful, and from the days of Paul to the present, drunkenness has been the bane of the churches. Ministry and members, mate and female ave gone down to the gutter, under the influence of strong drink, and yet you taunt Spiritualism with being the cause of Interaperance. Shame on you for denying your own offspring. All of these offenses are entailed upon us from the usages of the past, the legitimate off-pring and outgrowth

of bigotry, superstition and theology.

Isaac B. Smith, minister, upsets the wagon in sixteen inches of water, drowns his wife, gets 83 000 and continues to preach the gospel of Curist, and Methodism is not to blame.

Gray, of Minnesota, kills his whole family, is religiously insane, and yet religion is not to blame.

The Rev. Mr. Potter held a revival meeting in Morrison, Whiteside Co., Ill., and here is the re-

Mr. and Mrs. Griffin made insane, both in the lunatic asylum; Mrs. Hughes frightened into tem-porary insanity; Mrs. Colomba made insane and killed herself. There are two others in the country whose intellects were shattered by this man's flery eloquence, and vet not one word of complaint against revival meetings.

In Ganges, Mich, a man and wife had three children, one of them mentally infirm, the other two little ones hardly large enough to care for themselves. The infirm child is tied into bed, the little ones put to bed, father and mother go to a revival meeting. Their house takes fire and the three chileren are burned to death, and the leader of the revival said in his funeral sermon "that God had called them-hai taken them unto Himself," thus exhonerating the revival meeting and parents from blame by throwing the onus of responsibility on the shoulders of their God. From a late paer we read the following. It speaks for itself. What think you of it?

SHAMEFUL INCONSISTENCY OF A MINISTER.

Rev. S. Howe, who for six years was sattled over the Baptist church and society in Abingdon, has recently been detected in familiarities of the most gross and shocking character with many of the children of both sexes belonging to his congregation. He was charged with criminal practices at a meeting of the church on Saturday evening. He made no denial, being threatened with a ride on a rail by the your g men of the place. Howe was a member of the Legislature. He sent in his resignation to-day, which was accepted after a debate in secret session.

Here is another, from a Connecticut paper of late date. A holy man becomes very naughty indeed. Read it:

"A Methodist preacher, named Joseph McReading, was sent to the county jail at Providence for six months, on Tuesday, for indecently exposing his person for an hour before a public school in

And now read the story of the Rek Mr. Merrill, another Methodist saint, who is both eloquent and godly:

"The quiet village of North Adams, Mass., was thrown into the wildest excitement on Sunday last, by the discovery that the Rev. S. A. Merrill. the late pastor of the Methodist church at that place, had eloped with a beautiful and interesting young lady named Houghton, leaving a wife and nine children. The young lady is but sixteen years of age, and in addition to being one of the most beautiful and accomplished young ladies of North Adams, is most respectably connected. Mr. Merrill is well known throughout the Troy Conerence as a preacher of remarkable eloquence and power, and has occupied some of the most important stations within its limits. The brothers of the young lady are after the reverend villain. and will give him a warm greeting when he is found. The couple have been traced to Troy, and thence West, over the New York Central Rail-

What would the world say if these men were Spiritualists?

Here are a few facts from the great West, well authenticated: 1st. The Rev. W. Ruton, Campbellite, Morristown, Minu, silenced for the exercise of free love, 2nd. Rev. Mr. Wetzel, Methodist, silenced for

the same cause.

3rd. Rev. A. D. Williams, Free Will Baptist,
President, N. W. College, Minn, silenced for the

same cause. 4th. Rev. Albert Smith, formerly a Methodist, now an Episcopalian, ran away with another man's wife from Fairbault. Another minister in 1863, stole a horse and buggy, and was sent to Stillwater to learn to be an honest man.

5th. Rev. Dexter B. Anderson, Baptist, allenced tor free love. 6th. The Rev. George Weston, Methodist, at

the Indian agency, sitenced for same sin.
7th. Rev. Mr. Connell, Methodist, paid \$25 for stealing wheat.
Sth. Mrs. Meesday, a Campbellite sister, left her husband, and lived with another man and a

9th. Mrs. Huntly, Baptist, took her little step-daughter, nine years old, and held her little hands upon the stove until they were burned to a crisp, as a punishment. This the Church has hushed up. Mr. Mason, school teacher, dismissed for bawdy practices with little girls, ten and twelve

What say you, my friends, to these facts? Is Spiritualism the cause of all this dark catalogue of crime? Turn your attention to the divorce records of Chicago. Wherever a Spiritualist is divorced, it is at once ascribed to Spiritualism. When members of any other denomination get divorced, there is nothing said about "isms," and yet the cry is, "See what Spiritualism has done." Fie on you,—shame! Hencetorth, do not misrepresent.

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The time taken to allay all desire for the use of tobacco by the Preparation, varies slightly in different persons, the

by the Preparation, varies slightly in different persons, the average time being about five days. Some have no desire for tobacco whatever after using the Preparation two days. The hearth and purse of every tobacco user in the country calls loudly, abandon the use of t bacco,

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From Langet Cursiday, Editor Journal & Argus. PETALUMA, Cal., Dec. 14, 1868.

For about wenty years I had used tobaccoin various forms, and for the past eight years had been an invetorate smoker. Becoming satisfied that the excessive use of this narcottes was seriously impairing my health. I determined, if possible, to break myself of the habit. Hearing of Orton's Preparation for destroying the appetite for tobacco, I sent to Portland, Maine, for a box of the medicine, which I received through the mail on the 17th of November. A month has not claused, and yet the medicine has effectually received terough the man the medicine has effectually re-heved me of every craving or desire to use tobacco in any form: The Preparation is not more difficult or unpleasant to take than common chewing gun. I conscientiously believe the preparation will have the promited and desired effects the preparation will have the promited and desired effects the preparation will be the promited and desired effects the preparation will be the promited and desired effects the preparation will be the promited and desired effects the preparation will be the promited and desired effects the preparation will be the promited and desired effects the preparation will be the preparation to the preparation will be the preparation wil fect in every instance where it is given a fair trial. Upon that belief, and from an honest desire to assist others who may wish to break away from the slavish appetite for to-

bacco, I off r this testimonial. SAMUEL CASSIDAY. Beware of counterfeits and all articles purporting to be the this, of the same name or otherwise. The great popularity of Orten's Preparation has induced unprincipled popularity of Orten's Preparation has matted unprinciples persons to attempt palaning upon the public counterfeit and inferior articles. Purchasers will please order directly from the proprietor, or his duly authorized agent.

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