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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

### CHICAGO, FEBRUARY 19, 1870.

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## Biterary Department.

#### THE POETS GRAVE.

There is a zong of Horders's, which the late George D. Prentice was ford of, and which he used sometimes to re peat that ran in this wise:

What though no matden fears ever be shed O'er my clay bed; Still will the generius night never r efuso To weep her dewe;
And though no friendly hand garland the cross Above my moss.

Above my moss.

Yet will the dear, dear moon tenderly shining.

Down on that sign.

And though the passers-by songlessly pass

Through the long grass.

Thero will the norn tide bee pleasantly hum And the warm winds come, Yes, you at least, ye dells medows and streams, Biars and sunbeams.

Will think on him whose weak, meritless Toys
Teems with your praise.

#### WONDERFUL MANIFESTATIONS-The Trip-Cincinnati-Suspension Bridge-

#### Miss Keyser-A Social evening. From the Indianapolis Journal.

It is good and profitable for one occasionally to tear himself away from the tedium of business vocations and make a visit from home, to even a "suburban town" such as Cincinnati is to our city(?) How I pity the poor men and wo-men whose "noses" are perpetually held to the "grind-stone" and who "pine away and die" of hard work—well not exactly hard work, but continuons work-a kind of ennui. It pays well, too, to break away from these bands, throw off dull care, and breathe fresh air.

On Monday evening I went to the Union-depot for the purpose of taking the train to Cin cinnati. There I was joined by Colonel H. and Dr. B., both of whom were "booked" for the same place. The trip was a slow one, but pleasant, as the employees of the road were polite and attentive, while our traveling companions kept us awake by their "side splitters," both of whom, H. and B., tell and enjoy a joke almost equal to the "national joker," the la-

mented Lincoln. Cincinnati is realy a smart place. There is a great deal of activity in business there, though we hear the old, old story—"stringency in money matters." Among other places at which we called, and where we found much activity' were Robert Clark and Company, A. Carroli & Company, the National Publishing Company and the "Mammoth Book Concern"-the Methodist Publishing House. All these places manifested a good healthy activity. Their street car system is very good in Cincinnati, and while there is much unevenness of surface, there is a thousand times less delay than we have on these

beautiful, straight and level streets of ours.

The Suspension Bridge is really a grand affair. The span of the bridge is among the largest in the world, and in the distance, as cars, wagons, carriages, "horse foot and dragoon," are seen passing over it, the brain almost reels, and for the moment you feel that it is all a mere phantom-a disordered immagination-a chimera. But when you get on the bridge, and feel the ground under you,"it is good" as Bunyan says. From the center of the bridge you have a grand prospect—the beautiful Onio covered with steamers great and small, tugs ferry and coal boars, barges, rafts, etc.; the Licking, with its warmer waters coming in from Kentucky; the three cities of Cincinnati, Covington and

In the afternoon I called at the residence of Mr .Beck, of Covington and had an exceedingly pleasant visit with him and his good lady. Late in the evening Miss Lizzie Keyser, the strange and wonderful child of nature and of Providence, returned from the city, whither she had been to consult a Physician. She has lived in Mr. Beck's family for several years, and is now suffering from cold and prostration, but hopes very soon to be restored to her wonted health and vigor.

From Miss Keyser and Mr. Beck's family I gathered the following facts, which I lay before your readers as a matter not only of curiosity. but of protound philosophical and psycological inquiry.

She was born in the "old country," her parents being German, and came to this country

when a small child.

The first that she or any one else knew of her wonderful God-given powers—the apostolic gift of "discerning of spirits"—was when she was less than three years old. The apparition that she first saw, or the "spirit that she first "discerned" made such a vivid impression upon her mind that she can almost see the picture to this day. She was playing in the street with some other children, and all at once her attention was attracted by a sound resembling the rustling of silk as of a silk dress, and looking up she saw a most beautiful lady standing in the air near by, and immediately the child called her play-mates to "look at the beautiful lady." They looked but could see no body. She tried to point her out to them, but "their eyes were held." Immediately the child ran away across the street, and into her own house, to tell her mother, whom she found in the kitchen busy, and though the child tugged away at her dress, "to come and see the beautiful woman," she could not leave her work to gratify a childish whim; so Lizzie ran away to the door and soon after the creature was gone.

From that time to the present day she has seen people who were wholly invisible to most of folks. Her experiences within the last six or eight years have been most remarkable. I can only relate one or two well authenticated

About five years ago, while working in the family of Mr. Beck, at \$2 per week, she had laid up money enough to get a "nice bonnet," and went out into the city and ordered it, At the time appointed she went for it, but found that it was not quite finished; so she took a little stroll down the street, and as she walked leisurely along, a young girl appearing as-pleasant as the first, approached her, wringing her hand and crying as if to break her heart. Miss Lizzie said to her; "What is the matter? Oh, wont you help my poor father?" "Where is your father?" "Why, there he sits," pointing with her finger across the street to the opposite corner. "But who are you?" "Why, I am Kate Kelly." "Where do you live?" "I live in the spirit world; we did live at Portsmouth." (I am not sure that that is the place, but that is my recollection now.) "I died seven years ago. My father wants to go to his relatives in Missouri. He has been unfortunate is sick and disconsolate. Has rheumatism."

Miss Keyser turned to look and saw an old man sitting on the corner, and as she turned to look at the spirit daughter, she was transformed into a most beautiful, tall graceful and handsomely dressed queenly looking woman. Miss K said to her, "But how can I help your father?" "Can you not give him some money? He has not enough to carry him to St. Louis." And so And so the subject went on in collequial style till Lizzie found her sympathies much wrought upon. She went over and talked to the old man, and found the story to which she had listened perfectly corroborated, so she took out her wallet and gave him five dollars.

The old man was so overcome with the unexpected charity that he burst into a flood of teurs and wanted to know who sent her to be his deliverer?

"Why your Kate told me about you!"

"My Kate! My Kate! I have got no Kate

—my Kate is dead. My Kate died seven years ago."
"Well, I saw her just now, and she told me all about you."

And the old man sat and looked vacantly in the control of the properties of the control of t into space, while he murmured half audibly and half to himself, "My Kate! my Kate! O, what a darling Kate she was! Poor child she's gone, and I shall see her no more. Poor dear Kute." And the old man went like in-

fancy, and so did his young benefactross. The old man arose to go to the depot, and went hobbling on his stiff legs, for he was truly rheumatic; while Lizzie turned her face home-

But what about the nice new bonnet? Why, she had only money enough to pay for it when she left home; and, as she had given half of it to the old beggar man, of course she had left her bonnet at the milliner's and went home without it. On entering the house, Mr. B. inquired—"Well Lizzie, where is your bonnet? She quietly answered, "It was not finished;" which was the fact. But the young lady felt very badly all the evening-not that she had relieved a needy begging soul-but she was afraid that Mr. B. would scold her for being so foolish as to give her money away in that manner, as she was only a poor girl.

So she went about her work, and thought she would say nothing about it till late in the evening. As the family sat around the messac, he hold Kate, the spirit girl, "controlled" Lizzie and As the family sat around the fireside, betold Mrs. B. all about it; and more than that, said that she, Kate, went with her father to the depot and saw the matter presented, first to the conductor, and then to the passengers, who generously made up the deficiency, and her

father went on his way rejoicing. The sequel to this story is deeply interesting, which was detailed to the family of Mr. Beck by a gentleman near Alton who knew all the facts, which are briefly these: He went on to St. Louis, and there found his friends from Missouri had moved to Illinois, and were living near Alton to which place he went, and thence to his friends in the country, when, soon after, the old man ceased to suffer, and went to the summer land, , where the inhabitants say no

more I am sick; Since his death Miss Keyser says she has heen visited by the old beggar, no longer a beggar, accompanied by his beautiful daughter Kate, clad in her queenly robes of immortality. This whole story, which, to the most of your read ers, will be only another Rip Van Winkle, is as well attested by three or four living witnesses as any fact of the late war. But it is marvelous in most eyes.

One other brief incident and I close this already long epistle. As Miss Keyser was crossing the Suspension Bridge some time ago, she was accosted by a tall fine-looking man, well dressed, with a handsome countenance, who asked this significant question, "Are you a mason? To this masonic question she gave the correct answer, which I am not, by reason of my obligation, permitted to "write" or "print." From that introduction the conversation went on, through the first degrees of masonry up to the "royal arch." Miss K. gave me in her simplicity many of the words and signs of that pro foundly ecientific and mystic order. And the stranger passed from view. This wonderful girl gives what she calls public seauces,in which she is "controlled" by the California hero of Ball's Bluff' Col. Baker. While thus influenced she sees spiritual beings in the audience, gives an acurate description of their physique, embracing size, age, complexion, color of eyes, hair, etc. and to crown the identification of the parties the full name, place of former residence, business, cause and date of death, relationship to the parties by whose side they are seen standing. and so forth, giving the most indubitable evidence of the facts alleged. On these occasions living parties are overwhelmed with joy and cry aloud with delight. But strange to say the secular press in Cincinnati are hounding the nations of men, is not this fact strong pre-

upon her track as if she were some ravenous heast that ought to be devoured by dogs, or run up a lamp post. Indeed, that modest suggestion was made some time ago, by the Commer cial, I think. Shame! Let confusion seize upon the mind that is so lost to right and justice, or rather should we pray, let light shine into such dark minds, and the God of Grace open such blindness.

#### For the Religio-Philosophical Journal, "Ancient Divination and Medern Spiritua-

History To the Editor of the Religio Philoso-PHICAL JOURNAL:—A report of a sermon with the above heading, appeared recently in the Chicago Times, by the Rev. J. C. White, from the 28th Chapter of 1st Samuel. We were not a little surprised at some of the statements and conclusions in this sermon; therefore, in order that we might obtain a little more light upon such an important subject, we wrote out in good faith a few questions for the Rev. gentleman to arswer, and sent them with all dispatch to the Times office; but for some reason best known to the Editor of the Times, or the Rev. gentlemen and his friends, those questions are in all probability destined never to reach day-light through the columns of that newspaper. We expected this from the fact that the press of the country is more or less trammeled by the prejudices of orthodox christianity, and, second, that these ministers, to judge from their actions, do not feel exactly safe unless they can post themselves behind their own pulpits, and shoot their harmless charges, well knowing that they are there safe from any counter attack.

If there is any subject upon which these Divines eyer make a display of foolishness and masterly ignorance, it is the grand ideas of the age which culminate in Modern Spiritualism, and, Mr. pectable body of listeners to these pretended exposures and expositions of Spiritualism, so ridiculous and self-contradictory within themselves we would pass it all by with that silence which it

deserves. A few years ago these wise men informed us with much gravity that it was all "humbug" and "delusion," and that the believers in Spiritualism were only "fit candidates for lunatic asyums," etc. But now there is a change of iront; they have altered their tone. Since Spiritualism has within a few years past won to its side some of the best minds and deepest thinkers of the age, these D.D.'s have set up the cry of "Devil! "Devil!" (as if mistrusting they were to lose their bread and butter) hoping to keep most of their own flock from proving all things and holding fast to the good. Poor souls, Lord have mercy on them!

But we did not intend so many preliminaries, so here tollows the questions, hoping that the Rev. gentlemen or some of his valiant compeers may give them a little consideration, if they do not possess sufficient courage to answer them.

By what authority does he call the woman of Endor a "witch," when that word does not once occur in the whole 28 h chapter of 1st Samuel.

2. How does he know that the servant found the woman in a "secluded place," as he states? Are mediums of to-day generally found in secluded places?

4. Was it natural physical weakness resulting from hunger, or was it lear of the Lord that caused Saul "to faint" before Samuel, when the 20th verse of the 28th Chapter says: "And there was no strength in him, for he had caten no bread all the day, nor all the night."

5. What reason had he for asserting that " she knew her pretended power of divination was false ?"

6. Does he really deny that the spirit of Samuel returned from the world of spirits, and appeared to and communicated with Saul on that occasion? Was the woman an impostor?

Does not the Bible sanction or verify most, if not all, the various phases of modern Spiritua i m?

9 What does John mean when he says, "Believe not every spirit, but try the spirits whether they are of God?" 10. What lesson did Paul teach when he said, "Now, concerning spiritual gifts, brethren, I would not have you ignorant" and then enumer-

ates the different gifts such as healing, working miracles, phrophecy, "discerning of spirits," gift of tongues, and then at the close of the chapter ex-horts us to "covet the best gifts?"--1 Corinthians

11. What did Christ refer to when he said, and these signs shall follow them that believe, they shall speak with new toogues, they shall lay hands upon the sick and they shall recover.-St. Mark 16, 17, 18?

12 Are not the mediums of the present day like those of olden time, obeying the injunction of Christ, mentioned in the previous question?" 13. If Moses and Elus could return from the world of Spirits and hold intercourse with Jesus in the presence of Peter, James and John, why

his laws changeable? 14. If God permits wicked spirits to communicate with mortals, why should he deny this privilege to the good ones?

not now? Is God a respecter of persons, and

15. Was it not in all probability in the night-time, when "the stone was rolled from the door of the sepulchre," as it was very early in the morning, (at the rising of the sun,) when "they came unto the sepulchre." and found it removed; and it that be true, why should not mediums of the present day, in order to remove physical bodies sometimes require the conditions of darkness?-Luke, 24.

16. If communication with the world of spirits "is no new thing," but the practice as old as sumptive evidence of its truth and Divine ori-

17. Which is the oldest and most periodical individual, his orthodox God or his spiritual Which is the oldest and most powerful

We will not continue our questions any fur-ther; but quote in this connection a little or nodox authority energing communication with the world of spirits, and some of the views on the passage of scripture under present considera-Ourfi st witness is the Rev. Dr. Albert Barres,

one of the most learned of orthodox comment a'ors. He says: "It is no more improbable that angels should be employed to aid man than that one man should aid another; certainly not as improbable

as that the S m of God should come down "not to be ministered unto but to minister." What they do now may be learned from the scripture ace unts of what they have done, as it seems to be a fair principle of interpretation that they are engaged in substantially the same em-

ployment in which they have ever been." Listen to the brave words of Henry Ward "I believe the great realm of life goes on with-

out the body very much as it does with the hody.
And there as here, the mother is not only the guardian of the children whom she loves, but foresees that had associates and evil influences threaten them, and draws them back and shields

them from the impending danger.
Says Mrs. Harriet Beccher Stowe: "I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation.

St Paul says: "We are compassed about with a great cloud of witnesses," but how can they be witnesses if they cannot come and be cogni-Zant ?

William Lloyd Garrison says: "Our conviction is, that they (referring to the manifestations) cannot be accounted for on any other theory than that of spiritual agency."

Had we space and time, we might quote volumes of testimony upon this all important subject, equally as positive and emphatic as the above, from the most eminent men in nearly every ege of the world's history; but we will close with the comments of that profound linguist and Biblical annotator, Dr. Adam Clark, upon the woman of Endor, Sanl, Sanuel and the world of spirits, which will be found in his Com., P. 299, vol. 2.

"I belove there, is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this

world and become visible to mortals. "I believe Samuel did actually appear to Saul, and that he was sent by the especial mercy of God, to warn that infatuated king of his ap

February 2, 1870. H. L. S.

proaching death."

# THE SPIRITS.

#### An Interesting Letter About the Disembodied-Row a "Bedium" Performed With a Plauchette.

Richmond, Ind., Correspondence of the Cincinnati Enquirer.

I have been in this city for some days, and the revival excitement has carried me along from place to place, until I reached a circle of Spiritualists, who have the habit of meeting every Sanday to receive communications from the spirit world. Having heard much of these phenomenal manifestations, and desiring a settlement of my own mind in relation to them, I sat down in the circle, after an introduction to the principal medium and other lights of the order, and it was not long before the medium commenced ferking and, indeed, her writhings, spasms and contor-

tions became alarming to me.

Mr. M. remarked: "We shall have something very interesting, and I think very instructive, here to night. Let our souls be turned to a cordial welcome to our spirit friends, and turn to heavenly considerations." The medium seized a Planchette, and the instrument commenced quivering, and wrote out the name of Joseph John Gurney. When in the body, this man was a noted preacher among Friends, and for moral worth and religious excellence he had no superior. The following thoughts of the good man were written out:

"MY DEAR AND BELOVED FRIENDS-I have been groaning under the most mighty concern that has ever oppressed my soul in either earth or spirit life, and I am thankful that this evenning finds me and you with favorable sur-roundings and conditions to give relieving utterance of my thoughts. I am concerned to see Friends associated with denominational ranters who, by their habits and associations, have ever occupied an antagonism to our holy religion. They are convincing the world that the still small voice' that controlled and sweetened our communion in other days was not the voice of our Heavenly Father; that He is a God who delights in noise, singing and shouting exercises.

"This mode of worship has a tendency to change the Quakers from his meek and quiet deportment toward God and his fellow beings into that ranting impudence and bold unthoughtfulness that is never seen in the true followers of the meek and lowly Jesus.

"I pray these few thoughts may be seriously considered by Friends every where; that they may inquire for the old paths, and walk therein. Good night."

Mr. M., being a seeing medium, remarked that Joseph had a convoy of intellectual Friends with him, and that we might expect other and perhaps more interesting communications, The mid not ferled, the planchette quivered's and the vame of George Fox was announced

and we had the following written out:
"When the neighbould Priceds first had a denominational existence, our faith was approved at a discolated of the promise of God, and they became at one; a power on the earth, That for he that works by love and purifica the hear, we course and guided by the heir spirit our towns of worth; were simple, and our tes-timories seniast fastdonable dress, war, slavery and interince were approved by the 'Father of Lights,' Look new at the compass, Weiting has our craft drifted, to the right or left-to the right of wrong? Friends are leaving our torms of wor him our mode of dress Ing our forms of worship, our mode of dress for them slavery would have an existence to day, had Casar not abolished it by a cruel wer; for Friends kept it up by voting for wicked and cruel slaveholders, abandoning our testimony for the sake of politics. Friends, as hold soldiers of the cross in other years, have opposed war in every government where they have existed. The sword of the holy spirit has been exchanged for the sword of Casar, and many, like the unthinking horse have rushed mode. like the unthinking horse, have rushed madly to the fields of slaughter, and with carnal arra-have hurled the wicked before the bar of God. and gloried in the suit of war. And although commanded to choose men to rule over you in righteousness,' men that hate covetousness,' &c.,

you have given up all to the wicked, and whoever they nominate you are careful to vote for, be he warnor, covetous, slave holder, or drunkard.

"Thus the testimories of Friends are cast aside; "the wicked rules the church of your country, and the religion of the Lord Jesus is jurnated. Busterens meetings and loud profess. ignored. Busterous meetings and loud professions cannot lide these delinquencies from the eye that vever sleeps. Excuse, me Friends, and thinks. Are ye not infidel to the word of God and the testimonies of the church? Farewell."

Mr. M. the secing medium, looked, and he saw a large group of Lidens, men, Squaws, and paperses sent decreased a large elm tree, and seemed to be intent on lisening to one whom be took to be William Penn. The planchette moved in re rapidly than before, and the name of William was amoun edd, and from him, the best friend the Indians ever had, the following

advice was given: "It is my desire that this communication be read, together with the remarks of those who preceded me, Living and dead, in the hody

and out of it, I have ever felt a very deep and weighty concern for the welfare of the various tribes of the red man's race upon this continent; I once thought I was specially appointed by our common Father to deal with them in such a manner as would leave a lesson to the world of the best mode of treatment to control, civilize and Christianize those unfortunate and muchabused people; I felt that God had made a special work for the Friends, and that that mission would be undoubtedly performed. I know, also, that many have felt the same concern.

"But ales! They have wilked too close to the carnal dictation of worldly politicians, and like Peter, at too great a distance from the Savior. Your concern, your address, and your petitions to the congress of the United States, have all been done in the right spirit and direction; but you have been acting a part mest worthy of condemnation, and heaven has been unpropitious. For many years you have voted for stavelobers and pressivery men, and pretitioned them to abolish slavery in the District of Columbia. You have vited for drunkards, and petitioned the legislature and congress to suppress the creat avil of intemp rane; and you have installed in all the the enemies of the Indians, and then asked their wrongs to be redressed. You have also professed to be the champions of peace, and have voted for military chieftains, and have never rebuked the man of blood by vote or by saying Put up thy sword! Yes, Quaker! Thou hast installed the devil, and made him an instrument of destruction, and thus with the sweet oil of consolation, you have fed the fires of fell, and the blood of the Indian still flows; still be is driven back from his home, from his lands, from his hunting-grounds, from his delights and humble comforts, and all are driven from the graves of their fathers and chiefs.

"Once 'solitary and alone,' I controlled the tribes of Pennsylvania. Now it takes the whole power of Gen. Grant, the interior department of the government, Gen. Pope and his bloody army, and the business of all is to bleed the government, bleed the Indians and exterminate their race.

"O Lord, is this Thy world, and are these any longer worthy to be called Thy people? Have thy people plunged into the wilderness of sin, and assumed the habits of religious savages. For their wickedness, the Jews perished in the wilderness. Friends, repent, or ye shall like wise perish."

### In the Field."

Cedar Falls, Iows.-E. B. Wheelock writes.-In New England, something like one hundred years New England, sometaing the one mindred years ago, note and instrumental music was strongly opposed by the pious church Christians of that time. The New England Chronicle put the pious objection in this form: "If the singing of songs and paslms by rule is allowed, the next thing will be the proper by rule to proper by rule as to pray by rule, to preach by rule, and by rule "get religion," and then comes Popery." In the town of Braintree, several members were expelled from of Brainsree, several members were expelled from church because they advocated singing by note. Nearly flity years later, if rigitly informed, many members were expelled from orthodox churches for heresy, because they used a common faming will for cleaning grain. The heresy or biasphemy consisted in "blowing God's wind" the wrong way, or in an opposite direction from what He intended. Hence the fauning mill was considered a divine insult, and the maker and user of it should be used in a similar manner as were those who wershiped Asron's golden calf.

## Pacific Department.

Dy ..... room....... BENJAMIN TODD.

#### One Lecture On Sunday.

The Spiritualists have made many improvements upon the practice of the religious world in the observance of Sunday, but there is room for a grand improvement yet to be made, and that is to require but one lecture from their speaker on that day. We have no respect whatever for the Sabbath as a religious institution, but as an institution for rest, intellectual and moral improvement, we do respect it, and believe it should be observed in its true spirit. Its real intent and true spirit requires that a reasonable portion of it should be spent for

Under the old religions of thirty or forty years ago, it was anything but a day of rest, as accially in the rural districts of New England. The care of domestic animals required some three or four hours of manual labor,—then to church from half past ten until twelve,—in Sunday school from twelve until half past one. Then came an intermission of thirty minutes, when church would be resumed for an hour and a half, and a prayer meeting or preaching again in the evening. Now, where comes in the time for rest? we enquire. Many took it during the services under very disadvantogeous circumstances, yet generally manifested a vast amount of politeness during the time, bowing gracefully to the minister, and also to their maighthour.

You may claim that it was dull sermons that made then sleepy, but I deny the charge. The truth is, dull sermons could not keep them awake; mor could an angel right from beaven keep them awake; mor could an angel right from beaven keep them awake, unless it were Gabriel with his trumpet, and we think it would bother him to start some Sunday sleepers. It was a natural demand of their physical beings, and must be complied with. The husbandman, who has tolled all through the week in the open air, does not stand in need of physical exercise out of doors; he needs rest, sleep, and we contend that he should give himself favorable conditions to obtain that rest, as the first duty of the

When Nature has been satisfied in this respect, then let him attend to his intellectual and moral improvement, by reading. We would not recommend him to sit down to the Bible or psalm book, Baxter's Call, The Saint's rest, or Pilgrim's Progress; but to read his newspaper, post himself on the news of the day and the affairs of the nation. If one has a taste for scientific investigations or practice, Sunday is a most excellent day, after he is well rested, to attend to these things. Where one has spent the day in this manner, they are in a most excellent frame of mind and body, to go out in the evening and listen to a good discourse and

Those that have been confined all the week to close rooms and crowded thoroughfares, want the day to get out of the city where they can get a breath of God's free air, and thereby get a new lease of life. They really are fools in our opinion, if they will cray at home to hear lectures or screanes when they can get away. When they have opent the day in breathing fresh air, inhalms the fragrance of flowers, hearing the birds sing, feast-dry the eye on beautiful scenery, they are then well prepared to er joy an intellectual feast, in the form of a lecture in the evening.

But this delivering or listening to two lectures

But this delivering or listening to two lectures on Sunday, and spinding also two hours in the Children's Progressive Lyceum in addition, we protect against it,—both on the part of the preacher

and people. But supposing the people were willing to come out in this manner to listen, then we would pro-test against it on the part of the speakers alone. We are foolish enough to believe that the most of opeakers have souls, and that they are human beings, and have natural wants, to be supplied like other human beings, and further, that they have come rights that the people are bound to respect. It may be that we are mistaken—that we are be that the great body of Spiritualists have a right to employ speakers, and work them just as hard as they please, and at starvation prices, too, and when they have got done with them or the novelty is worn off, to set them adrift without any place or home to drift to; and if they happen to drift to the house of Mr. Tight Fist (for they have not the means to carry them where any of the family of Large Heart dwell, they are so few and far between), be told that they always make it a rule to keep the speakers when they employ them on Sunday, and that we think, is all that our duly requires. Or, in other words, we are not inclined to keep the kers undess we can a e them.

The tight distances of Spiritualists, in many places, has driven much of the best telent we ever bad, whether trance or normal, from the field as speakers. We often feel our cheeks suffuse with shame, for many who call themselves Spiritualists. Sep up to them when ye u hear them prating aloud of their Spiritualism, and ask them if they take any of the Spiritualist papers, and the answer is, "No."

"Would you like to take the JOURNAL?"
"Well, no, I believe not. I can't afford it. I am
taking more papers now than I can find time to
re.d."
"That may be, but let me assure you sir, that

the Jouenal is so excellent paper, and if you do ot read it, y u a e a great to er."

"On! well," says he, "I took the Banner of Light one year, and never renewed it, for I did not gare for it, because I was convinced before, that

Spiritualism was true.

"But look here, friend, you will surely give us something toward the missionary movement that we have mangurated to spread this glorious doc-

"Well, no; I guess not. I don't care whether I ever hear another lecture or see another paper on Spiritualism, as I teld you I am convinced now and let those that need them, pay for their own papers and lecturers."

A large number of such characters would be enough to down any movement in the world. Let Spiritualists come out and practice what they-profess; begonerous and liberal; pay their speakrers more and work them less, if you want you cause to pro per.

# Account of a Vision by W. J. Atkinson.

A few nights age, after my physical body had gone into a state of peaceful rest, my spirit was carried into, to me, a strange country, where is bebeid a scenery of the most sublime and beautiful character, the half of which, I can not describe. There appeared a river of pure water as clear as crystal, running through the midst of a warm and pleasant land. On both sides of this river was a grove of trees of great height, clothed with foliage of the most exquisite beauty. Its flowers were of a pink and white color, with a most fragrant odor. The flowers hung upon the trees like the blossoms of the filae. The leaves of those trees were beautiful and unlike anything I ever saw. There were mountains there from the summit of which I could behold the delightful scenery. While viewing these things, I thought of the cold frozen earth, that, but an hour or so I had left, and how strange to me, to think so great a change had taken place with me in so short a time, and now be where winter never came, for I understood that summer ever reigned there, and that this state of beauty was perpetual. This river and tree are "The river and tree of life" to the inhabitants of that land, for such it seemed to me, for the sight of them appeared to give life to all around, so beautiful

and charming did they appear.

There was no strite nor discord there—all was peace, beauty and harmony in the highest degree. There was no gloom upon the face, nor discord among the members of this country, nor could there be, for it appeared that every tree, flower and even the earth, was loaded with the magnetism of love, with which every being that came there was made to partake, until his whole being was charged with that he avenly influence, and which was continually led by the surroundings, which would cause him to ever be in that happy and peaceful state of mind.

The Catholic population of Massachusetts is over 3,500.

After marrying a couple, a Louisville elergyman exclaimed: "Forgive them, Lord, they now not what they do!"

### Original Essays.

THE " CHRISTIAN GOD" AN IMPOSSI-DILITY.

By Austin Kent, in a Letter to Andrew Jackson Davis,

My DEAR BROTHER DAVIS: I have read your "Arabula" with much interest, especially the part you call a "demonstration of the Christian God." Some years ago, I read an article much like it. To me, that article and yours seem to demonstrate intelligence in nature. Christianity and Bible aside, I think I see clear evidence of intellect, of design, in the order, forms and uses in nature. I see no evidence of a "first eause," even if a first cause is possible if a first cause, a liest cause as well. Mind and matter, with their laws, action or motion, may (if not must) have been eternal. If either of these was not eternal, must it not have an end? Mind or matter that could be created, can be uncreated-must be uncreated. Why not? But cause may have been eternally succeeding cause, w no first cause possible. The universe-by which I mean all mind and all matter-all that s—may or may not be infinite. Less than all cannot be, for all cannot be more than infinite. Admitting a first cause, no one cause can be infinite. Infinite covers all causes and all effects -all mind and all matter. To talk of an infi nite and (add) a finite is really as absurd as to talk of two or more infinites. Benjamin Blood's "Optimism, or Lesson of Ages," which you say is "much in advance of anything be-fore written on the subject,"—"is the end of controversy "—begins and ends in this absurdity. All Christian writers do the same. You and I think we see intelligence, design,

In nature, I do not say infinite intelligence. But were I to admit a first cause, and were I sure of an intelligent cause, I should name it, Intelligent Necessity. Why should I add good and not add evil? Why call this intelligence God, or good? Evil-moral and physical-is as real and as absolute as good. Pain is as real as pleasure—misery as real as happiness. Hatred or repulsion is as real and as positive as love or attraction Prove to me that moral good is a principle," and I will give you like, and as good proof, that moral evil is a principle. Then why call the cause of all this good and evil, exclusively good? If two causes, why not call one good and the other evil? Or, if we must personify, say God and devil, and, with our Bro. I. H. Noyes, we must write both eternal. Neither could be infinite. But if one free, intelligent and responsible cause only, why not name him, ner or it, Good-and-Evil-Intelligence?

We see millions of things which may (it would seem must) have been designed for man's comfort and happiness. But if so, there are millions of things which were as truly designed for his discomfort and misery. If the provision made to satisfy the hunger of the cat and the spider, and the pleasure it gives each, is evidence f benevolence in the cause, is not the creation f a cat to torment and live on mice, and a spider to entrap and live on flies, as good evidence of malevolence in the cause? Intelligence, order and design are not less conspicuous in the last cases than in the first. We see no stronger evidence of design than in the adaptation and use of the sexes. To the mothers, children are as naturally born in pain as they are conc ived in pleasure. Here the pain follows the pleasure. And if the desire and pleasure was not designed as a bait to secure that which ultimates in pain, and the pure Atheists have it. No mark of design was ever more clear. Children were designed to cut their teeth in pain, yet pain does not seem to be necessary perse to good teeth. This seft-ring does not come from our violation of pature's laws, but in our most perfect obedience to them. Show me the fault of the m ther, child, mouse or fly. A mass of suffering comes from no fault of creatures. If it was from their fault, it would not change the case to me. Mr. Denton says truly: "Everywhere life has been brought into existence that other life may devour it." Even man, af er half a million years of supposed progress, is not an exception to this statement. He is more selfish than benevolent. Naturally fights; and virtually devours the weaker of his own species. If I ought to thank God for the sweet melody I enjoy in the warb'ing notes of the bird in the tree at my window, who shall I censure for the pain I feel this moment from the boring of the gnat at my nose? (The reader will excuse me; I cannot get my hands to my face to brush him off.) Friend Davis, you admit and deplore the ex-

stence of so much suffering. But if we ask you for the evidence that the cause was free to create or not create, and was good and not evil, you lay aside your reason and your logic, and say: Such blasphemies are horrible to hear." You call us "unprincipled Atheists." This is not answering our questions! Could we see it possible for a good Being-seeing evil necessary to good, but that the good could be much more than the evil—to voluntarily create Loth good and evil, we still limit his power and his happiness. We put him under the power and necessity of evil. No benevolent mind can be entirely happy with a knowledge of suffering. To such a bring, the existence of pain, if a necessi ty, must be painful. Sympathy is suffering per se. If He whom you call Our Father, is devoid of sympathy, wherein is He better than a fiend? No, no. If the intelligence we think we see in the order and condition of nature is conscious, and is good, to Him, suffering is a painful neces sity. It an infirite Being, we are a part of Him; He feels what we feel. Our pains and our pleasures are a part of Him. If He is infinitely good -infinitely sympathetic-IIe suffers and enjoys all we suff r ard enjoy. While we cling to the God idea, let us hold to it consistently. Bro. Davis, does or does not your "Christian God sympathise with suffering? Is he over or under necessity; or does our pain give him pleasure? I wait for a reply. Again I ask, why call that which has produced as much misery as happiness, God-or good-and infinite good? The universe does not give evidence of infinite power joined to infinite goodness and infinite intelligence. You tell us when you gave up the idea of God, all was dark to you; when you found the "Christian God," all was light. Your idea of God cannot justly be called *Christian*. The Universalists' belief, if true, would be better than mine. But any truly benevolent mind would sooner choose eternal sleep for us allwhich is Atheism pure—than the orthodox Christian's future for the few and the manyfor the "saint and the sinner." I believe in a better life coming for us all. I know not how long that life may last. If my hope does not assure me of endless bliss for any, it gives end-less misery to none. If we say the intelligence we think we see in nature is good, and was before evil, we say, first evil is not necessary per so to good, but, second, resulted from it, and third, that the universe or what is, is in retrogression —is or has been growing worse; that evil is the fruit of, and has gained over good. If we per-sonify the good in this intelligence and call it God, why not personify the evil and call it devil? Then God would be the devil's father. But if we say evil is necessary per se to good, and personify good and evil as before, we make the devil older than, and the father of God. Bro. Davis, this is not "blasphemy"—it is pure reason and good logic. If this shows up the phi-

lesophy of Christians, and of many Spiritual-

I have no desire to cavil. I beg the prayers of men and angels that I may ever be unprejudiced and open to truth. I believe with you,my brother, in the importance-in the necessity-of a "regenerated" intellect—of a sanctified reason. For forty years I have sought that harmonious mental and moral growth with the deep desire and perseverance characteristic of my Puritan ancestry. I have not sought in vain. You would not have us fear the devil. I do not fear God-good. If a God, I love Him. The life of physical suffering I have endured has ultimated in good to me. It has freed me from educated tear of the "Christian God." Men make their Gods, and make them in their own best image. No man can worship a being, be he imaginary or real, which is below himself. My God does not require me to stifle my best reason. I never chided a child for asking any question in the spirit in which I interrogate that Intelligence. Unlike Job, I do ask, "Why hast thou made me thus?" Why make millions of animals with a disposition to torment, and a necessity to live by the death of other animals? I am asked to see the benevolence of God in making suffering an educator. A child is left a minute by its mother. It makes its first effort to climb to its feet by placing its hands on the hot stove. If fire and human flesh must exist in such close proximity. I do see the value-the necessity of the education. But it is not easy to conceive of a more cruel mode of instruction.

In the book before me, you claim superior logic. I find good logic in it. You do not de-

sire me to stop to praise the good in the book.

There are persons enough who will do that. Let

me refer to what I will call bad logic. 1st, in

the forepart of the book, you assert that the in-

intellect is the "poorest third" of the brain-mind. You say it is "selfish," "wily, unprin-cipled per se." Then, 21, in middle of book, you aim to demonstrate intellect in nature. Then, 31, you assume, and require us to take it for granted that the intellect we see in nature is good—is unselfish, is not "wily," is not "unprincipled." I cannot harmonize these parts of your book, one with the other. Intellect per se is not "selfish, wily and unprincipled." If it were, it would be so much the worse for the intelligence we both think we see in nature. Intellect per se is neither morally good or morally evil. The selfish, wily and unprincipled we meet in man, has its root in the propensities and lower senti-m nts. The human intellect is yet more or less in bondage to these. The intellect is not the "poorest third" of the mind. What but the bigotry of unreasoning and blind faith could write it so? Bro. Davis, I desire to ask if, on reflection, you do not see that your extreme zeal for your God, and the many times you call your opponents the same as fools, or something worse—"shallow-minded," "unprincipled,"—"mad," "blasphemous," "baboons," etc —is not evidence of the strength of your cause, but of its weakness. I am sure the possession of the highest and purest truths would never inspire one to such a use of such words. You remind us that Luke was "hung for teaching the blas-phemy of Jesus." No doubt the church declared the blasphemy and the state executed the penalty. You, in a Christian manner, have presented some of us guilty of "the sin of blasphemy" against your faith; but, thanks to your great heart-and, more, to your comparatively liberal head (over all your Christian bigotry)— to the age in which we live, and to the intidel government under which we live-our necks are safe. Atheists are not below the average in intellect. in natural or in acquired goodness, or in a desire and love for truth. So far as motive affects the intellect, more often large benevoence and justice is not strange that this should be so. In every age there have been millions of our race who have not found this life to pay-millions who would have gladly exchanged it for an endless sleep, only as they hoped to exchange it for a better life. You tell us all this misery is the "effect of intelligent force exerted by pure volition," and insist that this intelligence is goodinfinitely good. In utter disbelief, some of us ask in substance: "Is it possible that infinite and intelligent goodness can and will produce such results?" You say we "madly disaffirm," your God. Brother, the madness is not in us! Un der the inspiration of "Arabula," you see every thing and every condition good." In like manner the orthodox Ohristian sees hell to be good. It is to "glorify God," and "enhance the happiness of the saved!" You see that "the darkest night was as good as the lightest day." Night is better for sleep. Light and darkness are neither good or evil per se. "Death was as good as life." Death is no evil Life is good or evil as it gives happiness or misery. "Pain is as good as pleasure." What an insane use of words! Pain is evil per se; pleasure is good per se; and good and evil-pleasure and pain-are not synonymous words. Bro. Davis, do you mean to say they are synonymous? Is "good evil and evil You say "selfishness is good." The love of self may be called good or evil, as it gives happiness or misery. Good means happiness; evil means misery. If I remember, you formerly depreciated logic. In this work I am glad to see you do not. Logic is useful. It never leaves room for the smallest error. I will give a sample of its sternness. God is an impossibility. Why? "If God had the power, the beneficence, the intelligence and the will to prevent suffering He would have done it, If He did not do it, it is certain He is wanting in power, in will or in wisdom-either of which makes Him no God. Logic is logic. Wherein is your God better than the eternal law and order of the Atheist? If the misery in the universe has resulted from the voluntary action of infinite goodness in harmony with intinite wisdom and infinite power, who can tell how large an amount of misery may not yet come from the same source? If God (2006) alone was first, as you and Christians affirm, our case is infinitely hopeless. If a necessity urged Him on to the production of so much m'sery, the necessity must have been in or out of Himself. Either would make him deficient -finite. And who can set bounds to this necossity better with your God than without Him? The God idea, rationally considered, gives little relief as to the misery of evil. Even if a God, it is less bad to doubt His existence, than, professing belief in Him and calling Him good to give Him the character of a fiend. The last Christians do-and must do, or give up the idea of His infinity. Bro. Davis, if there be a God -a Creator of infinite attributes-He is the cause, creator and father of the "shallow-mindunprincipled," . "mad," "blasphemous" and Atheistical "baboons," whose words are so "horrible" to your ear. He is the cause of those words. These persons are a part of Him. They are all your brothers. My words are not written to excuse man for his wrong. He is more or less free, and is accountable to himself or to others. But I can see no greater folly, tban after affirming an Almighty God, to charge all the follies of men alone to men and devils. We can only judge of Gods, as well as men, by their works. Man, as he is, does not indicate an infinitely exalted and perfect parentage—or do honor to so great a Being. Such a mass of imperfection could never result from infinite perfection. The many eulogies we hear upon God, are really little more than so many boastings of the greatness and goodness of men. Humility is more rare than we are apt to think. In Mr. Blood's "Lesson of Ages" the infinity of God is assumed. From this infinity he argues the necessary imperfection and finiteness of all else. From such premises he should argue the non-

existence of all else. I challenge attention to

ists, as having no solid basis, it is not my fault. I this position. We can no more add finite to in

finite than we can have two or more infinites. An infinite Being could no more create finitessomething less than and unlike Himself-thon He could make an equal, or another infinite. If Gods propagate, why should they not propagate Gods? A perfect and healthy system can have no imperfect or unhealthy parts. (see Blood.) Infinite goodness could leave no room for an opposite-infinite or finite. If one is rash enough to assert that goodness has no opposite, he has gained nothing. He must make pain and pleasure, misery and happiness, synonymous. He must deny all pain. He must affirm pain to be oleasure—sickness to be health, and with Bro. Jones, declare inharmony and discord to be only harmony. To prove his position, he must permit all such words as pain, sickness, inhar mony and discord to become obsolete. Infinite perfection-moral or physical, personal or impersonal—could leave no room for imperfection. Imperfection exists, so infinite perfection does not exist. Pain leaves no room for infinite pleasure; so no room for the "Christian's God." I find the impossibility of a first cause with the attributes Caristians give their God, not less than the evidence of intellect—of design in nature. My present conclusion: 1 t, something is —is self-existent and eternal. 2d, we recognize this something in the condition of what we call mind and matter. 31, mind and matter, with their life, atributes, laws and motion, is eternal. 4 h, the relative proportion of matter to mind can never be essentially changed. 5:n, conditions are eternally changing, yet nature can never produce two objects, things or persons, alike; nature can never repeat itself. 6th, in the change, on the whole, progression and retrogression are equal. 7th, what we call good and evil, are alike a necessity, and are eternal. 8th, in whatever sense any person or thing had a beginning, it must have an end. 9th, each and all, persons and things, have had a beginning.

I shall continue to use the word God,—meaning the highest and best combined power and wisdom in the universe. Fraternally yours and the reader's.

Austin Kent.

Stockholm, N. Y.

For The Religio-Philosophical Journal .

"GOD OR NO GOD.!"

A Letter,-Dialogue and Reflections.

BY J. B. FERGUSON.

TO AUSTIN KENT—MY DEAR BROTHER :--

Through the courtesy of our liberal-minded editor of the Religio-Philosophiccl Journal, we are favored with this widely-circulated and able channel for a free expression of thought, such as is rarely offered in this age of boasted mental freedom. We will seek not to abuse the privilege thus kindly tendered; and I sincerely trust that no one of its readers will hold either the editor or the Journal, responsible for what we may offer. Over our own signatures we write; and if the viands we bring are not pulatabl, let us, and not him, be regarded as unfortunate.

fortunate. I do not, my brother, propose a reply to your letter to Brother Davis. Few men of this or any age are better qualified to defend their utterances, as perhaps no one has been made the channel to convey a larger amount of clear, logical and opportune thought upon this and kindred themes, than he. I only take advantage of your expression to him to reflect my measure of realization upon a subject as weighty in its character as it is universal in its application. Nor do I write for the purpose of agreeing or differing with you, him or any one; for a uniformity of faith is an impossibility, the sophism of ages; whilst a unity in contrasted and even diverse realizations, may make the very harmony of truth and love. Let no man so degrade his manhood as to affect an agreement where no one has a right to ask it; or to assert a difference merely for the sake of differing or to vainly appear as original and alone. For, with me to profess to believe in God as a universal Father and in a universal destiny in God, and then attempt to separate myself from the equal right and interest of any, even the so-called lowliest and least of my kind, is to make myself a hypocrite in that very profession. The differences of thought, and the diversitiy of adaptation and application are as natural and as naturally varied, as are all the distinctive and discriminating variations that go to make up and manifest our individual being. These d'flerences endow us with an inherent capacity that is as divine as it is true. It is a feigned superiority and a truckling policy, ever beneath the man, that calls in question any right of thought; and as he comes in contact with it, he is reconciled to it only as he sees it beneath a higher ministering made to open wide a more comprehensive view of life, light, thought and liberty. Alas! it is only too true, that whenever we survey the human field, that we are scarce ever relieved from the picture of inconsistency; for there is scarce a spot upon the miling earth, or a recognized attainment in the realm of mind, that is not marked by a dwarfed an hropology; man denying to his fellow the very right whereby he obtained the recognitions he bears. Man turns upon his brother man, and throttles the very instincts of his soul that holds for good beneath the divine auspices of a common bounty, whose inheritor each proves himself to ba. And this common trespass upon the right of thought leads my mind into the very midst of this "God or no God" questioning. For let me ask, what contrast is there here in nature? What a division in heaven, itself? What a divided household creeted and fashioned by the same Omnipotent Hand and Divine Architect? And descending from mind to the physical places, the division seems only more palpable and is made level to the lowest capacity; division and subdivision in creation's name! Let us not deny what we see, know and feel whenever we view the contests and struggles of one common humanity. Two children,-born of the same parentage; par akers of a universal suffrage in life; inherit ors of the same destiny,-turning upon each other the vital force and physical ability that God has bestowed; and then calling on that same unknown and unseen Source for power to wield the deadly blow, that it may not prove ineffectual. Upon what principles, I ask, and at times all ask, can we proclaim a universal and united Divinity while looking at the passing events that make up the pall of human action The cloud of this thought like a darkling sky, lowers low and drear and makes a gloomy horizon that asks at the hands of any man who professes faith in God for a beacon-light that may pierce this misty veil that time unmistakably allots. If I can not present or point to that beacon, let me at least not traduce the lowest doubt of my fellow; or if I can only answer by the silly epithet of the infidel, blasphemer or atheist, let me be silent. Did God make both; the murderer and his victim? If so, has He turned robber on His own offspring? Does He disrobe Himself of His unitary and all-powerful attributes, and make His creatures less than the impartations for good, that the meanest of them sometimes feel? Whence come this division, this difference, if there be but one God and He unalterably

good? Does the desolation of the hope of the innocent and confiding, that follows the rueful acts of man to his brother man, come from indefeasible right—and to annihilate the good? Is it day or night—is it peace or war—is it evil or good that throws this dark mantle o'er our shoulders, as in the grievous days when nations gather together allthey are, and can command?

It hath been said in olden time, and its verity to human-kind is not a strange and unheard tale, but one of deep serrow and mental anguish, A house divided against itself can not stand! but must ultimately fall. Ask of hopes that have faded and passed away; of desires unsatisfied; of thoughts that have roamed in tears o'er the untrodden space that lies beneath nature and her grave, whose silent reckonings are embodied in the substantive events that make up our very being at this hour, and you will have the undeniable truth of the aphorism. I ask, then, have we not a right to question Divinity? the destrayer of our hope! the desolator of our time. It is not a question of ethics, or if it be our right must be unquestioned. It is not a lack of moral truth, but its fullness of measure that leads us to question all things, that we may apply their use, and accept the good they have to give. His is a poor and beggarly God that can not allow Himself to be questioned. It is usurpation of a right divine or prerogative unseen that leads us to look with an eye single for good. On the contrary, man is recreant to himself whenever he does not act in unison with that which most of all others, writes in a hand so plain, and in characters so true, the predominating power of nature; and that is: from the investigation of any cause, be it what it may, of moment or trivial, he will be guided, in a measured degree. in consonance with what he feels to be the propelling or actuating spirit; for this alone endows the mind with a wholesome semblance or a reality of trust and effect. It is no fancied right, but an indwelling principle that leads me to draw a life-like semblance of Divinity in what follows:

It is for me to say that when an instrument is fashioned and made, the object and use becomes most imperative, if there be any benefit to be derived therefrom. Who could construct even a harrow without an object in its construction? May I not ask of the originator, then, of what it is? May I not look for, and desire ways and means for its use; and especially when I can not otherwise get the object for which it was originated? And in the case of human destruction that is everywhere manifest, may I not ask if this universe was constructed, that two similar constructions might run contrary to each other to see the sad havoc of the propelling force that nature gives; and then wreathe my brow in pleasantness and peace, and complacently say, all is well!

Where, then, does God stand in the conflict that time writes in the blood of the victims which He has consecrated for good? Is that conflict heaven's will and nature's law? For without these there is nothing; and with them, where is the vision of the divided household?

Oh! no; it is not in pompous thought, but in abiect surveillance too deep, death like care and sorrow, as when man gives his last carthly thought to its source; when the flickering embers of life are about to be laid in the urn that holds but the evidences of re blasted power; when we feel the agony of intensified ties, a d mingle our feelings with heaven's best gifts and man's lamentable decree and condition; that the noblest of thinkers and human benefactors ask these questions. Heaven impales no gift of man. Truth ignores, no doubt, as an unwelcome visitant. Nev: for it is from greatest doubt conviction wreathes her sun in glorious triumph, that principles may live as the verdant spring that knows no decay, and treasure its memory as the peaceful radius, around which, man revolves, in Creator and creation ordered. Then think it not a sordid mind, or an impious view to inquire of God His rightful claim in a conquest or conflict that lays low the hope of man: demolishes cities; levels lands once fair and plenteous: that disputes the sway of civilized life, and makes ill the clothing and the food of our common kind! No; I have a divine right to question Divinity. If trust is worth anything; if confidence is loyalty to reason; if lave of justice, mercy, peace and hope are ground works of future action from whence that trust and confidence may ful unalloyed, mankind has something to expect from the source of creation; and when they perform the better part of a t want life, they may know that a future destiny will, or may make them to the Creat or and God one, and the same so far at least, as that which is from can be equal to that from which it is.

Now, if my position leaves any one in doubt. I will appeal to their prejudices; but in so doing, I will not forsake the principle involved. We allow the greatest, and the least, whatever his or her condition, to appeal to heaven! to look to God for mercy! We cherish with reverence. the out-spoken ebullition of feeling that weeps over the sad mutations that beset its road. Our most racred estimate and reverential deference for Creator and creature, allow us, nay, urge us and insist that we ask for mercy, for forgiveness. f r good; and this while the suddest picture humanity ever presents, is before us,-namely: religion recording a table in the blood of martyrs, whose recual every day tends to freeze the fountains of love and truth in the soul Every breeze from this quarter heralds the eternal misery of man. In view of all the superstition and fanaticism religion enthrones, we have asked with as honest a heart as creation ever bestowed, for mercy upon our country in its most perilous condition, and the most grievous day of its power; and our reconciliation came only in one thought. The source of all must ever give, no matter what is given, in accordance with its own unulterable design of its own fashioning, and not according to my or your conceptions. If we seek in trust, we can not receive in thorns that pierce the best impulses which creation has given to the creature for good. And yet the most truthful record of time's hand-writing, is today only most plainly read in the death-struggle of our brothers.

Agair, I ask is there division in heaven,—that masks in dismay, and wreathes in blood creation's power for future good? And is this the basis for human trust? I answer: There is an infinite. a Deific denial of any thought of this character in the human mind; and that denial must, also be heard. This denial shows itself in unquestionable shape whenever man dare approach or apply himself to the uses of life. I say, an unquestionable denial in all that pertains to the future, or all that can give confidence to the mind or solace to the soul. But, alas! whenever we look forward to the future as contrasted with the present relationships of life, we are ever ready to array the mistakes of mankind or the misconceived efforts for good against an intuitive hope and trust, instead of receiving them as harbingers of peace within our own hearts. Disappointed affection, hope and feeling, may find their own resting-place in a common and attendant condition that awaits all mortals. And when a common brotherhood and a united manhood are seen, we will also see an eternal country, whose hills never grow less, and whose valleys rise as sweet remembrances, whose spirit recompenses in truth and loyalty to the passing echo that chains and interchains and ever weaves into a web of garniture that unfolds its own universal body; the reflex of unwavering cause, from time's memorial written, to lave in the washing tide, where nature sinks to rest, no more to be heard, but in the morale she had to bestow. Infinity! What is it? A part, a pulsation of

nature, a drop of the unbounded heart, when it is lost, where are we? But it is not—it can never be lost. The great body of affect only ab solves in cause, and flows as the blood of the heart of the inner man to breathe its own vigor in sen blance of the GREAT I AM!

Now, I would question God as I would question a friend! Let me, then, personify my Creator while standing before Him as a creature. If He created me, it was for good. If He is my Creator, He has within Himself more than I am, or I could not be. I will call Him NAME! And I wish to accommedate that word to any conception man may have of God, heaven, and immortality. I will not define, for to define, annihilates all I want to know. But I will address Him as an individual zed Being or entity; as an Elder Man, a Parent; and I wish to propound the following question:

Call me Nonentity: - Didst Thou, On! Name, create

Name:-I did !

Nonentity: -Art Thou the Source of all Be-Name: - I am!

Nonentity: - Didst thou create all for goodin Thine own likeness and Thine own image. being a part of Thysell? Name: - Most true!

Nonentity:-If in Thy creation all was good why is it that the creatures Thou hast created being good, that man to his fellow man is a

tyrant and a friend? Name:—Construction and re-construction are nature's law and Divinity's order. Law and absolute force bury in their very teeming; and it is by conditions apparently unjust, that consummations are held inviolable. Now this opens a theatre of action, wide beyond mortal observation. The difference is between the finite and infinite diversity. There can not, in natural order, be one human being on earth less a member of a common family. If a member, he is but a part of the whole. Let that member-ship be what ever it may, it is a reflex of Divinity. That membership only makes up one drop in the great ocean, whose flood rolls with such fury, unsatisfied and uncontrolled. Assign him what place you may, it is only a part of the whole; he is one or p of the tidal stream from creation's flow; one thought that lives its life in convulsion here below; one trust in power; one hope descried in frailty's walk upon the human tide. Thus we see that life's feeling is but a bubble from an eternal fount, whose slough is cast off upon the mystic shores he treads in time, to mountain height of a life sub'ime.

Now as you accuse,—nay, not so; for accusa-tion is trust most holy and divine, that it may edmit semething better for future time,—the misty cord of doubt binds many hearts together. And still, nay; for doubt and accusation are friends, autumn brothers. The cloud that o'ercaps their sky, lowers low and wide; but trusting confidence is the god of nature, and floats the ebbing tide. And, as you accuse creation of no ignoble part, though doubt wreathes all nature when trust leaves the human heart,—let us speak a lesson that time mey not forget, that duty may

her impluse write.

Nonentity: -- One question I seek to know .that question answered, oh, power! I'll let thee go. From one source, one spring, all flowed forth to life. Why is it that this *Infinite* Source gives such strife? Why is it, if the creature is less than the Creater, that all are endowed alike with such precipitating passion, and at the same time, such disability to protect from harm? Why is it that harm's way lays in the creature from one Creater, whose infinite direction extend's o'er finite sway? Thou art a Spirit, a force, a power as in cr within all things. Without Thee, we can not see, realize, act or do. Why is it, oh, Name! The u Source of creation, that Try creature with creature born, levels at each other the missile of death? What inner sight, what conscious development wouldst Thou give as a recomperse for a result so appalling? Thou art the Source; Thou art the Power; the living Life! Thou didst create both; nourished, invigorated, protected the same. Thou givest the physical strength to direct the blow that destroys Thine own creation. Now why dost Thou this? I say nothing, I ask nothing of that which is more than all—the heart, the impulse, the soul, the estimated proclivities of Thyself in nature's name, to inspire the rueful act. But I ask, merely in physical life, why is it that one destroys the other? One Being, one creation, a common cause, a universal law, an eternal substance, a willing presence, and yet invading brothers!

Name:—The great and untold elements of human action lie beyond the comprehension of the finite mind. Man soars upward and tends onward. It is in his heart, in his very constitution to look with an eye single to cause, whence effect weighs most heavily upon his action. But were he to allow himself to be free, untram-elled by the mere conventionality of his time, and seek nature in her truth, and not in the mere semblance of Divinity, her beauty would be unparalleled—her adornment all that man could conceive as good. A limited or circum-scribed view of any condition leaves its recipient less prepared to estimate its actual relations, and especially when they belong to what can not be distinctly measured or finitely understood. For example: Did a blade of grass encumber the whole field that it might descry its own proportions and con nections—that is, the feasible and practical development of what it isit would destroy all to which it tends; for it would encumber the surface to such a degree, that its real vitality would be lost, or rather, would be destroyed by the very effort. Suppose it walked out of its fellow-ki d, and were then to say, "Lere I am, and what of me;" as we do when we stop to describe on the mere threshold of our existence, what we are, and the source from whence we are, and, how to be for a future end! Why, sir, there would be a mutinous uprising against itself, to hold a wild revel o'er the very source of its good, whose vital spring low as the ur ceasing tide of unborn time, to awaken in nature and man, the Infinite design. But when it stands in its place, it proves its design there. Its birth and its verdure kiss each other for the good that is to come when nature's shroud shall mantle in cold embrace the death like speil that blooms as the very right that its habili-ments wear in honor of the life it bore. All this but serves to show that no condition is final; consequently no condition can give a measure of that which, as yet, is not; but ask rature when she is no more. Ask the silent earth, when she has naught to give in recompense for her own worth of spring, whose autumn lays: If her robes in death. Ask human life, what sie has to give. A grave? No; that is given her; but she has the acts of life, the thoughts, the feelings, emotions, aspirations, attainments to be treasured for a future division. So when human life is no more, and its renewed evidence has passed away, it is then that acts. feelings, emotions rise as star-lights o'er the path, to give a radiance full and free, to survey a field of common action, where human thought and confidence have labored well, to trust alike with that incoming force that lights the way of mortal strife so often sent to an unwelcome and shadowy cradle. All these will stand like flowers along our pathway, or as blasted blossoms, whose promised fruit would have given its recommendation. ompense. After the confined wreck of the grass

has passed away, we can survey the field and see where each tender part of the human heart

stood for itself as an individualized substance from

every other, to make up its measure, that the

harvest may be gathered home and when that

gathering shall be, we may estimate our time, thoughts, feelings, desires.

Thus ends my dialogue with Divinity, and I

feel that I can now logically say, that the recognizable authority of Almighty God is in all conditions and in all things, inseparable and impregnable. Our hope, then, my brother, and the tried consciousness of all things, are immorted. No power in heaven high, nor on the earth below, can ever blend the moral earth and the distant sky. Physical and spiritual life are two distinct individualities. They are recompensers, so to speak, allied to all truth, and they are impreguated in and through every condition, whether it be the so call d physical word, or the immertal or spiritual degree.

The Universal Something crowds upon us, whether it be in unision with our thoughts and de. sires or not, successive events that become partners to our lot. Whether we seek it or avoid it; acknowledge or deny it, it is ever present. Man is, therefore, not the machination of time, nor merely the reflection of education; but he is a part of the solids of this universe that must echo and re-echo whenever touched by his kindred own. Beyond and above any given event, I care not what it is Creator and Creature are one and indissoluble. And this thought by which all may recognize their allegiance to the crewa of thought, rides triumphant o'er the wave of su-perstition and the desert of denial. Creature and Creator forever one in substance! is the living light of consolation that never grows dim in the uses of time to develop humanity in a scale of mind; and this truth, above the hurricane of events that sweeps o'er and lays waste the hope of the world, is ever paramount. All that comes within the recognition of the mor-tal, forms within a life-like picture of what it is, This is the mere radius from the beginning of all things, perpetuating in and through the in-strumentalities of natural law and order divine, a truth that never can be denied. Whence, then, comes denial? Ask your own soul. Upon examination or investigation, how often do we find we have misconceived, misapplied the truest and plainest of facts. But this misconception only reveals a discriminating faculty and involves within and product this faculty and involves within a supplier within and product this inspires within, and undeniably demonstrates the true character of ourselves as being but par-tial or a smaller part of that upon which we pronounce judgment; but though only a part, a kindred element to every feet and condition. We see thus the just difference between one thing and another, whatever may be its capability or incapacity. For a just and true conception of the very nature of anything, embodies within the source that so conceives a life-like character, whose unfolded comprehending halows and distribution of sub-living transfer in the source that no division or sub-division; for it rises to and becomes infinite, and in becoming infinite, (ir just) in its conception or comprehensive attainment, it loses its diversity, its separation from the object that At-wholly conceives. In other words, it loses that distinctness that was fixed upon it by a failure at comprehension. Now it is this that makes individuality. Man is an individual, but he is also blended with the whole.

It is a part, a proportion, a ci-ticeness of character that is not in any other part, that makes his individuality. And it is never lost—not absorbed through and buried in the whole; for what are considered even failures in life, the unsatisfactory results of effort, go to make up the individual characteristics of every human form. Hence all complaints of conflict, and the fear of the dread responsibilities of each awakening hour, are complaints of natural but not mastered conditions. Were they less, we could not be. What would be the use of a heart to feel, if there was nothing upon which to exercise itself. What would be the chiding lesson that experience effers, apart from what we call the mistakes of man. How often does wisdom's lack show itself in reality to be nothing more than the inability of the finite mind to comprehend its own coming day. The revolutions of thought, like the revolutions of government, are but tasks begun by mutual friends; and their and

way in trust and confidence to a future end. When we come home to the source of life-to the beginning—and to reason out any condition we have, we can find absolution only in the immutable purpose of our being. If consciously weak there—and who is not?—we lean on eternal principles. It is then we see that All is One. There is no two in the universe of created powcr. There is no wrong—no lie. By what means can we see a thought that has but one centre; a wheel that has but one circumference; a God that has but one power? And, oh, man! hy what inherent right, or experience given, whose source lies so far beyond the mortal view, canst thou descry in the distance the false and the true? What power is it of dark dismay that

makes thee brood o'er the fair prospect out-spread to human view, and call this good and

that untrue. What monster is this that crosses thy threshold and bids thee pause, while in the

our greater good always comes from a consumption of human food. Truth and justice are thus seen to be designs of the Invisible, pointing the

distance it displays such wondrous thought to destroy or deny the greater part, and write high upon creation's name the feeling of death, deso lation and eternal shame? I'll tell thee whether thou believest or not. It is education, force of unconquered habit; the contrasted conditions arising from the want of assimilation; and it often proves itself a curse, when in truth it is our greatest blessing. Hence mankind adapt their feelings and desires to a purpose—an end; and it is this that makes our devils and destroys the very hope of life; the God of time in every purpose and end. The greatest purpose under heaven, is to be purposeless, even when most actively we contemplate the Indnite. For such.

and such only, are free to any purpose that time,

God, nature or experience may disclose. The

greatest of our follies are our most agonised

prayers; for the very prayer is a vain attempt to measure the immeasureable, and in agony bend it to our weak desires. By what right, I ask again, can I exclaim: Lo! there is good, and here is evil. The source of the two thus conceived would be a libel on Nature and her God. And at last, it is fancy that impregnates and assimilates all that is not in unison with the desire and convenience, as the opposite. And it is the opposite to what? To the condition of the being, as he then is. Not to the unalterable ties that bind him to time, but to the mere ebullition of feeling, desire or hope! And just here

it is easy to see what it is that destroys the hope of man. Whatever-be it called prayer, church creed or condition—that dares to write doom on any creature or creation, attempts what is as impossible as to blot out the light of these heavens. And it is nothing more in any of us than the shame of our own devising. One eternal sun that knows no cloud, shines eternally o'er diversified conditions, alike of the greatest and the least. One syllables the All in one breath, one day, one thought, one feeling, and Gol that propitiates the whole. It is all good or it is all bad. There is no distinction in the universe of

eternity; nor in that of time-only as men make it. And what is that distinction worth? What legacy does any one transmit of the passing breeze that gives him life or position, that does not waft to the Unseen, whose throne and extended embrace transmits and encircles the whole? What view of the native All transmits to human kind any favoritism, when one father, one country, one G.d, shall breathe in all, and each shall arise to know that no man inherits a legacy that is not the common right of all. Now, my atranger brother, I do not feel that you will

call this vague and indeterminate—although many readers will so esteem it—but I do hope

that if you see a fallacy you will point it out

With me, or in my most tried realizations, God in man and man in God is the solution of all the questions of scholiasts, degmatists and scetarian partizans whose names make and mark the eras of Christian disputation; Calvinists, Ar. menians, Universalists, and all other ists not willing to be what nature made them; men in nature born to be and to reflect what they are, and not merely what they would be. God in man breathes divine influences upon all. It reveals one law. and that an inherent one for universal man. I know no God as the king of a sect or head of a government—Jewish, Pagan, Christian or Atheistic (for this latter is as much a sect as either Lutheran, Calvinian or Socinian); "No G d" as the leader of a party, to seek, vainly, to rend assunder the claims of a common humanity.
"My God" is your God, and I know no thought

beyond a D vine cause and an unfolding power. No blazing tower or mountain high, to be dimmed by the light of successive ages, holds my gaze. No boasted theories either, with fickering rays of subjugated reason, chains my freedom. My hope is not a momentary but an exhaustks, evidence of that power which never grows less, but encircling in each man for ever it swells to an ocean that shall cleanse humani. ty, and yet hall it clothed in divine garments beneath a never setting light that shall illuminate the dreary pathway all are treading, and bring every man to acknowledge only the God he bears—none other! For there is nove other. It is thus we see a unity in all—a God in each whore hope extends beyond the set formalities of all inherited right, whether called sacred or secular, which ministers in peace that stills the turbid waters of all conflicting emotions, and a by such as will present innumerable evidence of that power we call Spiritual, and that ever stands, breathing throughout all space and annibilating all time.

Dies any man say he believes in God, he be-comes a falsifier the moment he falls to trust his power. No mortal ever believed in God, who did not believe in His Providence, no matter what his individual situation, suffering or experience might be. No man ever believed in God who d'd not recognize this infallible truth, that the Creator is above the creature II I believe tiere is an omnipotent power that reigns su preme; eternal in duration; influte in rule, I must believe it to be, if higher than my mortal existence or external evidence of power, commensurate with its own ends and designs in creation, And this is ever upon trial. My disquietude; the racking of my brain; the uncess ing ucrest, all, all cry out to me, Where is thy God? Has He created me and is not common surate with the ends of my creation? Oh, Nature! everywhere and in all thy tried experiences, tell me how do you recorcile the conver-ions of God, of Providence, of Infinite Will, of Power Supreme, with any complaint? If man had been without will, doubt, fear, dism.y, hope, faith, confidence, he would have been without the power of action, and had as well been a wrick. But as we are men, a part and portion of the great plan, we must be forever as men, or belie our God, and turn ourself and our God into noneutity!

With a tried experience untold, and a deyout tr'st, I am yours, sincerely,
J. B. FEEGUSON.

> For the Rollgio-Philosoph cal J nenal. Pity the Poor.

EY E. P. FEAN, WRITTEN DURING THE STORM DECEMBER 21, 22 AND 23, 1869.

The pain ! sh, the pitiful, soff ring poor! How these days of intense pleasure to many, bring interse suffering to the poor! This terrible storm, intensifying the comi r's of the c'actful hearth-stone and confort ble couch, renders, by the emirist, the extreme of poverty still more heart reading. May mercial spirits baptize the thoughtless respirate of earth's comforts with the magnetism of holy pity, and

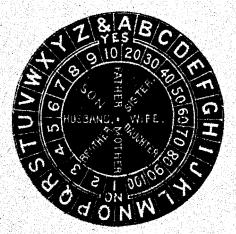
incite an active, hearty bette volence !

Angel of the Church! sleep no longer; rejuice not at the luxuriant temples bailt in the haughty pride of wealth, to deceive mankind and thee, by hypocritical homage to Deity! Let not the name of the meck and lowly One, be longer blasphemed by its prec'amation in these magnifi cently gloomy halfs, erected to God, but dedicated to mammon! No longer permit the untold millions of wealth entombed in the Churches, to curse our land by its idleness six days out of seven, and a use on the seventh, even more damning than this idleness-because conceived in vanity, and sustained by pride and hypocrisy !

Let God be wershiped; but let the poor be fed! Honor Him by ministering to the necessities of the se whom ile has honored by His like

Let the Churches be opened,—transform them into hospitals and workshops. Eanugh money is wasted in steeples alone, to provide employment for every honest man, and scare and confort for the sick and needy of our land. B:ware, O man! those gr ceful spires point higher than you can ever ascend in your robes of pride and selfishness. If you wish for Heaven, devote the misappropriated wealth of your Churches to the subjugation of poverty, and consequent crime. Better no Churches and no paopers, than Churches and starving and fre zing multitudes, carsing you and your God, in their uncontrollable agony. I charge upon you, that in the erection and sustaining of these expensive and magnificent structures, you are answerable for more poverty, anguish and crime, than all the dens of infamy in the land, -than war, famine and pestilence, and than the superstitions and bigotry of heathendom, which ye are strong so feebly to eradicate; and further, it as you are bringing up in your own devoted heads the curses of millions of your detrauded victims, the anathe mas of a righteous God, and the condemnation of your own conscerces, when finally aroused by the utter failure of your mi-spent lives.

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# Voices from the Leople.

Motion, Life and Mind -Spiritnalism of the

MR. S. S. JONES :- I with others have been interested in your Journal, though I have been acquainted with it but a few blief months.

LETTER FROM S. MAYNARD.

Tired of the old, I reach out and grasp for the new, consequently I feel interested in those thought-provoking articles, 'Motion, Lite, Mind," etc. I have just read your editorial, "Spiritualism of the in the Journal of Jan. 8th. 1870 It is replete with beau iful thougats, in connection with the human mind and its powers in the cons of ages

I am led to ask a question that doubtless will interest others of your readers as well as me. I have come to the conclusion from your various articles on matter diffused and mind concentrated, that you discard the idea of mind ever being concentrated in a personality infinite in its attributes, and what we term Deity or God, as the first prime, moving Cause that first ordained the automatic laws that moved upon matter diffused, to the end it should be concentrated in organic forms of

worlds and their teeming inhabitants.

In your article of Jan. S.h. you ask: "Who made those peerless orbs and those comets,—everything the eye can see in the arched dome around us? You know that man improves the surface of the earth; and we know that, disembodied, he carries on gigantic enterprises in the regions of space, and that worlds and systems of worlds owe their origin to him. S) far as God is concerned, the wisest eage never saw him," etc., intimating that there is no God but those once men,—now, wise sages! In the same article you say: "Mind diffused don't think, but when concentrated in man, it embodies within itself the power of thought. Everything the eye can see was created by the direct act of superior intelligences," and that by and by, men will become those intelligences that shall create new worlds, etc." This is all very well. But again yousny, "He (man) is created by the automatic action of law. That automatic action was organized by an intelligence, superior even to him."

There, in that last sentence, is really the seed from which springs our queries.

Was that intelligence that organized the auto-

matic law of creation, the first moving cause of all organization of matter and mind which we term God, or was it just what we will become when you say, "By and by all this will be reversed. Automatic law will be subscribent to us." Again I ask, will we become creators of automatic law? or, will we ever be its subjects, it having its origin in an intelligence, and consequently a power above and beyond anything that finite minds can ever reach or attain unto, even in the yet unborn cons

of ages yet to be.
You say, "Everything the eye can see was created by the direct act of superior inselligence." Granted. Now let your spirit's eye go back to the point where all matter was diffused. No suns or worlds dotted the fields of space; no min had dwelt thereon. But this "superior intelligence" organizes automatic law from his own deep fount of "think." These laws commenced their play upon matter diffused, and the result is the teem ing worlds of space and their inhabitants. This first "superior intelligence," this organizer of automatic law, by which he organizes systems of worlds and their inhabitants, is to my comprehension, G id. What if His created children learn of His ways and His laws, and understanding them, copy Him in world making; what though wise cages can not see Him, they can learn His laws.
Does not automatic law point to a designer, just
as plainly as an organized world does to the law
by which it was organized? And is not this organizer of automatic law, wise sages, as well as primal worlds, God? In the spirit of love and meekness, and of one in search of wisdom, it seems so to me. If in error, I hope it may be pointed out with per-

REMARKS:-We are glad to receive your kind eriticism. If a regular subscriber to the Journal you will see in future numbers an answer to your many queries. We are rejoiced that our articles are exciting thought in the minds of the people, and that our efforts are appreciated.

#### Spiritualism of the Eible-Austin Kent-Charity Fund.

BROTHER JONES:-Inclosed please find one dolfar for the renewal of mysub-cription to the Jour. MAL, which, like the BANNER OF LIGHT, I find indispensable for my Spiritual growth and development, and as long as it shall continue to exist under its present management, and my ability to pay for the same holds good, you can reckon me permanent and appreciative reader. I am talking just what I mean, without any prevarication or equivocation. Your articles on "The Spiritualism of the Bible" are alone worth the price of the Joun-MAL to say nothing of other very interesting mutter that makes its appearance from week to week. On the whole, I cousider myself fortunate in the acquisition of so valuable an exponent of the spiritual philos phy, and in conclusion, would urge every one who is a triend to the free and liberal principles it incu cates, to subscribe at once, and thereby do something to help on the cause of truth and spiritual reform in the world. Now, Brother Jones, I wish to ask of you a favor

—it is this: Will you be kind enough to establish a department in the Journal, under the head of "Charity Fund in behalf of Brother Kent," and also give the names of persons complying with my proposition in the Journal of Dec. 11th, 1869, and furthermore, constitute yourself Treasurer to pay said fund to Brother Kent? I have noticed but two responses to my proposition. The first was from Mrs. Pope, of Minnesota, and the second from Mrs. Sherman, of Sacramento, California. Noble women! May the good angels bless them for their kind benevolence toward Brother Kent, for I firmly believe he needs assistance, and who but true Spiritualists should or will render it?

You will find inclosed one dollar for Austin Kent. I do not give for the purpose of appearing ostentations, but of doing what little good I can to a fellow mortal, and also to induce others to 'come up to the scratch" with myself. I have undertaken to carry out a project of my own, and with a little assistance on your part, I shall either learn that there are fifty Spiritualists in the United States unselfish enough to forego a few luxuries of life to aid a poor and destitute brother, or that they are so bound up in the 'Mammon of this world," that their souls have become dwarfed and stunted to such a degree that it would be utter folly to try to reach their hearts, and more especially their purses, by any appeals that I can make, or any one else.

Asking your pardon for consuming your time in reading my letter, I remain, yours traternally, J. M. WINSLOW.

Barre, Mass., Jan. 31st, 1870.

### A NEW VOLUME.

This paper will enter upon its eighth volume it four weeks more. By the aid of guardian angels and the divine spirit of inspiration, we expect to make it a better and a more welcome weekly visitor than it ever has been. O, that Spiritualists everywhere would appreciate our labors, and promptly come to our material aid! Will each old subscriber promptly "put his or her shoulder to the wheel," and help us move on this great car of Progress? What a multitude of trial subscribers we could have to commence the volume with. if each old one would make a personal appeal to such neighbors as love freedom of thought, but 28 yet have not read the Journal.? Your efforts. brothers and sisters, will be duly appreciated by as and millions of good angels. Try it! try it!

We would publish the communication of Delphine C. Hayward, if written with ink. It would prove too troublesome for our compositors in its present state. No notice will hereafter be taken of communications written with a pencil.

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incentional fraud.

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All letters and communications should be addressed S. S. JONES, 139 SOUTH CLARK STREET; CHICAGO, TLLINGIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. VIII.

#### EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Holy Ghost-the Physical Organization, its Strange Characteristics-Body Marks-Mind Shades, and their wonderful Influence-Why Columbils knew there was an America before he Discovered it-Zera Colburn. Jesus was emphatically a reformer. His

whole soul seems to have been imbued with those thoughts that only find lodgement in the minds of the angel world. As one s'ar diff. r from another star in glory, so do the thoughts of those differ who live on the mundane and supermundane spheres. In the position which he occapied on earth, he was regarded by a certain class as the Son of God. The learned Rabbi, whose religion he was trying to subvert and old customs destroy, and institute in the place thereof a new order of things, regarded him as a vile innovator, whose presence on earth would prove the death blow to their philosophy and traditions. Christ's mission was that of reformer; he came forth at an auspicious mement. when the Religion of the Jews was oppressing the people, and it seemed as if a vast pull of darkness had covered the entire land-his mission was to dissipate the dark halo that enshrouded the people, and institute therefor a philosophy that bore upon it the elements of truth. There is a grand truth involved in this, that

he was "conceived from the foundation of the world"-and that the "seed of Abraham should braise the head of the serpent." A personage like Christ does not come forth, seemingly, in the regular order of events. There is a power that is potent in its action, comprehensive in its views, and sublime in its results, that knew thousands of years before his advent, that he would be ushered into the world at a certain date. Many are brought forth on the stage of action, act their part manfally, yet pass through life leaving no mark behind them to designate what they have done. Christ's life, how different. A circle of spirits who had this matter in charge knew for a long period of time that be would make his advent at a certain date, and that he would come forth into the world possessing all the characteristics of a human being. Luke, who was highly inspired when breathed upon by an angel band, said "he was filled with the Holy Ghost, even from his mother's womb."-This Holy Ghost was simply the electric and magnetic influences of a developing circle that surrounded the germ child, and showered, spraylike, their influence constantly upon it. In all his conversations, in all of those sublime utterance's which characterized his career, he looked upon the head of that spirit circle, whose name he designated as Lord, God or Father, as the Infinite one who ruled heaven and earth. Yet so closely allied was that spirit to his own personal identity, that he said "I and my Father are 'One." He seemed to be cognizant of his presence, felt his inspiring influence, gave expression to his ideas, and predicted the future through the influence that he exerted upon him. Being clairaudient and clairvoyant, he could both hear and see the divine intelligences that surrounded him, feel their presence, in fact, his very existence was so interblended with the head of that spirit circle that he was induced to say, "I and my Father are one."

The early development of Jesus was intensely interesting. Not only was the germ properly developed by the influence of spirit circles, but that influence continued to linger around Jesus during his earthly career. But this was not the only strange feature connected with the history | admires. Strange to say her embryo child is de- | tendencies of which we must follow, and which | dress?

of Jesus. He was not fondled when a child in the arms of his own mother, did not receive her caresses and kisses, but strangely his destiny was cast with another. Mary, the wife of Joseph, was not the mother of Christ, as previously shown. She could not give birth to such a child. Her organism was too coarse for such a process of nature, yet there was connected with the same strong developing powers. She was highly mediumistic, and through her organism this angel band could continue to carry on their process of development. The real mother of Jesus possessed a nervous system sensitively organized, a massive brain, and that combined with her love for the beautiful, admirably adapted her to become his mother. But when the child was born, her mission to it was ended. Had she retained charge of it, the world would have known no such reformer as the gentle Nezarene, and those gems of thought that he gave utterance to, would not have glistened in the moral firmament of the world.

The early history of Jesus is to a great extent enshrouded in mystery. Why his own mother was not allowed to nurse him, to fondle her darling child upon her knee, caress him with the arms of affection, and imprint upon his cheeks loving kisses, is not strange when we understand that her organization was of that character that she could impart no vitality to those surrounding her, but sponge-like absorbed the magnetic influence of others. Such being the case, her organism readily received the influence required to develop Jesus during his embryotic condition, but after his birth she would receive strength and vitality from him and give him but little in return. There are many mothers who have sickly children and know not the cause. We knew one mother who had a finely developed child exhibiting no signs of weakness, yet it languished and she knew not the cause thereof. We explained to her the strange character stic of her organization, and that she was constantly extracting the vitality of her child and giving but little in return, and that if she would put it in the hands of a nurse altogether, it would soon regain its health. She tried the experiment, and as we anticipated, succeeded. A mother's love, however, impelled her to take the child again that she so fondly loved, but no sooner in her arms than it commenced to languish, and would have died, had she not placed it in the hands of a nurse again. That was the condition of the mother of Jesus. While her organization was wonderfully adapted to give birth to a child possessing remarkable characteristics, she would, if she had nursed it, extract from its little organism all its vitality and strength. This fact was well known by the argel band who had Jesus in charge, and they so arranged circumstances that he would fall into the hands of Mary, the wife of Joseph the carpenter.

There is a grandeur connected with the early history of Jesus little thought of. There are more marked events connected with his early development than with any other personage that ever figured on this mundane sphere. His career was an important one, and it was necessary to have him so developed that the influence of the angel band that surrounded him, could interblend with his own mind and control it perfeetly, therefore they commenced their operations as stated by Luke. Saint Luke had some strange notions. He ascribed that to the mirac ulous which was perfectly natural, and in accordance with well known laws. He knew that Jesus was operated upon by a strange influence even from his mother's womb, and he ascribed that to the Holy Chost, which means simply the magnetic and electric influence that the spirit circle that surrounded him could control.

The development of the embryo Jesus, was one of the most grand processes ever brought into requisition to unfold a human being. The magnetic and electric force that emanates from a high order of spirits, is of that character admirably adapted to develop or unfold, not only the physical organization, but all the faculties of the mind. But bear this in mind, that the influence that will develop the physical organization is not adapted at all to unfold the latent powers of the mind. There were, consequently, three spirit circles that took this germ child in charge, as will more fully appear hereafter.

The influence of the first was directed upon the germ mind, and the brain through which it exercises its peculiar powers; that of the second was directed to the nervous system, the object being to perfectly unfold that net-work that envelops the whole body; that of the third was principally directed to imparting vital strength. Under the influence of these three circles, Jesus was acted upon while in the embryo state, the higher powers of the mind unfolded, and the foundation for his future usefulness fully established. Little does the world understand the forces that are continually acting upon mankind, and far less do they know the cause that makes the genius. Z.ra Colburn was acted upon in the embryo state by a circle of spirits who were directing their attention extensively to mathematies in the spirit world, and to them alone, he owed his remarkable powers. He could solve problems with perfect ease when a mere boy, that baffled the skill of the oldest mathematicians. The influence that enabled him to answer these questions, was derived from the spirit circle that had him in charge, that had developed him in embryo, and who knew exactly the way to manage him. Columbus knew that there was an America long before he started on his voyage. For bear this beautiful fact in view, there are "mind shades" as well as "body marks," made upon the child in embryo. It is even possible for mortals to project an image on the embryo child; but it is much easier for spirits, under certain circumstances, to do it. A drunken husband shakes a bottle in the face of his sensitive wife, and the child in embryo comes into the world with an exact picture of the same deguerrectyped on its side. A mother sees a snake, and the consequence is one of the arms of her child in embryo is made to resemble one. A mother sees a man whose beauty and bearing she greatly

veloped bearing that man's features. The husband supposing the child not his own, creates difficulty, and procures a divorce, although the mother bad never seen the man before the time that he made such a powerful impression upon her. There is a time during the period of gestation, or the embryo growth of the child, when the organization thereof is exceedingly delicate, so much so that the emotions even of the mother causes delicate vibrations to exist thereon, which impart their peculiar characteristics. Now here is the whole secret of the developement of the embryo child. In its embryotic condition, it is closely connected with the human mind, in one sense more so than any other part of the body. It is true there is an intimate relation existing between all parts of the system and the human mind; yet there seems to be a much more intimate relation existing between it and the cmbryo child. The thoughts of the mind affect the circulation of the blood, or the action of the stomach. A thought imparted under peculiar circumstances has proved sufficient to prostrate the strongest man; then, is it strange, that under the influence thereof, wonderful effects are produced upon the delicate embryo that ands lodgment within the womb? As we said before, there were three circles that had Jesus in charge, the principal object of the first being to act upon the mind of Mary, creating therein emotions that sparkled with purity, that bore upon them the impress of the angel band that had her in charge-those emotions caused delicate vibrations to exist within the germ mind of Jesus, each time leaving an effect which he felt through life. The mother of Jesus could be easily impressed, and it was through those impressions that they acted upon her child in embryo, for each one they made, telegraphed, as it were, to the child in embryo, the effect they produced upon her mind. Had the spirit circle selected a woman to be mother of Jesus, upon whose mind they could make no impression, they could have accomplished nothing-it would have been utterly impossible. The whole scheme was gotten up systematically, in accordance with natural laws—there was a certainty about it, because in accordance with law. We spoke of "body marks" and "mind shades." "Body marks' made in embryo are caused generally by some accident, or some scene that suddenly imprints itself on the mind of the mother. And in this connection we desire to state a grand truth, that even many of our thoughts possess a well defined form, an exact counterpart from that which they are derived. Thus, the mother sees her brutal husband with a bottle in his hand. The bottle is imprinted upon the retina of the eye, its counterpart exists in the mind, and vibrations exactly of its shape, touche the embryotic child, and the result is, an exact picture of the bottle is made upon its sensitive organism. This we call a "body mark." Now there are "mind shades" (sometimes called mind marks), too, that exists without number, either projected by the mother, or a spirit circle direct. The mother of Columbus imprinted upon her embryo child a "mind shade," the result of a vision which she had had of a great country, America, and the result was Columbus was a monomaniae on that question. Those "mind shades" are generally made by a spirit circle through the instrumentality of visions. The mother even may not remember the vision, nevertheless at the time it effects her wonderfully, and imprint its effects upon her child in embryo. Columbus knew that there was America before he discovered it, for this "mind shade," the result of a vision on the part of his mother, constantly foreshadowed it. Those "mind shades" are wonderful in their action, and it is invariably the case that they give to the mind its peculiar bent. Now we here state another truth, that nine-tenths of all the prostitutes that exist in the country, are made so in the embryotic condition. A dream even in which some licentious act is the prominent feature, will leave upon the embryotic mind its ef fects which will develop themselves in after years. The mothers of Mozart and Bethoven had beautiful visions of the most exquisite music, and the result was, it made a " mind shade " in the plastic mind of the embryotic germs, and the world to day knows the result. The spirit circles who had embryo Jesus in charge, were constantly presenting the mother with visions which would have a peculiar effect that they would leave upon the sensitive germ. O the grandeur of the unseen! Can we describe it? Nay! A world of beauty! No "pent-up Utica" in the action of the Infinite. There is a grand philosophy in this theme of development! The world illy understands it. Angels' thoughts that are showered down upon the sensitive minds can only explain it! The world needs more light on this grandest of all grand projects

in which a high order of spirits often participate.

But the grandest truths are yet to follow. The

field grows broader as we walk forth in its

green lawns and shady groves, and the higher

we ascend in the region of philosophy, we still

hear the voices of angels far above, beckoning

us not to relax our pace, but to keep onward,

retaining the high resolve to live for humanity

as well as for ourself. When our arm refuses to

give expression to the inspired words of loved

ones that cluster around us, we hope it will fall

palsied to our side, and when our eyes, seeing

the suffering of earth's children, do not move

our heart to pity, we hope they will be struck

blind; and when our feelings refuse to move

in sympathy for the cries of the unfortunate, may

the blood cease to tingle in our brain, may the

earth to us become a dreary waste, containing

not one joy to lighten up our pathway.

Such are our wishes. Life, at most, is short; and

he who devotes it to humanity, to the promul-

gation of truth, and who lives true to the im-

pulses of his higher nature, will have his path:

way in the far future ornamented with flowers,

emblematical of his deeds on earth. Upward,

then, is our gaze, knowing that there is a "mind

shade" within, the result of a beautiful vision

on the part of an angel mother, who is our cloud

was the first starting point of a marked caree, Life, then, brief as it is, should be occupied in

unfolding the higher nature, and in bettering the condition of others by philanthropic acts, for by that course, a grand career will open before each

To be continued.

#### "FRESH EGGS AND YELLOW BUT-TEIL.99

This new Book advertised in another column, s destined to produce a great revolution in the Egg and Butter trade. It is beyond question the only practical treatise ever published on the preservation of these important articles of human consumption. This work gives a new and affective mode of preparing Kerosene Ou. and all other kinds of barrels, rendering them perfectly sweet for holding eggs, preserving solutions, beef and pork pickle, vinegar, cider, sirup, water, and etc., which information alone is worth the price of the book. The many new and valuable formulas contained in this work must give it a ready sale. It commends itself to all who believe that knowledge is power.

#### LITTLE PRED.

Fred B. Free, seven years of age, and son of J. W. Free of this city, passed to the Summer Land, on the 4th day of this month. Little Fred was a member of the Chicago Progressive Lyceum, and was a great favorite with all. His parents, being believers in the Harmonial Philosophy, recognize the sublime fact that their pet can still be with them, can still put his little arms around their neck, and love them with all the affection of his youthful heart; and though they can no longer hear his cheery voice and pattering feet, they can feel the inspiring presence of his spirit, and know that he is happy.

We call the attention of our readers to the advertisement of Dr. T. J. Lewis, in another column, and would say to those looking for an opportunity of this kind, that they will seldom meet with so favorable a chance to purchase a well established business, at low figures. The Docter has other business which demands all his time.

#### An Inquiry.

Jessie H. Soule makes the following inquiry:

"Will you give your views in the Journal on the Resurrection of Jesus Christ, Was his body literally raised from the dead as stated in Script-

Our Articles on the Spiritualism of the Bible will contain an answer to that question, and many others of great interest to the people.

### Kersonal and Tocal.

Mrs. Wilcoxson is still in Texas.

Dr. Newton is now practicing the healing gift in

passing through New Providence, Iowa, to give him a call. Mrs. Addie L. Ballou has lately been lecturing at St. Joseph, Oregon and Savannah, Mo. She is

Calvin Laudy respectfully invites the Spiritualists.

doing a good work in behalf of Spiritualism. Rev. Mr. Moor, Presbyterian minister, and J. G. Fish, one of our ablest spiritual fecturers, have

been holding a discussion in Philadelphia. Dr. Samuel Underhill is lecturing and holding circles in Ohio. He is an indefatigable laborer in

our cause, and is doing good wherever he goes. Mrs. Norgrove, residing at No. 188, 20th street, is a fine clairvoyant and business medium. She

gives many fine tests. Dr. D. P Kayner will answer calls to lecture during February, March and April, in Illinois and Missouri. Address him for two weeks, at Eric. Pa. The Doctor is an excellent cla irvoyant phy-

sician.

Elliah Woodworth has been traveling in Michigan in company with Hiram Taylor and Mrs. Captain Sweet. Mr. Taylor describes spirits, giving many fine tests. Mrs. Sweet delineates character very accurately, rendering the seances which they hold very interesting. From Michigan they will go to Ohio.

We are not in the habit of spending time over anonymous letters, yet occasionally one bears the semblance or impress of an honest seeker after truth. if E. M. T., who writes to us, will call upon us at our reception room, we will be happy to listen to a renearsal of the manifestations referred to, and do what we can to solve the mystery.

Brother Ira Lake, of Newark, Ohio, called on us this week. He tells us that the interest in Spiritnalism is rapidly increasing among the people in his vicinity. They have leased a fine hall for a term of years, fitted it up nicely and engaged our worthy Brother, Dr. Houghton, to lecture for six months. Many of the leading citizens are anxiously investigating the truth of our beautiful philosophy. A good test medium is loudly called for there.

S. Desno, writing from Burgh Hill, Ohio, says "I like the Religio-Philosophical Journal better and better. It is feed to my soul. I shall tak e it as long as I live."

A brother sends two dollars and eighty cents from Butler, Ill., to renew his subscription and sends a copy of articles of organization, but forgets to give his name. Please report, and we will place the money to the proper credit.

Mrs. Waite, the healing medium, is yet in the city, and performing wonderful cures for those who apply to her by letter, as well as for those who visit her rooms. See her advertisement in anoth er column.

Mrs. McCord, the celebrated trance medium, is giving good satisfaction to those who call upon her at the reception room of this publishing house. See her advertisement.

by day and pillar of fire by night, the peculiar John Fletcher, what is your post office ad

# Philadelphia Department.

вч....... н. т. сни., м. д

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

History of Spiritualism, and the Progress of Spiritual Ideas-Number Five.

CHAPTER SECOND:-Section First. THE TRADITIONAL PERIOD.

In these low conditions of human development, when language was almost entirely by tokens and signs, and the relations of men were governed by the power of the strong, compelling the weaker to submission, there were three grades or castes, based mainly upon physical power, though a species of shrewdness and low cunning abounded, and sometimes over-reached even those who were much stronger.

The first class consisted of a few very powerful men. Women from their interiority of physical strength, took a position somewhat similar to that which they have occupied in later times as servants of men.

The second class was more numerous, and consisted of those whose strength or cunning, though inferior to the first, still gave them a controlling influence over the masses, who were herded together in the most degraded conditions, and whose labor and lives were at the mercy of the other classes.

The earliest traditions are those which come to us in regard to the feats of strength performed by the first class, who were the chiefs or rul-

The Spiritualism of this time was confined almost exclusively to the two higher classes, and consisted in manifestations of great physical power. Marvelous feats are contained in the traditions of all nations. They may have been exaggerated, but there was a foundation for these. At this period a rudimental form of language existed. Men began to learn something of the uses of fire, and this was one of the grandest strides towards a higher civilization; ages, however, were required to bring this potent agency to any practical use.

The higher classes painted themselves, clothed themselves with skins of animals, and ornamented themselves with feathers. Thus for many generations, a distinguishing feature between the ruling classes and the common people, was that the former wore clothing. The ruling classes were distinguished by the kind of clothing they wore. A certain amount of strength and prowess, entitled the individual to a peculiar form and character of dress. Here was the origin of royal robes and insignia of office.

Many a fearful struggle and bloody conflict ensued for the mastery. There were no moral restraints and no respect for age, and when the powers of life began to fail, young aspirants were ready to assail them, and if successful, they could say in the language of a modern poet.

"The pursuit I lead. 'Till we o'ertook the spell encumbered foe, Who wore that day the arms which now I wear."

They took their clothing, their insignia of office, and with these all their authority, and left nothing for them but retirement in disgrace

This brings us to the stone age of the modern geologist, in which men began to make weapons nts—of course, the rucest and most undeveloped forms of humanity, even the very first men knew how to injure each other by throwing clubs, stones and other hard bodies. and they would soon learn that hard, rough or sharp justruments, were more effectual and dangerous than those that were soft and smooth. and the selection of the former would be natur-

Many ages rolled away before the inventive faculty under the head of constructiveness, gave birth to the first rude implements of stone, the beginning of that grand era in mechanic arts, which was the herald of civilization, and which to day has multiplied the powers of the race in almost all directions, to an inconceivable degree. They began by making weapons and rude implements of those materials. In all countries, man seems to have passed through this stone age, and to have left records in the various instruments themselves, which are now buried far beneath the surface of the globe.

Ages rolled on before they made any great progress,-it appeared as though the mind had taken a giant stride in this which seems to us so small a step, and that it must rest here for a long period. At length man began to construct rude houses for shelter; the germs of architecture hegan to be manifested in the construction of rude mud huts, in imitation of the caves of the earth, and the groves of the primeval forests.

Man can not be compared with the animal creation in this or any department. The Creator had impressed upon the instinct of the animal, even low down in the scale as the bee, the ant and the spider, and many other insects; the beaver and many of the higher animals, a power of construction, which was perfect in itself and on its plane, and if subject to the law of progression, not sufficiently so to be perceptible. But as man was under the law of progressive development, to go far beyond any of these stereotyped and fixed beings which are most beautifully adapted to the uses designed for them, so he must begin very far below these, and come up through very gradual but progressive steps to those places which are not thus limited.

### Now do we Receive Truth?

Human consciousness or the power of perceiving truth is gradually unfolded. From the carliest periods and all through life, truths are around us far beyond our comprehension, but as the power to receive these is unfolded, they dawn upon the mind, and we take them in at first faintly, like the dim outlines that the dawn of day reveals to us, and afterwards more clearly and distinctly. There is an important lesson not only in regard to the instruction of children but of all mankind.

A homely yet truthful figure was that of "casting your pearls before swine." Truths beyoud the capacity of the individual, may be presented in the most beautiful and attractive manner. and vet fail to reach their consciousness. It is not the fault of the truth, and may not be that of the individual presenting it, but time, which is an essential ingredient of growth and progress, has not yet matured the powers of mind so that it can comprehend the truth. The reformer may present his truth year after year, and be unsuccessful in reaching the mind, when suddenly there may come an expansion of the mental capacity, and that which had been so frequently presented without making an impression, is now gladly received and the individual feels astonished that so plain and self-evident a truth could not have been comprehended before. We presume every one has had something of

this kind of experience.

Many truths are fore shadowed to the mind n a manner that is not entirely clear. This is

the case with many of the profound truths that modern Spiritualism has revealed to humanity within the last twenty one years. In these instances it is only necessary that a medium or one who has clear and distinct perceptions of these truths, shall present them in strong and

terse language. Bold and determined utterances of truth often stamp that which was doubtful on the mind in a satisfactory manner. Thousands and millions of minds have realized this in regard to our philosophy. How often we hear persons ex-"That is just what I wanted, what I have been trying to get at, but could not quite make The spirits seeing the interior condiit out.' tions and needs of these minds, are enabled to present these things so as to satisfy and confirm

Laborers in the great vineyard of truth, must Laborers in the great vineyard of truth, must understand that it may be necessary to cast in their seed continually, even if some should fall on the stony ground of hard scepticism, or among the briars and thorns of willful opposition, for the sake of opposition alone. As the seeds of plants have wonderful powers of endurance, they are thus like emblems of truth which are immortal. The seeds of truth, small though they may be, can not die-it may lie in the soil of the human soul for a long time before conditions are favorable for its germination and growth, and then it will come forth in all its beauty.

The workers in the spiritual vineyard have abundant cause to rejoice in their labors. The consciousness of feeding the lambs,-the innocent seekers after truth, and giving honest in-quirers the light that will lead them into higher conditions. Then, too, the fact that we are scat-tering seeds, the fruits of which may only be apparent after we have laid off the harness of the outer form, and gone to labor in the upper vineyard, where causes are more apparent than here,-should encourage us to go on. We frequently meet with persons who say to us, "We heard you make certain statements and declarations years ago, and we thought they were exceedingly foolish; but now we accept all you then said, and even more."

Truth is a mighty power every where, and they who proclaim it honestly and earnestly, become in some measure identified with it; the lovers of truth rejoice to know of the existence of its noble standard bearers. It is a continual source of strength to all of us and the millions of Spiritualists in our land to day, though bound together by no other tie than the magnetism of the great truths which have been revealed to us, are supporting each other, and might do this much more effectually, if they would only lay aside all those little jealousies which have sprung up in the hot bed of old sectarianism, and that easy love of scandal which is the bane of soci-

Brother Wilson in his noble new year's greeting, touched a chord in thousands of hearts, and we would gladly keep the music notes vibrating therein. Let us try in the coming time to lay aside all animosity and bitterness, love one another, and do all the good we can in the

When any temptation comes, inciting us to do or say any thing that might lead to the injury of a prother or sister, we should suppress it. Let our love go forth, not for Spiritualists alone, but for humanity every where—not humanity in this country alone, but in all countries-not alone for the denizens of this world, but for the myriad dwellers in the spheres. There is work for us all to do in this direction, and we know that we can not bless humanity or the angel world, without being still more blessed our-

#### An Inquiry From a Lady.

Mr. Editor:—Having noticed in your paper of Feb. 21st, an article by Wm. B. Fahnestock, in which he seems to think the power to foretell coming events is only an attribute of Deity, and impossinle with angels or mortals. I have a hard case to solve. Now, dear brother, in my dilemma I come to you, as you are supposed to be capable of an-swering any question of importance. Now to the case in hand:

The first of Dec. (can not tell the day positively), about four o'clock in the morning, I was wakened out of a sound sleep, and told that there was something awful going to happen; saw jast what it was, and went to a lady in another room, and told what I had seen and heard. The lady is not a Spiritualist. At nice o'clock of the same day, I was sent for to minister to the suffering victim, who had been burned with kerosine oit. Almost the first words she said when I entered the room. were, "that she had known all summer that she should be burned to death."

She was a member of the Presbyterian church. She lived eight weeks. I could write more in proof of what I here state, for the living evidences of this, are in this very orthodox town of Middlebury, but for fear of wearying you I will close, with the request for you to explain, if the power rests only

MRS. ANNA TAFFT.

REMARKS:-That there is a faculty in the human mind, that is more or less unfolded in mortal life, so as to foresee coming events, there is evidence beyond successful controversy. When our brother, Dr. Fahnestock says "This kind of foreknowledge is an attribute of Deity, and therefore impossible with men or angels, who can only foretell that which is passing at the time, or is limited and possible, or adapted to their capacities," he, to us. seems to be a little mixed. He seems to have had an inner consciousness, which contradicts his affirmative statement,-viz: That this faculty was "impossible with men or angels," by the qualifying remark expressed in the alternative, "or is limited and possible, or adapted to their capacities." That this faculty, like all others, is limited and adapted to the capacity and degree of unfoldment to which a person has attained, we doubt noteven so with all other natural faculties.

We hold that whatever power Delty has in infinitude, man has in degree, and that every faculty in man is susceptible of education, cultivation, and unfoldment in power, by proper exercise; in a word, that there is no God outside of and distinct from that all-pervading principle which permeates and infiltrates itself into all things from the highest conceivable archangel to the most minute monad, or molecular atom; hence it follows that God being in all things, all things must be God-like in their essential attributes, in degree.

We are in possession of many facts which establish the one truth, that under favorable circumstances, similar cases to the one related by our correspondent, have been foretold long before they transpired. This is a fruitful subject of thought, and we feel that we will have more to say upon the subject herearter.

Our readers will oblige, by forwarding to us such facts as come within their knowledge, bearing upon the subject.

Six hundred women of Wyoming territory have petioned President Grant for the remoyal of the Secretary of that territory, Gen. E. L. Lee, formerly of Guilford, for intemperance and immorality.

Miss Adelaide Phillips sent her sister Matilda to Europe last year, and the latter is now studying under the direction of Signor Garcia, in London. A correspondent writes that Miss Matilda has made wonderful progress, and promises to attain great eminence in the lyric

### Eruth Stranger Than Siction.



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BRIDE SYNOPSIS OF CONTENTS: In the first scene we are introduced to Paul and Judas who have mounted their spirited steeds, for a day's journey in search of the recluse, Jour the Bartist. Weljourney with them—at noon they halt for rest and refreshments.

SCENE II. The bondsman, Judas, opens out a rich feast from his leathern bag, while Paul gives him a feast in turn, which is perfectly bewildering. They resume their journey, and find the object of their search alone in a mountain gay, fairengaing an imaginary sudience. Paul and Judas cuter—John frightened and squares himself for fright; laughable scenes occur, and Paul gets well got his burgery. paid for his journey. SCENE III.

Graphic description of the Mount of Olives and surrounding country, including the beautiful village of Bethany, the home of Lazarus, his levely daughters Martha and Mary: the latter has a strange presentiment; Martha tries to pry into the secret; Mary in tears, etc.

SCENE IV. Jesus visits the house of Lazarus, after a sojourn of many years in foreign lands. The welcome a perplexing mystery solved. Many swoons; comes to her senses—too good to be true, Jesus and Mary walk by moon-light alone in the garden; what transpired during the SCENE V.

The haptism; the storm; what John saw. Jesus offended, and John distressed; Paul jubilant. The opinion of Judas concerning Jesus, John and others. The multitude scatter; Paul commands Judas to follow Jesus to his retreat; he obeys, is defined with his company, and becomes a disciple. What occurred there, SCENE VI.

Judas returns with a flattering report. Paul encouraged, sends Judas off in search of a fortune-teller. He stops at an Inn where he meets an old friend of his youth; have a jubilant time; secrets disclosed confidultially. A strange character here introduced, who plays an important part in the scenes following, Judas finds a medium and engages a sitting for his master, Saul.

SCENE VIL The Octazon Temple of Mystery; its gorgeous drapery and furniture: the queenly occupant. Paul's reception and embarrassment; stronge revelations: Paul delighted and the median disgusted.

SCENE VIII. Jesus in his Grotto, reclines upon a bench and falls into a deep slumber; has a rearrhable dream; fore-shadowing his future care rand is results, all of which have been literally fatilitied during the past eighteen

PURNE IN.

Fifteen kills and version slopes surround a fertile spot wherein a village stands. Description of soid village and its inhabitants. At the setting of the orb of day, three weary travelers arrived at the Spring of Nazareth. Several lovely moidens surround the well, one of whota approaches the tallest of the travelers and offers him a drink; a conversation enems; they go off together. A surprise, and what comes of it. The death of Muy, the reputed nother of Jesus; her parting words and bestowal of a casket, which he opens, and which onems his eyes; a mystery solved. which opens his eyes; a mystery solved.

SCENE X. Jesus preaches a serviou, and o'lends a Rabbi; he replies; a warm time; meeting breaks up in a row, and desire burely escapes with his life. Strange seems and incidents, great excitement.

SCENE XI. Jesus among the fishermen of Genesereth. A graphic description of the country. The Hill of Beatlandes. The Town of Capernium and Village of Bethenda. Simon and his residence, and what occurred on the plazza. Simon's birth-day, and a remarkable draught of fishes. A strange coincidence. "By the God of Moses, here comes old Zebedee." He takes a cap of wine, and tells a long story. Judas in cestacies; he pais a fice in Simon's car. Simon pleused with the prospect of becoming a great man, becomes a fisher of men. Has poor success pecuniarily; kicks up a muss; Judas divides the spoils, and Simon becomes reconciled.

SCENE XII. Judas and Simon become friends on a basis of mutual interest. John the Baptist declared crazy; bas a dispute; his opponents get mad, and leave in disgust. Cosby, a strange character, appears. An exciting scene. SCENE XIII.

Paul begins to be uneasy. Judas in possession of his secrets, and he fears an expose. Paul's meditations upon the precarious situation; a rap at his door—it is Judas. He enters and they take a drink. Judas reports progress. Strange doings at Nazareth. Judas gives an amusing description of the character and personal appearance of Jesus' followers, confidentially.

pearance of Jesus' followers, confidentially.

BEENE XIV.

The City of Jerusalem. The Gorgeous Temple A minute description of the stupendous structure. The immense Altar of Burnt Sacrines; the priests at the top; vast inclined planes extend from either side, terminating in well filled cattle-yards. An immense gathering at the Temple; Jesus mingles in the crowd; obtains an elevated position and preaches his radical doctrines; says hard thin is about the high priests. The people energed; a general niclee cusaes in which the tables of the money-changers are a psized, and the thieves and pick-pockets reap a rich harvest.

SCENE XV. The gorzeous palace of the Sanhedrim. A full description of it and its inmates. The high priests in trouble. Pant's opportunity and how he improves it. The conspiracy: the whole city in confusion and terror. Pant plays a double game, and how he comes out.

SCENE XVI. Jesus turns up again and preaches another radical sermon. Co-by appears upon the scene, though not recognized—of course not.

SCENE XVII.

The beautiful gate, the largest of nine which gave entrance to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with gold plates. Jesus gains admission and gets into another dispute, and what comes of it. SCENE XVIII.

Paul gets John the Baptist imprisoned and condemned to death. Jesus visits him; an affecting scene: the exe-

A PLEASANT DIVERSION In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, of Philadelphia. SCENE XX.

Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourning: the strange things that occurred there, and what was said of them. The priests excited by the stories afloat concerning the strange transaction.

Another sermon and another argument in which the priests are confounded.

SCENE XXI. The woman caught in adultery; her arrest; the condemuntion, trial and triumph. SCENE XXII.

Cosby turns up again; his afflictions and how he is Spiritualists visiting Chicago, will find a pleasant relieved. A ray and festive gent, up to all manner of SCENE XXIII. The great conspiracy ripens. . . .

The Disciples all meet at Bethany; a grand reunion, and infamous treachery. Many archientally eathles a few words of some remark of Judas'. She discovers a plot, and warms Jesus, but he fails to see the point until it's too late. An infamous document sent by an officer from the great Sanhedrim; an immediate reply demanded and answered.

SCENE XXV. Matters culminating very rapidly. A fearful scene.

BUENE XXVI. The last supper; strange conduct of the Apostle John. Judas retires from the company; he returns.

SCENE XXVII. Jesus arrested, and his followers disgusted: their game was up; fishing for jth more heracive. The great trial; the witnesses and judges: exciting scenes and incidents. Another prisoner apprehended and brought into court; nine counts in the indictment. SCENE XXVIII.

The magnificent Palace and Fortress of Antonia, built by Herod the Great; the great half of state. Portions Pilote; Tiberius Casar. Herod Antipus comes to the city on business; attends the trial and had a severa trial binacif. The Father and Mother of Jesus; who are they? We shall see before the close of this scene. SCENE XXIX.

Great excitement in Jerusalem and elsewhere. A frantic mother and lover. Ho, for Calvary! The procession; line of march. Marsirals, police executioners, &c. Martha and Mary in the crowd; Mary swoons and falls into the arms of Cosby, who, for the first time in his life, feels the weight of responsibility. The distressing scenes which follow. Herod Antipas musing in his palace. A strange visitor; her affecting plea. The curious bracelet; an impregnable monitor; Herod whits; has sent his own son to ignominious death; the scramble for the cross. Alas! too late, too late!

ECENE XXX. Another scene. The shades of night, and a murky mist hangs over Jerusaiem. Paul and Judas under engagement to meet in a secluded spot, by moonlight, at the hour of midnight; Judas on time; his impatient the nour of inidifical; study on time; his impatient waiting, and the strange sensations which come over him; Paul approaches. The freedom papers and bag of gold are presented, and glittering weapons as well. "Are you prepared, Judas; you or I must die this night." The terrible contest; Paul the victor; the dying words of Judas to Paul, such as must thrill the soul of every reader of this remarkable book.

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# The Rostrum.

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ENGIURE BY MRS. EMMA HARDINGE

#### WOMAN AND HER MISSION.

DELIVERED BEFORE THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA, AT HARMONIAL HALL, 11th and Wood STS, ON FRIDAY EVENING, Oct. 29th, 1869.

I believe there never was any period of the world when the spirit of reform was so rife as in this Nineteenth Century.

There is no department of life that is not assaulted by the spirit of progress, and this not alone by developing the arts and sciences and the application of knowledge, but there seems to be a spirit abroad that insists upon analyzing the present condition of all our social and na-

Take, for example, our methods of prison discipline: our treatment of the insane; our systems of remedial art; every form of life, from the education of the youngest child to the treatment of the most ancient. Every institution of life seems destined in this age to undergo a searching analysis, and become the subject of some method of reform. But underlying every attempt to introduce reformatory ideas, and promote reformatory movements, I find one great question ever uppermost, concerning the true place and mission of woman.

I know that this great question, so universally agitated, and so generally treated in popular addresses, in one phase has been far better and more acceptably presented to those here to night, than I can hope to treat the subject. Nevertheless, it seems to me, that to those who are accustomed to wait, to some extent, upon the utterances of the Spiritualists, it may not be uninteresting to consider in what aspect an analysis prompted chiefly by the spiritual ideas, may present this universally considered subject of woman. It is for this reason, that I have asked your attention to night. I do so—more readily because I am myself separated from the movements which are at present on foot for what is called the advancement of woman, or means of obtaining what are termed woman's rights.

It is not for lack of sympathy, but because my own proclivities have called me in a different direction, and because different views concerning the method of treating the sulject have most commonly been presented to myself, by my concontrolling influence. I tell you this, lest you should be prepared to visit my short comings on those who profess to make this subject a speciality, or identify my ulterances with them to their disparagement. I speak as the spirit gives me utterance.

The first position, it seems to me, to be necessarily considered in treating of the position of woman, is that which is most loudly advocated by herself, claimed and demanded by herself—namely her right to legislate.

It is assumed that whatever wrongs woman endures and whatever rights she claims, would be placed by herself on just the basis which she considers desirable, had she the right to legislate. We may, therefore, assume that this question underlies all the vast multitude of 'ramifications which the woman question embraces.

Should woman have any voice in the legislation of our country. It seems to me, considering this question only upon the surface, that the marvel is how any human being can be found who can dery this right. I do not know what they urge in denying it. It does not seem to me a question to be considered whether woman should, or ought, or can or must vote? The only question is why she does not vote. It woman forms one half of the population, if she submits to legislation, if she pays taxes, if she helps to sustain legislatures by her means, if in any way she takes part in enduring the legislation, on what possible basis can she be excluded, except for inferiority of intellect. I have been told sometimes that this country as a nation, the American nation, the land of promise, the hope of the world, the germ of all that man can ever ask for in the form, the germ not yet perfected— I am told-this germ seed was planted on that stupendous idea of justice, which repudiates taxation without representations; that the very foundation of American life, so to speak, the el ement which has made America what it is, was its gallant protest, a protest carried to the death, sealed with the blood of martyrs and laid in the very constitution of America's existence, that every human being that lived by law had a right to help make the law. It was upon this principle that the mighty convulsion ensued which made the new world a model,—to make it such for all forms of government. We must assume that woman stood in the estimation of the early legislators of this land with the negro; that she like the man whose face was black was not recognized as a part of the universal man. called all mankind or "all men."

Now it is this question that we propose to deal with, as regards the question whether any arrangements could be made which would enable woman to vote with propriety. I have only a tew words to say. If you say woman can not vote because she is not intellectual, if she must not vote because it is improper, if she should not vote because there is some disability, let us enquire what this disability is, this imperfection. this inferiority. It is not merely a question whether man or woman can either physically or intellectually occupy precisely the same position. I reject the claim for myself and for my brother, of equality or inequality, to perceive that the All Father hath, made laws of compensation in our inequality,—that we compensate and balance each the other-whether we are indeed one whole, as Swedenborg speaks of the angels as forming the dual life of man and woman.

Notwithstanding there is a line of demarcation in this inequality over which we never can safely, justly, or naturally step,—this does not, as I conceive, affect any of the rights which be long to us as human beings. For instance,—the rights of property, the right to protest against injustice, the right to remedy the systems by which we shall live,—all these woman has a ca pacity for, and her rights are quite as much her own as those of her brother are his. The ques tion 13, then, what prevents her from taking her place as a legislator. I will not insult the common sense of those present by repeating the somewhat hackneyed phrase that there can be no arrangement by which woman can record her vote without descending from her proper dignity. We are all beginning to recognize that the place that is fit for a son or husband, is also fit for a mother and wife.

For my part, I should be ashamed to see my brother listening to words, or uttering them, or taking part in scenes upon which his sister should not dare to look. A husband is unfit for the companionship of his wife, if he comes from scenes that are unfit for her eyes to look upon—he would be disgraced thereby and she would also. If any of the means by which the legislation of the land is conducted, are not holy enough for woman, they ought to be, and it is the best evidence that woman's presence is need-

ed to make such scenes holy.

If you tell me that the legislation of the land can spring from any scenes or conditions too shocking, too repulsive or too hateful for woman to look upon, what can we hope from such legislation? All that is revered, all that is no-

ble or exemplary, all that is clevating in tone and morals, ought to prevail in every form of legislative action; if it is not so, then I ask what shall introduce that element that shall make it so; for never can we hope to pluck good fruit from a corrupt tree, even though it be planted in our legislative halls. I return now to consider in what respect woman must be regarded as intellectually capable of taking this position, which she herself claims to be essential to proeure for her whatever rights she demands as a legislator. Is she unfit for government? let us take a very few precedents in this direction. Is it possible that woman can govern, that she can wield the highest forms of government? If she can do this, she can do something towards the lower. If she can occupy the very highest position in a nation with benefit to herself, and credit to the nation, then she is fit for subordinate positions.

I could find so many examples that I should overwhelm you with mere statistics. I must be brief, and I shall quote four women only:

Christine, of Sweden; Catharine of Russia,

and Elizabeth and Victoria, of England.

No nation was ever reduced to such a system of ignorance, rudeness and barbarity as Sweden at the time when Christina mounted the throne. The records of Sweden present no era so full of good and useful reforms and progress as that country beneath the reign of that wise, just and prudent Christina.

The annals of Russia rose to the highest and noblest point, both of political power and social good, beneath the rule of Catharine.

I say nothing of these ladies as women. I speak of them merely as rulers. In the same sense I invite you to consider the action of the woman Elizabeth in the government of England, when the political power as well as that of corquest and the discoveries of the pioneers, made England's greatness, with powers centralizing in that little island which went out and almost put a girdle of colonial power around the world. This all sprung up beneath the wise and prudent and far sighted policy of Elizabeth. They may well speak of the days of good Queen Bess. Not that I would call her a good woman, a woman who could stain her name with oppression, or yield to those petty vices that are pecuharly attributed to woman. I speak of her capacity as a ruler. In her days, the political, social, governmental and educational powers of England, rose to the highest pitch, mainly through the influence of this wise patron of arts and sciences. She was the prudent mistress of the turbulent spirits of the age; she was the mother of her people; she stood amongst the sovereigns of Europe more noble and highly respected than any of her predecessors. Her name stands alone, as at once the wisest and most prudent ruler that ever the nation has had.

I can not say as much for the political position of the lady that at present rules the country, because the genius of its government has changed. We all know that the progress that has ever tended Westward, has gradually infused a spirit of liberalism, -I may use the word democracy,-throughout every county of Eu rope, and every nation has insensibly felt the influence which has proceeded from this new world, stimulating the people to assert their strength and power, silently but surely it is be coming an irresistable power. Therefore the power that Victoria and every other sovereign in Europe wields is measurably shorn of its strength. There is a certain amount of power which always belongs to and characterizes the chief rule rot the land. Take, for instance, the characteristics which flowed out from the throne during the rule of England's present queen, as compared with those of George the IV, where the standard was so deeply sunk in degradation, that the moral feelings were trampled underfoot and entirely destroyed. What is it now? It is the same country only a few years have interve ed the highest attribute now is sobriety, so far that any man who is known to have been guilty of intoxication is not a gentleman in England. This fact, I can bear testimony to from observation and association with the classical led gentleman. What is the highest standard of female excellence at the present time?

To imitate the good queen; the good mother, the good wife,—the good woman. If goodness has any part in political influence; if purity of life and morals; if good faith and honor and all those attributes which we call virtue have the effect between nation and nation, we have any example in our good queen. I say thus much by no means to extol the condition of the woman that wears the bauble which must soon fall insignificant beneath that larger spirit of reform for which I am pleading,—the right of every individual to govern themselves and take part in their government. I ask you to bear in mind the four instances which I have presented. I need not proceed any further to prove that woman is capable of wielding the reigns of government. It has been observed that the influence of woman as a counsellor is almost unbounded. Those who oppose this overlook the fact that the influence of woman has been far more potential in the governments of Europe than any of the statesmen that have appeared among them.

We can not recall a single instance of a states man whose private history does not show that he has had the counsel of wife, mother or friend.

he has had the counsel of wife, mother or friend, I ask you to take the negative of this position, and show me in one instance where a celebrated statesman below the rank of sovereign, has ever made a mark upon society where there has not been felt that same silent and unseen influence which has pervaded in your own land. That which helped to form the character of the Father of his Country, the noble Washington, was a good mother and a good wife. The influence of both forming not only the character, but in silence and secrecy, as far as public life is concerned, were effecting the counsel of those who ac knowledge these tender relationships, and who in their labors have shared the counsels of dear companions. I might do so and ask who were the mothers and wives of our great men? It is well known that the influence of the mother and the wife, and their counsels have been felt throughout the whole history of that form of greatness which we call statesmanship, that we should but waste time were I to state further instances. But I only ask if woman has this influence, and you claim that she has even when you deny her any larger sphere. I ask why the real power should not be made known? Or why the real influence should not be made manifest, and if woman is capable of thus influencing man Why, if the source of that influence is the greatest in her chains, should not her power, her mind, he occupied? It may be that her power directs the councils of the great minds, and then the source is repudiated. I say let her stand where she belongs. It she is capable of infla encing her ruler, then she is capable of being the ruler. Let us see how far she is capable of acting in those emergencies where it is said man alone can take his place. Remember that I will ask for my sex, that her occupations must relieve her from any very violent demands upon the physical system; that wherever strength and physical exercise is demanded, I believe there nature herself has drawn the line of demarca tion between man and woman, and whatever occupations therefore would call woman out of this particular sphere, I would myself object to. The question is not who likes or dislikes, but what woman can do-can she therefore make a successful sold er, sailor and commander of armies. Let the South American amazon answer. They are the best warriors in the world, and in several districts of Africa, there are armies of

women, and they are said to be most self-sacrificing and devoted in maintaining their horrid and harbarous contests. But these are barbarous lands. What was that power that railed France in the hour of deepest despair, but the generous enthusiasm of a young peasant girl,—Joan of Arc? What sent her forth and made her the most successful warrior that ever the annals of history have recorded? Not physical power but moral power, which manifested itself in deep devoted self sacrificing love of country. that moral power which forgot herself, which threw herself into the gap and compelled strong physical men to bend before the slight tragile girl. I can see no boundaries to woman's sphere in any of these directions. Wherever generous acts and devoted enthusiasm are required. If it were a question of physical strength alone, I should ask woman to retreat from any position where she must meet with her brother. Man is the strongest, and should be woman's protector. The relation of protector is sweet, wholesome, generous, grand. It places man by woman's side; it gives him a power in his life and strength to care for her, which ennobles him, and utilizes his Ged-like power; that which makes the strong man yield to woman. It is the sweet holy power by which woman appeals to man for that strength and protection which her own nat-ural frame denies her.

I would not neutralize this. I never could do it so long as kind loving nature has written the sweet and holy tie upon the very form of woman. In the mean time what can not woman do when any demand is made upon her in the form of sacrifice or devotion to general work she does not stand alone.

We know that in this late American rebellion, frail, delicate girls, young creatures, scarcely able to endure any hardship, went forth into the woods and acted as spies, visited the camps in various disguises, and bought messages and tidings of life and death, secured the country, and endured fatigues and hardships, and especially were their ministrations useful in the hospitals, waiting upon and nursing the sick and wounded, writing home to the friends of the soldier; in all these things, giving cvidence that the moral power can triumph over the physical, whenever there is a demand for its exercise. The history of the Revolution in this country is full of such heroism.

When the annals of the late war are fully known, you will find that there were numbers of devoted women, who have served in almost every capacity. In Eugland, during the long Continental war, it was found that at one time there were seven hundred women who had enlisted in the army. A writer of that time declares that not one of these women ever disgrace themselves by any act of cowardice—that many of them died upon the battle field. The Government did not consider that it was a legitimate position for women, and chey were always sent home when they were recognized. One old woman is mentioned, who had lost both arms and was pierced with seven bullets, but up to the very last, this brave and devoted creature fought, both in the army and navy. She was frequently sent back. Her various degaises were the most ingenious imaginable. When questioned why she thus exposed herself to darger and disgraced her sex, she answered that it was a disgrace to any man or woman who could fight and did not fight for their country when it was in dan

I have no sympathy, personally, with the spirit; no desire whatever to place myself there. But when you say woman must not and can not do, I ask you what can she not do? If she can do these things, and they ought to be done, why shall she not here the opportunits?

not have the opportunity? I say whatever is right, and any woman can do well, she aught to do it. Therefore it is that I am unable to find any other sphere for wo man special to her, than those I have indicated in relation to man. The gentleness and tendern ss and mutra' protec on that sub-ists between them I would encourage. But when you ask me for a sphere for woman, any particular sphere or occupation against which soc ety shall raise its voice and tab to her, if she moves out of it I protest against this, and say woman's sphere is that in which she can do her work the best and when she has done well, even in the darkand more perilous seemes of war, if she can act well ,let us give her the same credit we do man under like circumstances. We are told that there is a stimulus in the magnetism of war, some thing so attractive in the form of psychology, which often captivates the minds of individuals and draws them into it. So is it in eivil life; You may have heard of Grace Darling, the girl who for many long months on the rudest coast of England, devoted herself to the management of a life boat. Have you ever seen a life-boat? Have you seen the thick darkness broken only by the wild flashes of lightning, the awful booming thunder, and the hoarse voice of the ocean, emulating with each other, which can raise the wildest and most hideous shout? Have you seen that wild sea, with the calm nesss that you have been accustomed to look upon in rest, overturned until the long waves produces vast chasms, which open and seem ready to swallow the largest ships, and the wild rushing waters dashing and foaming until it would seem as if the earth must be engulohed in these awful foams that were turning over each other, and ten thousand ships are but as mere chaff upon the bosom of the vast ocean. In the midst of scenes like these, as from time to time the thunder sobs itself away and even the storm seems for a brief moment hushed, only to gather more and more strength. -then it is that the wild air is pierced with the dismal shricks—then it is that from time to time, you see white arms lifted up into the air pleading for help—then it is that you know that there are fellow creatures tossing to and fro on the wild ocean, driven hither and thither -and then it is that you may see the young frail creature, a delicate girl out in the midst of the storm, fearlessly managing the life-boat, without a single star to light her going forth to save these helpless creatures. This Grace Darling alone saved twenty seven in one year. But she does not stand alone. Within the last three months, on the wild shores of the German Ocean, I visited the cottage of an old fisher. man; they said the man was very poor-more shame for the country. He was a maimed trooper. He had neither arms or feet lett; he was blind in one eye; he had suffered lamentably in the war; he was living with his children three in number, girls all under thirty years of age. They live by fishing. They had a lifeboat, and they had thirty nine medals hung around their humble cabin. They had saved thirty nine lives in just such scenes, and far wilder than I could tell you of. These young women had gone out as little girls, first with their brothers who had all perished. There had been seven of these. All the men were gone, and the girls were left, and they were at the head of the life-hoat company, they should be immortalized. They are still plying their dreadful trade, with labor and hardships such as you have no conception of. They procure daily bread for their father and themselves by fishing. Their father told me that they had learned to swim very early in life. From the time they were the least bits of creatures, he

In many other countries women are engaged as laborers, porters and in various laborious occupations. I do not advocate this. I do not represent it as the most desirable occupation for woman. In Bologne, women who have be

would dangle them on his lap, and throw them

like a Newfoundland dog into the water. They

determined to form a female life-boat company

but they were forced to leave the place they

then lived in because the men were so hard upon

them-said it was a shame to see women do

such things as these. So they came to this

wild coast and here they had procured those

come porters were represented to me as among the most virtuous and well educated of the laborers. You see them out on Sunday with their trim scarlet petticoats, as neat and clean as can be. I was informed that they are their own laundresses. Despite the hard work, that they perform all the day long, they manage to get these beautiful caps and laces so neat and so tidy. They make their own clothes. Strange to say they are just as nice and neat as If they were not porters during the week- I can say as much for the shop women of Paris, Lyons and several other large cities of Europe. Especially in Paris, the business is chiefly conducted by women. It is notorious that this is the case, and it is lo ked upon as a reproach upon Frenchmen to do certain kinds of bustness, and I believe the women are very successful traders. I was told by a French Advocate that he never had occasion to record the case of a woman bankrupt. Yet there are a great many female merchants in France.

I believe you are aware that there are a great many female merchants in America. I do not know how they are here but I can speak as regards England, there are a great many women there who attend entirely to their own business; buy and sell, and make good merchants. One of the reasons against their success is that they have not the amount of general information which would enable them to comprehend the laws of trade and merchandise. But women might make good merchants—they are capable of receiving the necessary information. I am sure it is not so much for the want of capacity as for want of opportunity.

As to agriculture and horticulture, I should weary you, were I to repeat the numerous evidences I obtained some years ago, when I was laboring to open homes for women. I found that the vine-dressers of France, the dorists of Holland and Italy, the female farmers of Germany, had all been so very successful, had done so much by cultivating the ground that there seemed to me to be an excellent opening for the debris of society to find occupation.

For this reason, I selected horticulture. In a champaine country like France, and especially in Italy, where the vines are very frequently planted on the sides of the hills, in terraces requiring a great deal of labor, we find that women are far more generally employed than men. Have you ever seen any of the tulips of Holland? They are almost all cultivated by women. In this country the women skate in the morning some twelve or fourteen miles to market, placing their commodities on their heads, and after selling these, they skate home with their money, and I am told they generally give it to the good, industrious man there, and it is generally given back to them to purchase what is needed for the family.

I mention these things to show what women can

do as traders, as merchants, as shopkeepers.

Where shall we turn next? We have not said anything of the arts and sciences. She can engave. What do they say of Angelina Kauffman, her models are sought throughout Europe. They take the first rank in all the courts of Europe. Many of the best engravers of Europe are women. The designs are drawn by women. I have passed through the manufactories, and I know that women have designed and drawn some of the most beautiful patterns

I can not tell the names of these artists, but I have found many of these women holding places of importance, although they are generally very poor, very obscure and very humble. The name of some great artist is frequently given to the work, but the real workers are women. Thus, in the manufacture of Gobelin tapesiry, women are employed, and I asked a very intelligent superintendent about it. He said women understood the art of coloring better than men. They are obliged to resort to the delicate faney and taste of women. I have spoken of the action of the woman where the finest skill is required. Her hands have been employed in every article of clothing, from the linest fabrics and silks, to the coarse cauvass. You find in every one of these manufactories, the hand of woman is essential. It is not merely permitted because they require extra hands, but it is essential. In the labor of typography, woman has not found the place she ought to. The printers have been very conservative, and yet woman has made pro-

gress here and can well compete with man.

There is one point that I must call your attention to, that is, that woman is paid less wages than man—invariably so in every department of labor and in every manufactory. I never could satisfactorily account for this. I have been told that their labor is less valuable—I insist that it is not true. I refer it back to the position woman is made to occupy, against which I plead. I insist that it is in a false public opinion that the fault

The only difference between men and women is not in artistic capacity, not in intellectual power, but is simply in the realm of natural and physical strength. It is simply in form and proportion that the difference liss. Woman has been invariably represented as inferior in intellectual capacity to man, and it is upon this point, and this chiefly, that I would ask for a reversal of public opinion. Were this to obtain, I should have no fear that all the rights that woman can ask for would be given

Let us admit that in all forms of intelligence she is fully able to take her place beside her brother, and all the fancied inequality will vanish. We have seen that she is a good statesman, a good merchant, a good trader and a good artizan. We have seen that in every part of the community where women are used to the coarsest labor—cutting canals, building bridges, and roofing houses—women are everywhere employed. It is no longer a question whether woman can or can not do anything and everything that a man can do. I have yet to see that the gates have been closed to woman by the hand of the Creator. By man they have certainly been

I need not point to the fact that as a writer in the present day, woman has taken her place beside her brother. As a poetess and a mu-ician, she is also his equal. I referred to her labors on the beautiful tapestry. She has now attained a higher degree of perfection in the art of water coloring women experts have attained a perfection and excellence in this which has raised her to the highest

Permit me to point to one more condition where woman suffers most cruelly by the ban of public opinion. This is in her home. I will give you an example:

Some years ago, when I first came to America, was well acquainted with a family living far West I found there the usual difficulty prevailed of ob taining domestic help. In consequence of this, the mother of several children was compelled to labor very hard, having just come from Europe, where those who are called mentals are considered a necessary appendage of every household. I was as-tonished to see an educated woman compelled to perform so many services. Scarcely a moment of her time was left for improvement. I was much in that household. I heard much of the power and influence and noble service which that hus band performed in his state. He was a magistrate a legislator; he was a man of mark, and is wel known. He had accumulated a large fortune by his industry and his intellectual power and success He was an honor and credit to his country. I have often heard the lamentation that such a man should be associated with such a poor ignorant drudge as his wife. She was no companion for him. How strange that a man of such intellectual powers should have made such a choice. Two years ago, I made a short visit to America, and there I saw her household once again. The mother had gone to rest. The widowed husband, I learned, was compelled to hire a governess for his children; a housekeeper to superintend his establishment; a laundress, a cook, a housemald, and a seamstress and tailor. In a word, he kept in his service ten or twelve employees, every one of whom had been condensed in the person of a poor drudge of a wife, She had taught the children letters, she had in-structed them a little in music. She had made little evening concerts for her husband. She cut out her children's garments and sewed them. She was very frequently without help, and yet her house was periectly neat and clean. There was not a place that did not speak of the work of some hand and I found it was only one hand. Her kitchen was like a flower garden. There I found she un-derstood the art of chemistry. Cooking is chemistry, and there is as much skill in excellent cook. ing, as in chemistry of any kind. She was an ex-cellent chemist. She was an artist; for the garments she made were very fair and neat. I used to look around and think and ponder what that genius would have been had it been directed especially to some form of art. How in works of beauty, of science or art, that woman would have been immortalized. But she passed away from this life with no other remembrance than that of a useful drudge, and when her uses had to be supplied, it required ten persons

If the home is woman's sphere, let us not forget how many fragments of art and science and use, that sphere comprehends. Let us do justice to the home sphere. Let us not tax woman beyond her capacity because she does not rise above that form of art, or comprehend the science, and say that it is not of any importance. These are necessary to home, to say nothing of the amount of industry that is required.

I would do justice to the uses of woman in her home, instead of taxing her with incapacity. One of the best evidences of woman's capacity is to be found in the good housekeeper, the good mother and the good wife. Were she to command all the salaries, all the financial recompense that is bestowed upon the various additional laborers that must be hired when the mother is gone, then, indeed, we should begin to realize how much this art of the wif-, mother and housekeeper is worth. I may plead for the universal right by which I would have woman recognized as the help meet to man in every department of life as his companion, as his equal. What do I ask for her? First, I ask something from woman herself. I ask from every something from woman herself. I ask from every wife and mother, and not from any legislature, for I am convinced that if woman will take her own place, and determine to do so kindly, gently and womanly, not with a rash, vituperative spirit, which would break down even the natural distinctions which nature and her Greator has raised up, if she would do all that her hands found to do and bring in her daughters to do the same—that she bring up her daughters to do the same,—that she would then become an inevitable legislator. Wo-man is now doctor, lawyer and post mistress, and she is gradually taking her place in office without any legislation. The true secret of all legislation is public opinion. Congress and parliaments are only made under it. Laws are never made until the prople armed public opinion is the vice of the people appeal, public opinion is the voice of the people, and Congress and Parliament only put the seal on what the people determine. It is not in Legislative acts that woman will ever obtain her rights. It is the recognition of what she can do, and the determination to do all that her Creator has fitted her for. I would ask in the first place, that woman shall remove all social disabilities from herself. She must commence at the lowest round of the ladder, then she will rise to the highest. She must commence this in private; she must commence this with those criminals that are now in the gutters. This public opinion is made in part by her. Let her take the part of the outcast womar, and not write criminal on her brow, because she sinned, and society says she is the only sinner. Where is her partner in crime? Woman, just so long as you extenuate the crime that man has visited upon woman, ask for no right from man. If you take the right that the Almighty Himself has intrusted to you—the right of judgment upon right and wrong, in regard to yourselves and your sister woman—you make the vice for woman and none for man. You yourself should pronounce that judgment as you know it should be,—begin there. If it be a vice and a crime that drives woman to be an outcast, if it be a vice in her, it is a vice and a crime in the man also—visit it upon both alike. a crime in the man also—visit is upon out anke. Commence with woman's wrongs, and you may ascend to woman's rights. Having done this, take another step. We know the formative power-which the mother exerts upon the minds of her children. We know that the greatest men have have have been taken to the children. been very largely indebted to very good mothers. So said St. Augustine, and so have many of the great men said since then.

Mothers, what are you doing with and for your daughters? You have the power in your hands. It does not belong to the father, and it rarely falls to him to determine in regard to the education of the children. This is the mother's phere. There she rules supreme Start, then, with the determination that your daughters shall be individualized human being, useful and capable of taking their places in life, just as your sans do.

At present, the sphere of young girls is to be decorated, adorned and fashioned for the matrimonial market. They are to be dressed and schooled and taught how to appear to the best advantage, until they shall arrive at that age when they shall be placed on sale, spread out as goods and displayed, as were are purchased. Many of the mothers have this idea so prominent that it is to be seen. They think there is nothing more essential than the captivating graces which are the indications that a woman is in the market.

Your sons are educated for anything they have a capacity for. All the various professions and occupations are open to them. They go out into the world able to sustain themselves, able to become something more than mere dependents upon others, who may be attracted to purchase them. I would have our women brave and strong hearted, resolved to make a place for themselves. Let such as these go forth, determined to take their places amongst physicians, lawyers, artists, sculptors, and they will succeed.

I will remind those whom I am speaking to, tonight, that some twenty years ago, the idea of a minister of our own sex was limited to a few, mostly among the society of Friends, who had bravely gone forth, because it was a part of their religion. Most women shruck back with repulsion from the position, simply because it was against public opinion.

We know women were among the prophets in the olden time, and many of the ancient nations recognized the spiritual gifts of woman as being superior to those of man. She was and is, far more susceptible to that spiritual influx. Woman, theretore, has taken a prominent part in Spiritualism. She has taken her place as a speaker by the side of her brother man with entire success. In my own country, where the prejudices are far more bitter than in this, women are recognized as ministers, and neither public opinion, nor any proscriptive prejudices in any way interfere with this exercise. This is a step gamed in the right direction. If we quietly, determinedly, but with the strong spirit of that truth and honesty which relies upon the natural gifts and endowments, and thus resolves itself back, at last, to the Creator's power in man. If we thus depend upon the voice of God within, which commands us to give again as we receive we shall take our places. I do not believe we shall long remain martyrs. I see how inevitable it is that woman will be permitted to cast her vote. She will also have her place in all the departments of life, of arts and sciences, and every position for which her capacity fits her. The movement for this is onward, and no hand can stay it. The formative power that woman holds for molding society, will move in this direction. I have no fears that man will not recognize her intellectual status. I believe man will do justice to woman whenever she is ready to demand it in a proper spirit. 1 donot believe that antagonistic, harsh and discordant measures can ever be successful. The universal voice of mankind will plead for woman. Let us determine to have our rights. I do not recognize that there is any barrier to my using any power which God has given me, the exercise of which is right. How shall I be permitted to do this? Sociery has grown to believe that there are certain spheres fitted for woman. Society believes that woman can do much more than she could a few years ago, because she has done it. This has changed the tone of society. It has changed public opinion, and we must continue in the same direction. There is no need of violent antagonism, but every successful effort of woman in any new direction opens the way for progress. Let our caughters be brought up side by side with our sons. Let their intellectual energies be cultivated. alike, and they will determine what each one shall

We know that woman has endurance—is self-sacrificing. I am sure that when our women as sert their own capacity in this intellectual age-when we are searching for good in every direction, we shall find that man will not drive us back. Let us demonstrate our capacity for the positions, and take them, and we shall have nothing to

The pen is mightier than the sword. A large tin sign in Detroit, representing a gold pen, was recently torn from its fastenings by the wind, carried up into the air, and descending, its point penetrated the back of a dog, killing him instantly.

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No. 13, Vol. 7—17w.

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Let one or more persons sit about the table on which the instrument is placed, each placing a hand lightly on the top board, simply touching the same, taking care to have the arm not come in contact with the table; remain quiet for a few moments, then let some one of the party ask a question, and if the persons composing the party are of required magnetic power, or any one of them is, the question will be answered. A positive and negative person operate the Planchette best.

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# Kronkier Department.

Notice to Correspondents and Others. All letters, papers and matter for us or the Fron-Her Department, must be addressed to E. V. Will gon, Lombard, Dupage county, Illinois.

#### Doings of Planchette.

. The following article was written through Planchette, under the control of what purported to be the spirit of the late Rev. Charles Elliot, L.L. D., late president of the Female Seminary, Mount Pleasant, Iowa, who died a little over a 3 year ago. The article was written at different times, and when the medium was tired and Wearyfrom toil, without aforethought or premeditation. We present our readers the article without comments, only we would like for Science and the Church, in their wisdom, to account for this able and remarkable article.

The text originated on the excuse ever offered on the part of the Press, whenever publishing anything in regard to Spiritualism, "we don't endorse it."

of am aware of the conflicting opinion of Pulpit and Press, in regard to the truths obtained through mediumistic agency. I perceive the very forcible caution and firm assurance before relating any circumstance bearing the least in any of its relations upon what is termed Spiritualism, to satisfy the public that they in mo way endorse or countenance the views, igmorance, and superstition of this class of deluled

This word Spiritualism covers a multitude of sins in the eyes of many, and why? For the very fact that its definition is not understood, it

never has been sought for. It bears the errors of the Infidel; it renders the purest relations and obligations of man, null and void; it is the canvas under which crime may find a shelter and be protected as universal good; it is the hand that leads the weak and erring deeper into the wells of degradation; it is the outpouring of thoughts which emanate from the throne from whence reason has fled. All! all! that is to be found among the relics of pagan, infidelity, immorality, and superstition this class of people have to bear.

Their views are simply the crack-brained ideas of a few fanatical, visionary men and women,

not God's teaching at all. How do you know all this? You have never even inquired what their teachings were. Why? being his messengers, do you not receive these ideas and expose the falsity of their superstitious views to the world, and you being called of him, having his spirit co operating with your words, will prove the truth of your assertion, and for ever silence these vile deceivers. The Pulpit and the Press will not violate the command, Thou shalt not kill"—they will not take the lives of these persons, but they will not explain or endeavor to explain the causes of the various phenomena that have appeared. You see a moster "Small Pox Here." Who will enter within the polluted atmosphere and inhale the deathly infection. None but those who have had the discase and passed the ordeal; they fear it not. Says one of more moral courage, "when G id is for us who shall be against us," I will enter here, and by his spirits aid, I will hear and see, that I may be enabled by his grace to become instrumental in reclaiming all such as are in error, I will learn from them whereon their hopes are based. I will give thee a bad name, as the quaker did the dog he would not kill, but loosed him with the cry of "mad dog." So we have the cry of vice and immorality, two formidable armies to contend with when properly arranged by the dexterous generals of Pulpit and Press. To hear the conscientious Editor remark, "I publish none of their ruinous views. I would not be instrumental in extending their supers:ition and errors, lest there might be those who would receive their teaching and bring upon themselves ruin and final punishment." But, my triend. I notice that you use no caution, make no comments, when you fill one fourth of your sheet with publications like this: "Ladies take notice! Female Pills, warranted French; new invention for the use of Married Ledies, safe and reliable in its results;" "Bride and Bridegroom; Essay for young men;" Dr. - confidential physician, in all diseases of a private nature;"
"Your destiny and tu ure prospects in life clearly revealed by Dr. -- etc."

In giving these statements to the public, you have no fears of attending consequences. You lend wings to the agents that you know are sapping the fountains of domestic bliss, vampires that are draining the last drop of purity and principle from out the hearts of the people.

The watchful shepherd says, "I prohibit the use of any agency. (Planchette) from which weak minded persons suppose they receive any intelligence. I prohibit its use in my church, or by my flock.'

I, the unseen agent, prohibit you, sir, to use the means by which you create life and prohibit you using any agency by which you distroy that life. I prohibit the use of this agercy among the members of your church. You have violated two, if not three, given commands, while I have violated none. I do not understand you. I will explain. You prohibit the use of an agent that has for its object intelligence, food for the mind of science, fearing the effects upon the morals of men; yet this agent is no violator of one of God's commands; on the other hand it fulfills H's devine laws, and denounces the man who holds illicit intercourse with his sister in Christ. and when nature has fulfilled her 'aws, he introduces the agents that science has invented, to destroy that which he created in order to conceal his crime from the eyes of the world, and often covering his black and damning acts, under the cloak of clerical dignity; thereby disgracing his calling, dishonoring God and His commands, violating every obligation that as men we should hold sacred, though we had taken no sacred or holy obligations upon ourselves. You ask, as a body, are we exempt from crime? We may not be,—still we do not tremble at the introduction of any agency by which we may be enabled to separate the gold from the dross; any aid by which we may unfold to you, the dark crimes that pass unnoted; that power which shall litt from the bowed head of the innocent, the weight of crime that the laws of man have placed there, and place it where it justly belongs. I fully agree with you, that we should not in this highly enlightened day of christianity, be led away by superstition, or witchcraft. Are we not enlightened beings? do we not believe in the power of the most High? He has taught us to seek, to inquire, to counsel together, to seek deligently, to strive after the best gifts, to persevere in the pursuit of knowledge, and with His aid, we would unlock every avenue by which we may be enabled to receive intelligence, that may advance us in science, or perfect us in spiritual knowledge. We would make use of every provision that may result in any revelations to the human family in their hour of need; we would enquire diligently, and see what manner of intelligence we receive. If you had never opened the Bible, how would you truely have known of its contents. Why do you diligently seek from I ders" tor sale at this office.

its pages, the portions you deem most conclusive in bearing your opinion above the opinions of the denominations who quote from the same authority. The same God rules to day that has ever ruled in power, and mystery far beyond the comprehension of man, and in Him do we trust, knowing that whatsoever He permiteth either in the world of science or in man's spiritual development, will ultimately result in universal good. Although we may be discarded from your churches and your halls, receiving unmented persecution, yet will we not revile you, for "when God is for us, who shall be against us," and whoseever is shrouded in error, we trust to His loving kindness to remove the veil that clouds our vision. His voice have we heard and His words do we remember. Let them alone for they know not what they

### Correspondence in Brief.

THE REAL PROPERTY.

Lake City, Minn.—Abner Dwell says.—I think the Journal is one of the best papers I get.

North Brookfield, Mass.-John Hill writes.-Inclosed please find ten dollars. I now like the paper so well that I can not do without it.

Vernon, Michigan.-Mrs. H. C. Garner writes.-I have been a constant reader of your paper since its first advent into the world, and every number seems to grow better.

Normal, Ili -- Hattie C. Graves writes .-- Your JOURNAL is now almost indispensable, for it contains food for the soul, as necessary as bread is for the body.

Helens, Colorado, Ter.-Frank Mayol writes,-A number of your JOURNAL has accidentally fallen into my hands. It has shaken my faith in materialism. I wish to investigate the matter and the

Sherman, N. Y.-John de Ever writes.-A few weeks since I saw one of your papers, and never in my life have I found anything that came so near my views upon the great principles of true religion than those held forth in that valuable sheet.

Ogdensburg, N. Y.-James Francis writes.-The RELIGIO-PHILOSCPHICAL JOURNAL, which has been floating on the breeze, bearing to the thousands of hearts redeeming truths and expressions of never dying principles, is second to none in the world. It is doing immortal deeds, which will be traced away down in the vista of the coming time.

Little Sloux, Iowa.-T. S. Wellington writes.-I commenced to take your most valuable paper some seven months ago as a trial subscriber—once for 25 cents for three months; second, for 50 cents for three months. The time I paid for has expired, but I am glad you continue to send the paper

Liberty Centre, Iowa -D. P. Morris writes.-I commenced as a three dollar trial subscriber about a year ago, and when my time was out, I liked the paper well enough to renew, and I like it so well now that I expect to take it as long as I can raise the means to pay for it, and when I fail I will let you know:

Colburn, Ind —Joel Peffley writes.—Your worthy Journal contains such good food for the soul, I must now have it for one year. I am well satisfied that I can not spend three dollars in any reading matter that will benefit myself and others so much. I send mine out to be read. I am a regular subscriber to the Banner, and expect to be to the

Omro, Wis.-Thomas D. Goodwin writes.-Enclosed please find three dollars, for renewal of my subscription. I would be pleased to write up the spiritual forces of Omro, but can not do the matter justice. I think it safe to place the number of Spiritu dists at three hundred. We have a Lyceum of forty to sixty children. Not any very prominent men in our ranks, still the cause is progress-

Council Bluffs, Iowa.-Thomas Rogers writes,-Inclosed you find one dollar and fifty cents, for which please continue the paper six months longer. It suits me better than any other paper, for its liberality and impartiality in discussing the rights of all mankind. We had Brothor Wilson here four weeks ago. He delivered a course of lectures which suited me better than anything I ever heard before or since.

Neenah, Wis.-James Slover writes.-I see it is time for me to renew my subscription. The paper has become such a social and instructive companion, that we can not do without it. I like the clear, radical, ringing sound of its key-note for truth and reform. May its shadow never grow less, and may he who controls its helm, keep his eye fixed on the beacon light carried before him by mariners who have navigated the ocean of this stormy life, and landed safe on the shores of the Summer Lind:

Sidney, Malile.—Moses H. Pride writes.—1 will try and get a few subscribers for you soon. When I came in this town two years age, there were only two Spiritualist families in town, and they were almost friendless. Three months ago, I felt a strong desire to form a circle, and last night I had the satisfaction of seeing twenty-two earnest workers in the cause at my house to a circle. We have one trance and two writing mediums, and some six or seven others developing.

Mankato, Minn.-U. H. Andrews writes.-It may be interesting to your many readers to know that our course is onward; that our society is progress ing. Notwithstanding the many obstacles that our opponents have thrown in our way, we "still live," and walk by the light that shineth along our pathway. We are happy to say that we have secured the services of our worthy friend and trance medium, Dr. S. A. Thomas, who is one of the best lecturers and physicians of the West. We have lectures on Sunday, and circles twice a week. Those that are mediumistic are being developed we hope for a noble purpose.

Middlebury, Ili.—Mrs. Anna Teft writes.—Noticing in your paper a request that some one in every place should keep you posted in "spiritual things," I thought I would inform you that six or seven of the Spiritualists of this place bave held seances once a week for about two years, with the following results: Some have seen spirits, some have felt their touch, others have been inspired to write and sing beautiful songs, others have had the gift of prophecy, some the healing power, of which I wish to speak definitely, as I consider just what my life is worth, am I indebted to that pow-er. Mr. J. W. Elliott, of our circle, cured me of Consumption, and that, too, without medicine. Glorious gift of God to mortals.

Philadelphia, Penn,-Mrs. H. Swailes writes.-Having read several numbers of your paper, and being deeply interested in the beautiful cause of Spiritualis a ,—although it is less than a year since I knew anything of the philosophy, and then it was by the loss of an only daughter, and I can assure you that it has afforded me the greatest pleasure of my life. I must acknowledge that I am a very poor woman, and I would like you to send me your valuable paper for as long a time as you can for the one dollar, and I think I will be able to get you a few subscribers that will be more profit-

REMARKS :- Yes, dear sister, you shall have the paper. We never yet have refused the angel's paper, on account of the inability of the seeker for truth to meet the payment. Do all you can to circulate the Religio-Philosophical Journal, and all will be well.

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The time taken to allay all desire for the use of tobacco

Recollect it is warranted.

The time taken to alloy all desire for the use of tobacco by the Preparation, varies slightly in different persons, the average time being about five days. Some have no desire for tobacco whatever after using the Preparatios two days.

The health and purse of every tobacco user in the country calls loudly, abandon the use of t bacco.

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W. P. Heald, Bargor, Me.; J. Mocdy, Southport, Indiana; E. D. Adkins, Knoxville, Tenn.; John Merrill, Bangor, Me.; J. Bunch, Springfield, Tenn.

From Lamuel Cassiday, Editor Journal & Argus. PETALUMA, Cal., Dec. 14, 1868.

For about wenty years I had used to bacco in various forms, and for the past eight years had been an inveterate smoker. Becoming satisfied that the excessive use of this narcotic was seriously impairing my health. I determined, if possible, to break myself of the habit. Hearing of Orton's Preparation for destroying the appetite for to bacco, I sent to Portland, Maine, for a box of the medicine, which I received through the mail on the 17th of November. A month has not elansed and yet the medicine bas offernally rehas not elapsed, and yet the menicine has effectually re-lieved me of every craving or desire to use tobacco in any form. The Preparation is not more dilicult or unpleasant to take than common chewing gu. I conscientiously be-lieve the preparation will have the promised and desired effect in every instance where it is given a fair trial. Upon that belief, and from an honest desire to assist others who may wish to break away from the slavish appetite for tobacco, I off r this testimonial.

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ceipt of price. How to send money by mail:—Enclose the amount in a letter, seal carefully, register the letter and take a receipt for it of your postmaster. Money sent by mail as above directed at my risk.

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Prof. Speuce's Positive and Negative Powders for sale at Address S. S. JONES. 189 South Clark St.; Chicago, Ill

STRUCK BY LIGHTNING.

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

#### KING

### OF THE ASTHMA.

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

"I have cured six cases of Asthma with Mrs. Spence's Positive Powders; and Miss Harrier Lathrop, of North Adams, Mass., permits me to report that the Positive Powders bave cured her Palpitation of the Heart, " -- (MRS. MARY E. JENES, South Williamstown, Mass.)

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

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

### A PSYCHOMETRICAL VIEW.

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

# ALMOST A MIRACLE

# DOVER, N. H.

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

### THREE DOCTORS

AND A WIZZARD.

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

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The Positives cure Neuralgia, Headache, Rheume, tism, Pains of all kinds; Diarrhosa, Dysentery, Vomiting. Dyspepsia, Fiatulence, Worms; all Female Weaknesses and derangements; Fts, Gramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Rey-

high grades of Fever, Small Pox, Measles, Scarlatine, Reysipelas; all Inflammations, acute or chronic, of the Kidneys,
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Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofals
Nervousness, Siesplessness, &c.

The Negatives cure Paralysis, or Palsy, whether of the
muscles or of the senses, as in Blindness, Deafness, loss of
tasts, smell, feeling or motion; all Low Fevers, such as the
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