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Truth wears no much, bows at no human shrine, seehs neither place nor applause; she only able a hearing

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, JANUARY 22, 1870.

VOL. VII.-NO.18

Literary Department.

from the Panorama of Sp. ism and Reform,

BY DR. J. K. BAILEY. A review of the experiences of the pas', in connection with the great movement of the nine-teenth century, brings before me oft recurring pictures of depression, doubt and failure, as well as the opposite and brightly glowing scopes, which cheer and gladden the heart and buoy the hope. Much, and by far the larger portion of individual failure and depression, is but the legitimate product of collective inattention, cold neas and injustice. On the part of many, an

press.
A Richmond (in this State), the friends of a noble cause have bravely illustrated the ve cogitations. They have gradually insed the impetus or the invincibly, everying car of reform.

I has been my pleasure and spiritual profit bar been my pleasure and spiritual profit profit of the profi

f reform, a my pleasure and spiritual profit with them in the opening exercises ancy of the fine new hall, erected mond Progressive Lyceum and clation. For a description of this and monument of persevering in-

nond Zelgram, which follows this article, a entire building, Hall, and series of meet-and entertainments connected with the grexeriese, were a complete success, ort of the proceedings and exercises being depublished in the Journal, and Bannen tour, it would be superfluous for me to into detail of them. Wm. Denton did it and the cause justice. The Lyccum isses surpassed anything I have heretofore seed in that department;—would that all have beheld and profited thereby. I being given to personal flattery or in-e, I shall not touch the merit of demerit, she or they. Suffice it, that none can et he exact measure of the one or the as the legitimate effect of the act. The fact of this result-is-lightmond, perhaps, be the influence upon the Spiritualistic to the sact, that will energy steady persection of the control of the co

A record of phenomena known as spirit manifestations has recently appeared in England, which appeals strongly to our love of the marveleus. It is entitled "Experiences in Spiritualism with Mr. D. D. Home, by Viscount Adare, with an introduction by the Eurl of Dunraven. As it was printed for private circulation among the friends of these, two gentlemen, and is jeal outly protocted 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 statention of scientific men, however, because of the extraordinary manifestations therein recorded, and the unitary

illation.

likely to be replicated to be trubfulness 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 na visible force, was an ordinary occurrence. Planos, solas, chairs, tables and books were moved about the rooms in which scances 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 disappeared from the glass custaining it, and fell through space into it, through the flugers of Lird Adare. The spirit was then extracted from it, the water remaining. In wenty 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 phenomens of like soft were seen, and-are attested by upward of fifty witnesses.

But the mire striking phenomens occurred.

spid other interesting phenomena or anowers seen, and are attested by upward of fifty witnesses.

But the more attisting phenomena occurred in connection with the medium, Mr. Home. Thus, at Ashley House, for instance, in the presence of Lord Advire and the Master of Lind sey, Home was seen to rise in the air; he was "carried along the wall, brushing past the pletures, to the opposite side of the room." He was afterward taken in the open air and carried clear over 4 wall, a distance of ten or twelve yards. At Buckingham, Gite-No. 7, he was raised in the air horizonally, "his head became quite luminous at the top, giving him the appearance of having a hab 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 preity effect. At another seance at Ashley Hosse, Home was carried out of one window and came in at another, at an elevation of forty five leet 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-

cr, which he opened, "and wasked in quite cooling."

At some of these searces his b xly was clongated from his usual wasture 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-ail over." This experiment was often repeated. He was, as the painters would say, "breshortened." by the same agency. At another time his arms were stretched out, so that from inager tip to floger tip, the clongation 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.

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

If told me to make a hollow of bith my hands; I did so, and he placed the coal in them, and then put bith 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."

ed, and then proceeded to draw up white hair over the red coal. The had the appearance of silver threas red coal. Mr. Home drew the hair of pyramid, the coal, still red, show the hair; then, after, I think, tour-utes, Mr. Home pushed the hair bac ing the coal off Mr. Hall's head, he peculiar low voice in which, when i he always speaks) addressing Mrs. Y have it?

markable."

We leave the reader to draw his own conclusions. If he can satisfactorily account for this phenomena on scientific principles, he is well come to do so; or if he kinks it possible that the art of juggling has reached such perfection that upward of fifty witnesses could be success.

Ancific Department.

Ву..... ВЕМЛ. ТОРЫ.

"No sir, you are not going. Sit down that see and listen to me, and I will it it it. I want to be a see and listen to me, and I will it. I want to be glad—late—ap—lanst.—You muck not go until you bear me. Sit was not see and sit still until get forough. And mark to be supported by the see and sit stall in until get forough and mething about Spiritualism.' And mark is be caught taking a sibut that which you thing for, and your range of subject will imited.

BY ADDIE L BALLON.

From the Claveland Horald

In your issue of yesterday appears the following significant stude under the heading of "Notes and Comments," which seems so like a thrust or challenge, which she one is expected, to take up.that I feel quile like accepting it for at least a little grapple. It says:
"Here is a nut for the ways:
"Here is a nut for the ways: rights advocates to crack. If woman is to be in all respects the cqual of mac, can a man be justly suce 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 woman, for instance, sucing another woman for the seduction of ber subsand? Or is the crime to be stricken from the gatue books allogether."

Now the writer of this article evidently sees seduction as a crime, and when he considers the definition of seduction to be videnay nor 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 selucious proper, but a juint crime punishable to each. It is because it is not a juint affair that makes it justly more punishable to the male, or the one at whese door seduction found its birth in contemplation:

Though men and women are endowed with

acily the same, it would not be solucious proper, but a joint crime punishable to teach. It is because it is not a joint affair that makes it justify more jumishable to the male or the one at whose door seduction found its birth in contemplation:

Though men and women are endowed with the same lacutties, and woman may and does, have the same physical laws to control berrard is subject, therefore, to the same physical tempositions, she must be morally stronger, on an average, than man, for alle not only must hold her own destiny of virtue in her hands, but must battle buck the waverings of Illersage 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 beggar? and destitution for the sake of its sacrity, if the bonn of comfort, protectional assistance, were offered for its purchase, weaker vessel' as whe 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 if may be, perchance, that the "shoe is on the other foot." in exceptional cases, if if were possible for a woman to find, and "draw and entile from virtue." a man who was in that pure and holy path. Unless he wantonly slipped into the vile abades of vice for the purpose of being enticed, then should her punishment be in scorotance with her sin. Men are not however, generally, if ever, over fastilious about placing themselves in the way of tempatation, and are willing to be drawn into this, of all other yies, and as willing to day 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 "It that looketh upon a woman to lust after her committeth adulery in his heart." The awparent wron

always oringing her own line into jectarely, and officen another one welcomed into calatence, to endure the life long terror of diagraceful birth. Query—Ought not auch children to have the been fit 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 colorect? Is it because men are so good, or are there none free cause 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 appels, 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 Indusence 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 hard 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 liligitimate 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 stat-

Original Essays.

For the Religo-Philosophical Journe
Various Theories Considered.
Can Spirits Show Themselves? The Power
Spirits. What is Necessary to Convol Mediums, and to become Mediumistic?

them, so as to represent the form they possessed while on the earth sphery, and gives us an Ides of how it may possibly be affected, although we may never know the exact 'precess or manner of doing it.

Another proof that dying does not impart knowledge or capabilities to the spirit, is the fact that they fraquently speak and spell in differently while communicating through mediums, whether they have been educated or not. Other spirits sometimes speak different language as 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 equainted with; and it may be well enough for those who visit circles to remember that conditions are always necessary, and that if is as impossible for spirits to communicate without them, as it is for acred to germinate without heat, moisture or suoshine.

Spirits differ as much as mortals, and as dying 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 revently passed away. I have frequently been disampointed 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 reconsciled only mund to their discreption.

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 necessity, under cristing 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 spirits 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 centrol be perfect or not. It is, therefore, important that the medium should be perfectly controlled, and to be so, or to become mediumistic, it is absolutely necessary to be able to enter the sommanbulic 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 partially, or the whole body at the same time.

Trance, or unconscious mediumship takes place when the whole body, brain and all, is in a sommanbulic state. If the sense of seeing, only, is to that state, then the person can see spirits chairvoyantly, and if the hearing is it 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 s'aste partially and others perfectly, without having been faught, and such individuals are natural mediums, or sommanbulists. The condition, however, can be entered by any one who will practice the first middle and compliance with the 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 Jounnat, that all who persevers sufficiently, may eventually succeed, and enjoy the blessing which entering this condition is destined to confer.

faisehood was so repugnant to me, and my daily aspirations were that my guides would not per mit the andverloped to control me, and 10m, this spirit was answering the question; and after making the fact know it to me that my mistakes—were common to mediumality, in consequence of of atmospheric conditions engendered by spirits for the purpose of communicating. That as the human voice was made audible by an atmosphere, so the spirit had one pseudiar to itself, a state or condition of six, through which the human senses of seeing, hearing, &c., was approached, but, that, owing to the rapidity with which this atmosphere passed, after being engendered, and this consecutive that it is the consecutive of the man mind, the best intentioned spirits sometimes failed to bring correct messages: telling me, that for this cuss—the sloveness of the human mind to adapt infects of communication—a pictorial sketch upon the retins of the inner vision was generally more reliable, because the coupled lest time for the human mind to comprehend the picture, than the same conveyed in words. He then wend to to limitariate, by the supposition of a case in point, in these words, both spoker and pictured to me:

"We will suppose there was a steimbout

Short Sermons on Scripture Texts.

"And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." (2d. 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 signis kindled at David for numbering the people, and gave him a choice of three evils or pensities of which David chose the lightest, and the Lord sent a nestilence 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 committed by the Jewish G.d, we should call it an interpolation, or in some way a mistake, but as this Old Testament-Word of God is full of such incondistent 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 Daadi, and keep him in power and then er end it to such a successor as Solomon, ought never to be introduced into any civilized country as an object of worship, for no lutelligent person can love or even respect such a character. Fear on ly can extract from any human being the least ragard for such a character.

BY A. D. BROWN

the fish of our beautiful philosophy, and instruct them therein. I wish we could have some good test meditims and lecturers visit us. I have been a Spiritualist in teeling ever since A. J. Davis used to publish his beautifu writings in the "Universelium"—in 1849, I be lieve it was. My belief was not fully confirmed until I visited Dg. Redomod and other mediumal in, New York, in 1857. Since that time, I feel sure and steaffast is 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,—bitter 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 excasionally, and then there was generally much talking and laughing, around the seance, and I thought it was making too light of a serious thing. My tosis have proven to me that the spirits are willing to work here of they had any encouragement that mortals would work with them, and pty proper attention to their restructions.

C du ubus, Geo.

Philadelphia; Pa. W. E. Richner writed, paper just received as a perfect from in the of its contents and typogrophy—decidedly "a of benuty," on which is large.

MEDIA: OR THE CHARMED LIFE: GEORGE-COMMERVILLE.

CHAPTER XXII.

THE APPARITION—THE ORPHAN'S RIGHT?
MISER'S WALL—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 mutder, 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 or leight; he recognized at hat 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 apirit of his victim, and his-blood gradually becoming sluggish, he shuddered terribity. Again he heard the "three signal Traps," and glancing toward the door, it flow open suddenly, and he beheld a tall digree, pale and sad, shrouded in white, as if just from the tomb, his long ambrosial hocks, strugglung in damp massed down own his bart strugglur in damp massed down own he had better tickling blood, toward which the epicter directed the includence of the hood, toward which the epicter directed the hood, toward which the epicter directed the hood, toward which the epicter directed the hood, toward which the epicter and murder-procached the hoor, as selected missed and murder-procached the hoor, as selected missed and murder-procached the hoor, as selected missed and murder-procached the hoor of the selected missed and mi

er.

Specchless 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 ckilling effect. With a heavy groan,
he samped:

Races.
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. Listen and obey. The miser studdered in silence."

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

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

not."

A shattering wind now shook the misers old enement, as though it was but a cradle in the whirlpool. The windows rattled, the door traking on its hinges, flew open, and closed pairs, and all was then shent; the spectre had leparted.

whin, and all was then silent; the spectre had departed.

The publiced miser after laying in a semi-represent species transce for an hour, at length showed sighs sgain of physical life. Raising himself up pertually, yet filled with fear, and tremblingly be glanced round the room. The cold perspiration had chilled on him, and created almost an unjoverniable shivering.

"Which has happened?" he at length asked. "A fearful dream, and yet not all forcem. He come to me. I saw him. Oh! I have dived a wretched life—a nurderer," he said in an under tone, "so many years since, and the horrid phan tom haunts, and lollows me still. Oh! that I could except life."

As the troubled and releating Jew passed at length from a long season of repentant reflection, he concluded to obey the heavenly vision, the voice of the spirit, and in the form of a last.

could escape it. —

could escape it. —

at the troubled and relenting Jew passed at length from a long season of repentant reflection, 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, parchiment, etc., he sat down, and wrote the following brief schedule.

wing brief schedule. he last will and testament of Caleb Seigle,

iollowing brief schedule.

"The last will and testament of Caleb Seigle,
A. D. 186——"
In the name of the God of Ahraham Isaacand Jacob, I. Caleb Seigle, give and bequeath
jin 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 brequeath 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 sealed packet, containing Valuables.
It and its contents, I bequeath to Clarence Clarender's brother.

It and its contents, I bequeath to Charence Clarenden's brother.

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

"That duty is discharged, and its burden removed from my soul. Oh! accurated gold, how it eats into once peace. Yet what a loy its free restoration gives. So many years accumulating this, and now to part so sauddenly with it, 'its not without is pang. Let it go. The God of Abraham, praise—

revery.
"itsppy at last. This crushing weight of guilt beneath which I have labored so long, at last removed. Oh! what have I not suffered—restless highest of terror, many have I passed. But God is good, righteons and just, in all his wave."

But food is good, righteens and just, in an ins ways."
The clock struck the hour, and the sound had scarcely ceased as the three signal raps were once more heard. A sudden chill spec swiftly through the yeins of the Jew, as he thought of the terror they once gave him.
"They territy me no more," he whispered, as he arose to open the door. "I can now confront him with composure—heart at class." He opened the door, and Dudly Charenden entered. "Well Beglie, you see I keep lay promise." "Yes sir; you do promptly, and I am happy to meet you."

"Yes sir; you do promptly, and 1 and any to meet you."

"Ah!" He responded as he peered a second time into the miser's face, to ressure plimes!" of the expression of sincerity and placid calmages stamped there.

"Does't surprise you, Dudly Clarenden," the Jew efiquired is the most pleasant manner.

"What do you mean by that? esculated the other, changing color slightly," Is not my mane "Austin Olairbourn?"
"Is not my mane "Austin Olairbourn?"
"Penings, but open your business with me, sir. I am prepared now for whatever you may

ek."
"Where then are the children?"
"They are in the city."
"Now, is this true, or a mere subterfuge by thick you hope to escape my reugence."
ulty demanded.
"It is the truth. I expect them here to night,

if you will remain, Dudly Clarenden, you may once more embrace your children."

"My children! What mean you, cried Claren-en, "Why should you, sir, still attempt to de-

den. "My ground you cover net" "Is it to?" "Ye sir. I have every reason to believe that y at are the klenford person whom more than sixteen years since, I attempted to mur—" "Hat You know me then. How have you contrived to gain this knowledge? for Clarendon is my basis."

"He! You know me then. How have you contrived to gain this knowledge? for Clareuden is my mane."

During this remarkable interview betwirk the gentleman and the Jew, a different scene is progressing in another part of the city.

In her humble home, ast Media, enjoying her gennal hospitality. By Invitation there was lock litinged. Clarurice R sitgers and Elin tissee, The Wellon and Josephiae Kennedy, Name Shermer and Miss. Lindos Ray.

Anney sat in the parlor, there beling a large table in the center of the room just beneath the chandeller, they had unconsensuly formed a very succeptible circle for spirit control, Media, sitting a little in advance, Ringgeld to the right, while off to the left across the room, sat Clarence and Elia.

Media, with eyes partially closed, coming immediately under control, and as she still sat, addressed her remarks directly to Clarence. "Clarence, I am glad you have come. You're a poet, but you do not know it. Ha! he! Nor do you know your end name. Humph! quite doubtfol; it you know who your father was, or "Jet this not somewhat shabby, to speak of one" and a not have been a mane. Humph! quite one had the man he command as this?".

doubtful, it you show any your mother."

"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 the, nor do they know any too much. Your right name, Charence, is not Clinton."

"What is it then? I've never known anoth-

"What is it then? I've never known another."

"I see it. It is in the form of a brilliant cresent just above your head. The letters are formed in a misty light, and the first is a large. C. It is a name more royal in sound that the one you now bear. It has a very "royal" a sund. 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 beckons me to come."

The Medium, impulsively drawn forward to her feet, Jined Clarences in the middle of the room, near the table, and clasping his left hand, both turned full around, and stood gazing in a semi-tranec 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 contin-

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

I see the tail lady you have spoken of, attired in a long 'll wing robe of white; with a sweet smilling motherly face.

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

"Yea 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 Jvery bright light around her bead, and through it in living characters, the ever single-endearing name of Mother. And now she waves her hand toward you, Media, and the volce, as of an angel, whispirs, Sister, Brother, Media, and Clarence but the indearence will be the see the Media, and Clarence but the indearence.

voice, as of an angel, whispers, Sister, Brothers."

Media and Clarence, by the influence were mow unread again, there to tace, and for a second scenned to neer tate the saul of each, and then in the glad corrapturing recognition, clasped in a speechiess happy embrace.

It is not be a superstant of the same second of the deepest, happiest, brotherly and sisterly love. It was in truth, strange so it may appear, and long as they had been caustally 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, Clarence, earnestly to follow."

And still entranced, Media clasped her newly known brother by the hand, and stepned into.

Come; we must get out of this. She turned away and beckons us, Clarence, earnestly to follow a surprise of the street. Media clusped ber newly known brother by the band, and stepped into the street. Ringsyld and company, deeply interested now to see the end of the strange phenomena, as also to shield his loved Media from insuit and harm, followed at a distance, conveiant in case of any emergency. Leasing 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 Jaw, as he sat far back in his private room, looking towards the opened door; and sagant the entrancement of spasmodic madnets seized her. With a wild shrick abe run, and grasping the old man by the arm, she cried:

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

Ringgold and company looked on mute with astonishment, Time Jow transbled and turned pale beneath the strange power and spell of the excited Middla, who still citasping Clarence by the hand, stood before the awarder miser, the current person, ever of the wonder stricken Jew, was drawn of toward the door again.

three forming the prominent figures in a tableau, at once curious, singular and pathetic.

For an instant, the gaze of the wonder-stricken 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 iorm, now appreaching their milist.

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 quide eye passing Ringgold, ran round the group, and returned to Ringgold again, he started, and the other as he mes due keen eye of the gentleman secured also to recognize an old, sequalutance in the well formed person of Dully Charmonn.

started, and the other as he met the krein 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, gazed on the new comer, but knew him not. Caleb Seigle was now the first to seese. He said:

"Media and Clarence. 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 confession, and knoked no seed other in doubt.

"And until some months since," he continued believed—I had done so, But Jehovalko praised, that parent rice stands also have been considered to the same started at the bold confession, and knoked some since and the continued believed—I had done so, But Jehovalko praised, that parent rice stands be since the continued some since and the same since a some since and the same since a some since a some since a some since a some since and some since a some

the deep pathos, the stirilling and affectionste come. As lather, daughter and son embraced each other with jy unspeakable—brought thus toget er so strangely, by spirit direction and revelation, after having been seperated so long, it indeed was a holy scenic; there was none there but felt its sarred and happy inflorence. To the converted dew, the incident, peared the happies of this infe.

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

"I too, Dudly Clarenden, grasp your hand with piesakure, though unabled to tack with you with piesakure, though unabled to tack with you have long 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 cutinued:

"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 clest,—money and my will."

Unlocking the iron chest, he threw back the lid, and xposed to their as onished vision see.

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, saving, "I appoint you Dadly 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 slugular document with some trepidation, of its contents, Clarenden scarckly knew what to say. All were or ally astonished, conformed in fact, save the delighted Jew-his sudden generous excitional jy, for the moment

knew what to say. All were cr. arly astonished, contorned; if set, save the delughted Jew-his sudden generous excitant Jey, for the moment knew no bounds. As he still sat in his chair enjoying their wonder and surpray, a which tool burst of inlarious laughter escaped him. He had not laughed for years—so serious had be griwn, in the sordid accumulation of money. All now, were again attracted to the dew; he had failen back in his chair ghostly pile. Claren-ten sprang to his side, and called to him, but no answer came. He was dead, his shirit had fled. Blood oozing through the eienthed teeth purpling the thin lips hold the tale. In the excess of his repentally by, he had burst one of the larger blood vessels.

Slemn were the feelings of the noble Clarenden, as he now gozed on the pole strucken feel ures fixed in death, of the man who once his attempted his life. Bloongh he was then in heart a murderer, yet since he had repenced so sincerely, and restored a 'fully all that he had wrongfully obtained, Dadly Clar enden could only forgive him. He also left it incumbent, on him, to see that the Jew received descent burlia.

To be continued.

ORTHODOXY.

BY J. A. SAWIN.

As people in the country have a partial test from lab or during winter, our Orthodox divines improve the opportunity to call upon the Lord to come down and receive their "help against to come down and receive their "help against the mighty," of course not for the benefit of the prachers, 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 it to tell us. But they prayearnestly, or very loud at least, whether earnest or not, that he would come down and receive their help, probably thinking or knowing that he is very feedbe—and just here let me respectfully say that, placing into confidence in their description of hies, I faily agree with them. Brother Jones, I remember you requested

description of him, I fully agree with them.

Brather Jones, I remember you requested worldly people brattend orthol or meetings for the purpose of exercing a magnetic influence over the brethren, and thereby restrain them from exercising their strong criminal passions. Thus is practical benegotience, and all good people ought to be willing to spand a few days in a year for such a faulable purpose; but when the Lind comes direct and stays six weeks in one little form, holding meetings every day, the lâx on por mortals becomes a fittle too much, and we are compelled to let the "followers of the Lord work out their own sairvation."

weeks in one fittle town, autorials accessed every day, the tax on por mortals becomes a fittle too much, and we are compelled to let the "tollowers of the Lord work out their own salvation."

The village of Union, a few miles from this place, has been honored with such a meeting for the past six weaks. As to the actual attendance, of the Lord, deposited cannot say, but taking the worl of the bestern termination of the Lord, deposited the termination of the Lord, deposited the under the week. But my object in writing this is to notice one particular serman of the Rev. M Sharp, dispenser-incined of the worl of one Lord during this "portracted effort." His text was," And in the latter days ye, shall consider the pricety," Thous the authorise world in Jermanh 33rd chapter, a chapter abounding in such dayloused and constraints? The latter days of the latter day and the latter days of the latter day and the latter days of the latter day and the latter days of the latter day of the latter days of the latter day of the world of the latter days of the latter day of the latter days of the

It is said that bleeding a partially blooms in the nose will restore his sight, pen a man's eyes, you must bleed him in

Knight's Town.—D. J. Hill writes.—I am very much pleased to see yet manifest so bold and in-dependent a position for the Joyawan,—graify-ing to have one tree whicle of though through which all subjects may be freely discussed.

Speakers Register.

PUBLIMITE GRATUTOGRIT SYRFY WREE.

[To be useful, this should be reliable. It therefore hypera Lecturers to promptly selfity as of changes were they occur. This column is intended for Lectuouty, and it is of rapidly increasing in numbers that we compalled to restrict it to the inaple address having partials to be fearned by special correspondence with the viduals.

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Faise Teachers of the propile | Buirtitualism catches the refrest, and relives back, "Yes, faise feachers of the per pic! ling the farse and tech of a faise bloated throtopy, which lives not in the glorious light and truth revealed to man in the present agr, phetering as her to terd its fellowers upon the state porridue doiled out to heathen worshipers away back to the dim misty past. Spiritualism is so did as makind, and the manifer, accord harmoniousity with the workings of superior intelligences in Spirit Life, all along through the ages that have pushed since man became a "living soul."

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THE IMMACULATE CONCEPTION. he Extreme Absurdity of the Bible State ments,—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 Socipture, is to us extremely in-constatent and about. This event as stated in consulent and apartic. Fine even as seasor rea-son, and is well calculated to excite within the mind the thought as to why it is that the vari-ous Orthodox coureles will still cling with such tensely to an old exploded notion.

It really seems to us that God—the God who

tenacity to an old exploded notion.

It really seems to us that God—the God who made Adam out of the dust of the carth, and Mother Eve from a rib of his, would not hive selected one of their descendants to become the mother of a son for flin, from the shaple fact they had "fallen from grace"—had become their current with sin, and, of cause, all their descendants had become affected thereby, and not ope of them could have been pure. Now it seeps to us that God, having tried the" dust of the carth," and a "fib." in the process of creating intelligent beings—mals, and lemale—suff hiving signally failed, would have steeped saide altogether, from his two failures, and tried some other method than the one referred to in the statement in regard to the Immaculate Concept ing signally faited, would have stepped saide altogether, from his two failures, and tried some other method than the one referred to in the statement in regard to the Immaculate Cocceptory. "Nothing success so well as success," appears not to have been taken into consideration by God in this third and first effort to bring into the world's human being that should truly reflect His omisticence, omniputence and goodness, and shoosed in thwarting His ensemies. 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 decondant of two "failures" and make a "success," is to us as inexplicable as the idea was to the frishman who had ate a large number of peaches, and when saked how he higd them, gald, "Raicly well, but the agles 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 retuses to allow her bright plumage to neatle over an event of such extreme absurdity, in order to hatch out an idea that will hister fairly to the world, senting ophy lices from our mind and retuses to allow her bright plumage to neatle 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 Gop, as the father of Jesus. The root sake:

"Really is it true that God did go
And on Yirgin Mary, a child beatow,
And then by law forbid the same
And herer repeat the like sgain?"
Why God abould select Mary for the purpose
of begetting a son, when the Bible distinctly
says that He is an impartial Being and no respector of persons, we are unable to say. This
act of God, in alighting 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 pertilenat one: on is a pertinent one :

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

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

prehend this question:

"Really, we can not understand why, god should his own inherent haw dely, and commit salutery, then go home As if sahamed, to his heaveny thione, And then with sceptre in hand, Boldry issue his command For mortals not to do as he had done, But airsen 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, ediet gaspiers adultery.

We often wondered in our younger days how God really did appear when He first visited Mary, and were accusioned to quote these lines." When God stepped from his beavenly throne.

"When God stepped from his heavenly throne, And vantured within Mary's humble home, Did he take off his hat, and politely greet, Mary, as chaste, with kisses awast "

E That quertion is really a pertinent one, al-though it may seem to lack that dignity so-req-ulate in this discussion of abtruse subjects; or more especially those that relate to the action of

Doity. It may be possible, however, that God—the God who come from beaven—did not possess those keen sensibilities that mortals do in relation to those little greetings that rend sunshine tilto the soul, drive away the clouds of care, and make both men said women better, hotter and purer. But we might well ask:

care, and make both men and women better, holier and purer. But we might well ask:

"When God left his regul throne,
And came to carth to beget a sou,
Did he is twis Mary love
By pointing to his throne above?
But God is compirecent,—very where,
Then, how with Mary, more than elsewhere?"
The above is another perilent tanguity 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 via
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 Wards "wax Agera."

Tale Immacu'ate Conception is certainly an
interesting question, although it never had an
existence, never was among the realities, any
more than the L'iliputians seen by Guiliver, or
the huge eagle that Siband the sellor rode of
through the air. Nevertheless, the suli, et is
interesting and prolific of thought. The question might well be asked, was "God with Mary
incre than elsewhere?" Can G d be if one
place more than another? Does it appear reasonable that He would take the deacendant of
two failures that He might be instrumental in
bringing into the worls a "success." These
are queries worthy of consideration. If God
really was with Mary as stated, certain-loca, lies
were without a supervising agency—a God. But
the Bule says He is ounnipressay: then, in order to be with Mary in the manner designated,
it follows that He had "to condense Humself,"
leaving certain parts of His kingdom without
any controlling induence.

But we have written this article, not for the
turpose altogether of schowing the absurdity of
the Humaculate Conception, out to bring into

any controlling influence.

But we have written this article, not for the jurpose altogether of showing the absurdity of the Immaculate Conception, but to bring into notice one of the spiclest books—really a puetical gen—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 trest thoughts, wowen by the master hand of a poet! We allude to The Thirker Voices. It is truly a fine book. Each haf is a literary treasure, twenty-five per cont. above par, and still rising. Its merit is permanent as the strabine—as everlasting as God Hungelf. It is all ment, there is no shell to crack—no checuplocutory verbosity to wade through in order to come to an "easis of real trath." We love this back, for its intrinsic merit chimnes 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. relief: he is a poet-we are not.

relief; he is a poet—we are not.

A QUERT FOR THE THOUGHTFUE, AT THE AUTHOR OF

"HEREE VOICES."

If Mary while a vigin hore a child

Refors his was by yngmen's charme b guiled—
Then God repealed, or modited a clause
In His established procreative laws,
To rales a God-like man, of whom to boast,
Whose only father was the Holy Giftost.

To thoughtful minds how strange this tale doth

seem.

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?

To palliate for some misguided hour?

If that important law has been repealed, its restoration nowhere is revealed;
And many maidens yet may truly flud. The ancient record suited to their mind;
But modern Josephs will be vary slow.
In these three verses can be found food for reflection. A "query" is often productive of more thought than a long disquisition on some abtruce subject. The question above has a world of thought in its simple folds. Error can be crippled by a simple query and shorn of the brilliant garments which it oftimes steals from Truth, more easily than by a long logical discourse.

The author of THE VOICES has done the 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 Galilies. 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 three tribes were fed at least a year,
Within a space not half their cubic feet,
Ware most of them TEN TIMES their bulk v
eat.)"

Willia most of them TRN TIMES their bulk would ear.)"
In his remarks on the deluge he says:
"(Sad to relate, yet harder understood, Tast all was evil, God created good; Tast such as evil, God created good; Tast such a fate should now betail unakind, Tast such a fate should now betail to the same that the same

THE VOICES, comprising some 200 pages, and founded on "Holy Writ," is for sale at this of Ace.—Price \$1 25; postage 16 cts.
San Jose, Mason Co.; Ul.

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

What is J. W.'s Post Office address

SPIRITUALISM OF THE BIBLE; .

Hagar and the Angel-Formation of the Physical Body.

Physical Body.

In our previous article, we spoke of the jealousy of Saral, the duplicity and meanness of
Abraham, showing conclusively that he became,
in the strictest rense of the term, a "free lever"
when he took to his bosom Hagar, and that in
deserting her at a critical period when she needed symosthy and attention, he placed himself ha,
a position to be despised by every lever 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 tain 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 b-som some frail fi wer, and by his pois-onous, lustful breath, blast its beautiful leaves

our inmost soul, we plty that man who will take to his b-som some frail if wer, 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 searful retribution in the Spirit World, for every wrong perpetrated by human kind, leaves its imprint on the marure, and there it will born 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 heavily on her mind, the angel said, "He (her child) will be a wild pant; 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 sac' it might make her.

In regard to this communication, we can only-come to this conclusion—that Hagar was clair voyant 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 be seen by the so materialized himself that he could a greent himself to her. On carefully reading—the 16 h chapter of Genesic, we have come to the conclusion that Hagar was a medium for physical manifestations, and that he angel actually materialized himself, or, in other words, through the action of certain laws, assumed a physical organization to certain laws, assumed 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 query in and tuose forces connected therewith, that draw from the elements and the emanutions 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 carrie of the medium, that which makes up the physical organization. We will give only one sample illustration as to how this remarkable process in nature is carried on, leaving its lutther illustration 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 chemicals dissolved therein will cituster around them, forming beautiful crystals, in accordance with the well-known law of chemical attraction and sfilloity. The crystals will be perfect in proportion to the quantity and fineness of the chemicals used. The wire sets as the central attractive power. Now place a spirit in contact with the remanstion oot an physical medium, and that emanstion containing all the constituent parts of the human body, will just as naturally gravitate to appropriate parts of the spirit, as the chedicals 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 clairvoyani, 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 enzaptured 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 labyriths 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 floods to a cal organization. We will give only one simple illustration as to how this remarkable process in

of their bodies to a very gress extent in the pro-cess.

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 adapt-ed to the wants of come one napirit life? The chemist-here can make tissue; resembling those of the human body, by uniting certain elements or gasses.

or gasses.

We do not now propose to discuss this question, for, to the cascal observer, it looks as ridiculous as did Abbaquadenta's theories in reference to the valves of the veins, or Harrey's discoveries in regard to the circulation of the blood, relution's application of steam to navigation, or Morae's ideas in regard to the transmission of mews. application of steam to navigation, or deas in regard to the transmission of

(To be continue)

Miss Phelps, of Boston, has entered ing field, to plead the cause of the p

Riopement of a Methodist Clergyman Reelding in New York City.

The elopement of Horsee Gook, pastor of the
Seventh Street Methodist church, with Miss Marths Johnson, treats intense excitement in the
church circles in this city. Mr. Cook was to rejent
years pastor of a church in Mamarcarck. Westcheeter county, and came to this city only right
months ago, when he immediately galoed numerous friends by his kild manners, eloquence and
learning. He has been payried sixteen years to a
most devoted wile, and has a son anned Baidwin,
fiftern years of age, a most promising Led. Mr.
Johnson, the sixther of short and highly respected.
Marths was only a school girl, sixteen years of
age, and was about to graduate in the Twritth
street public echool. She was highly accomplished, beloved by her parent and brothers, and extensed by her teachers. A more than ordinary
intimacy had been noticed between her and the
pattor of the church, to which she had only recommont that no particular asspicion was arouned.
The whole of last week, the Rev. Horsee Cook
felgred sickness. It was then that he sent his
trunk out of the parsonage. On-Fiddly her felt
his house empty handee, and told his wife he
servants. He exceed himself from attending,
pleading sickness. It was then that he sent his
trunk out of the parsonage. On-Fiddly her felt
his house empty handee, and told his wife he
was reflected to the control of the parsonage of the part of the
same Friday morning, Miss Johnson raid to a
friend—Miss Devoer—"In but that your pastor standlong there?"
"Oh, yes," said Martha, and saying that she
joined Mr. Usok. Since then nothing has been
seen of either parts, and did not willingly yo with
the elergyman, for all her clothes are led at home,
as also all her tripkets. She went off in her school
dress, without a change of clothing. The charge
is now openly brought reginst her own when and deaires.

On Saturday Miss Martha's tather received the
fired property of the parts of the service of the parts of the parts.

On Saturday Mis

is now openly brought rg finst him that he has abducted the girl sgains her own wish and designers.

On Saturday, Miss Martha's father received the following letter:

"I love Mattle; I will care for her lovingly, tenderly, kindly, inconsistent as it may appear with my present within the for the possession of the woman I adore." Foor Cook:

"Mas 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 he lather."

This poor woman is so distressed that the physicaline fear that brain fever my set in. Miss Morthal, Bald the Laber to day, the pastor at first hand, and the same of the cook of the head of the had committed under the had committed suicken to the cook of the cook of the head of the head committed suicken to cannot be head committed suicken to Canada. This, however, is not confirmed. On the contrary, it is not seen the same of the cook of the head committed suicken to the contrary, it is not seen to my started, as the letters above methous were posted in this city on Saturday morning.—Ex.

The show case is an interesting one, and is well

an steamer on Saturday, as the letters above mentehend were posted in this city on Saturday more themed were posted in this city on Saturday more liver.—Ex.

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 clergymen are deviating from that path which the world desonationates as "right," to plunge into that gurrent which the world designates as "wrong!" That the reversed gentleman siluded 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 drat mistep, this elopement; and yet the whole civilized world are ready to desonance blue, and an intelligent jury would consign blue 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 lawin any respect, is true to the promptings within. Still there is something else to be taken into 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 serrounding circumstances. It is not the set 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 or the minister, no one knows.

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

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 insturally a religious being. True religious beased 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 luhabitants 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 poul: 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.

This we are compelled to action by the highest hight 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 selfah opposition. We have demongrated to the public that we have combined, the financial ability and the talents to conduct a journal devoted to Spiritualem, 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 how them as we may."

To that Power,—to the agencies of that pow r, our soul responds with reservation gratitude

The Illustrated Boe Journal.

The Historated 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 mefrof business is the question if profit, especially to those engaged in rur d purants; to those who look merely on the surface of things for amusement, there is presented a speciale 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-king-dom:

"So work the busy bees

dom:

"So work the busy bees
Creatures that by a rule in nature leach
The art of order to a peopled kingstom,
They have a king, and officers of section,
They have a king, and officers of section,
They have a king, and officers of section,
Others, like merchants, venture tride abrod,
Nake food upon the summer's everts being.
To the tent loyal of their emperor:
Who, basted in his majestics, surveys
The singing masons building rools of gold,
The mechanic porters, crowding in
Their heavy burthess at his narrow gate;
The sad-yed justice, with his surjy hum
Delivering o'er to executors pale
The lazy, yawning droses."
This Journal is published by N. C. M.

This Journal is published by N. C. Mitchel, Indianopolis, Ind., at 200 per anum; 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., Chicages

We are in receipt of the resuscitated Unicerse bearing date, New Y ork, 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 Chiesgo to New York, to be remedied in future.

We hall the second advent of the Universe with pleasure, and hope that the object which made the removal of its bead-quarters from Chieggo 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.

Nex 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, as well as subscribers, and the latter especially, we will say once for all, that 8. 8. 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 sawurance be has put at least \$25,000 of bits 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 higher life.

Bersonal and Zocal.

Mrs. Addie L. Ballou, who has been holding forth in various parts of Ohlo,—Cincinnati, Cierciand, Yoledo, Kirtland and other towns—will soon renew her labors in Mo. She is an earnest and able adjocate of the Harquoisi Philosophy, and

chased a house worth \$2,000 for their speaker reside in.

Mrs. L. Perkins, trance speaker, is doing a go work in Kansas. Wherever she goes she is listen to by shixon crowds.

Dr. D. S. Tousey has changed his place of re

to by anxious crowds.

Dr. D. S. Tousey has changed his place of real-dence from Milwankee to Lake Mills, Wis.

Frank Dwight, inspirational speaker; Council Biuffe, lows, has entered the lecturing field.

Bluff., town, has entered the testuring field.
Warren Smith, of Alexanqvia, Said, is now ready to commence the work of reform.
Mrs. Mary J. Wilcoxson is loctaring with great success in Texas.
Thomas Gales Forster commences a course of lectures in Boston, Jan. 23rd.
Jan. 10th, Daniel W. Hull lectured in Boston.

Zhiladelphia Department.

н. т. сип.д, м. д

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

Elistory of Spiritualism, and the Progress of Spiritualism, and the Progress 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 they desire it to be presented to the world through our Jounman. 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 desies the living inspirations of the hour.

of the hour.

CHAPTER FIRST—section First.

Our bistory 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 is more extended than the Trung; Or Historical Period with which it blends.

Truno; Or Historical Period with which it blends.

In the evolution of matter through the varied processes of divine law, millions upon millions of eycles 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 appreclated with each revolving age, as the bind 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 matter, and especially as there minds become susceptible to the inspirations which flow down from milnad in the spheres, who are emphased in the study and investigation of these abjects.

But it is not within the scope of this essay to peak either of the aziic period, that era when he earth had not become sufficiently matured searth had not become sufficiently matured become the mother of life in any form, nor of at period when her, first born children, the anis, either as simple cells, or the vast anom-us growths that marked the early history of b, or of the animals that rosured abroad upon r rude and served

the waters, sole means are a surface to the community. 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 know well what they said when they declared that "The spirit of God moved upon the face of the

and the communications of aptilits 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 seme, there is to creation, if we refer to the formation of new elements and forces, for all these are elernal, and never were created. The operation of the spirits in the evolutions that are called creation, will form an interesting topic for fature remarks. Man begins his career on earth with exceedingly limited powers, but as he advances in life, marching in the isolatelys of the Creator, following the models that are everywhere presented to-him, be, too, becopies a creator, directs the forces; chains the elements; tasks them, and bids them do his work.

Man ig the great artificer in the material world, but it is his spirit, made in the ingage 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 applit, after it has left the justerial form, ascends in the scale of knowledges 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 hesistie, therefore, to say that spirits do perform an important part in the evolution of works 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 earths and apportant part in the evolution of works which have not yet advanced to the production of human beings, and that God

Charty.

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 waking 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 mile. We know it; the poorest and most ignorant know it. All can feel it and realizes it, in the bestowed of a kingl and sympathetic feeling. We have seen many gifts bestowed, vast sum of moneydistributed in which there was no soul of charity—they were given; c feeling. We have seen many gitts beed, vast sumy of money-distributed in which
s was no soul of charity—they were given,
with them cause an expression of unkinda holding back of part of the price, a feelhat has destroyed all the virtue and made
the mockery of this beautiful and divine at-

a mere mockery of this beauting and divine at-tribute.

Jesus said let not your left hand know what' your right hand dosth. There is no ostentation in true charity, it rejoices in giving in order to bless those who receive. It finds its sweet re-ward in the consciousness of doing good. It-places the giver, for the sime at lest, 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, difference having it is above the Religia.—It was

or great,—true, loving charity seeks to do the greatest amount of good with whatsoever may have fallen to our lot, whether it be worldy goods, or kindly sympathy and love, and the labor which these promps us to do.

Is abov which these promps us to do.

Is to do this charity, which is essential to out 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 skew-ards of the divine gifts which have been bestewed 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 tain 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 precieve that in the higher walks of the inner-life, these feelings are as far cultivated, that the purest and must beautiful emotions of divine charity flourish, and the dwellers are constanily 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 joist charity. But as we bave said, in the higher sphere, they tell us spirits have learned the grand secret of accurding the same of the proper care of ourselves,—this is not wise and joist charity. But as we have said, in the higher sphere, they tell us spirits have learned the grand secret of accurding the same of the proper care of ourselves,—this is not wise and only in the special propers of charity are very rare. We have many selfath that we would do great good with it. When the same shall not a so could be considered to see the security of the purps of doing good. Some have complained that the spirits have been said to have given directions for obtaining these treasure

directions for obtaining these treasures; and we are not sorry to know that these have failed.

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 scion in this direction—If they be any other than the real good of our 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 scrency in that heaven, is true charity.

GOVERNÓR CHARLES DURKEE.

GOVERNOIL CHARLES DUBLES.

Bro. Durkee, late finvernor 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, Wisconsein, his home, for burial,

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

L. H. WILSON,-IOWA.

Much obliged for the new subscribers. What is your own Poet Office address?

Titerary Motices.

HISTORY AND PHILOSOPHY OF MARRIAGE OF POLYGAMY AND MONOGAMY COMPARED. BY A CHRISTIAN PHILANTHROPIST. PRICE \$1,25, postage paid.

This book contains much food for thought,

and is well calculated to interest those who de-sire to investigate the nature of our domestic re-lations, as embraced under the head of Polygamy lations, as embraced under the head of Polygamy and Monogamy. While we do not endorse many of its sentiments, we are frank to say that it contains a fund of information without which the shelves of a library would not be complete. The author takes into consideration the Primary Laws of Love; Primary laws of Marriage; Origin of Polygamy; Origin of Monogamy; Monogamy as it is; Relation of Monogamy to crime; Objections to Polygamy; Notices and reviews:

THE JOURNAK OF SPECULATIVE PHILO

Edited by Wm. T. Harris, St. Louis Mo.
This number contains many valuable thoughts in regard to those abstruce questions of Speculative Philosophy that have racked the brains of the intelligent in all ages. The deep thinkers of the present daylehould suscribe for it.

PETTERSONS MAGAZINE for Feb is out, and is choice number. Illustrations are superb; eading matter excellent.

Good Health is really an excellent Journal.

If you will allow it to visit your family each month, you will save much sickness, and large Doctor bills. It is published by Alexander Moore, No 21, Franklin St., Boston.

Specimen number, 20 cents.

Orthodox Hymn.

There's a land that is fairer than day,
and by faith we may see it after.
Fore faith we may see it after.
To prepare on a dwelling-place there,
ough—In the sweet by and by
We shall meet on that beautiful abors.

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

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

Ingion germany:

PRECE OF BOOKS.

Those vaning books, that the cost of the books in the "Book Light" published every week. These ordering foods to be east by mail most be occural and result the extra amount required for postage.

We supply any book in the market, having arraigements with publishers and book solice tilroughout the country. These who desire other books than these found in our "Book Light" uttlessed in addition to the require price.

EXETER HALL .

A THEOLOGICAL ROMANCE.

The above entitled book is not likely to attract so much attention from the caseal observer, as it would if it had a name that was more indicative of its contents. It is really one of the freet ROMANOSS ever published, founded upon saisting facts. No one can read the work without being

EXETER HALL.
Which is a very large building situated near
of the principal streets of London. It has

d iniquity practiced by the Jenuits, t rargess, exposes the tricks and artific The following is a specimen scene:

"EXETER HALL!

the secondarian war was a sure of the secondarian secondaria secondar

"Nich this grinning app, Null." This cove with the un-berlier?

"And the big teeth? don't you know. Bill?"

"And the big teeth? don't you know. Bill?"

"And the big teeth? I with a control of the second of the s

"Put you never read yours, y:c blessed heathen ""
"Didn't, 'cause' read-holt"—wouldn't if I could."
"O Bill! Then you never know any thing about the ass that talked for a rull helf-hour to Jonah before the cock tree at him."

"Didn't, 'cause I coaligh' — wouldn't, if I coaligh' "O Bill! Then you never know way thing a'out the assistant salted for a mill half-hour to Joanh before the ock coalight of the salted for a mill half-hour to Joanh before the cock coalight of the salted for a mill half-hour to Joanh before the cock coalight of the salted for the sal

Another scene in which Dr. Buster gets in a rage with his servant Bessey, because Mrs Pinkley, on his return home, is out.

Dr. Buster, in a groff, impatient voice, asked for Mrs.
Plakiey.

"Rac total devil! Mow long has she been out! When
will she before the devil!

"More thin an low or two, sir; she is a coming back
some—soon hav.

"When is skin, you jude you assumed hump! Where are
the children!

Were they not to be careed by the Lord! What were the maledictions?

Again the answered, reciting several werea from the 28th chapter of beateronous,

"Hat that's it; no silly tempering of mercy here, no test the several s

Will not these judgments be approved or by the regus-cious? The vicinity in the heavers shall lightly, the Lord shall have them in derision. Pashu 2:4,6 'The right-triev see It, and are gold, and,the incorent legish them to scorn. Job 22:19. 'The right-trous shall see, And fear, and shall length at him. Pashu 2:2;6.' Let Myloux Zour rejucte: 1st the daughters of Jedsh be gird, perhase of the judgments, the two persons of the person of the lord of the wicked. Fashu 32:10.' The right-trieved persons in the blood of the wicked. Fashu 32:10.' The persons of the persons of the persons of the 'Here. Is sufficient evitence! Nothing about mercy or forgiveness, as yielding to placings for judy'; and too' dare to be a person of the persons of the persons

is boy.

'O m' again interceded Alice, 'he does not understand;
he will believe all soos.

'S will believe all soos.

'I will believe all soos.

'I will be wi

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FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

O'N the light of July test, Mr. J. A. B. Bishestee and his daughter, of Spartaneburg, Grawford Co., Fenn., were both struck by lighting. They both bloated very much, and were perfectly benumbed, and lay in a stuppl, issued ble condition. There happened to be in the bosse, at the time, but one-hiff a bot of Mr Spance's Negative Powders, which Mrs. Biskestee administered to them, and which rossed gird review them very speedily, so that Mr. Biskestee was enabled to write to Prof. Spence for more Negative Powders, Pr. view. White waiting for them they fall back into their first state of a upor; but they were soon cured by the Powders when they received them. Nothing else was done ferthem begildes giving them the Powders.

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THREE DOCTORS

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LA.zard Oil, and one other prescriptors, my with's themsatism kept growing worse afthe time, sutil abstook Mrs. Spence's Positive Pow@brs., which cured her enlarged joints, and now she is well and hearty. We also gave the Positive Powders to our little grand-danghier at the age of two weeks, old, for First, and it has been the martest little thing that jour errs and, my to presterday, when it was taken with the Scarlet Fever, for which we gave it the Positive Powders, and, this morning, it is quite well."—(Mosse Harrwats, Punn Yos, H. T.) A Pries trying three M.D.'S and one Lottle of Wis

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TIA AND THE PLATONEC PHILOSOPHY

INYOCATION.

Our Father which art in heaven, we do not approach Thee this moring in a tone of suppreach the this moring in a tone of supplication, for Thou hast done better for us than we can sak, but whilst our hearts are full of prayer—prayer for the good things Thou dost lispense with such bounditul hands; whilst our pirits are uplified in praise as we see the wonder and majexty and beauty of this earth that Thou hast given us, we feel a nameless aspiration a, restless craying after something better, comething bigher, something nearer 1. Thee mad dearer to us than all that our mortal eyes have ever looked upon—than all which we have lreamed, for which we have prayed, and which peaks to our hearts in the still, small voice of he enrit of beaven, of rest, of neace, of loope und the appreciation of heaven. We long—even he best and strongest of us yearn—sometimes or the unknown heaven. Sorrowing, waiting, sonting for it. The restless energies of mighty ninds, when they behold the fruits that they have gathered withering in their grap, turn wistfully to the unknown heaven. We know our feel are pressing onward thither. We know our feel are we have laid the best efforts of our earts, our highest, holiest and purest aspirations, oh, feed us; send down Thy fire divine—hy spirit of strength. Eslighten our cunnells, hat ere we have laid the best efforts of our earts, our highest, holiest and purest aspirations, oh, feed us; send down Thy fire divine—hy spirit of strength. Eslighten our cunnells, hat ere we have laid the best efforts of our earts, our highest, holiest and purest aspirations, oh, feed us; send down Thy fire divine—hy spirit of strength. Eslighten our cunnells, hat ere we have laid the best efforts of our earts, our highest, holiest and purest aspirations, oh, feed us; send down

White and I when and I Whence and I White and I sound?

Eyery attempt to answer these questions by philosophy had been only successful in part. Philosophy is wisdom—that wisdom which we first 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 ingoiration of, 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 the properties of the summer of the way to the control of t

selid emonstrations of him, the prince and king and author and mitre of philosophy— o. We shall search through these pages ere tutempt to show you how bipiritual religion onstrates the truths of these answers which are with her ten thousand tongpes gives to question, What Am II to forth, these, into Nature's labratory with question upon my lips and in my heart. I know what is this Press.

lefter; and one of these is town in the service.

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 spstem like the branches of a tree, until every part is supplied with two sets of nerves—one of which minister to seasation, and another to motion. What that nerve power is, I do not know. I know that by its section, I liver—that the tey form of death is lighted up into living being by this! I know that by this I travetse the earth; that with these poor feet, so week and powerlegs in comparison to the vak and elaborate creation around me, I can measure, step by step, this earth as I set my foot invaly down upon it! Payow that by this nerve power al-ne, it is that my hand performs its nervels! I know that by this power, I read the character of my friend? I know that so long as notion 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 datances around me, and these are mysterious fishing lights, which the philosopher calls odic, It is the life quivering around ar! It is the life-principle separating me from the mountain, the see, and the flower, and things that are inanimate. We know that there is some wonderful mystery in this power of motion in the datances and the flower, and things that are inanimate. We know that there is some wonderful mystery in this power of mine, which I call LIPIE: 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 tho life-principle; that it is God. Spirit! I know it is not matter, but it is one of the great and analytical season. Hat there is no that I have seen that there is another element to this system; it is because I think, that I have compass the length and is ready to the foother of the great with a system of mine. I think, that I have compass the length and is ready to the foother is an intervent of the great with the system of

mere expression of the form. Fit find that the eye requires not alone objects, to contemplate, but it suggests uses that I shall disake of these objects. If find that my ear drinks in sound, it suggests uses. The the rest of the first in sounds of music,—that all the organs of the body suggest uses. These are the memb by which I must maintain this body in its sutegrity. I find they observation, that both waste and repair suggest uses. These are the memb by which I must maintain this body in its sutegrity. I find they observation, that both waste and repair suggests a freah 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 when any of these are unnaturally exercised, there is an injury done to the frame. That when any of these are unnaturally exercised, there is an injury done to the frame. That when any of these are unnaturally exercised, there is an injury done to the frame. That is a law that demands the use of every part and portion—excess is crime, no much restaint B crime. Abstitute that the sum of the carcine of every part and portion—excess is crime, no much restaint B crime. Abstitute that the sum of the carcine of every part and portion—excess is crime, no much restaint B crime. Abstitute is also direction, or excess in any direction, are alike wrong.

I have inued the law of Jife. God has written a law over which I have no control. The law of decay is, that waste shall prevail over repair, and this is the great law of more light of the proper said the proper said prevail over repair, and this is the great law of the proper said the proper said prevail over repair, and this is the great law of the proper said the proper said the sai

art to me unknown. But as I behold the rocky rils of my earth, as I hear the pulses of its great heart bearing, bealing; as I hear the upheaving of its mighty lungs in the sighing of the winds; as I behold the beauty in the star-eyed summer grasses; as I see this in the beautiful garments of the young spring; as I behold the masterful hand that tinted the autumn woods with ten thousand huse, 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 lightings 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 becknoling me on ward, oward forever, into the pathless realms where new benefits in all this I perceive the evidence of the Patence of God-grand Mart mercei. Man of the Universe, before when, then, I close my book of judgment in His presence, thankful to Him for permission, to have thood, thus far, His wonderful ways in myself. I close the page, bow my head, and adore.

But whether I heat the test the set of the But whether I heat the set.

When the presence, thas are, His women, have traced, thus far, His women, myself. I close the page, bow my head, and adore.

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 miscroscopic wonders of the dew-drop, whose revealments prove to me his omniscioece, or whether I little to the bestings of my own who-droits heart, throbbing, ever, throbbing, dealing out the sands of time, measuring with each throb duties to be performed; wherever I gaze and seek for an explanation of what I am, I hear the

May the blessings of our Father which is the heaven, be upon us. May the ministration of his dear angels be around us, speaking to us with such force and arrength and guidance, that we may follow their shining footprints caward to the bright and bett er land, through all sertifs pligrimages and trials, until we realize with them the sublime truth that the kingdom of heaven is within us.

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a, Lombard, Dupage county, Illinois.

d Byron writing from Hades in his

never was a moral man, I know—
I did some things were for beyond defending;
for Virina always was so consect slow.
I flow to Venice, just as my coul was mending,
Beamston and obscenting to bleeding,
fan mentier's lies with druy produpility,
and made my blacker own than resility.

llis incestanque judex" che dorace says (I ought to change her gender), whier persprins" that to me m fort is. My fame needs no defender. ier peregrina" that to me hert is. My fame needs no defender. merica, I think they'll see seboots uttered by this base pretend oped upon me such a hupe indignity sons, foolish, feminine malignity.

wentd live on farever, but a bore now life becomes ere many years roll on ; yet a man must fend s'llith sere o think how he will spiret when he's gone, be mortale but now qoe's toob mon he write first worde; in fact, there's no denying re's constituing word an engress in fact,

DYRON.

In conniction with the above, the great Divine, Henry Ward Beecher and the Rev. Frothingham, who are in bot water among the fire-lovers, 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 indicial purpose. The reviewers of Mr. and Mrs. Richardson, sfirm that Mrs. McFarland and her family, were a nest of free-lovers, and that Richardson absetted and sided 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, it the Richardsons. McFarlands, Beechers, Fruhinghams, were Spiritualists. Would there not be a pretty kittle of fish, for the world to prate about? Never mind, gentlemen and isdies, 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.

res, and there was that woman and her 'affici-at Battle Creek, who poisoned her three chil-a, not long ago," said the very pious Mr. Say-

sidea, Mr. W. came on to the platform at a: meeting, very much intoxicated at Jus-said old Father Chastity. per are all free lovers and their pretended phe-na is of the devil," said the Rev. Mr. Love-

ood.
"You'r right, my friend, give us your hand on at. It is the works of the devil. 'Cause why? hame they don't belires in the Bible, in a God, in il, in whipping children, in a man's right to conclude wife, therefore, I am opposed to 'em, and how thay are all of the devil." said of Mr. Be-

id these things actually take place?" we

saked. "Tea, they did; and the half of their svil deeds are not told," seld Mr. Chastity.

"What sice have these naughty Spiritualists done" we enquired.

"They break up families, lear the Bible into tatters; they don't believe in a God—ah, they have hell, and believe in a God—sh, they have hell, and believe in women's rights; clevate a to public places of trust, and are opposed to gag," chimed in the Eav. Called-of-di-ing it than the did, you have

my friend, you have cause of com-hings be true," we replied. true!" chimed the group of com-

"They are all true!" chimed the group or the inhanant.
"Admittis, does it follow that Spiritualism is the same producing those recults?"
"You!" said the group.
"Well, let us see. First, was there hannity, marrier, breaking up families and infidelity in the sortel before modern Spiritualism became a fact if surfer has been in the world since the days of history and Dpytt's hands were stained with blood.

to breaking up families, Jesos himselfeays in Luke, 18th chapter:

There is no man who hath left wife or oblidered. There is no man who hath left wife or oblidered receive manifold more in this present time, and in the world to come, life everisating."

Again, in Matthew 19: 27, Peter confesses that the twelve hid "Left all for Christ's wake," and Jesus replies, 29th verse:

"And every one that hath forsaken home or bridders for moster or father or mother or wile or children for moster or father or mother or wile or children for most and never evertating life."

Paul was apposed to marriage, and evidently held peculiar siews in reference to the family relations.

Paul was opposed to marriage, and evidently held peculiar slews in reference to the family relations. Bell of the family relations and the state of the sleep of the family relations we 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 offinity, whipped his little son to each, and justified himself through the teachings of the libite and the law of God. Lindsay is acquitted, is free bridgy. The woman of Michigan is in the Peditoriary. Both are murderers. Suggestion and clear the man lin regard to capital punishment and its abolition—we are in lavor of abolishing the Christian institution of the scatolid end halter from civilized Americas. Cain, the tirst nurderer, was not hung,—not even imprisoned. We see no reason why the last underer should be hung. Why not send him into the land of Nod and give him, a wife, and let him balls etly and he shifters before massiciant. In regard to woman's rights, and her elevation to place of frust, we pleak guilty, and say; give

o do so. This

Nosh got drank and curved ham. Lot we drank sod by with his daughters and all the way from Genesla to Revelations, drunkenness existed among the faithirt, and from the days of Paul to The present, drunkenness has been the bane of the churches. Mulsiry and musbers, made and lemale have gone down to the gutter, moder the influence of strong drink, and yet you taun Spiritualism with being the cause of intemperance. Shame on you for deeping your own offspring. All of these offeness are entailed mon us from the gasques of the past, the feightimate off-pring and dutgrowth of bigory, super-tition and theology.

Jeans B. Smith, minister, upsets the wagon in sixteen inches of water, drowns als wife, yets 29.00 and continues to preach the gospel of Parist, and Methodism is not to blame.

Gray, of Minescota, kille his whole family, is religiously insane, and yet religion is not to blame. The Rev. Mr. Fotter held a revival meeting in Morrhon, Whiteside Co., Ill., and here is the result?

The Kev. Mr. Potter held a revival meeting in Morrison, Whiteside Co., Ill., and here is the result?

Mr. and Mrs. Grille made insane, both in the lunaite asylom; Mrs. Hughes frightened into temporary insanty; Mrs. Grounds-made insane and killed herself. There are two others in the country whose intellects were shattered by this man's first whose intellects were and yet mo one word of come. In Ganges, Mich. a man and wife had three children, one of them mentally infirm, the other two little ones hardly large chough 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 children are bursed to death, and the leader of the revival sold in his funeral sermon "that God had called them—bat I sken them unto Himself," thus exhonerating the revival meeting and parents from bisane by throwing the onus of responsibility on the shoulders of their God. From a late paper we read the following. It speaks for itself What think you of it?

SHAMEPLI, INCONSITENCY OF A MINISTER.

SHAMEFUL INCONSISTENCY OF A MINISTER

SHAMEFUL INCONSISTENCY OF A MINISTER.

Rev. 8. Howe, who for six years was settled 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 characted with criminal practices at a meeting of the church on Saturday evening. He made no death, being threatened with a ride on a rall by the young man of the place. Howe was a member of the Legislature. He send in his resignation to-day, which was accepted after a debate in secret session.

And now read the story of the Rev. Mr. Merrill nother Methodist saint; who is both eloquen-

another Methodus tains, was in both conjects and godd;

"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 paster of the Methodiat church at that place, had cloped with a beautiful and interesting young lady named Hosgitton, leaving a wife and nine chief age, and in addition to being one of the most beautiful and accomplished young isdies of North Adams, is most respectably connected. Mr. Merrill is well known throughout the Troy Conserved 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 Ceptral Railroad."

Tread."

What would the world say if these men were spiritualise?

Here are a low sicts from the great West, well suthentited er. W. Reton Campbellite, Morristown, Mun.; sileneed for the exercise of free love. 2nd. Rev. Mr. Wettel, Methodist, selenced for the same cause.

Brd. Rev. A. D. Williams, Free Will Baptist, Freedent, N. W. College, Minn, alleneed for the same cause.

Aller Resilia, formerly a Methodist, now an Episcophian, ran away with another make wife from Fairbasult. Another minister, in make wife from Fairbasult. Another minister, in make wife from Fairbasult. Another minister, in Albert Smith, formerly a Methodist, piscopillan, ran away with another from Fairbault. Another minister in a horse and buggy, and was sent to learn to be an houset man.

Stb. Rev. Dexter B. Anderson, Baptlat, silenced for free love.

6tb. The Rev. George Weston, Methodist, at the Indian agency, silenced for same sm.

7th. Rev. Mr. Concell, Methodist, paid \$25 for stealing when, Methodist, paid \$25 for stealing when, and fived with another man and a Chamber of the Mrs. Horstly, Baptlat, 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 hundred up. 10. Mr. Mason, school teacher, dismissed for hardy practices with little girls, ten and twelve years old.

What say you, my friends, to these facts? Is

bawdy practices with little girls, ten and swelve-years old.

What say you, my friends, to these facts? Is Spiritualism the egitse of all this dark catalogue of orime? Turn your attention to the divorce records of Chicago. Wherever a Spiritualist is divorced, it is at once ascribed to Spiritualism. Vorced, there is nothing said about "Jisma," and yet the cry is, "See what Spiritualism has done." Fig on you, "shame! Illencetorth, do not misrep-resent.

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The following are a few selected from the multitone-ry the majorate-and-analyses and the selection of the s

stitute: W. P. Heald, Basgor, Me.; J. Moody, Son'thort, Indiena; E. D. Adktus, Knoxville, Teun.; John Merrill, Bangor, Me. J. Bunch, Springfield, Ter s.

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For about wenty years I had not observed in the common form, and for the paet eight years had been an invelorate smoker according to the paet eight years had been an invelorate smoker had not been an invelorate smoker had not been a present on the hadron and the hadron and the hadron and the presentation for descripting the appetite for tobacco. I sent to Portland, Mains, for a box of the medicine, which I restrict through and present the medicine had described the sent and present the medicine had described in the sent to be the sent of every craving or desire to sure tablesco in any in the present of the sent to be the sent to be the sent to be the the common than to be the sent to be the server location with the promised and desired of the to server location with lave the promised and desired of the to server locations where its a given a fair trial. Unam

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