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The Rostrum.

LECTURE NO. 3.

BY MISS EMMA HARDINGE. Delivered at Harmonia Hall, Eleventh and Wood Sts., Philadelphia, Oct. 8th, 1869.

THE WILD AND WONDERFUL.

One of the greatest of modern philosophers declared that "he is a rash man who pronounces the word impossible."

In speaking to you this night of the wild and wonderful in history, I mean that which transcends the ordinary experiences of every day life, that which we cannot fathom, which appears to us to form a portion of those unfinished problems which more and more conclusively dawn upon man's intelligence...

Take again the marvels that we behold from time to time in the silent and mystic powers from out the depths of the mighty ocean—behold the vast and profound space only changing from time to time as the wind lash it into fury, or as it settles down into the calm even flow...

Sometimes I have myself beheld rising above the crests of the ocean wave, mysterious forms like ruins of ancient temples, Titan castles, vast columns of basaltic rocks, sometimes towering in the most beautiful forms, and piercing the very heavens like grand cathedral steeples...

I have traced forms, strange and weird, in that we call the Giant's Causeway. I have there beheld in amazement the wildest forms moving to and fro. I believe there is intelligence everywhere there is order, and design and majestic power; and even in these forms there is a power that seems to stamp them as creations of the Infinite.

These wonders stand alone with the Creator; the Worker, though Great Master Architect, the Mighty Titan whose arm is still fashioning, elaborating and polishing up our beautiful earth.

the depths profound of the ocean. We may look at the backbone of the earth, the mighty vertebrae which erects itself in the form of gigantic chain of mountains, some of which pour out from their fathomless depths the burning lava.

In all lands we may read these noble and magnificent scriptures that his hand has written, untouched by man, so real, so fresh, so grand, so beautiful and yet so silent, that age after age, for centuries thousands, if not millions of years, the work has been proceeding.

It is so of the succession of events that we call human history; it is not alone in the history of the Caesars, the Alexanders, the Napoleons Bonapartes; nor in the warriors, nor the reformers that we behold these wonderful exhibitions of mental power which we label the wonderful.

Thus has the experience of mankind been brought out, until we are now one gigantic family, and can trace back what man has done and suffered, until the revelations of wonder that from time to time crop out in the daily paths of life, cease to astonish us.

You all know that there is a shady side of human history, which, in ancient days, was labeled first as magic, in later periods religion.

Let us see what it is they invite you to consider. We need not go back to those dim and unrecorded periods of time, handed down to us only through the light of tradition. It is enough that we observe now, by our experience among the savage tribe of this day, their implicit belief in a Supreme Being, and communion with the Spirit World.

You cannot sweep out of all human history, the silver thread of spiritual evidence that has marked every page, and that discloses to you more and more conclusively the footprints of

the marching hosts, keeping time and step to the tramp of the ages. I shall point to so few of the representative pri-rials and places, where this element, which for expediency, I will still call supernatural, has made its most striking manifestations, commencing in the East where we have the first recorded history of man.

It is needless to say that from Egypt as from a great central point, went forth the highest forms of revelation in religion and science. We take Egypt, then, as a representative land, and we find that her priests were not merely instructed in the offices of religion, but they were taught something of that which has been called the wisdom of the Egyptians.

Magie, then, signifies a comprehension of all spiritual things, a knowledge of the methods of communing with spiritual beings, the power of controlling and conveying the occult forces of the human spirit from one to another.

The ancient Egyptians studied the effects of one body on another; they discovered that there were terrestrial, mineral and animal magnetisms, and we observe that the temples of Egypt were so fashioned as to enable them to preach and practice them.

How much do we know of it? It is true, that from time to time, something too obvious to be overlooked attracts our notice, but like the telegraph and other appliances, we turn it to account. Just so long as its mysteries are applied to the human form, we know not how to use it, we shrink back from it, and are very willing to let the spirits do their work.

It was because Moses was instructed in these that he became triumphant in the contest with the other magicians. This was a part of what was called Egyptian magic, the whole was recognized as the perfect power that was to be obtained by studying the occult forces of nature.

These ancient philosophers studied all these things. One of these old astrologers, Ptolemy, said, "I see a picture, I see before my eyes, a window; I know that that signifies there is a house. I see a human hand, a finger; I know that there is a form behind it. I see a leaf of a tree, I know that there is a tree. I see a star, and that star is to me like the window, the hand, the leaf, and just so soon as I can learn to know to what position of the universe that star belongs, I can judge of the rest."

but they read in the mind of man, of the great spirit; they read the destinies of humanity. In doing this, they read something of the mind of Deity; they comprehend more of his purposes in creation. In this phase of ancient Spiritualism, we find arrangements were made for holding communion with spiritual beings. It is said there were various methods. One of the best epitomes in which they are to be found, is the old Jewish scriptures.

It was not deemed exaggerated then; it was common to explain all these as the experiences of the people throughout the East. We submit it to the student, whether there was a commingling of these false histories, or whether it is a mere exaggeration.

They may say they stand alone, but this is not the fact. They tell us, also, that the age for these has ceased. We do not find it so on the page of history; they did not cease with the early Christian fathers; they did not cease with those whom we call the saints and martyrs.

Those very reverend fathers who made our creed for us as Jesus never made any creed, those who filled our colleges and libraries, and built our churches, and made those huge tomes and volumes that have spread out in over two thousand sets, were all these so untruthful that we must deny their experiences to-day?

In the fifth century, a female saint, a woman of extraordinary piety and marvelous spiritual endowments, migrated from England, then almost a savage land to Germany, she went there to attempt to plant the Christian religion.

On one of these nights, the Christian worshippers were broken in upon and many were cruelly slaughtered, and hence, it is said that this night was held as evil. It is asserted in the trials for witchcraft which took place some four hundred years afterward in Germany and in England, although they were not recorded until the sixteenth and seventeenth centuries, yet the tradition always existed, that those who assembled on the heights of Brocken, never appeared in bodily form, that their spirits alone were these as shadowy spectres.

There are those who have had indubitable evidence of the fact that the spirit of her who now speaks to you, has, in many instances, been seen and made manifestations of power in distant places, we find a foundation in fact, the occult power which belongs to man.

know that we are communing with spirits like ourselves; we do not pray to saints and martyrs; we have no martyrs except in private life. We now know that the saints and martyrs of old were men and women.

In following the thread of history we find that what is called Spiritualism abounds. We find it changing its form. The early witchcraft which obtained from the tenth to the twelfth century, was gross and resistible. Then came the more beautiful theory of the Rosicrucians. They talk of Uddine and sylphs, fairies and guardian spirits. They speak, also, of elementary spirits, spirits that had never been men; they speak of brightness and beauty that they could never see.

After these came the mesmerists. These we find a different class. Mesmer and his followers did not believe in spirits. They attributed the marvels that men performed, to a universal or creative spirit, of which I shall speak hereafter.

I must close my review by a brief notice of the Spiritualists. They stand before us in an aspect different to any which the page of history has presented. The power has fallen upon them unthought. They have been taken captive, unarmingly, and placed a power upon their shoulders that they scarcely know how to use. We had no this shadowy side of nature steps out into the light, low this great problem which reveals itself to us as the spiritual side of man, revealing to us the nature, discloses itself in the strictest and most unobscured relations with the body of the universe.

There are thousands upon thousands who from various causes about themselves from our gatherings. The world is full of them. The experiences of the last twenty years form an array so multicolored that the history of all ages pales before it.

Even in this material age in which the witness must come home only to the masses, but it has come to your ears, into your secret chambers, it has come to your very threshold. You have not as yet gone back again to your experiences. Does this not explain the problem of all past ages? Does it not promise that something in the future will be said about it, and our nature better, and when we shall possess ourselves of that knowledge which the ancients gave so many long, and weary hours of study, we shall find that there is a spiritual science which has ever kept pace with material science, with all that is wild and wonderful and grand in nature.

The ancient cities of Pompeii and Herculaneum, erected by volcanic basins and only preserved by the hardness of a cement which was forced upon them, are still preserved, and tell their story to us, and the builders of those ancient cities are forever as they live they grow strong and material to control us again. Do we not see that the great mystery of antiquity are all still living and awaiting their wisdom and knowledge on humanity. I dare not ask you what the eye of the clairvoyant may discover as he trends along the airy mazes of that world beyond as he speaks away to the untrodden realms where all things are lighted up to the eye of the spirit. It is then to the grand possibilities that are opened by Spiritualism that I would call your attention. The wild and the wonderful are waiting to exist; the romantic history is fast passing away; the day of demonology is gone. History is repeating the powers of the human mind. The struggles and possibilities of the human spirit make up the sum of human history. This is unaltered to us a science and philosophy; this is up into our grand family. Instead of the wild and the wonderful, all things are science. We who are Spiritualists recognize and claim a revelation by what the communion of spirits is to-day. We

Continued on fourth page.

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

CHAPTER II. "Facts are strange, stranger than fiction." "Coming events cast their shadows before."

"One night a stranger sought your protection. 'What!' the Jew cried, now quite terrified. 'Shall I repeat it?' asked the other contemptuously. Seigle buried his face in his hands, and the stranger went on.

"It is he, and I'm in his power," Seigle muttered to himself; he possesses the fearful secret which I fondly dreamed was known to none but myself and wife.

CHAPTER III. SPIRIT OF THE "OLD BOAT HOUSE." Near the line, which previous to consolidation, divided the districts of Port Richmond and Kensington, and commanding a full view of the dark roiling Delaware dashing in flashing surges at its base, there once stood an old "Boat House."

To this place of rugged retirement, the shop of his weekly labor, Clarence Rodgers, in no manner fastidious in the appointments of his studio, oft retired, locked himself in and all intruders out, to mature and prepare his ideas and thoughts for publication.

"Go in, boys, wade in," Ringgold's voice still rang out, far above the strife and struggle of the fight. With a bound he darted towards the tongue of the carriage and with a tremendous blow levelled a large man flat to the ground, stunning him so that he lay there apparently insensible.

Again the bloody struggle raged fiercer than before, spending consternation and alarm throughout the neighborhood. Those who were secure in the boat house levelled their weapons through windows and large knot holes, while the firemen made use of various means by which to batter down the building, occasionally discharging a pistol at an enemy who momentarily appear at one of the windows.

just clambering up the wharf, as the pursuers seized their ludicrous condition, they begged so piteously to be spared a "bating," they were allowed to quietly depart.

CHAPTER IV. THE REVELL, — ROBERTY, — THE MISER'S TERROR Wine! Wine! I will have wine, and I'll drink to the stars!

CHAPTER V. THE MISER'S TERROR. The miser sat at a table on which lay several bags of gold which he had just counted, and was placing them into a strong chest beside him, when the clock struck ten.

CHAPTER VI. THE MISER'S TERROR. "So late!" he muttered, casting his small, snailish eyes at the old dusty clock. "Humph! I noted not the time passing so rapidly."

CHAPTER VII. THE MISER'S TERROR. "The Jew, or rather as it is now, old Grimps, the miser, sat at a table on which lay several bags of gold which he had just counted, and was placing them into a strong chest beside him, when the clock struck ten.

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escape. They came at length, rushing from the windows in the greatest confusion and fright. Some to be wounded by pistol shots, others cuffed and knocked overboard into the muddy dock.

CHAPTER XI. THE MISER'S TERROR. "The Jew, or rather as it is now, old Grimps, the miser, sat at a table on which lay several bags of gold which he had just counted, and was placing them into a strong chest beside him, when the clock struck ten.

CHAPTER XII. THE MISER'S TERROR. "The Jew, or rather as it is now, old Grimps, the miser, sat at a table on which lay several bags of gold which he had just counted, and was placing them into a strong chest beside him, when the clock struck ten.

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Spirit Magnetic Vegetable Pulmonary and Bronchial Syrup. In excellent for the Asthma either Periodical or Continued; in such cases take one bottle of the Magnetic Vegetable Syrup, ten commencing on the Bronchial, especially in cold and Asthma.

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HIS SPIRIT MAGNETIC VEGETABLE SYRUP. PREPARATION: HUMAN MENTAL, and all imprints, from the system. Magnetically Vitalizes and strengthens all the vital organs of life, causing the blood to become more abundant, in doing cases where being too much of the strength, remove vitality to the organs where they have been weakened by the force becoming torpid; acts on the glands in a particular manner, increasing all the secretions and excites the action of the system.

Magnetic Vegetable Medicine! Examining the organs and functions of the body, Spirit Magnetic Syrup is a relief from the proper channels. It is not in taking with your food to attempt to increase the amount of medicine any more than to seek spiritual food for your mind in the old religion. Owing to those of your faith in all things, dwell in love and blessing one with another, for an union of love and strength. Take us all work together in the spirit of love and wisdom.

Spirit Magnetic Vegetable Dysentery, Cholera Morbus and Cholera Cordial. Every person should have a bottle of this in their household, and direct directions accompanying each bottle suitable to the different stages of either of the above diseases.

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Spirit Magnetic Vegetable Cathartic Pills. These Pills cure the most distressing cases of colic. Rubbing the patient's back and extremities with mustard-water is advised in connection with the Pills as directed, especially in infants or colic.

SPEAKER'S REGISTER.

PUBLISHED GRATEFULLY EVERY WEEK.

To be useful, this should be reliable. It therefore becomes Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.

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

Subscription will be received, and papers may be obtained at wholesale or retail, at 534 Race street, Philadelphia.

LIFE.

Rest and Sleep.

The forces in Nature may be divided into two classes—those which are incessant in their action and continuous in their motions, and those which are subject to cessation, repose or rest.

There can be no life where there is a total suspension of action—it is only certain portions of living organisms that require rest, in order for the renewal of their powers and continuance of their actions.

The declaration of the ancients that God Created the world, meaning the universe, in six days, is no less at variance with known science and positive knowledge, than the other declaration, "that God rested on the seventh day."

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God, or the concentrated good, is the great organizing power of the universe. The disorganizing power which is opposed to this, has been called evil under various names, in all ages and countries; this is a mistaken idea, for there is no disorganizing force in the universe.

Rest is Nature's means of curing disease, but not always in the form of sleep, for this is accompanied by more or less congestion or fullness of blood in the brain.

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The magnetizer should be a person in good health, strictly temperate and regular in all their habits of life, and above all imbued with the purest and most benevolent motives.

Thousands to-day are realizing this important fact that there are individuals who bring rest, quietness and repose to them.

There are persons who write very little, but who send the most soothing and quieting influence. A friend who is now travelling in the far West, always sends much more of this quieting influence in her letters than the words express.

blesed with a power to bring calmness and repose to the sick, and who are thus carrying blessings wherever they go.

It is a pleasant and cheering thought that in the journey of life we are thus gifted with powers to scatter rich blessings along our pathway.

There are those whose whole journey of life is a weariness, who think the earth a wilderness, and find but little enjoyment in it.

Association is universal; an isolated atom of matter can only exist as an abstract idea.

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It is but a change in the organizing force, having for its object the elevation of the matter separated. Death is always a gate to harmony or heaven.

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ment of individuality, and while the twain are one in all that is essential for their usefulness and happiness, and have as their common property certain secrets which belong exclusively to them, there are individual labors for each, which, in the fullness of their confidence in each other, they are always willing to encourage each other to carry out.

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Dr. Wm. Clark's Vegetable Syrup. Editor JOURNAL.—Having by me a bottle of Dr. Wm. Clark's, Vegetable Syrup, prepared by Mrs. Jennie W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since.

Lecture in Rhyme. THE PAST, PRESENT AND FUTURE. By Mrs. F. A. LORAN.

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ALICE CHADBURN. Writes under date of August 10th, enclosing \$3.00 for the JOURNAL. She neither gave State, County, nor Post Office. The letter has remained on file awaiting some complaint, and we are becoming quite impatient.

THE DAVENPORTS. Will be in the city on the 13th of this month, and will hold a series of sances, demonstrating in a conclusive manner the power of spirits to return and make themselves known to the children of earth.

MAIL BOBBERY. We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TEN CENTS, or the expense of registering—FIFTEEN CENTS, may be deducted from the amount to be remitted.

Opening of Lyceum Hall at Richmond, Indiana. Lyceum Hall will be formally opened and dedicated to humanity on the 20th of December, 1869.

Obituary. Passed to the Summer-land, on Aug. 20th, 1869, our Mother, Mrs. Sally D. Hamilton, aged sixty-eight years, fourteen days.

Dr. Clarke's Remedies. B. S. S. JONES—I see you are advertising the medicines of Dr. Clarke's, spirit, who controlling prescribes for the sick through the organization of Jennie Watson Danforth.

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