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Titerary Department

A LECTURE.

Belivered at Crosby's Music Hall, June 19 In Commemoration of the Life and Services of Charles Dickens.

BY MRS. EMMA HARDINGE.

[Synopsis of Stenographic report by Josephine F. Smith] Our Master and our God, we approach Thee this night in prayer and lamentation. We ask of Thee, where has that bright and beautiful soul fled? That form we loved is still, but our brother is not dead! Oh, tell us whither he has flown? Oh, teach us what is life, and what is death, and in solving this question, oh, Spirit! oh, Life! may it bring us nearer to Thee.

We do not speak this night of Charles Dickens, to eulogize the name that needs no eulogistical display from us, but from the innermost depths of our being our spirit goes out to seek an answer to the question, "Where has our brother fled?"

What has Spiritualism to tell of his whereabouts? We have heard the voice of the press throughout the land, the lamentations and the eulogies. His name has become a household word in all nations, and as immortal as his existence: forever immortal in the history of the poor, hungry, obscure boy, who soared to a luminous manhood that the world laments; who became a member of every household and a citizen of every great nation; who arose from darkness and poverty, to stand a bright and shining light among men.

But, said a good Christian brother to me, Charles Dickens was not a Christian; he was not a member of any Christian organization; he was not a historian; he was not an essayist; he was only a novelist !

Our good God has demanded that every age shall have its gigantic minds; that every phase of life must have first its privates, then its Captains, and then its mighty Generals. Only a movelist her Charles Dickens not a Christian Ah, but remember Charles Dickens wrote living pictures of living men and women. Pictures vividly portrayed by his pen, of bright and dark scenes in human life; depicted life-like and real, as found on the stage of human life, but not, scarcely ever, found in the pages of fiction. You and I can find our pictures there, and the pictures of living men, women and children that we meet in every day life, there, standing out on the pages of those volumes, brought forth by the portraying and delineating pen of that mighty General in the army of novelists. A noly mission was his! Why may we not call his mission holy? for if he did not write gilded scenes, of gilded homes and gilded lives, he did better: he wrote the scriptures of every-day life, and to our minds his characters are real, tangible living men and women that we are constantly meeting in our daily walks of life.

Who has not read of the Yorkshire school, of the poor, little, helpless children lett to the mercies of the Yorkshire brute? Abused, kicked, degraded, with all the cruelty of human Slavery brought into the school-room, and executed with a masterly hand in the name of sacred duty! He who has not seen such scenes has never seen the schools of Yorkshire and London. In this new Western World, where justice and mercy blend and unite in your public school room, as well as in your Legislative Halls, such scenes you may not witness, but to me the dark, dreary, cruel picture is a vivid portraiture of those schools, and of the shrinking, helpless childhood, left to the merciless talms of those human vultures. Though such scenes may not exist in the New World, nevertheless they find existence in the Old World.

He has engraved the bright scenes of life as well as the dark. He has p'ciured the little helpless waif of childhood shooting up into precoclous manhood, a bright light on the shores of, a guide to others on the rough, billowy tide of life. He has shown that the poor, despised spinster, who no one cares for, can become the ministering angel to the feeble and needy, and by her angel like nature and untiring ef forts, gain undying love, and grow to feel that even her existence is necessary, and that the world may be better for her coming. He has brought smiles to the brow of care; comforted and sheltered the homeless widow and orphan; he has brought comfort and sunshine to the sick chamber, and the lowly cot; he has cheered old age with hope and plenty, the reward of honest endeavor; he has lighted the lowly home with the light of clear consciences and holy desires; he has made happiness the reward of righteous dealing and pure motives; he has bedecked the brow of youth with the jewel of filial love; he has made the world bright and happy to the virtuous and truly no-

Say you that our brother has left this world and was not a Christian? No one was more Christ-like. Like Christ he was of lowly origin; like Christ he labored for the lowly. Spiritualism tells us he has not gone far away! His work is not yet done, although his hand is stilled, yet his kindly smile is reflected back to earth.

Only a novelist? See the litle child stealthily aiding and succoring the poor convict that is concealed in the lonely church yard! Poor, lost wretch, with no bright spot in dark life of crime and murder. But the hounds of Justice are on his track, and again he is taken, and made to endure human cruelty, miscalled human pun-ishment and justice. Through all the weary years of toil and suffering there was one bright spot in his, hitherto, dark heart, it was love for that little child friend. It was the God within, that stayed his hand from darker crimes; it gave him the desire to depart from his life

of sin, and be a true man. It stayed the murderer's hand. It held him back from many crimes that his cruel life, and dark surroundings would otherwise have prompted him to commit. Human punishment makes no man better, but cultivates, instead the devil within him. He loved that child, the only one that had ever shown him kindness; he toiled for him; for him he accumulated riches, and risked his life to lay it all at his feet, to make a gentleman of him if wealth could do it. He finds him a man grown; he pours forth his wealth of love upon him, and at last, lays down his life for him. Is this not a vivid picture of human methods of punishment for sin, and its effect? Kindness awakens love and gratitude in the lost convict's awakens love and gratitude in the lost convict's heart, and gives him a desire to live a better life; kindness causes the murderer to drop the bloody knife, and stays his hand from crime. Human methods of treating the violator of human laws, makes no reformation, makes no man better. Oh, human justice! Oh, courts of human justice! vividly has the pen of Charles Dickens p.cured you forth to the world with all your hideousness! "Great Expectations" is a

picture of life as it is, and as it should be.

Follow him to the lonely church yard, and listen to the history of Gabriel Blood, the sex. ton. Listen fo the tones of the organ, as Tom Pinch's fingers draws them forth, and your soul rises above the humble church surroundings on those sweet strains. See the poor wo-man seeking a means of livelihood in the streets of London, see her struggles for life, and at last see her lie down behind the hedge to die, rather than go to the London workhouse, then say not that these pen-picture are not real! Vividly has he pictured the horrors of the homes of charity in London. Boldly did he wrestle with oppression, tyranny, wrong and vice everywhere. A novelist! no, a writer of living pictures, a bold reformer, and a worker for humanity; one of the world's redeemers. His hand was ever open in charity, he was ever the poor man's triend. I have seen his hand extended to the down-trodden, his smile beaming on the lowly; I have heard him call the humble brother.

Oh, Americans, when he visited your shores and followed that vis.t with his "Notes on America, your voice was raised against him! The keen satirist wrote of your divine institution of Freedom as found in the Southern States. His satirical pen handled you as roughly as it did his own country. He portrayed your inconsistencies as he saw them; he touched your national vanity, and you, Americans, hursed bitter anathemas at the satirist. But he leved America. His heart turged to the New World, with her world of mind and types of noble manhood and womanhood Years sped on, and once again he falt he must visit your country. He came. The generous American heart received the great reformer with outstretched arms and extended hands of welcome. Your world of intelligence greeted him as a brother. He was taken to the American heart and home. He felt he was am ing brothers. Oh, America, though he depicted your snortcomings as well as your rising greatness, he loved you, bright home of genius and justice!

Death has not finished his work. He still lives to labor for the world, to labor for his brother man. He has left one unfinished story, to be finished in spirit life, compiled into a living book, from which spirits will draw living light and truth as mortals draw life from the sun light. No deed or work of goodness is lost or ended. Every deed is garnered up, formed into a diadem, and burnished by angel hands.

Then, what has death done with our brother, humanity's triend, he who was ever the poor man's friend? Shall we meet him no more? Is his lie of usefulness done? Spiritualism tells us that we shall meet him again, that Charles Dickens lives, eternally lives in the land of spirits: that we shall meet him in the quiet hour of communion, soul with soul, as well as in the immortal pages of his immortal Pickwick; that a bright record of noble deeds and shining works greeted him on the other shore; and that his soul will go marching on throughout the realms of inflaity, towards brighter and more reful-

His Christianity was not found beneath tall steeples, but was world-wide, and his monu-ment eternally stands, towering toward heaven, in Christ like work and benevolent deeds. His living pictures eternally exist, and with them rememberance of his generous deeds and genial soul are imperishable.

What tho' his form lies monldering in the grave ! What tho' the summer grasses o'er his ashes wave ! The spirit of the good man has arisen from the

And still goes marching on.

He's gone to be a soldier in the army of the Lord. He's sworn as a private in the legions of the Lord! On to Armageddon! with truth's sun-bright sword, His soul is marching on,

Foremost he files where the ranks of angels form, Face with the mighty, where the squares of an-He treads in the thunder cloud, and charges in the

As his soul goes marching on.

His voice is not hushed in the silence of the ground, His eye is not dimmed in the grave's green mound, Being dead, he yet speaketh, for his works will

Like his soul, still marching on.

We hear him in the echos of the good words he has said. We know him in the mem'ry of the shining life he And the pages full of living truth, the millions all

have read, As his light went marching on.

For the outcast and the friendless, for the helpless and the old, For the widow and the orphan, for the hungry and the cold,

With the ink of tearful pity, and the pige as true as gold. His pen went marching on.

With fearless hand he tore the mask from prond oppressions face, With piercing words he made the tyrant tremble in his place, At the game of reformation he has nobly won As his soul went marching on.

Little children, bid God bless him, he with tenderest, holiest phrase, Has pleaded for your helplessness, has pictured out your ways.
Let your precious little voices join the chorus of his praise,
As his soul goes marching on.

From the cradle of the sunlight, from the old and distant East. O'er the pathless waste of waters, to the land of

farthest West, From the mighty, throbbing heart of every nation of the earth. Where'er the noble printing press or sciences have birth,
A cry of fervent blessing rends the sky above our

head, God bless the brave reformer, God bless the noble May his hand amid the starry worlds, in living

scriptures write, And publish, thro eternity, his name in endless

As his soul goes marching on.

VOICES FROM THE GRAVE.

Three Hours in Converse with the Spirits.

Startling and Supernatural Manifestations. From the Louisville Commercial

The article on spiritual manifestations which appeared some days ago in the Commercial, excited much comment in different circles, and provoked the curiosity of many who desired other information on the subject. Feeling a de-sire to see and hear more of these wonderful manifestations of an unseen power, another of our reporters visited, on Friday night, a family in Jeffersonville who held these scances, and gratified the curi sity of their friends who might or might not be skeptical about spiritual manifes-

We will not throw open to the public the names of our kind entertainers, knowing that it would bring upon them innumerable visitors, who would be led by mere curiosity to take up the time and patience of the family who are so strangely gifted with a wonderful power.

The lady who is the medium is a very pleasant, sweet voiced, carnest woman, with no desire to provoke notoriety, but who, instead, shuns publicity. She is the mother of an interesting family, the wife of a rather ekeptical, un-impressible man, who has been forced to believe in Spiritualism through many and repeated tests in his own family, where there could be no possible room for deception.

Unlike the general notions of a spiritual medium, the lady is neither of a strong minded or sentimental nature. Womanly, self-possessed, and earnest, she accepts this peculiar power, which even yet, in its many phases, startles her unpleasantly. Healthy, and not morbid in her mind or imagination, she accepts what more directly appeals to her intellect and judgment, al though the physical demonstrations are startlingly convincing to most people. She informed us that for years, almost from childhood, she has had the power of seeing, in the broad sun-light, and under the dark pall of night, spirits, clear, well defined, and unmistakable, of persons who she knew had died years since. She speaks confidently and intelligently of this experience, and of her first impressions at this strange

At first she believed her mind affected or diseased, and could not believe it otherwise; but, as time passed on, the appearance of the faces and forms of dead friends and relatives became of frequent occurrence, until the material, real and the spiritual were difficult to be distinguished. Those who would egotistically wave away these assertions, with the auggestion of "optical de'usion" or "mental hallucination or disease" would flud their reasoning counteracted by the knowledge of the lady's perfectly healthy organization—mental and physical and by her strict conformance, pleasantly, earnestly, and thoughtfully, to all the common domestic and other duties of this common-place and terribly real life. Thus much in explana-tion of what is termed the median and her family and social relations.

THE WRITING PHASE.

On the occasion of our visit there was given the writing test. A slate, on which was a pencil, covered by a cloth, was held up under a common stand by the fingers of two persons, and after a time, when withdrawn, was discovered to be covered with a message from a little son to his father in Jeffersonville. The writing was fine, beautiful in its execution and correct, both in the formation of letters and sentences. This is of itself more than wonderful. These who witness this manifestation can afford to laugh at all pretended explanations of skeptics, for it is a real, unmistakable transaction, in which there is no possible room for deception or trickery.

THE VOICES-STRANGE MANIFESTATIONS. We were shown into a room where were some dozen people of both sexes, all well advanced in years or middle-aged (with the exception of ourself and a few ladies), nearly all of whom were believers in the spiritualistic phenomena and philosophy. An ordinary tin trumpet or horn, two feet high, was placed upright on the floor, and the medium was seated near the middle of the room, on a low chair.

We would state that some months ago the

spirits in writing—we say spirits, conceding them to be such in this article—suggested to the lady to procure this trumpet, as a means for giving their voices to the circle clearly and plainly; hence its use from that date.

The spectators, many of them strangers, forming the circle were seated around in this room, which was darkened. The lights were excluded and the curtains dropped, and in a few mo-ments, when all was comparatively quiet, save a low desultory conversation that was kept up, the trumpet commenced to move around the room slowly, and after making the turn of the circle stopped, and a voice in the form of a clear, loud whisper, coming through the trumpet, greeted us! His name was given as Jimmy Noland, once a soldier in the 59th Indiana regiment of volunteer infantry, and who died from this material world about five years ago at this meterial world about five years ago, at Nashville, Tenn., of typhoid tever. In life he was well known to the gentleman whose wife is tte medium, and who served in the same regiment or brigade with him. Jimmy is a frequent visitor at this circle, and is familiar even joculur, in his conversation with the different members of the family. He calls the centleman referred to familiarly "Cap.," and nas a desire to make sport of a boy in the family called "Bub;" tells him quaintly about his big ears, etc.; professes to a great fondness for the medium (in which he shows himself a spirit of good taste, as the lady is a most agreeable and attractive one), and speaks in a short, abrupt manner in answer to all questions. We thus introduce "Jimmy Noland" to our readers.

He desired nausic from the circle, when a simple little hymn was sung, on the conclusion of which, from the trumpet, came a voice, speaking in solemn, impressive tones, making an invocation to the Creator. We confess we were in a critical, watchful mind, and listened intently to this voice. The language and tenor of the invocation was grand, impressive and beautiful. As an invocation, an impressive, solemn effort, it was, in every sense, beautiful and unexceptionable. While it was being given in the darkened room, the sounds in the street were audiblechildren talking, fowls screaming, and dogs barking—the seen and unseen world blending together in our senses

"Jimmy," as we will term him hereafter, then skipped about the room, talking familiarly to many in the circle, and answering questions pleasantly. It came to several, would stop, and say, I see a man or woman nere, as the case might be, and then describe them minutely. In several cases the forms described and names given were recognized by some one of the circle. We were introduced by name to Jimmy, and we modestly asked that he should bestow some special favor upon us, as we were a stranger in

the circle. He replied that he would do the best he could, but would not slight the rest. We asked him how he produced the voice we

heard, and he answered promptly: "I materialize the organs of speech, take the horn in my hand, and speak through it!"

While he would be speaking, the medium and her husband would be talking to those about them, as if in the tamily circle; hence the supposition that either of them produced the sound was unfounded.

We asked him if he would tell us what we held in our hand, and he said he would. What aid we hold in our hand? "You've got a book on your lap and a pencil

of course. Where is the pencil?" putting it immediately in our mouth and eaving nothing in our

"The pencil is in your mouth now."

This frustrated any design we might have had to deceive Jimmy, completely. We dropped our pencil on the floor and Jimmy volunteered to find it. The trumpet came sweeping or skiparound our feet, looking for the pencil, when we excused him from farther search.

Question after question, with prompt appropriate answers were given. We regret that we could not have taken them down in the dark. When we asked if he could read what we had written the voice said he could not. After the lights were brought in, it did not surprise us, as we were unable to read it ourselves, having written over the lines repeatedly in the dark. The question was asked, what number of spirits comprised the circle. He answered: "About 150 come regularly, besides many other

He was asked to describe the appearance of the spiritual circle, and replied:

strangers."

"I see above you the faces of a row of young children, between the ages of two and five years; they are peeping out from a white silver cloud; and over their heads is a wreath of beautiful rosebuds, surrounding these words, in gold let-ters on white satin 'Of such are the kingdom of

These are almost the exact words given, but the manner of the description was something more beautiful and impressive than we can describe, and when one of the circle said solemny, "Yes, thank God, of such are the kingdom of heaven," within ourselves, whether real or unreal, we echoed with awe the beautiful sentiment. There was no room for scoffing. The description was such as might intensity the imagination, and cause that strange principle of our humanity -- the spiritual -- to look out through material eyes, and see in the black wall of perfect darkness the halo of that possible; cloud, with its pure child faces beaming out under the golden words that were spoken two thousand years ago, " Of such are the kingdom of heaven.

In answer to whether he could bring the spirit of a dead friend, he pleasantly replied that he would try to find him; that many were coming and going who were strangers, who gave their names and left. He said, "There is here a young man by the name of Stockwell, who says he

knew you in the army," and then described

We remembered young Stockwell, with whom we had but a slight sequair tance, but who, when wounded to death on the bloody field of Resaca, Ga., in the summer of 1864, we helped carry away from the thundering guns. Whether this was of a convincing nature, we leave others to judge.

When told that we were a newspaper man, and that the Commercial had published an unprejudiced article on spiritual manifestations, and that he must be very particular to answer our questions, Jimmy brought his trumpet near to

us, and candidly replied:
"I am glad of it. We like everybody to treat us fair, and you know we must be polite to these newspaper men." This candid contession elic-ited laughter all around the circle. Then came low whispers to several persons of little children, who talked to their fathers or mothers in tender words, telling them how they felt, how happy was their life, and giving kind, consol-me, encouraging words of hope. How it affected those who were believers our readers can imagine, and we need not dilate upon it. Children talked to their parents and friends of childhood come back, and severing the invisible boundary that hems in the great mysterious other world spoke cheering words.

We here asked permission of the lady and her husband to sit beside the medium, to satisfy our senses that she at least had no part in the manifestations. They both readily accorded it, and said permission must be had from Jimmy. We asked the accommodating spirit, and explained our object in making the request. He

"I have no objections; but to convince you still further, I would rather you would wait until the circle is broken, when, with only 'Cap' and the medium in the room, you can take their hands and sit beside them, and I will talk to

We agreed to this and thanked the spirit for his courtesy. After the circle was broken up, we were seated as directed, but, beyond the trumpet falling over, could get no further man-Jimmy desired music, and after it time. was given, volunteered to give the "Feed call of the bugle in the army." Those who are familiar with army life, will remember the manner in which soldiers rendered this call, and the comical words they set to the music. Accordingly, when quiet was restored, Jimmy took up his trumpel, and skipped around the entire circle, singing the call through the trumpet as it

After a long time, the ruling spirit of the circle, who is known as "Claude," an Italian, a cultivated gentleman who died 60 years ago, came and made an invocation, if anything, surpassing in beauty, sentiment and phraseology the one we listened to in the early part of the evening. He answered promptly, with choice and dignified language, questions on every subject; described the progress of the spirit after it left its mental frame, and gave as the motto of the Spirit World, "progression and perfection."
When bad men died, their spirits remained in a lower sphere, where, under the instruction of other spirits, they in time reached up into higher and brighter spheres with other spirits, and thus forever the principle of progression and perfection went forward. When asked if they knew such a thing as time, and whether they looked forward to a death or lite, Claude replied:

"We know no such thing as death. All this life is one of beauty and brightness. Complete and supreme happiness is ever ours. We go forward doing the work of the revered Creator, for all time, until we reach him awaiting the pure and perfect; where in his presence only sunlight and supreme nappiness await us. Those who have died thousands of years ago are far above us Intellect takes no more rank than the humblest mind, if in life it was prostituted to bad purposes. All must come up purified by degrees. The good and pure mount upward into the sphere of like spirits."

On being asked what course the spirit took on leaving the body, and if it was received by any one, he replied:

"In my invocation I told you that on the other side of the dark river of death, spirits in robes of white, stood waiting with outstretched arms to greet those loved on earth, and welcomed them with songs and kind word; and escorted them to their homes. I thank the great Creator that we are permitted through these agencies to manifest ourselves and show to mortals the truth and beauty of eternal life, to undeceive the skeptic and convince him of the immmortality of the soul, of the life that comes after the mortal frame perishes and the spirit is freed to ascend to the true and only beautiful

These were nearly the words given in reply to the questions. Many others of a similar nature were given. After 11 o'clock the voice

and perfect life."

"And now, as the hour is late, I will pronounce a benediction and close.' Some person propounded another question.

and received the dignified reply: "I said the hour is late and I must leave you, and will now pronounce the benediction.' which he did, solemnly and impressively, in the most faultless language.

This ended the seance, and the spectators retired, impressed, respectively as they believed, with the very peculiar and wonderful manifestations of an unseen power. We leave our readers to form their own opinions.

Two gangs of Chinamen are at work at North Adams, Mass., learning to bottom shoes.

Attorney-Gen. Hoar has resigned, and Amon T. Ackerman, of Georgia, has been appointed as his successor.

Original Essays.

For the Religio-Philosophical Journal. Rosic:ucian Ideas of Government.

CHAPTER SECOND.

BY F. B. DOWD.

The best safeguard for liberty, is the enactment and enforcement of laws against license, making no distinction between legal and moral infringements of law. In fact, law should not only be founded in morals, but should be enforced solely for the good of the persons punished.

There is more protection in the right kind of edmention than in all the prisons and gibbets that were ever erected. That freedom is the best which compels every one to be educated, not leaving them at liberty to educate or not, as they please. That freedom is the best which compels every man to produce something of value to the race, and which compels every man to give an equivalent for all that he receives from others Education and restraint are better than freedom to those who abuse the precious gift. Freedom is only for those who know how to use it, and not abuce it. Those to whom law is a restraint, are not free. For such, laws are not necessary; but they are not fit to make them, neither have they any right to do so, and if they do, they only blunder upon the good. -

The cause of the evils of society may be found not so much in the government of society, as in the want of government. We have not so much to fear from too much government of the right SOFt, as we have from the unrestrained license of ambitious and corrupt aspirants to power; the greed and moral depravity which necessarily results from unrestrained liberty in the acquisition of wenith. So long as money is recognized as power and man is unrestrained in the amount of its ac. quisition, we cannot set limits to vice and crime. So long as the test of eligibility to office is only ability, we cannot shut the halls of legislation or

the doors of power, to the corrupt.

But the moment we couple with ability the most unbending integrity, and the loftiest manhood as a test, then do we offer a premium for men—men

at for place. No man has a right to make laws for the government of others, who has a heart capable of wronging any one. If a community delegate power to cortain ones to make laws for that community. and the laws made, although sanctioned by the majority, shall be unjust towards the minority, or even one individual, then have the delegates usurped their power.

No congress or convention has any right to enact laws which will work in istica to any, even the least. Justice is the highest good possible to do an indimanal.

It is a false idea that justice is viedictive, or that law needs any vindication. Society needs protection ! but the best protection will be found to be in the protection and care of those we have

It is unjust to deprive any one of natural right. Natural right is the right to increase in power, in life, not for self alone, but for the benefit of others. Liberty inheres in the right use of power; for it will be found that this increases power, while the wrong use of it decreases it. The highest good of the criminal is justice to him, and the highest good and the best protection to society possible. The execution of a mu-derer does him no good, but the injustice done him by depriving him of the right to life, returns upon society, like the voice of heaven, warpingly. Society is a murderer. Public sentiment is murderous, and it is not strange that this sentiment should now and then embody fitself in deeds of outrage.

Society is possessed of a greater power than that of statute law, and that power is psychological. The hand imbued in blood for the purposes of gain, or the ready fingers of a pickpocket or thief move in obedience to a mind psychologized by the importance of gain. The greedy, mad hosts of wealth seekers and enjoyers, tread upon aching, bleeding hearts, whose agony, mingling with the fiendish laughter of purse proud demons, flows out and finds its home with the weak, with those whose self restraint is none too strong. They are

psychological subjects.

Every man, who wishes a murderer executed, hath murder in his own heart, which indeed goes out of him unawares, and seeks some one who is weak, and entering in, prompts him to murder. How much better to wish him well, and legislate for his good, for this also will go to the weak, to encourage and strengthen them in many acts, and encourage them to acquire power of manhood.

The object of government is protection. This is right, but the world has mistaken the manner of arriving at it. Society strengthens itself, when it strengthens the weak, for a chain is not stronger than its meakest link. If a man needs strengthening against his own valu imaginings, is it the way to give him strength by depriving him of friendship? by degrading him in his own and the public esti mate? by incarceration in julls, instead of say-lums? by kicks, blows and revilings, instead of sympathy and kind words? That justice which harmonizes with mercy, is true justice. That mer cy is the best which looks to the welfare of its recipients, regardless of caste, color or condition.
It is not mercy or justice which allows a man to ruin himself, or which pumits him to be ruined by society or law; for that which affects one, af-

It is not in the power of man to fo felt a natural right, for the simple reason that natural right is superior to artificial right Can I, or can society, forfelt my right to live? No! None but the giver of my life has any right to take it from me. Nor can I forfeit my liberty, unless I am in possession of liberty. No man is at liberty to act against his fellow, for the very act aggressive shows how we are bound, and not free; bound to the object up on which we trespass. It stands in the way of our freedom. We wish to remove the obstacle, and hence the aggressive act. There is no freedom! All are in bonds! None can do as they wish! But there is comparative freedom, which is more in thoughts than words, more in words than in acts. It is acts that the world complains of, and these are always in bonds. Hence, the laws regcannot forfeit his right to act sgainst another, for he has no such right.

Such rights do not belong to man, but to ben'es. Man has a right by virtue of civilization, of humanity, to deprive a man of the power to abuse nature's gifts, by legal enactments. And while those enactments are arbitrary, baving their foundation in force, they are right and just when they further the object of existence, and tend to elevate marking from the despotism of brute passions and instincts, and not otherwise.

The best protection is in the elevation of the criminal. Man has a natural right to the necessities of life; further than this he can acquire no title to any possessions, only as it is given to him by common consent, which is artificial and arbitrary. We consent, and this consent is founded in justice, when in the exercise of the privilege we do not interfere to the damage of others, that man shall own and possess what he manufactures out of nature's raw material. But nature makes him no deed, save a deed of trust, which insures to his and the world's benefit, when he so uses it as to increase, not alone his own happiness, but the happiness and well being of others. In any other way, or in any other light, possessions tend to increase misery, vice and crime. Take away the value of wealth as a means of power, and the wild rush, the mad fronzy of deluded wealth-seckers, will cease. Make wealth secondary, and manhood as the primary object of legislation, and the inducement will change from money to manhood; from false, black-hearted show, to the nobility of

native, soul, aristocracy. Under our present system, customs and laws. there is no pecuniary inducement to honesty, no physical inducement to virtue. But, on the other hand, the law throws around wealth its shield of protection, and leaves its honest purpers to cat their crust, seasoned with the bitter tears of dying hope and wrocked manhood, in the shadows of mansions which could not have existed, had it not been for their toll, of which they have been defrauded by the wealthy and the greedy, b cause they had no protection in law, no kind hand to shield them in their necessity from the rapacity of the heartless horde, ever ready to take every ad-

vantage of necessity.

Poverty needs no protection, for it has nothing to protect, is the maning of the world, but I say manhood needs more protection than all else; for it is this upon which rests our hopes of freedom. All governments of force are despotic, and the force founded in wealth, save it be the wealth of manhood, is the most despotic force possible to conceive of. If we need any proof, look at the depravity of the great marts of civilization, the devsickens at the moral pollution which I breathe in from every paper I read, from every cluster of in-habitants on the globe, the exuvia of the hellish-

vaults of man's depravity.

And is this to decrease as we grow rich? Never! It is not extremes which give the most enduring happiness, the most lasting institutions. The time has come, and now is, when human men must take the helm of government and wield it to the

guidance to the port of manhood, or ere long the beautiful fabric of self government goes to pieces. I am no sensationalist, neither do I believe in tearing down the o'd until the new is habitable; and if I cannot lay the foundations of a better structure, I have no right to raise my voice against the old. In the first place, then, I say that the governed have no right to make laws. This right belongs naturally, first, to the good; second, to the capable. These two united, constitute the legislator. The good are alone capable to make laws.

Who that reads this will say that if there was no law against theft, they would be thieves? If there are any such, they have no right to take part in the government. The great mass are not thieves, nor would they be, if there was no statu'e law against thef, and this will apply to all crimes. If there is a universal tendency to violate law, it is time that law was numbered with the dead.

Man, when he has arrived at a condition of ma-turity, b comes, by virtue of that condition, a law to himself, and he recognizes, and the world recognizes his law to be superior to any and all written laws. Such, springing as they do, from ma-tured conditions, represent a higher manhood, which never goes out in wrong to any. Such are not our ravenous office seekers. They will suck up the corruption of hell from the gutters of pollution, for place. A man to get a place must become a demagogue—a lickspittle.

Let us strike at the root at once, and do away with the farce of elections, and the buying of plac-

Here is the great evil which prevents proper and humane legislation. "Red tape" is strangling liberty. It is rightly named, for it is red with the best blood of our nation

What good does voting do? You vote for so and so, whom you have never seen, and perhaps ninety-nine out of every hundred have never heard of; but then, it is a grand thing to put a scrap of paper in a box. Why? Simply because we have been taught that upon this hangs our liberty! Bah! Know ye not the little rings here and there which circle around the heart of liberty? which draw closer and closer until she is black in the draw closer and closer until she is black in the face? The rill road ring; the manufacturer's rings, the whiskey rings, the tariff rings, the Wall street rings, the wealth rings, political rings, and lobby rings, all! all!! have the ring of gold in them, and heavy as gold lies upon the heart of liberty, like a fiend of the night upon some poor sleeper's bosom. The right of franchise! isn't it a splendid right? The right to be bought and sold by money and influence! The right to carry a list of names already made up for you by your a list of names already made up for you by your owners, which you have the honor of putting in a box as a free man: the honor of consenting that a certain man shall make laws to enable him to rob you more easily! Where is the boasted security for free institutions to be found? In the ballot box? Not at all! The only security is in the moral sense of justice in the people. When this is outraged, as it is all the time by legal enactments, and by the abuse of power by those in office, the heart grows sick, the love of the institutions die out, and liberty becomes a mere name without any

It is such a fine thing to vote that I really feel sorry for the ladies, poor things, who can't vote! If liberty depends upon the voting, then the more

The question which now demands an answer, is: Shall wealth rule this country, or men? The ballot box is now a profine field for speculation and gambling. There is no man who dab-bles in politics but has his price. So the longest purse wins, whether made up by "Tammany rings," or "Republican central committees". Do away with the ballot box, and this farce of bogus elections, and we have stopped the principal mouth of corruption, which opens only to swallow liberty. Do away with elections and substitute appointments instead, and let the appointing pow-er be CHANCE. The workings of Got's government are secret; can we not imitate him? Do away with state governments, and be one people, with one law, and let each county enact local laws for themselves. Thus we get rid of a vast amount of taxation. Organize a secret detective force, whose business it shall be to detect and report the best men in every community, constantly changing places with each other,—one report will correct another. When an officer is needed, let these names be put in a wheel and drawn by a child—if you please. Let the names and the drawing be secret, thus we will get rid of all this lob-

bying, and buying places.

Let us have only one legislature for all, and let them be chosen in the same manner, by chance, having first selected the very best men to draw from Let the people once distinctly understand that the good the blad and chanterly the conditions. that the good, the kind and charitable, the honest lovers of their kind, are alone eligible to places of trust and responsibility, and virtus will receive encouragement; honor and manhood will receive their merited reward, and fraternal love, justice and mercy, no longer antagonists, sit down in

neace and harmony. Philosophers look upon the world and say : "Behold! the works of men's hands and minds! He improves upon all but himself! He improves his hogs, horses and cattle; his apples, grapes, etc., but never bestows a thought upon improving his

own breed."
Oh, no! that is God's business! He fashions us as he pleases, sends us here and takes us away without consulting us in the least, hence He is the only one upon whom rests the responsibility of our imperfections. This has too long been the talk and meaning of the world. But let us, like full grown men, take a common sense view of the subject. Man improves such as are beneath him. Without some superior intelligence to guide and control, would fruit, grain and animals improve? Not at all! When they have arrived at a certain stage, they can go no further without man. Hence man is a necessity; the vegetable and animal kingdom need him as much as he needs them. So man cannot go beyond a certain stage without a superior intelligence to train him. Have we that superior element in the laud? Yes! and if we will only help them into position where they can have an opportunity untrammeled by formalities and precedents; they have the wisdom and the ability to "graft," "bud" and "cross" the lower elements called men, falsely too. The classes who fill our prisons, and "stretch hemp" occasionally, need breeding, pruning, training and disciplining, as much so as the lower orders. But this can never be done until there is eliminated from this mass of disease a certain amount of health, and the mass is so sick that it is willing to submit to the blister and the knife, in the hands of what few healthy ones there may be. The time has come! There is health enough to begin the work. Let us make It an object for men to be honest and generous and we make manhood the object of our every act and wealth secondary, a mere subject. Virtue will be at a higher premium than gold ever was. Man will vie with his fellows in good deeds. The unfortunate will find better friends than the "poor

master," a better home than the poor house. Every man will naturally assume the office of detective, to hunt for opportunities to do good. The outcast will meet eyes of tearful entreaty, and friendship's open hand at every corner. The schools will at once become grand developmental Institutions, having for their object the production of a better, more healthy manhood, physical, ment-

al and spiritual. Men and women will vie with each other in great humanitarian schemes for the amelioration of the condition of those who are not capable of self-control in the right. Reform schools will take

the place of prisons. Asylums will be conducted with a view of changing hereditary conditions, wherein the straight jacket and torture shall give place to diet, air and water.

Society is a great psychologist; its weakest members are its best subjects. It is as easy to make them good, as it is to make them bad. If goodness is alone recognized as power, money becomes merely a means to be used in the right. Is it possible to create such a standard? Yes! and I will tell you how. Pass laws limiting the amount of land any man shall own, limiting the amount of wealth of individuals. Let capital support its own-er, but let the surplus income revert to the goverument, to be used for the benefit of its poor, in the schools and asylums Regulate the relations of capital and labor. It is no great problem to do this. The laborer's capital is his physical strength; let the law say that money shall not absorb the cupital of the poor man without renlering him an equivalent therefor. Let all corporations receive only a certain per cent upon the capital invested:
after paying expenses, and then let the balance go
back to the people in good works.

Look at the immense sums of money foolishly expended every year in any one state, to keep up the courts, the salaries of judges, the time of juries, lawyers and witnesses, for what? To carry on a coaseless litigation about trifling matters which could much easier be settled by arbitration. Lot it be the law trat there shall be debt, but in is place, let a commission be appointed to investigate the debtor's affairs, and see what is the trouble that he "don't pay." And if they find him dishonest and able, then let them confise the enough to pay his debts, and let there be no appeal. But if, on the contrary, they find him dishonest and able, then let them are the contrary. disposed to pay, but unfir unate, then let them as-sess a small tax up in property, to help him up.

Do you not see what encouragement you give to the poorest? what an inducement you hold out for manhood? But, says the objector, there are some whom we should be eternally helping. Not so, for after repeated trials, if he still remained incompetent, let him have a guardian, or in extreme cases, let him go to the work house, and there learn lessons of industry and economy. Let every loafer be sent to the work house, and then let him receive wages as he shall deserve, and deserve according to his readiness to reform. Great populous marks of industry these work houses would become, yielding a great revenue, besides supporting themselves.

Virtue as well as vice, is automatic. It's all in habit. Fear makes more criminals than anything else. The far of want hardens the heart and dries up sympathy, like the hot winds of a desirt the

Give men to unders'and that they cannot come to want, that the government is kinder than a father, that at every turn in life one meets not the suspicious and contemptuous look, but the ready hand of friendship, and an eye which looks not at his garments, but eagerly scans the man, in search of his weak side, to strengthen, and men cannot help but grow full of hope and faith in their kind, and consequently in themselves.

Had it not been for accursed wealth, we had not had the rebellion. Were it not in view of a greater war than that, I should not write these words. Up men! lovers of your kind! and begin the found tions of the new, while yet the old seems to

stand strong.

The question which is row fairly before the world, which will not be put off, and which comes no longer begging, but with low, muttering demands, sounds strangely to me like the sobbing of broken hearts, aching limbs, mingled with the far off sounds from surging billows, of humanity panting for blood, with broken strains of music, whose notes are cannon's roar. There is no excuse for delay, but sloth. We may begin at once. Public sentiment is now ripe for the grafting in of these id as. Shout on every corner the cry, "Men or money -whom will ye serve?"

Why should we grown under the burdens of taxation to keep up the arbitrary boundaries of states? How much better to do away with the exira expense of state governments, and have one governor and one legislature for all? Then we would be one people, under one law.

Let the great question of this age, which this government can never solve, the marriage and divorce and "social evil" questi ms, come fairly under our management, and it will be answered to the mutual benefit of all concerned. Marriage is nothing more or less than a civil and moral con-tract, and should be under the control and management of the community where the purties reside, to be set aside by that community when the happiness of either party makes it advisable. Why limit the causes for divorce? Why say that one party must become criminal before the tie can be dissolved?

In what manner do men and women acquire title to each other? Only as we acquire title to nature's products, simply a deed of trust, to be void upon misuse. Let us have a constitutional enactment prohibiting

all arbitrary rules of divorce, and providing for the appointment of a commission, with power to act, whose duty it shall be to go to the very bottom of the grievance, untrammeled by tormalities, and fearless of "red tape;" and whose adjustment shall be final. So let all matters of dispute be adjusted without law, by common sense. S) shall the future think God for us. With such a foundation, the cowl is clas ic and will expand with the good sense of the people.

Patriotism sinks into insignificance, compared to

the great love the whole people must have for such a government as this. The world combined could not subdue such a people, for soldiers could not be found who would fight against the friends of humanity.
What I have said is only introductory. Let some

ifted one sieze upon and fill up this crude sketch. Let men everywhere! human lovers of free institutions, band themselves together, by sevens or more, and apply to me for a charter, for already the "Poor Man's League" is organized, whose motto is, "Man shall rule, and not wal'h!!" For particulars address F. B. Dowd, P. M., Davenport,

OREGON.

Letter from G. W. Lawson.

DEAR SIR:-Your paper is valuable for it discussion of new ideas. Let me offer one or two, new to me at least. Spirits inform me that what we call conscience or a feeling of approval or disapproval, apparently within us, and what we call the involuntary action of certain portions of us, as the heart, lunge, liver etc., are the work of the inner man or woman; that is to say, that man is three fold: first, a soul; second, a spirit or form, connecting, interiorly with the soul; and thirdly a body, or earthly form connecting outwardly with worlds or grosser matters; that the outward or earth-man has but a secondary and imperfect means of cannection with positive truth,—that is by the senses, while the inner man, or soul and spirit, connects on the inner plane with the infinite soul and absolute truth, by rapport or vibration, as it were; that when the outward man does any act violative of absolute truth, he feels as conscience, the revolt of the inner man, and his repugnance to the act. And on the other point, that man's organism is an instrument, a machine,—as a harp, a viol or an engine; that it can act only like them, as it is played upon; that it is a soul finite, played upon, by, first, the Soul Infinite, called immutable laws; second, by other spirits and its own objective surroundings: that the outward man controlls and plays upon the instrument through his waking hours, causing him to work or play, do or forbear to do; that when the outward man ceases to use the organism for the day, and lays it down to sleep, the inner man keeps on doing the work assigned by infinite laws for him to do, and the result we name involuntary action: that it is the voluntary action of the inner man, as our daily outward life is the voluntary action as the outward or earth-man. A. J. Davis says that the outward min contains the inner or immortal man. Swedenborg said that his inner man, or soul and spirit, could go out of his outer man, and visit distant places, leaving the outer man behind, as we shall all do at or after death. Now mortal man has mortal work to do, and does what we call our voluntary action-nay not the immortal now have work to do, and as such do our involuntary as we call it?

SOMNAMBULISM.

Wonderful Tests-Remarkable cares.

LETTER FROM DAVID L. FULLER.

S. S. JONES-ED JOURNAL:-Permit me thro' your interesting and useful paper, to say in justice to Dr. Wm. B. Fahnestock, and for the ban efit of those who are interested in the science of Somnambulism, that having read his book, I determined to pay him a visit at his home in Lancaster, Pa, to see if the extraordinary developments and cures described in his book were true. and if I found them so, to place myself under his instructions, with a view of practicing the art. Accordingly on the 5th of April last, I started for Lancaster, and after a pleasant journey, arrived in due season. I called upon the Dr. soon after I arrived, and found him to be a very pleasant, urbane and accommodating gentleman. And in an hour's conversation I then had with him, he gave me many new and interesting ideas in regard to somnambulism, and its connection with the spiritual philosophy. Being desirous of seeing some subject in the conditi m, he took me a short drive into the country, where he had a young lady under treatment for hip disease. This young lady, the Dr. told me, entered the condition the first sitting, and after a pleasant talk with her and the family, to my astonishment, after being seated, she threw her self into the condition of somnambulism, in an instant,-was perfectly unconscious, and during the experiment, seeing her friends and scenes at a distance. Her mother, Mrs Herr, who had been cured of blindness and lameness by this remedy, 26 years ago, at the Doctor's request, threw herself into the condition in an instant. She enjoys going into the state amazing. ly, and is perfectly clear-minded, insensible to pain or not as she pleases, and like her daughter. can throw any part of her body into the condition, independent of the rest, or of any one. Dinner being announced, they threw themselves out of the condition, and to show me their powers, they threw any part of their body into the state, by an act of their own will,—even when their heads were not in the state, and they were otherwise perfectly awake. The young lady was able to keep the hip in that condition as long as she pleased, and did so during the cure at the same time that she walked about and attended to her duties in the house. I had the assurance of the father, the mother, and all the family, that the girl had been quite ill with the disease, and that she was then considered cured. In the afternoon, Mrs Herr stated to the Dr. that there was a woman in the place, the wife of their tenant, having but lately moved there, who was greatly afflicted with the rheumatism, so much so that the bones of her right knee joint, as well as those of her right wrist, were grown together, and could not be moved; that she was suffiring great pain, consequently could not walk, or place her foot upon the floor without great suffering. Her object in stating the case was to know whether the Dr. thought that Somnambulism would have any effect in cases of the kind. The Dr. stated that if the bones were anchylosed, or perfectly joined together, by a ong union, that it would not restore the joint, but that he was certain the pain could be entirely removed. She was accordingly sent for, and it may here be necessary to state that the Dr. had never seen her before, and stated frankly to her that if she could enter this condition. she would certainly be relieved of the pain and that by keeping the afil cted part in this condition, she could get along finely until all the in-flummation should subside. But to be brief, she entered the condition in my presence, perfectly, the first sitting in about twenty minutes, was a good clairvoyant, insensible to pain, an possessel all the powers exhibited by Mrs. Herr and her daughter, and I am satisfied that Somnambulism will do all for her that can be done, and that she never would have been in that unfortunate condition if the Dr. had seen her before the bones had grown together. I male several trials to enter the condition

myself, but the desire to see and learn prevented me from entering the state perfectly, but I feel that I can do so by perseverance. Toe Dr. gave me ful! instructions, and since my return home I have succeeded in getting four subjects into the condition, according to the Dr's. plan, One of my subjects is an excellent clairvoyant. He is a Spiritualist, and gives good tests. I have been a healing medium for the last two years. and have had good succers in many cases of rheumatism, lung fever, and other diseases. I practiced in the old way, viz., by friction and the laying on of hands, but I am now satisfied having had occular demonstrations and personal experience, that Dr. Fahnestock's method is more certain, speedy and permanent. I shall therefore, hereafter practice it in preference, and feel that it will relieve where the old method fails. My going on there, I can assure you, is worth many times more than it cost me, and I have given you nothing but the unvarnished

truth. DAVENPORT, IOWA.

SPIRIT VISITATION.

Letter From Mrs. M. H. Fisher.

(). S. Jones: I am impressed to relate to you a visit and the circumstances connected therewith, which I received from a disembodied spirit, on Tuesday of last week. About 10 o'clock. A. M., of that day, I was attending as usual to my domestic duties, broom in hand, outside the door, when all at once my attention was attracted by a rustling sound, seemingly above my head. On looking up, I saw in the air, gliding towards me, a beautiful lady and little boy. I moved a little aside, being surprised somewhat at so un-looked-for a sight, when they immediately land-ed and stood beside me on the stoop. I instantly recognized the little boy as the child of a near neighbor, who met with a violent death on the rail-road at this place, some twenty months ago. At the time of his death, he was between six and seven years old. He smiled at me, and I said to him, "Johnny, how do you do?" He said, "I am well, and this is my new ma.

found my own ma when I went to heaven." He had had a step-mother for some three or four years before his death, and I had never seen this spirit mother, consequently did not recognize her. I addressed her and said I was happy to meet with her. She bowed in recognition and smiled, but did not speak. I turned around, opened the door, and motioned to them to walk in, but the spirit mother shook her head. Then little Johnny said, "I have come for little sister Mary. She is coming to heaven with me. Mamma and grandpa says that she is coming soon, and I will not go back until she gets ready to come." He referred to a little half-sister o his own, who was an infant at the time of his death. Now, I knew of the existence of such a little child, but had never seen her, nor heard of her being sick.

I heard through another reighbor the next day,—Wednesday,—that this little Mary was at the point of death, being attended by two physicians, and under the influence of chloroform, and I have learned since, that she passed away sometime during the Sabbath. The family are Roman Catholic, and quite bigoted. I shall not be very likely to mention it to them. I should have said before, that my heavenly visitors disappeared instantly.

Hyde Park. May 24th, 1870.

In Virginia a man named Samuel Rusk. upwards of seventy years of age, is cutting a new set of teet 1.

INSTRUCTION TO MEDIUMS.

BY IF U. HOPE.

The old idea that mediums or prophets are chosen by the arbitrary appointment of the Supreme Being, is utterly unfounded in Nature. All men are mediums of some kind. It one person has greater mediumistic powers than auother, he is in possession of such powers, not by any favoritism of a superior being, but by virtue of a more favorable physical organization.

Great natural mediumis ic powers depend, firstly, upon a highly wrought nervous organization; secondly, upon a high development of that portion of the brain which relates man to the spirit-world. The power which any medium is capable of manifesting, depends, firstly, upon his ability to absorb his mind in spiritual contemplations; secondly, upon his obedience to the laws of earth life.

From these, premises we derive the following conclusions:

1. A person who has a low animal organization, will be such a poor medium that he will not recognize the fact that he is a medium at all. 2 A person who has a highly wrought neryous organization, accompanied with a low development of those organs of the brain which relate man to the spiritual world, will be but little susceptible to spiritual impressions, and hence will not make a good medium, even under tavorable circumstances.

3. A person who has a strong and active nervous constitution, a large active brain, and the spiritual organs large and active, will possess mediumistic powers of the highest order; yet if he live in violation of the laws of earthlife; if he exercise his passions to the impoverishment of his spiritual powers; if he absorb his mind in the pursuit of pleasure or wealth, instead of knowledge and goodness; if he drink tea, coffee, wine, or whisky, instead of pure water; it he eat tobacco, hog-meat, grease, or highly-seasoned dishes of any kind, his powers will be decreased or enfeebled in proportion to his violation of the organic laws.

4 The true medium is pre-eminently Nature's own chill, and should live, and must live, in order to exercise his highest powers in the most perfect harmony with Nature. Her mits subsist on Nature's own food, as unbolted wheat flour, and fruits and vegetables in their pure and natural state. He must avoid all animal tood, and all artiflicial dishes compounded by the art of man. Hermits drink nothing but pure water. He must avoid all medicines as poisons, and depend wholly upon Nature for health. He must dress for health and ease of

body, and not for pride and ostentation. Let it be deeply, impressed upon the minds of medium; everywhere, that no one can exercise his highest powers without living a pure and holy life.

MICHIGAN.

Circles, Development of Mediums etc.

BY ANDREW TAYLOR. ..

We have an organ'zed body in this town, Rome, known as the "Rome Society of Spiritualats," which organized on the 27th day of June, 1868. At the Adoption of our Constitution, we numbered fourteen members, all told. We have had public speaking once in four weeks, and frequently, oftener. We have held our circles occasionally at different places in the Township, and with good success. We have several mediums which are being developed for different purposes: Mr. Aldrich, to speak and sing in different languages and for treating the sick for diff rent diseases : Hiram E. Taylor, for speaking in different tongues, also for seeing and describing spirits. Also Master Stearns speaks and sings in different tongues, sees and describes spirits, and plays on different musical instruments under influence. And there are many others who are influenced more or lass: some to write, to make p'ctures and characters. said to be such as the ancients used to express ideas before they had alphabets to use. And this is not all. We have some of the best of speakers belonging to our society. Mrs. M. J. Fowler has been our speaker a share of the time, and Mrs. Sweet and Mrs Woodworth all have been instrumental in making our society what it now is. The secretary's book shows that we have forty two members, and at our last aunual meeting, we issued certificates of ordina-tion for Mrs. Mary J. Fowler, Mrs S. A. Sweet. andE ijah Woodwor.h. And here I wish to say to my friends abroad that have a desire to hear an expose of old theology, send for Mr. Woodworth, for he will picture out the fallacies of the old bird, as perfectly as any man I ever knew. Our town is blessed with six churches. Two of them are Methodist which, a few years ago were filled to overflowing with preaching once in two weeks, and frequently every week. and now one of them is deserted, and the other tis used once in four weeks at 3 o'clock in the afternoon-members very liberal.

Rome, Mich.

Extract from a Letter by Mrs. P. Stephone,

My son, aged twenty, died last September. He was afflicted with epileptic fits for many years. He was very mediumistic, and also clairvoyant. He fully realized the presence of spirit friends. Many times he has begged, when he felt a fit approaching, that I would put a pillow on his face and smother him. About three weeks before he died, he came to

me with the greatest joy upon his countenance, exclaiming: "Ah, mother, I am going soon. My father has just told me that I shall soon come to him."

His father is in spirit life. From that time, he constantly said we would arise some morning and find him dead,—which we did on the morning of the 13th. He told it not only at home, but to the neighbors, and repeatedly to people that came in; and all these three weeks he was constantly speaking of being called. He has often risen in the night, and coming to my room would ask why I called him, the utterance would be so distinct

In the evening after his release I was standing beside his remains, when he and some others came in, and coming up where I was, he looked at the body a minute, then turning to me, he

"Mother, don't feel bad; I am so much better off. I have met my father, and have been to-day to see Arthur;"—that is a younger brother he had not seen in two years.

A California clergyman, Rev. J. H. Woodman, predicts an awful famine next year, succeeding seven years of plenty, which he says we have had. Like Joseph, he has gone to building granaries in which to stow away this vear's crop.

An Ohio barkeeper ran off with his employer's wife and children, the other day. The husband pursued and caught them, but instead of becoming insane and shooting any one, simply took them all home, and charged the expense of the trip to the barkeeper's account of wages.

The price of gold seems to have settled down for the summer at 114, varying from one to one and a half per cent, from that rate.

Written for the Religio-Philosophical Journal.

ESTRANGEMENT.

A COMPANION TO

Magdalena.

By the Author of "Media"-"The Mad Actress"-" The White Slave"-" The Spectre Rider"-The Rivals, etc.

CHAPTER VI.

To effect his release from custodoy,—cccasioned Guilford Crafton less perplexity than the fact of losing the peculiar services and their pecuniary profit, of so valuable a treasure as Elsie Chariton. The more be refice'ed on the fact of her escape from him,—the more exasperated he become, until with mortification and chagrin, he could have torn his hair from his head,—punished himself. Since he had lost charge of the little church in Pennsylvania, and gained a superficial smattering of the philosogained a superficial smattering of the philosophy of Spiritualism theoretically,—he has by. dint of assurance and a fascinating address, managed to convert to his individual advantage, the public services of a number of excellent mediums. A course of medical reading, and a few dollars for a diploma, has given him the moral advantage of the magical letters, M. D. He alvantage of the magical letters, it. D. he also possessed the very useful gift, at least, so he thought, of healing,—and he was often prompted from the pecuniary "p'ain" to relieve distress. Yes he would heal the sick, but it must "pay" handsomely. To remove discrept the reflected from motives at human ease from the affi cted,--from motives of humanity, out of pure love for mankind, was all well enough,--very pretty indeed to talk about. But with the Rev. Guilford Crafton, M. D., business. was business and in it, friendship should not be known. He had bargained, and broke with a number of mediums, but the loss of the services of none of them, annoyed him halt so much as his failure to bend Elsie to his gross and wicked wishes. With others in Philadelphia, she had consented to give public as well as private seances, under his management, on the surplus preceeds of which, chairman Crafton, M. D, was enabled to clothe himself finely, and to fare, if not sumptuously, at least very comfortably every day,-he was so very disinterested, liberal and human in manipulating the reward of others labor. But unwilling to endure his exaction any longer, Elsie revolted and fled to New York, where, as we have seen, he followed and efflicted her, until breaking away again from his lecherous and vicious influence, she is

We can scarcely allow this opportunity,—un-designedly reached, to pass without dropping a word of sympathy in behalf of many,—alas, too many of our mediums, who being unfortunately poor in the comforts, nay,—too often, the necessaries of life, have in a an unpropitious moment, unwittingly consented to accept the business control of some insinuating and presuming male biped, who unsuccessful as a practitioner in drugs, law, "divinity," or any other calling, has proven himself not only in these, but also in the field of spiritual reform, the meanest and basest pretender. We have been made exceedingly hapby to note of late, we think, a decided improvement in this regard. Our leading liberal papers are opening their columns more freely,—ever eagerly to the expression of sympathy and aid for all worthy spiritual media, and the exposure of swindling pretenders,—no matter how well they may be heralded or effectually panoplied within the pompous self assumed armor of professional titles. The day is not distant when all such pecuniary schemers will no longer be able to gull even reformers and mediums themselves. They will be effectually shuffled, thrown off, like all other effete matter still clinging to the reform missionary body, and too frequently checking their ameliorating progress.

Look up, then, O ye sensitive souls, ministering angels to earth's low and mourning ones, look to the spheres from whence cometh your strength. Dejected, discouraged you often have been; cast down, but O, bless ye, the angel influences, not destroyed. The angels have charge of thee, and "are they not all ministering spurits?" In their hands shall they bear thee up. Ye shall not be utterly cast down; but ye shall yet be led graciously into green pastures,— plenty, and beside life's most refreshing waters. Yes the world and all its faithful workers are on the eve of the deepest and most wide spread baptism of spirit power, pleasure, and of rejoic-

ing the race has yet known.

Yes, ye sometimes think that a spirit,—aye, many like that influenced and guided the gentle Jesus in all his thoughts, words and deeds, will yet move through our streets, alleys and lanes of sin,—sickness and distress, performing acts of benevolence, healing and relief, even greater than could be performed in the days of his flesh, -days of less spirit influx than the present, --aye, through all our avenues of business will these angel ministers show their smiling faces so bright and benign, that men will soon forget to practice deceit and defraud their neighbor, and realizing that we are all brethren, shall love and practice the truth with all.

Why, yes, we sometimes think that the bright conditions in the history of our race, a dazzling epoch adown the long avenue of prophecy, the ancients in moments of spirit exaltation have received happy glimpses of, will yet be realized in harmonial splendor, far greater than the Jewish prophets and kings ever dreamed of. Their hybridsters missions of the received and increase of the received and inc brightest visions of the races exaltation and joy, will all be fecalized in one harmonial, wave of glory and of peace that shall cover the improved, refined and fruitful earth, as now the waters cover the sea. Not only will the spirit pictures of our loved ones, and our angel guides smile from our walls as numerously and common as our paintings of to day,—but we shall also have their companionship visible at all times desired,—walking and conversing along our avenues, as friend with friend, face to face. Such, indeed, if our philosophy be not false, is in the vatural and reassessment. in the natural and necessary course of events, "manifest destiny,"—rough, use it as we may.
The media of tropes, types, and all the symbolization by material things are necessarily weak and deficent, and fall far short of conveying even a shadow of the height and depth, the length and breadth of the charm of exquisite bliss solid comfort and real abiding joy that is bliss, solid comfort and real abiding joy that is yet to be revealed to actual possession of the human race. It is that happy condition that eye hath not seen nor ear heard nor its full conception ever yet entered into the heart 'of the highest type of man. In our visions by night, and during our walks by day, we see much that gives ample promise of such a happy era in the progress of the race. For, as we contrast the grand achievements of man to-day, with the infusorial germ of his insignificant beginning,—tracing his course back through the animal kingdom, back, far back to the single cell of the tiny sponge, we may well ask in the immor-tal name of progress, what may he not accomplish? What a mighty sweep of existences piercing the very farthermost bounderies of the angel world,—and O, ye humble mediums, too often despised, angels tell us,—while many are pointing back to a single savior as the hope of the race, that every medium who conveys the hopeful message, which reveals to man the cheering fact of an endless life, is a savior and a mediator, and in assisting others, shall most etfectually bless and save themselves. But we must resume the thread of our story.

CHAPTER VII.

Although from the sweet sympathy of Marian's association, the free and confiding candor of her angel-like nature, there could exist not the slightest cause. Yet already lady Emiline experienced in certain silent and selfish mental twinges, regret that she had been so easily prevailed upon to admit her into the shelter as the seamstress of the Somerville home. And now here was another, an entire stranger, whom she had consented through the persuasion of Marian and George, to form an addition to her household. It was too much she thought, an imposition on the "good nature," rather the incredulity of one who in truth experienced but little, if any sympathy or pleasure in the phenomena and revealments of Spiritualism. True, she tolerated her husband's faith in them. But even this had proven a source of much annoyance, pique and regret to her. And often in her nervous moods, verging on to jealousy, she censured herself sharply, that she had shown herself so weak as to allow the "ism" to cross her threshold at all. She now could not understand how she could act so foolish, and here so late prompted by the impulse to momentarily shelter a fellow creature from the brutality of man. An act noble in it-self, but she had unwittingly admitted into her house, another one of those hateful "mediums" of questionable character,—why was it? To have answered lady Emiline that she herself was a medium, even though unconscious of it, we suppose would have thrown her instantly into a painful fit of hysterics, or at least insured us a hasty exit from her enraged presence. Yet was not such the fact,—and well, it doubtless is for those whose development requires the virtuetesting experience, that there are many such in

Some evenings subsequent to the expose of the fact of the stranger, Elsie being so susceptible a medium, without the least previous arrangement, they were gradually assembled in the parlors of the Somerville House.

Lizzie with several associates were amusing themselves and practicing on the melodeon. Somerville, lady Emiline and Marian, were intent upon a picture bearing in beautiful shading and outline, the spirit form of Amy, once the wife of Darlington Ronaldson. He had brought it that evening for their inspection. Elsie's admiration of the subtle and beautiful art, that could thus return and preserve to us so life like in all their peculiarities and beauty, the spirit face and form of our loved ones, was exstactic, absorbing, and at length, after reluctantly resigning the picture into Marian's hands, she turned and sat down much convulsed, with an approaching influence. The music ceased, and all eyes soon turned toward Elsie, who seemed to strive with much resistance against the control coming over her. At length, though becoming comparitively calm, she said sof.ly, "Al-

Ronaldson immediately approached, and as the medium extended her hand, he gently clasped it, saying, "Is this Amy?"

The medium rising, and dropping his hand, turned toward Marian, and looking intently, and with a sweet smile on the picture she still held in her hand,—pointing, said, "This is Amy." Then turning and drawing him toward the picture, and clasping his hand again, she contin-

"Albert, you have made me very happy, that at last you have succeeded in obtaining so true a likeness of her, who once so loved your companionship,—once did I say,—nay, I should have said, who still loves to be, and is always near you. I know, Albert, the noble impulses of your nature. I have witnessed your late acts of ever self-sacrificing friendship, and have felt the purity of your motives,—your smileless thoughts are pearl rills through the happ vrivulet of my rejoicings. And though Iwould say pursue thus, your human career to the end, and though I shall continue to be withyou to comfort and cheer,—yet, Albert, I see,—I feel (her voice changed to a subdued whisper) off there are included whisper. litile in the distance, an indefinably thick mist. Up to that your path, around, above, and even beyond it, glows with the sun brightness of untarnished truth. But just here this heap of sombre mist seems like a vaporing mound to give out an air of icy coldness,-and now it seems to move,—it lifts itself, and discloses an horrid nondescript of shadowy gloom. On, Albert, I feel the death-like chill of its influence, even here."

The long drawn breath of the medium through her teeth, and the coldness of her touch indicated to some degree, the attracted pain which the spirit must have telt. She clasped Ronald-

son's hand tightly, and shivering, sail:
"Oh, Albert, beware! be careful, there is
danger here,—evil lurks in your path. Be very careful. I will try always to be near to shield you as best I may. Bless you, Albert, good-by."

"Well, George, here I am again, and teeling as I do, something of the dark influence experi enced by the spirit who has just kindly made way for me, I would say that I am strongly impressed that it is quite time that all, at least

impressed that it is quite time that all, at least the most of you, were out of this. You are wanted, George, in Philadelphia."

"This is the captain again, I suppose?"

"Of course it is,—you ought to know by this time, George. I have known you long,—knew you,—aye, was near you when you lay on the cold prison floor in Charleston,—the hot bed of slavery and secession,—on a false charge of conspiracy. Yes, before that, when you were arraigned before the court for trial. I was close by raigned before the court for trial, I was clese by you, and heard and joined in the fervor caused by the reading of the manuscript on which was based their suspicions of your complicity with the union government. Thoughts, indeed, that breathed, and words that burned. Even the name of the record, George, I remember. Let me see,—ah, yes, the wanderer,—1 history of wrongs and bold adventure, forcibly delineating the tedious course of woman from beneath the oppressive trammels of unjust law, up to the entranchised condition of happy liberty, full and free. Your work was premature, George, and we could not save you, hard as we tried, from the stony prison cell. Such a rabble as was then stirred up against you, would have crucified a Jesus. Yet you have been brought out unscathed from all these dangers by influences, the source of which was then unknown to you,—brought safely to see—yes, George, this is my prophecy—you will yet see, even more than your early and highest ideal of woman's entranchisment and social equality with man, fully carried out in every day life. But there does seem to be a darker influence gathering near again, and interested as I am in you, I and interested as I am in you, I can but repeat the word of warning just heard, 'Be careful.' Be very careful. You will be safer within your native city. There are influences there that will guard you." * * * "Well, Louisa, we meet again. But when I saw you last, I believe I did not tell you I was a member of the order of Lewisa?"

a member of the order of Jesuita?" "No, Leonella, you did not tell me that. But

I have become so interested in the history of

Agnes the Beautiful,' I have longed to hear the rest of her life." "Yes, Louisa, she rests indeed from her previously troubled life. She is on this side now,no longer the victim of priests. Before she changed her sphere, two daughters were born by her into the protective bosom of the church. But enough. I do not wish to dwell on this. I was dispatched on a mission to America, and believe me, Louisa, we have had high hopes of the Western World. It is the height of Jesuiti-

cal ambition and effort, to present at no distant day the United States of America, a free will offering to the holy and gracious Pope, who even now calls them all his children. The order of Jesuits is very wealthy, and besides the immense power this mighty lever gives them to turn the world up-side down. They have the larger portion of Catholic domestics, and store clerks in their interests. This gives them a source of much information of a private nature, as to the doings of Protestant families which the priesthood through the confessional are prompt to convert to good account. But freely armed with my credentials, and a letter of introduction to the bishop of Charleston, I sailed from Havanna for that diocease, where after passing several weeks very pleasantly, and making the acquaintance of several sister nuns, I left for Augusta, Georgia. Here I become after a time an actor in a peculiar affair. The family amid which I made my welcome home, was quite wealthy and large,—embracing within its happy fold, several gay and pretty daughters. The father a rich planter, had received letters from the principal confessor of Augusta, through the presiding bishop,—elequently dilating upon the duty as well as the spiritual advantages to be derived, by his children attending faithfully on his confession. He prevailed, and the girls, also the mother attended quite regularly. The daughter, next in age to the oldest, a simple confiding and beautiful creature of some seventeen years, after a time fell a victim to her confessor's deceit. A sudden illness revealed the worst. The family were stricken dumb, and shrouded in the most abject mortification and sorrow. B and by the Jesuits vow, I hastened to confession, and informed the confessor of the sudden disclosure He immediately fled, -- sailed for Charleston, but a little in advance of his victim's enraged parent. Priest B-hurried into the presence of the bishop, obtained absolution and credentials to teach the necessity and saving beauties of a moral upright life in the city of New York. I, Louisa, though the secret instrument that saved the life of priest B—, remained in the wronged family, as the humble domestic without the least suspicion. In course of time, the unhappy Cordelia was delivered of a fine boy, which after assisting quietly to get into the sister of charity hospital, I left. Cordelia removed to Charleston,-married wealthy, attended confession, and some time after, presenting little Willie as a 'foundling,' and aided by the persuasive powers of her confessor, prevailed upon the innecent husband to adopt as his own, the illicit child of his own wife. Such, Louisa, is a minor phase of some of the complicated net work of priesteraft. From Charleston, I went to New Orleans, and entered a Catholic family as seemstress. It con sisted of two sons,-fine young men, and two daughters, Mr. Duval and wife, the servant, a Catholic and myself. Mr. D. was an active merchant of vast influence, and at certain periods would be absent at the North on business for several weeks at a time. Mrs. D. was a woman of fine education and fascinating beauty. Her husband, too confident of her power and control over her own charms,-too often left her to combat temptation alone. Warm and impulsive, there were seasons when the passional strife was sharp and doubtful. Her confessor, a man of theological cultivation, vigor and youth,—their meetings at the confessional were not their only nor sweetest interviews. But, Louisa, the taste I once possessed to dilate upon these things, is fast waning away, and I care not now to dwell on them. From New Orleans, I came to New York. But within this fearful modern Sodom, I did not long remain. I passed on to Pniladelphia, that citadel of opposition to the faith, and the place I had long desired to see: I arrived there with a letter of introduction to the father of one of the principal Catholic churches, who shortly after my arrival, conducted me kindly through many of their charitable institutions. By all, principals, matrons and sisters, I was received with a cordial welcome. Here it was, I met again the Monk Mendoza. 'The virgin deal gently with thee, Leonella, it is long since we met,' he said, grasping me by the hand. 'Come to me before you leave the city, he continued, giving his address very explicity, then mingling with the sisters of the institution, passed on. When we met again, it was in the ante-room of the confessional. But, dear me, Luisa, do you re-

"Indeed, Leonella, I remember it well. How yearned to shake off the melancholy shroud that then enclosed me, and be a woman once

member how anxious you became when we were yet in the garden at Emittsburg to escape

from the place?

"Aye, the very nobility of the wish nerved our hearts to make the immediate attempt, and gave fleetness to our feet as we sped boldly over the fields to the stage-road, and along that to the cars, gaining which just in the proper nick of time, we sped on to Philadelphia,—and, Louisa, I can but think, that had we not parted so soon, you would have remained longer in the form. O, my dear girl, you needed the strength which intelligent sympathy give, to nerve you to continue life's busy battle. Would I could have found you, ere I found your poor manimate form forsaken, and so all forlorn, as you lay so strangely on that solitary rock, out, away out in the middle of the stream of the wiered Wissahickon. How you reached there, and why, were the questions on every lip. But the sighing winds as they whistled gloomily the death dirge over the lonely and dreary place of your death, gave back no answer. And O, I could have wept my life away over your pale, sad face, —your hands and feet yet dripping in the sullen waters as you lay there on the bleak summit of your stony tomb."

"Well, L onella, speak no more of that, please, 'tis all past now, and I am iree. Hard to you as it may have seemed, my sister, my passage was an easy one,"

To be continued.

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PHENOMENAL.

Wonderful Instuence of a Youth-Clairwoyant Powers-A Strange Tale of the Sec-Ghosts-Spiritual. ism at Oil City, Pennsylvania.

For the benefit of the outside world, says the Key West Dispetch, we have put on record the fact that in our island city there lives a youth who, in that in our island city there lives a youth who, in himself, is among the great phenomena of the age. Listen and be the judge yourself. He can handle snakes, scorpions, centipedes, or what not, with perfect impunity. He makes pets an i playfellows of the larger kind of rattlesuases, twisting themaround him, and dallying with their forked tongues and their for or twelve rattles. He contains and their ten or twelve rattles! He actually has carried scorpions in his bosom, and wasps and hor-nets in his sleeves and pockets, without receiving bite or sting. In the loneliness of the grove or for-est, or in any secluded place infested with snakes, he can, by a few talisminic words, call around hin any number of snakes, whom he can charm into perfect obedience to all his mandates. He can pick them up and lay them down at any given place, and at his bidding they will remain there until his return, after an absence sometimes of hours.

He can take a rat or a monse, and so manipulate it—as put that inexplicable tyrant spell upon it that it at once becomes a mute suppliant for favo; is quiescent, and may be tumbled about at pleas ure. The young magician avers that this miracu-

lous power is given him by spirits. We could relate many incidents in this connection illustrative of our little friend's necromantic faculty or subduing the replile creation; but the

foregoing must suffice. A late number of the New Orleans Pigagane con-

A few days since was related in this column the story of a young girl lying greviously ill and almost dying, on Baronne street. She had deserted her family and friends for a young man who abandoned her to strangers, betrayed her affections and embittered her life. There is something romantic connected with the discovery of her condition.
Mrs Ferris, a Spiritualist, residing at 194 Baronne street, related to her friends that in her moments of trance she had frequently seen a sick girl, whose pitiable condition excited her compassion. The room in which she stayed, its furniture, the exact likeness of the inmate and the appearance of the house, were all described by the Spiritualist. So forcible an impression did it make upon her mind, that she called in several of her lady acquaintances, and stated to them that the evening before this sick girl appeared to her in an attitude so be-seeching that her sympathies were excited beyond restraint. Looking at her and her surrounlings attentively, she perceived that the woman having her in charge was actually making grave clothes, while yet the patient lived; that she had prepared a bath in which, even before life was extinct, she was to be immersed preparatory for the tomb. Interested at this information, the ladies determined to visit the house and make inquiries. The resident dence was so accurately described by the medium, that it was impossible to miss it, and on arriving there, they inquired if a sick lady occupied one of the rooms of the house. They were answered in the affirmative, and being shown to the apartment, found that the information of Mrs. Ferris was in every point correct. The girl was there, sick, wretched, and apparently dying, and in the same room was the nurse, engaged in making her shrowd. Of course, such a condition of things could not be tolerated. They at once informed the police, and steps were at once taken to have the girl conveyed to the Charity Hospital, where she now is. The pitiful story of her flight and ruin was detailed from her own lips. The kind treatment she is now receiving, and the attention of ca-pable physicians are gradually restoring her life, and little doubt now remains that she will eventu-

Whatever may be said of mediums in the abstract, Mrs. Ferris has illustrated in this instance a kindly Christian charity, which has rescued a hu-man being from death, and built up in her heart a longing for a purer life, which if it do no more, will cherish at least this single virtue.

The Boston Traveller, of March 221, says.—About a year ago last month the schooner, Andy Johnson, Maclellan, master, of Salem, started for George's Banks, on a fishing craise, and has not been heard from since. About that time the schooner Haskell came in collision with a vesssel in the night time on the banks, and sunk her, leaving a large piece of the rail of the unknown vessel on her bows. This piece corresponded with the Andy Johnson, and is supposed to be the last relic of her. The Hackeli started last month for the Banks, and the first night on the fishing grounds had bad weather. Four of the men were on deck, when suddenly there appeared to them four of the missing men of the crew of the Johnson, who ordered them home. They were frightened, and called the captain and the rest of the crew, told them what they had seen, and prevailed upon them to give up the voyage and return home, which they did, leaving the schooner on her arrival. The owners then shipped a new captain and crew, as not one of the old crew would go in her, and she again left for the Banks, where she arrived in good time, and they again tried their luck. Bad weather again met the schooler, and when all hands were on deck, eleven men appeared to them and took their lines from them, ordering them to return at once, which they did the next morning. Arriving at the harbor of Gloucester, they anchored the schooner and took the small boats to land, giving as a reason that they were afraid to take the vesse to Gloucester as they were ordered to Salem. The owners sent a tug-boat and towed the Haskell to their wharf, and now she is reported as returning the third time empty. This is a strange and curious tale, but it is vouched for by reliable parties as true. It has created a great deal of excitement in the ports of Salem and Gloucester

The Banner says of ghosts: There are a great variety of these visible and invisible, holy and unholy beings, which of late seem to enter largely into every department of human life. Our literature has been recently filled with stories about them,from the plays of the stage to the sermons of the pulpit,—from the jingle of rhyme to the homespun narrative of family correspondence. The next generation is likely to be largely educated in gnost literature, as well as in seeing, hearing and feeling the reality of their existence. As the holy and unholy ghosts come nearer to us, and we lose our su-perstitious fear of both, they become personal, fi-nite, progressive beings like ourselver, with about the same power to aid or harm us as we have to aid or harm each other. The ignorant and super-stitious are still bound in fear of them, and over forty thousand clergymen are still engaged in trying to keep up the superstitious fear of the two ex remes of ghostly existence, such as was well adapted to an age of ignorant and be wildered superstition, but is not at all fitted to the age in which we live, nor the people we represent, time the heathen and pagan ghosts were sent back to the crient, and we accepted the outstretched hands of our old acquaintances, who are the rea and material ghosts of our time, and whose triendship is worth every effort of ours to gain. We therefore greet this familiarity with ghosts as one of the best signs of progress in our country.

J. C. Jack, writing from Gil City, Penn., says:
About two weeks ago, Mrs. E. B. T. Trego, a
medium from Philadelphia, came to our orthodox city, and has since held a number of seances, at which she has given many excellent tests, creating an intense interest with the few who dare to investigate. She has also held a number of developing circles, and three mediums have already been par-tially developed, one of whom, a little girl, is a writing medium, and now gives the most convincing proofs of being controlled by some superior intelligence.

Mrs. Trego is undoubtedly an excellent test and especially developing medium, as her success in this particular so surely demonstrates, and that she may continue to enjoy the success she so justly merits, is the earnest desire of her many friends in Oil City.

Harriet Beecher Stowe says: "I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation, and that the rush and thrill of spirit which we feel in them, may be ow ing to the overshadowing presence of the invisibles. St. Paul says:

We are compassed about with a great cloud of How can they be witnesses if they cannot see

and be cognizent?"

Beligio-Philosophical Journal

s, s, jones, EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street.

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CHICAGO JULY 2, 1870

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Those sending money to this office for the Journal, bould be careful to state whether it be a renewal, or a new ubscription, and writeall proper names plainly.

All letters and communications should be addressed 8. S. Jones. 189 South Clark Street: Chicago, Illinois.

SPIRIT AND MATTER.

Wonderful Operations in Nature.

In our previous article we explained the philosophy of sight and hearing, showing that there was in nature a grand battery, with the positive and negative elements acting as plates, while the atmosphere, impregnated with the light of the sun, afforded the chemical agent, the result being circular undulating currents, that, impinging on the retina of the eye, gave a certain sensation that enabled us to distinguish the character of the object at which we might be gazing. Whatever man can do on a small scale, the higher intelligences of the Spirit World are constantly doing more extensively. Men on earth dig canals, make artificial rivers and construct railroads. The higher intelligences of the Summer Land are constantly engaged in the formation of worlds and systems of worlds, making etherial currents, and establishing lines of communication between different places. The spirit can not travel in any direction it chooses, for it would meet with obstructions. We have our canals, highways, rivers, lakes, bridges and railroads, and they afford a medium of transit from one place to another. Without these mediums of communication you would meet with obstructions at every step. It is the same in the Spirit World. There are roads, as it were, opened between different localities, and it is only through them that the spirit finds an easy method of communicating from place to place. But we cannot elaborate on this point now.

In the Spirit World there is a certain class of intelligences whose exclusive attention is directed to the affairs of earth. They are the guardians of this planet, and superintend not only its movements, but exercise a controlling influence over its inhabitants. Ages ago, the North Pole was in the region where Salt Lake now is, but by the operation of certain forces, the inclination of this planet to the plane of its orbit was gradually changed. This movement on the part of the earth was the result of the action of this spirit band. Bind automatic force, without reason, can guide nothing. The engine will not change its motion without the direct agency of man. The forces that maintain worlds and systems of worlds in their orbits, are in the hands of skillful engineers,—spirits of a high order, and they superintend the same with the care that an earthly engineer would his engine. Thus we find that intelligence rules. In the operations that are constantly going on in the material world, we illy understand the action of those principles that are under the control of that guardian band who exercise supervision over the affairs of earth. Not only has each man, woman and child a guardian spirit, but each planet, sun, world, and system of worlds, have each a guardian band who constantly oversee them. This earth, then, under the supervision of its guardian band, is undergoing certain remarkable changes, not only of position, so far as its inclination to the plane of its orbit is concerned, but in relation to the change which is constantly going on in matter. This battery that we alluded to, is constantly manufacturing a coarse life-element, which not only furnishes nutriment to plants, - but also imparts various sensations to the retina of the eye. We have. then, a grand machine in nature, through the operation of which matter is refined, affording a sustenance which aids in developing the rainbow tints that glisten on the flower, giving to each blossom its variegated color. The spirit world is an outgrowth of the material. One must have been first. This is self-evident.

The nucleoated cell, previously alluded to, it is true, though composed of matter, has spirit,

and one exists with the other. We cannot conceive of an iceberg or snowball without latent heat; so in all conditions of matter there is spirit,—it is contemporaneous therewith. Neither is first, so far as existence is concerned. But the spirit world did not exist when this earth was in its first crude state. The spirit world is an outgrowth of this, formed through the refining process of that grand battery already alluded to, and other wise arrangements. When the two plates are worn away, the various elements exhausted, then there will be no earth, as it now exists, for it will have been changed to a higher condition

Now, we desire to say that the electricity which exists throughout all nature, is created by this battery heretofore alluded to, and without the action of that, none would exist, and all vegetation would soon wither and die. In its two plates of positive and negative elements, are included all material things, and the result is that the life-element flowing thereon, contains in a sublimated state certain characteristics of each one, and being inhaled by men and animals, and e ming in contact with the lungs, the vitality of all of them, or such as are required, are imparted to the blood, and life thereby is prolouged and sustained. In the atmosphere are all the elements of life, and it is being recuperated constantly by the action of this grand battery. which is in full operation during the hours of day, but only partially so during the hours of night. If it should happen to cease its action for a single week, the atmosphere would become so corrupt that not a human being could live. We would call the product of this battery the life-element, for it possesses the constituent parts of all things, and sustains our lives.

This life-element does nothing towards building up the spirit spheres. It is merely furnished to sustain animal and vegetable life. Now, in every human being we find a battery at work also. The positive elements standing in the relation of one plate,—the copper, and the negative for the other,—the zinc, while the blood answers for the solution or chemical agent, and therefrom is engendered nerve-force, which is influenced by the mind or will, and brings into action the various organs of the body. This nerve-force is under the complete control of the will, so far as the voluntary nerves are concerned, but through a wise ordination it seems to be directid to certain parts of the system, heart, liver and kidneys, for instance, and they perform the duties allotted to them, without any supervision on the part of the human mind. The blood not only imparts nourishment to the human system, but at the same time, when all the elements it affords are united, generates therefrom nerve-

In a previous article, we alluded to spirit, as being intimately interblended with matter, and that the two possessed no characteristics in common, and in that statement we were correct. Now, we will advance a step farther, and boldly declare that matter is only spirit solidified, a condition that it is in during certain stages of its existence, and that it is being changed into spirit again through the action of its own positive and negative elements. In its first gross condition as connected with this earth, there was no atmosphere, for the positive and negative elements had not assumed the condition that they could generate an atmosphere of

Ice, for example, may be "steam solidified." Hydrogen gas can be reduced to a solid bar, and matter is simply one of the conditions of spirit, therefore we cannot conceive of matter without spirit, the former, through the action of Nature's being changed into the latter, rising from it, as the mist does from the sea.

The time was when our atmosphere was very dense and formed a halo around the earth resembling a dark cloud. Then those large animals existed, the remains of which may be found in the tropical and polar regions. They were gross and required a gress atmosphere, but they became extinct as soon as it became too refined to support their large sluggish bedies, and in their place sprang up species that far exceeded them in everything that goes to make up the physical structure. The earth then was placed in such relations to the sun that it became a self-acting machine, refining itself and preparing its surface for the abode of man.

As we remarked before, it was not made by chance, but was brought into existence by intelligencies resembling man, through the instrumentality of currents of force traversing the nebular fields of the heavens, which concentrating at a designated point, aggregated the marerial of which it is now composed. When first produced, the atmosphere was so very impure that nothing but the grossest plants could exist on the face of the earth. But we will not elaborate on that point now. It is enough for us to know that there are only three forces at work in the production of the atmosphere at the pres. ent time, namely, the positive and negative elements of the earth, acted upon by the sun's rays as the chemical agent, each composing the part of a grand battery, in the manufacture of a lifeelement, which affords sustenance for the body through the instrumentality of the lungs. This life-element is being constantly eliminated,should the sun's rays be withdrawn from the earth entirely, the atmosphere would become so attenuated that the body would soon swell to at least twice its original size.

You who suppose that we have the same atmosphere now that we had ten thousand years ago, are entirely mistaken. Why, the atmosphere is being constantly exhausted, just the same as the water from your well, but it has been wisely arranged that a supply should be continually furnished to repair this waste,

The atmosphere, then, is the first agent in spiritualizing the gross material matter of earth, through one of Nature's batteries.

F. How grand the operations of Nature! A machine it is, guided and directed by the intelligences of the supernal spheres.

'As we contemplate this magnificent battery on which we stand, behold its mysterious work. have a hearing.

ings, and see the wonderful results that flow therefrom, we tremble at the thought of our own insignificance, and wonder if we will ever reach that point on progression's ladder, where we can chain the thunderbolt, illuminate the heavens with the forked lightning, and assist in those minute details in relation to the improvement of the fields of space. Insignificant as we are, our aim is upward, and ever true to those kind guar dians around us, we shall strive to enter those intricate labyrinths of Nature that surround us. and cull therefrom the glorious truths that are presented to our vision! Man, how little and insignificant on this earth. But yonder,away yonder, in those beautiful spheres, - are wise sages that control the elements, as an engineer would the engine. Ever remember that man stands at the head of creation here; he constructs and he destroys. No personal God here on the green fields of earth,—none in the supernal spheres,—and none in existence. Man, unfettered by the physical organization, shall be borne upward on the pinions of his own aspiration, increasing in power as he increases in knowledge, until he shall belong to one of those celestial bands that control the destiny of worlds

and nations. With this much to encourage us, we should struggle on, ever mindful of the fact that success is the result of our own aspirations and continuous toil. He was would progress must aspire; and he who aspires must connect therewit's unremitting exertion, or failure is certain.

O, the grandeur that greats the vision on the vast space before us! Induite in extent and variety, the eye never tires, the mind never becomes weary when traversing its green fields, and witnessing the unrivalled splendor everywhere presented to view.

SOMETHING NEW.

The following novel marriage ceremony took place at Ravenna, Portage Co., Ohio, before his Honor, Mayor Meharg, on Tuesday, June 14th:

"Before you as witnesses, I agree to take Catherene Stooell, whom I hold by the hand, and whom I intelligently, religiously and spiritually love, to be my companion through life, and to whom I accord equal rights socially, religiously and politically, with myself.

W. Pierce." "Before you as witnesses, I agree to take Walter Pierce, whom I now hold by the hand, and whom I intelligently, religiously and spiritually love, to be my companion through life, and I agree not to usurp over or transcend him in any particular. Catherene Stooell."

"And by this voluntary and premeditated act in your presence, we declare ourselves religiously, philosophically and scientifically married. Walter Pierce,

Catherene Pierce. These papers having been duly filed, his Honor sealed the contract according to law."

REMARKS: -This form of marriage, although not new, is valuable in this particular: It is an innovation upon that which is denom-

inated by the Romanists and others the" Marriage Sacrament; the marriage abomination, in fact, among all classes where love is set at raught, and selfish interest put in its place, when aristocratic parents betroth and compel daughters to submit to a pollution of soul and body through life besacred !

The day is not far distant when the marriage covenant will be a civil contract, over which, parties capable of making, can with equal authority, by mutual agreement annul; conditioned on proper provisions for the rearing and education of off-

WHAT NEXT!

A learned savan in California, is trying to establish the fact that the Chinese inhabited this continent hundreds of years before it was disbattery and the animal and vegetable kingdom, covered by Columbus. Within the next hundred years, poor Columbus, shorn of his many laurels, as the first discoverer of this continent, will be compelled to take a second-rate seat on the list of immortals. Indeed, it is claimed that the artistic element that seems to course its way in the veins of the aborigines owes its presence to the infusion of Chinese blocd.

> The fact of it is, none of us are safe in our conclusions. Not a writer in the whole fields of literature but who is accused of plagiarism; not an inventor that some one has not tried to deprive of his laurels; not a patriot whose reputation some jealous cur has not tried to ruin; even Washington, it is said, "did not write his own farewell address."

So the world moves along, one half trying to deprive the other half of the reputation it has

THE BENEVOLENT FUND.

Dr. W. Parsons, on his arrival in this city, called upon us and donated \$50 to the Benevolent Fund. to aid us in sending the Journal to poor womenthose who are anxious to read the RELIGIO-PHIL-

OSOPHICAL JOURNAL, but too poor to pay for it. We have been sending the paper to many of that class for a long time. Benevolent men and women have often contributed to this fund. Such donations are always acceptable, be the same large or small. They enable us to do much good to a large class who otherwise would by poverty be compelled to forego the benefits of the mental food, so necessary for their happiness. Pray. kind friends, send in such sums as your means, and generosity will admit of, and be assured, your every dollar shall be properly used to the end-for which the fund is instituted.

HYMENIAL.

At the residence of the bride, No. 151, Park Av. enue, Chicago, Rev. Charles Perkins officiating, Sister S. W. Read was recently united in the banns of matrimony with Dr. Robert Choate.

Both husband and wife are believers in the philosophy of spirit communion. Sister Choate has for many years been widely known in this city for her hospitality and kindness to speakers and me. diums.

May good angels ever be with the newly married couple, and guide them in wisdom's ways, and may true connubial happiness be theirs.

THE JOURNAL.

Our paper this week will be found intensely interesting. The essays, lectures, accounts of Spiritual Phenemana, etc., etc., will well pay perusal. Emma Hardinge, Nellie J. S. Brigham, B. F. Dowd, and other distinguished characters Artistic Skill of Savages.

The Royal Geographical Society of London have lately had a magnificent subject before them in the shape of a gigantic sculptured figure, found at Easter Island, a little place not more than twelve miles long and four broad, and surrounded by the almost boundless expanse of the Pacific waters. What class of people were engaged in this sculptured work, no one at the present time, can designate. An exchange speaking of the artistic power of savages, save:

The Hydahs, or Indians of Queen Charlotte's Islands off the north-west coast of North America, possess a very remarkable artistic skill. With a broken knife and file for tools, they will carve pipes and statues, and will construct jewelry from silver or gold coia, wonderful both in the execution and in the taste displayed in the design of the ornament. A man named Waekus made out of gold coms, for the wife of the English Admiral on the station, a pair of bracelets of the most beausful design and workmanship. This man had quite an inventive genius. He made the design for the cast iron railing now on the Bank of British Columbia, in Victoria, and he could copy engravings or make portraits by scratching on ivory. This Wackus came to a sad end, having been shot by his chief in a drunken quarrel.

Many of the Hydahs possess similar artistic powers. Mr. A.G.Dullas, late Governor General of the Hudson's Bay Company's Territories, has an excellent bust of himself executed in ivery by a Hydah. Another of these Indians carved for Mr. Robert Brown a beautiful ivory chain, doing all the work with a knife, and polishing it with shark's skin. These people copy on slate, figures which they see in stray copies of the illustrated London News; so that future ethnological explorers must beware of founding theories on the fact that figures of Assyrian bulls are found traced on slate in Queen Charlotte's Islands.

Personal and Local.

Mrs. Addie L. Ballou is in Minnesota.

Mrs. Wilcoxson is now stopping with her friends

Mrs. Emma Hardinge continues to draw crowded louses at Crosby's Music Hall. A. E. Carpenter will answer calls to lecture any

where in New Englahd. N. Frank White is now in Connecticut.

Mrs. M. S. Hoadley's address is Fitchburgh,

Moses Hull speaks in N. Y. City during July. It is said that every woman in Japan can read, write and cipher. Mrs. Abbott, the old stand by, and best of developing mediums, is yet to be found at 148 Fourth

Avenue. Peter West, the great test medium, is at the Reception Rooms of this Publishing House, 189 Clark

Mrs. A. H. Robinson, one of the best healing and business mediams of the age, is at 149 Fourth Av-

enue. See her advertisement. John Corwin, of Five Corners, N Y., is prepared to answer calls to lecture. He is a true Spiritualist, and will do good wherever employed.

Brother Wheelock, of the American Spiritualist, gave us a call last week. He is devoted to the cause of Spiritualism, and through the instrumentality of the press and rostrum has done much to spread its glorious truths. A. C. Woodruff is agent for the State Associa tion of Spiritualists in N. Y. He writes:

"Will the friends of our cause living along the Erie R. R., and near or remote, please noticy me at once of places at which they desire meetings, as I expect to pass through that part of the state soon, as sgent of the State Association, and would be glad to make arrangements for meetings in every county, at all places where a hearing can be had, whether in church, school house or grove. Address me at Eagle Harbor, Orleans County,

J. M. Fishback is now on his fruit farm at Victoria, Mo. He will be in the lecturing field agani soon. He writes:

"I am glad you have thus far sustained your pa per so nobly and successfully. Two years ago, it was an experiment, but it is not now. The great and good cause it advocates is going forward with an increased velocity, and the Journal, I am happy to say, keeps pace with its rapid progress. And this is not at all surprising, when we reflect that the ministering spirits not only aided you in your present grand enterprise, but certainly are, and will sustain you to the end. Spiritualism cannot fail. It is a voice from the vast interior. It is God speaking out of the deptns of the souls of men and angels. It is the River of Life, flowing through the hearts of toiling, suffering humanity, making glad the city of God. It is the great mission of Spiritualism to open the heavens to all men. And hence, when it has accomplished the work, all the nations of the earth shall know God, man, immortality, and eternal happiness, and shall evermore walk in the light, keeping the unity of the spirit in the bonds of peace. In view, then, of this sublime consummation, we invoke the blessings of God and His angels upon all our spiritual papers and also upon all the noble men and women who are laboring so taithfully in this highest, purest and divinest of all causes, to wit, the spiritual in-

Literary Actices.

COLTON'S JOURNAL OF GEOGRAPHY.-A neat' pamphlet of 80 pages, illustrated with cuts and diagrams and maps. Published quarterly by G. W. & C. B. Celton & Co., 172 William St. New York.

The object of its publication being to present in a condensed and attractive form matter of interest connected with the globe we live on. embracing in its various divisions Physical and Political Geography, Population—exhibiting the enumerations and distributions of the people, employment, nationality, migration, letc,—national industry in all its branches, financial resources of nations, the situation, topography and accessibility of towns and cities, also historically illustrating the progress of settlements, governments, territorial changes, etc. It is a journal of rare merit and usefulness

to all classes. HARPER'S MONTHLY MAGAZINE for July, is on our table, and we find its pages illuminated with the choicest articles, and finest illustrations.

The "Drawer" alone is worth the price of subscription. Harper and Brother, Publishers, Franklin Square. New York.

THE ATLANTIC MONTHLY for July comes well freighted with choice articles from the pens of the best writers, each of which is well worth the price of the year's subscription. The following comprises the list of contents:—The Alarm Bell of Atre; A Shadow; A Woman's Pulpit; Drives from a French Farm; Equal, yet Diverse; Joseph and his Friend; An Ex-Southerner in South Carolina; Oldtown Fireside Stories; Criminal Law at Home and Abroad; The Shipping of the United States: The Tour of Europe for \$181 in Currency; The Swallow:

A Day's Pleasure. OUR Young Folks, an illustrated magazine for boys and girls, for July, is a choice number, and cannot fail to interest those for whom it is intended. Field, Osgood and Co., Boston, Pub.

Zhiladelphia Department.

BY H. T. CHILD, M. D

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

The Woman Question.

Forty years ago it was quite uncommon for woman to attend any public meetings or lectures, and indeed the lectures themselves were not very successful, and it was mainly for want of this element in them.

E When the American Anti Slavery Society was formed in this city in 1833, some of the best insuels and clearest thinkers of the age met to maider the best means of overthrowing that giant evil. Lucretia Mott was there as a spectafor not one of them thought of inviting the women to take any part in the great movement which they were inaugurating. Lucretia, as a minister in the society of friends, was accustom. . . ed to speaking in meeting, and so she ventured to suggest "a transposition" of the terms used in one of the declarations of sentiment, which was accepted by the men. She relates that a young man who was present, said he was very much actonished that a woman should know what the word "transposition" meant.

We remember the interest in the Lyceum's and lectures which was created by the fact that woman was permitted to attend these, and even, to participate in the former by presenting essays and written answers to questions, though these were mostly read by some of the men. But the position of woman has wonderfully changed since those "good old times." We believe that Spiritualism has done more than any other system to elevate woman. The friends had maintained her equality in the ministry for more than two hundred years, and had given them many privileges which other societies had denied them; but their influence was very much

confined to the society. -Spiritualists soon found that woman was the most successful in mediumistic development, and from the first she took her position by the side of her brother man as his equal, and often superior to him on the rostrum, and the testimony is universal in favor of her as a laborer in this field,—and we think every woman should thank Spiritualism for the blessed light it has shed upon the race. Some may have suffered, but the unfolding of woman's nature under the influence of the angel world, has carried the sex to much higher and better conditions. We are now beginning to realize that justice knows no sex, no color or race, and after having removed many of the restrictions from the colored mar, this nation is waking up to a consciousness that it is time-to remove some of the restrictions that have been laid up-

Principle and expediency alike indicate that one half of the race, and that the least refined, and intuitional should no longer assume the entire reigns of government.

Experience shows that woman is entirely capable of occupying well, many positions which have been denied her. It would be an insult to common sense to say that she is not equally competent,—both morally and intellectually, with man to exercise the tranchise, all the objections that can be urged against the exercise of this by woman, apply with equal force to the best and most refined men, who have always felt in going to the polls that it was repulsive degrading to be obliged to mingle with men reeking with tobacco and rum, and no where have we felt that there was a greater necessity for the religing influence of woman than here, unless it be in our criminal courts, where the lowest and most degraded specimens of humanity do congregate,—here both sexes are brought tegether as criminals, and sometimes as specta-

It has been our lot occasionally to be summoned there, and in no instance have we done this without feeling that here the refining influerce of woman is especially needed. The bench with their two youngest boys on this voyage, had been with its beasted ermine would be still more - pure, if true and noble women occupied it with men: that this is not mere theory. We quote from a letter from Chief Justice Howe of the Supreme Court of Wyoming Territory,-who, after declaring that he " had no agency in the enactment of the law conferring legal equality on weman, and "had never been an advocate of the law," yet was noble minded, enough to use his influence "to see it fairly administered," he says, "With all my prejudices against the policy. I am under conscientious obligations to say that these women (jurors) aquitted themselves with such dignity, decorum, propriety of conduct, and intelligence as to win the admiration of every fair minded citizen of Wyoming. They were careful, painstaking, and conscientious. They were firm and resolute for the right as established by the law and the testimony. Their verdicts were right, and after three or four criminal trials, the lawyers engaged in defending persons accused of crime, began to avail themselves of the right of peremptory challenge, to get rid of the women jurors, who were too much in favor of enforcing the laws, and punishng crime, to suit the interests of their clients. i After the Grand Jury had been in session two days, the dance house keepers, gamblers and demi monde fled the city in dismay, to escape the indictment of women grand jurors.

In short, I have never, in twenty-five years of constant experience in the County, seen a more faithful, intelligent and resolutely honest grand and petit jury than there.

The presence of those ladies in court secured the most perfect decorum and propriety of conduct, and the gentlemen of the bar and others vied with each other in their courteous and respectful demeanor toward the ladies and the court. Nothing occured to offend the most refined lady, and the universal judgement of every intelligent and fair minded man present, was and is, that the experiment was a success."

We are very glad to have our views thus confirmed, and hope to see the time before we lay aside the tabernacle of clay, when man will have learned that woman is truly what the old Mosa. ic account says she was created to be "a helpmeet" to man in every department and condi-tion of life. Then will justice, mercy and puri-ty abound more upon the Earth, and the great family of man governed by higher laws, will live more truly and harmoniously together.

Woman's influence to day is very much in favor of the great reforms of the age,—temperance, peace and a just compensation for labor; and when this is felt as a practical part of the power of the land, instead of being merely suggestive and advisory, it will do much toward bringing about these needed reforms.

The great changes to which we have referred have been brought about, mainly, through the earnest and faithful efforts of woman herself in the various departments, and as we are well aware,men do not know much about women and their needs, so we hope women will continue to assert the right and maintain the position wherein she shall be free to act out her highest and holiest impulses, and thus be more effectually than ever the foremost in all good words and works, and we shall all realize that as woman blesses herself by the fulfillment of her high mission, she will also bless her fellow men now and in all coming generations.

For the Religio-Philosophical Journal,

A TRIBUTE TO CALIFORNIA.

BY BLIZA A. PITTSINGER.

Land of beauty, land of gold! Land whose sunny skies unfold Their Hesperian splendors: Oh. not upon thy soll so grand, So regal as that Spartan band, Who for thy toiling people stand As their own true defenders!

Land of silver, land of gain!
Land of winter's golden rain!
In true, heroic story,
Thy coming records long may tell Of many a one who struggled well, And some who for the nation fell, And for its future glory!

Land of beauty, land of health! A Queen thou reignest in thy wealth Beside the peaceful ocean! Upon thy brow forever beam Full many a gem, whose splendors seem To wreathe tacir burning haes, and gleam With fires of true devotion!

Land of the evergreen and vine! Laurel with many a hidden mine Of wealth and beauty teeming! We'll dip the pen in silver light, And of thy bounteous inture write, Surpassing, in its glories bright, The measure of our dreaming!

Land of the famous mammoth tree, And of the grand Yo Semice! All nature claims thee fairest! No foreign rule thy will may sway, No sceptered power thy rights obey, Save that which leads the onward way From those in which thou sharest!

Land of towering cliffs and lakes! Land whose earnest labor makes Her grandest destination! Land of tunuels, granite hills, Of blooming plains and charming rills, Oh, how thy future greatuess thrills With hope each new creation!

Land where all the races speed! Land that finds an earnest creed In every brave endeavor! Land of progress, great and free, Young and blooming Cybele, Oh, to thy arms again we flee And there repose forever!

Oh, yes, forever we would dwell Upon thy sunny slopes, that swell With grandeur still before thee! For California long may claim Full many a proud and honored name Emblazoned on her country's fame And blended with its glory!

DR. PERSONS.

Dr. Persons, the great Healer, is now stopping at the Alams House in Chicago. He has recently returned from Texas, where he has been nealing the siex, with his usual success. Dr. Persons stands in in the front rank of

Spiritual healers.

The Esthetic Intelligence Association claim that by obeying and correctly applying natural law, intelligence may be transmitted without the aid. and with as great celerity and accuracy as it is possible to be transmitted by the operation of the Electro-Magnetic Velegraphic wires. For particulars address the President, Geo. D. Read, at Polo,

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to mave as many of them as possible.

Obituary.

Passed to spirit life, from St. Jago De Crobs, on board Bark Hector, morning of May 21st, 1870, Mrs. Lorena Emerson, wife of Capt. Charles A. French. Age 46 years, 7 months, 21 days.

Also on evening of same day, their son Allie, age 13

years. Our dear sister Lorena accompanied her husband absent eleven months, and was just anticipating a speedy return to meet other loved ones she had left at home in Philadelphia, Pennsylvania, when suddenly at this port she, together with little Allie, was taken sick with yellow fever, and in a few days both breathed their last.

The English Consul and wife remained on board the last night of their life, ministering to their wants and caring for them, also the American Consul and other friends from shore and vessels in port extended every kindness to them in their great trouble, for which they have the grateful thanks of her family and friends, who will ever bless them for it.

On the day of her death, every vessel in port hoisted her colors at half mast, as a mark of respect, for she was beloved by all who knew her. Her remains and little Allie's lie side by side on a foreign shore in the Cemetery of St. Jago, but her freed spirit is near ins to comfort and sustain in our greet. Our sister was a firm believer in the truths of immortality, as taught by angel friends, and it was through her medium powers our attention was first called to the phenomena which led us to investigate and to become believers in the beautiful philosophy of spirit communion.

For her husband and three sons left to mourn for her, we feel the deepest sympathy, and pray that they may be sustained by her angel presence, as we are, for we not only believe, we know she is with us, sent as a min_ istering spirit by "our Father," who doeth all things Mary Emerson Wilson, E. V. Wilson,

Lombard, Illinois. Philadelphia, Pennsylvania, also Bangor, Maine pa-

pers will please copy.

TWO DAY'S MEETING AT ALBION, NEW YORK.

The Spiritualists of Orleans County have arranged for a Two Day's Meeting at Albion, New York, commencing Saturday, July 16th, at 19 o'clock a. m. Saveral speakers have been engaged, and a large and interesting meeting is expected. Entertainment will be provided, and we hope the adjoining counties will have large delegations. M. B. Delano, of the Committee.

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"As I gazed, and as I listened, there came a pale bluefooted maiden,
Eyes filled with lurid light:
Her body bent with sicknes, her lone heart heavy laden;
Her home had been the roofless street,
Her day had been the night:
First wept the angel sadly—then smiled the angel gladly.
And caught the maiden madly rushing through the

open door:
And I heard a chorus swelling,
Grand beyond a mortal's telling,
Enter, sister, thou art pure, thou art sinless evorcome."

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senses.

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Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substances, produces a new, and third kind.

Man has still another faculty which we have all agreed to call reason, by which he further adds to he knowledge.

to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on traveiling through, a forest the first time he sees a e. g., if, on travelling through's forest the first time he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked freeh and life-like, much like those yet standing, while others again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

hot recently.

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THE BIBLE OF NATURE.

The Bostenm.

A LECTURE, Belivered at Concert Hall, Philadelphia, BY MRS. NELLIE-J. T. ERIGHAM.

> Reported by Henry T. Child, M. D. INVOCATION.

Ob, Thou who art the giver of inspiration Thou whose soul speaketh to us, and we, needing no interpreter, can listen to thy voice. We thank Thee that we can meet together earnestly as one steking the truth. We thank Thee that we have thy premise, too, that those that seek shall surely find. For this, O Father, do we thank Thee, that from the least to the greatest, Theu dest speak to all, that Thou art revealed to the little child grasping after sur beams, and to all, from that innecent life to the life that goes out under the silvery bairs ct old age into the portels of spirit life, where no cloud cometh forever. O Father, not alone do we thank Thee for these revelations, but knowing our own weaknesses, our own short-comings, we would ask for higher inspirations for those that still wait surrounded with the veil of materialism, and whose sight grows dim amid the dust of earth and amid the tears of sorrow. Oh, Father! become to them so full a revelation thatthey shall doubt Thee no more. Wherever man fails to comprehend Thee, be Thou a revelation to him; strengthen his spirit in its aspirations; give him strength through inspirathon, that on earth his life may be blessed, and that hereafter he may be thankful and doubly happy; and for these who have passed away from earth, Ob, Father, still be their light; guide Thy children everywhere. Teach us never to sit down in silent content, saying that this is all that Thou hast given, for Thou hast given us Thy holiest and highest gift. Teach us, O Father, that for every good we have received, a greater good awaits us; that all we have to do is to digest the good already given to us, and more will be given. Oh, Father, where mor-tals are weak and stray away from the path of rectitude till their way grows dark and dreary; where the lilies of purity droop and fade, and night steals over all, oh, Father, help such spirits; guide them out of the darkness, the mist and the gloom; bring them into the sunlight of better influences, and do give brighter sunshine; then out of the darkness, out of the mould of their own selfishness, flowers of goodness and love, of nobility and truth, shall blossom in the sunlight, and again shall they be happy. Oh, Father, help us all that we may aid ourselves, and so aid others. Be unto us a light, and enable us to seek for truth and find in our search that we are rewarded.

LECTURE.

The subject upon which we shall speak, will be the Bible; the true revelation of God,—the teacher of humanity. When we speak of the Bib'e, we always find in an audience, a strange quickening of thought, of emotions. There are those who love the Bible so well that they dare not question it—they dare not understand it. The result is they draw from it very little light.

There are others who do not love the Bible, who do not understand it, and probably that accounts for their want of love and respect for it. There are those who do not wish us to go to that fountain,—those who fear they shall receive something from the past,—who close their minds to truth and error alike from this source, and say, let the present be our teacher, -we will not be bound by bigotry and superctition. Authority shall not mark out our pathway and drive us in it; and so tearing that, they stand in darkness to day, because they will not see the light that maketh a bright sky. They say they will not receive the light in that way. The truth was never a slave; the truth is so free and beautiful, that whenever you think you have a truth, and try to make it your own; when you attempt to get out your title deeds, you cannot claim them,—the truth leaves you,—you have not the tru'h, for its nature is freedom,—you have a shadow in its stead. Therefore we would say to all of you, prepare yourselves to receive truth. If we are not able to give it to you, you know truth can be found through all nature. We may throw out sugges tions that will help you. In regard to the Bible, we would have you take us as we mean. We would say to you-remember we do not speak for others,—we are only responsible for our own thoughts. We do not wish to bind men to our opinions, but simply give them as our opinions. Should we lead you into the darkness of mystery, we would not benefit you.

The Bible is our subject. One says, "Do you assent that the Bible is a divine revelation?" That is a vexed question. We go to the book, and we find it full of luminous truths; but those truths are never brought out until we weigh them in the balance of reason. But, says one, "you must not reason upon the Bible, for this course has weighed the infidel down until he has sunk into the bottomless pit, until he has gone down to the lake of fire to rise no

more forever. Questions are not burdens that sink the soul, for when you put questions in their right light, by them man flies from darkness into light, from the gloom of doubt and mystery into the perfect day of understanding. If we are to take the Bible as a direct revelation of God without questioning it, see where it leads us to. If it comes as positive and undeniable truths, then we ask you to free yourselves from all prejudice and see just where it will lead you. One says it will not do to question it. Do you not dare to trust God? Suppose you have a friend, one that you love dearly. Do you not dare to ask concerning the past history of that friend? Do you fear to ask of his early days? If there dwells a lingering fear in your minds, it shows that you have a mistrust of this friend. Have you any fears of your best friend God? Do you not dare to question the past, and weigh what it gives you? You may not understand it. A child questions its parents; asks many questions that the parents are not able to answer; but by these questions, the child comes

nearer to the soul of the father and mother. Now God is the soul's Father,—the Spirit of Truth that giveth comfort to all the world, One says, "I am afraid to ask about God." Do you love God, and are yet afraid? Some say they believe it to be "a fearful thing to fall into the hands of the living God". Certainly not only the Bible commands you to love God, but all Nature commands you to do this. In all her forms and revelations, Nature shows to you the character of God, and love is simply the echo of all these voices, Love springs up spontaneously as flowers blossom, when they hear the voice of spring-

Perfect love casteth out all fear. If you love God, you will not have any fear, you will question everything in regard to the truths that are around you. If the Bible is a revelation of the divine will, and it we da to question it, it should set us right upon all the affairs of the present day. Spiritualism comes before us, and certain persons say they do not want to investigate this question, because the Bible is all that they need. The Bible may aid and enlighten your spirits, but it does not always tell the same story. The Bible cannot be understood without reason. If we go to the Bible without reasoning, we will find the greatest diversity, Thus a great evil has been known in the land,—the evil of Slavery. Men have denounced it with all carnesiness, and others have upheld it with all their strength. In the pulpits of the North, noble men have denounced this evil, and said the country never could be free until slavery was dead and buried.

Well! says one, "Where is your argument?" "I find it in the golden rule. Where is your slavery now?" The man thinks this point is settled. We go into the southern land, and we find ministers preaching in favor of this system. They quote the text, "Servan's, obey your masters." They refer to Paul and Onesimus, and say the Bible is in favor of slavery. So the book does not settle the question.

Here is another question, that of temperance. Certainly no man has a right to be intemperate, to make use of that which produces crime and intoxication. They say no man can be a christian who does this. They go to the Bible and it says, "Wine is a mocker and he that is deceived thereby is not wise." And on the other side, they say we are advised to "Take a little wine for the stomachs sake and their oft infirmities." So the Bible does not give us any positive idea of what is right in this matter.

Then comes the question of capital punishment. One man says no one has a right to take human life. Another says if a man commits murder he should be tried, and if found guilty, hung. It is the only way to destroy murder, by destroying the cause which produces it. They quote the Bible which says, "Whoso sheddeth man's blood, by man shall his blood be shed". But this rule cannot be carried out. If it were, there would only be one man left on the earth; for it every one who took life was hung, it would go on until just one man would remain on the earth, and then a spirit must be importted to hang him. Another person says this is not the way. The laws of the land are not just One man murders three, and another only one, and yet each must suffer the same penalty. We find that capital punishment does not reduce the number of murders. If we take the golden rule, we cannot believe that capital punishment is right. Then you see that the Bible does not meet the wants of the people. You can prove almost anything and everything by it. The person who does not believe in marriages, goes to the Bible and brings up the words of Paul; while the Mormon who takes the other side, brings up the history of David and Solomon, and these old patriarchs who were blessed by the Lord. What are we to do? Some say it is better to throw the whole book away, since it proves that slavery is right and wrong; that marriage is good and evil; capital punishment should, and should not, be contin-

We believe that men have not read the Bible aright; that they have not seen it as they should have done; that they have not searched the scriptures with minds that were willing to see the light, anxious for the truth. The result is they have gone into darkness.

The book is not a progressive book, while nature is a great progressive book, and as the forms of life around us progress, we come with-in reach of better and purer, and nobler laws, which teach man according to his capacity to receive the light.

You may go to the early history, and you will find that man's ideas of God were crude. They had no conception of immortality. They had learned the law of revenge, and it was the best and only one they could receive.

The bud is not a flower, it is first a bud and then a blossom. Man is not a man first, he is an infant, and then a man. The day does not come with its full blown radiance at once, first then the with its crown of sunbeams, and we see the fulfillment of the morning's prophecy. So with the Bible, there is the Old Testament and the

There are those to-day who do believe in the old idea of a personal God and personal Devil. We believe God to be an Infinite Spirit, dwelling in all nature, as nature is infinite, and away amid the realms of space, where the rolling suns shine in the heavens, God dwells, and all life is full of this Infinite Intelligent Deity. We know God is good, but we do not know any personal Devil:

The Bible tells us of a Devil,—that which has been called Satan,—the Devil,—the Serpent, but these are simply representations of certain undeveloped conditions of spirits, called evil for this reason.

The Bible tells us of a real, personal Devil; it tells us that this being was a serpent, it came into the world with deception, and its sentence came from the lips of the Aimighty. He was compelled to crawl in the dust; and then, in the history of Job he had progressed so far that hehad been walking up and down in the Earth, seeking whom he might devour. Sometimes he is described as the spirit of darkness, and some say the Devil roams about over the earth to-day, and if it is the dawn of the millenium, there are some who think his chain is exceedingly long, and that there might as well be no chain.

How can you uphold the Bible and still tell us that there is no personal Devil, with horns and hoofs. When we go to the Bible, and read the history of the s rpent, there comes to us an idea that shows what this word means. You know that in Egypt men believed in various Gods; a God for everything that they saw and believed had an existence. These Ezyptians were a peculiar people, and the children of Israel were ruled over by them for a long time, and when they excaped form bondage there, their minds were turned back to Egypt. They were still longing to go back to that which they had known, even in the days of their bondage, and they carried with them many of the Egyp tian ideas. The God of Moses was borrowed in part from that which was their God of Wisdom, which was called the serpent. They worshiped the serpent, and said this is the God of Wisdom. A serpent with its tail in its mouth represents a circle which, is a type of eternity. because it has neither beginning nor end. When Moses came away he brought these ideas with

In the earlier days we find that men only recognized a good power. You know that children sometimes gain great truths. So did the truth come to these children of Israel. They saw two powers, day and night, light and darkness, heat and cold, development and undevelopment, good and evil: So they said there is something that produces peace and happiness. this is good. There is something that produces sin and evil, and makes the soul dissatisfied with itself. This is evil. The good is God, and the evil is the Devil. When they saw that in evil, ofttimes there was presented to them something that brought forth carnest thought, something that showed them that there was wisdom in all things, so they said, this evil power has wisdom. Hence the old idea, that man were to be as wise as a screent, and harmless as a dove.

When men grew in their ideas, they found that the evil was not outside of human nature, but dwelling within the human heart.

The worst Devil that man can possibly find is within himself. Now when men come to understand this, they find their ideas of the Bible are changed. They then learn that it is a progressive book. When we come to it in this way, and understand with the light of truth, we find we are strengthened, and made better. No longer weighed down with doubt and fear, but trust and peace cometh to us.

Understanding all this, when we find that in the early history man believed that God was a spirit of anger, it was because they did not know the storms produce good, and that every seeming

evil produces good. When they saw the seeming discord of nature, they said, God is angry. They did not wait to see that light grew out of darkness. If a man transgresses the law, nobody thinks of the law being angry, or that the power ruling over those laws is angry, but it rather shows us that the power was a wise and loving one: that sorrow and agony are come from the same fountain of endless love; that if it were not for

sorrow and suffering man would go onward in the path of evil, but suffering stands in his way. If there was no pain, the life of the body would be neglected, the spirit could not remain in its earthly habitation. As it is, pain stands off and says, 'Thus far shalt thou go and no farther.'—Pain stands as an inspired teacher, through which the voice of God speaks to man lovingly, And so in regard to spiritual things. Man suffers not because God is angry, but because the laws of nature are harmonious, and when he passes out of the path of goodness into the path of evil, he is never satisfied with himself. There comes to him no spirit of peace, no spirit of rest and thanksgiving. So it is that through his suffering the loving voice of the great

Father teaches him.

Christ said,—'If your earthly parents give good gifts unto you, how much more will your Heavenly Father give these unto you.' We find that any person, however good or evil, receives goo gifts from the hands of a wise and benevolent Parent. All are chastened for their evils; all are chastened for the earthly life, for the simple reason that God loveth all. Have you ever in early vigorous spring-time looked at the little flower that boldly springs up, looking as these frail, weekly blossoms do, you know that delicate as they are, it was not alone the sunbeams that moved them to light; not only pleasant days, with azure skies; not only the hand of sunshine laid in benediction upon the beds of cold spray have matted these areas but these

cold snow have melted these away, but these very beds have nourished the roots, and the winds have blown over them and made them stronger. The tree that grows very strong and grand is not nourished into strength alone by the blazing skies of summer days, it needs the storms and winds to bring out all the strength and life in it. So it is that light and darkness, joy and sorrow are given in love. Whom the Lord loyeth He chasteneth. Now with this rest and trust in the Father,-we can see there is a purpose in the storm as well as the supshine; we see that winter is needed as the night of the year, when nature is slumbering and gathering new strength to come forth in a fairer and better spring time,—can we not take nature's teachings? Can we not see that from trouble will spring good at last? So can we not see that there is no wrath in the nature of God?

One says, I believe in God's wrath, and that he is angry with the wicked every day.

But while the Bible tells you this, it also tells you that God loveth all his children. Then there is not one soul to be lost.

God is just, and so through his justice he punishes the wicked. Man does not see that love produces the suffering, because he punishes in wrath, and he suffers. Whenever man punishes, he suffers because he does it in anger.

When the old writer spoke of this, he did not say: God is just, and only produces suffering when it is best that there should be suffering. When we come to study the nature of God, when we come to see his love and kindness, we shall understand this. There are those who say if Ged is love, then he is unjust. Now, what kind of an idea can these persons have of love? We believe they do not know how to interpret it. They see something that only bears the name of love. Is it love? Love always seeks for the highest good of its object. If God, then, loves man, and man does wrong, God, through suffering, brings him back to the right.

Love and justice in the divine nature are one, and so through the laws of nature, man is made to feel that suffering is the most eloquent teacher, telling him this is not the way to the kingdom of heaven; you must do right if you would be happy, you must do good if you would enjoy heaven.

But when man says: I do n't know about this religion, I believe in an angry God,—I believe he brings punishment upon man because he is angry with him,—we say: Do you not know that only love can bring the proper pun-ishment for wrong, If God punishes man in anger, he will suffer himself; but if he punishes him in love, it shows him as just, he does not suffer himself, and it brings man nearer to that divine and boly spirit.

A person once listening to these ideas said to I cannot receive them." We asked him "Do you believe that God will

send all mankind to hell?" He was a preacher, and replied:

"I would gladly save all mankind if I could, and I would willingly give my own life for that "What a pity it is," we said, "that you are not God! since you would do so much better

than him.' We would much rather have most men than their gods. Man has not understood God, for if he had he would see that God's goodness and justice far surpasses anything that exists in the numan soul. The expression of God through

man is a criterion of his own condition. When we go back to the history of God as given by Moses, we can see that this is the best that God could give through him. He could not have given forth such a picture as Christ did, because he had not progressed to the plane of returning good for evil, blessings for curses.

Man says: Do you believe both these laws are from God? Let us take you out into the fields of nature. When the maple tree blossoms it puts forth a seed. It is a little seed, and has something like a wing to it, and when it is fully ripened it is taken by the passing breeze, and is borne far away and dropped down in the soil, where the rains tall; there the little seed sprouts and grows, and very soon there is a plant. It comes up a little shoot, and the first two leaves are almost perfectly round. But you say the maple leaves are not round. Wait a little, and when the tree has grown tall and broad, you find the beautifully-shaped leaf with its notches all round. Hold this maple leaf by the side of the first little round leaves, and there is not the slightest resemblance. The first two maple leaves are just as much maple leaves as those which sprout on the branches of the large When these little leaves have been bright and green for their allotted time, they drop off and the forces of life are pushing out better shaped leaves. It will never produce such leaves again, if it should live a hundred

years. The same is true of many other tress. When you listen to nature's sermons, she will teach you great truths. But you ask: what particular bearing does this have upon the law of Moses? Simply that the law of Moses was the law of God, as much as the law of Christ, only it was given at an earlier time. It was as good as could be given at that time. We know it was not that beautiful law which shines out in the sayings of Jesus and in his life. If anyone says there is a contradiction in these, we say, wait a moment,—remember the time in which these two systems were given to the world. When inspiration comes to man, it always takes the peculiar characteristics of those through whom it is given.

When man says the bible is infallible, we believe he is wrong. It contains many truths, many things which are useful, many that are simply historical records, and many things that it would have been better if they had never been written. If man is progressive he must be imperfect, not perfect in the infinite sense of perfection. So it is right that truths should be given to man progressively, according to his state of development. So you understand why it is that God gives to man these various truths, God says: take what you can of truth now, and after you understand this you will be ready for better and higher truths.

We see that the inspiration of the bible partakes of the character of the writers. Jeremiah had his lamentations. The songs of David were poetical, so were the writings of Isaiah, and the same is true of the New Testament. You see a light burning; it has its natural color,—but you place around it a globe of colored glass, and the light assumes the color of the glass, let it be what it may. So whatever color you put around an inspiration, it takes that peculiar hue. All through these olden-time revelations, we find the inspiration tinged by the minds through which it flows. The peculiar ideas of the relator are many times mingled with the inspira-

So when you read the bible you are not to say it is all we want. We believe that is not the way to do; the better way is to take the bible, and remember how it was written and by whom it was written, and examine it as we should any other book. The ideas of God and heaven in the bible are very indistinct. First it speaks of a personal God; then we are told that "God is a spirit, and they that worship him must worship him in spirit and in truth." Christ had the spiritual idea that heaven is a condition and not a place, hence he said, "the kingdom of heaven is within you." Men too often form their theories, and then go to the bible for something to sustain them. So when men have searched the bible for a particular light, they have not gone to it to be enlightened, as we always should be by all the truth we can receive. They think they can be made a little stronger in their own views. Men who are seeking for all the truth they can, may find much in the bible that is good. They will find in the teachings of Jesus the law of love and kindness,—and this we believe to be the keystone in the arch of true religion. We would say, in the path of human duty, let this law be ever your guide.

But one says: I find discord around me on every side. Let us just show you what many people do to destroy this discord. They say: I find an evil in certain persons. And with force they seek to put down this evil, but they only in-

crease it.

We will take you to nature—this great teacher that teaches all who are willing to learn from her. You will find many lessons there. You may have sat beside the sea, where the solemn waves of the ocean have chaunted an anthem to God. You may have looked at the rocks on the shore, and found them worn and polished; the great breakers have been washing over them for ages, and slowly but surely wearing them away, and these little pebbles that you pick up were once great rough boulders, but by being turned over and over by the waves, they have been rounded and polished and shaped. Do you think that the sharp angles and corners could have been broken off from them by some rude pro-

So also with the brooks meandering through the meadows, we find the rounded pebbles. These are not made by any rough crushing power. How did nature thus smooth and round these? Did she do it in a moment? Did she do it by sudden shocks? No, but by gently wearing them away. Slowly they were shaped and polished and rounded.

A person says: I know another who is doing wrong. I will go all around and tell others, that they may have nothing to do with him. Does that do anything to polish or round him? Not at all. You might as well say: here is a rock; the best thing we can do to smooth it and round off the rough corners, is to take another rock and strike it. Where you break off one, you make many others. Where you speak one bitter word, you may cause many others. The way to do is not to bury the spirit of charity, and preach the funeral sermon of the Christian religion in its brightest and holiest sense, but when you meet such souls as that, be to them like the singing ocean, and by the beauty of your own peaceful spirit, wear away all the sharp corners, and so bring into them the elements of love and goodness and peace.

Again we would say, let nature be your teacher; seek to know the law of love, and ever seek for the highest and holiest and truest things that you can find. The world has suffered long enough by taking the law of revenge, and laying aside the higher law of love. Let us endeavor to introduce the laws of love, justice and truth, which shall guide man safely out of all darkness into the perfect light of day.

Letter from George C. Armstrong.

Bro. Jones:—There are several Spiritualists scattered through the neighborhood in this. somewhat-out of-the way place, but no special effort has ever yet been made here in favor of Spiritualism, and so orthodoxy moves sluggishly on, uninterrupted by the "cavils of Infidels," or the "trickery of mediums." The only churches that try to make a show here, are the Methodist and Campbelite; and although the country is tolerably well settled, they can afford to pay the preacher for preaching once a month. A few Sundays ago, after warning his audience to keep clear of the new religions, which, he said, are sprung in these latter days, and exhorting them to stick to the good old religion of their fathers, said, "he could not possibly see how it was that with all the preaching that can be done in a place where there are so many out of Christ, so few will join the church." He forgets that a good thing carried too fer, looses its goodness. His religion is too good and too old. The people have heard the old story, "Believe, repent and be baptized or you'll be burnt in hell," so long, that it has lost its charm. Not long since, the churches got into a "stew" somehow or other about Spiritualism, and elder Hammond came out with a regular Spiritualism killing sermon, taking for his text, the commission given by Christ to his disciples as recorded in Math. xxviii and Mark xvi. He argued that the word aion means to the end of the apostolic age, instead of the "end of the world," and of course miracles were to cease with the death of the last apostle, and thus that reverend gentleman paced the rostrum, and sweat for one hour and a half to prove the all-important fact that Christ is not with the churches including his own! Without so much trouble, Spiritualists could have told him that he and all his church crew are, indeed, poor Christless mildels. But it looks much better to see these sneering modern Pharisees beat out their own brains with the very club they have prepared for the purpose of destroying Spiritualism. As it is usual with these pretended disciples of Christ, these water salvationers, he tortured truth and slandered his brother man in a manner wholly unbecoming a follower of Him, who for the sake of truth and humanity, suffered martyrdom at the hands of a scoffing world. Milford, Ill.

1 A Penusylvanian won a bet recently, by drinking four quarts of whiskey. The money came handy to pay his funeral expenses.

THE SOUL-AN EXTRACT.

Unfathomed essence ! in its source divine ! Oh, where the power its limits to define? To-day confined within the narrow chains Of what its own imperial might disdains— Tossed on the billows, goaded by the strife, Swayed from the substance, with the shadows

BY ELIZA A. PITTSINGER.

Of mental dearth and elemental life! Of mental dearth and elemental life!
But ah! to morrow, see upon the wings
Of hope and peace, how joyfully it sings!
At last how grand a height! no power can sway
Or bend it earthward from its destined way;
No sordid aim, no weak or puerile force
Impedes the glory of its onward course— The fair, immortal soul! its orbit shines Serenely through the deep, imprisoned mines Of God's own wealth of thought—then who may

span,
Or measure its high destiny or plan?
The upward speeding soul! how pure it glows
Deep through the winter of eternal snows. Until transfigured to its Alpine home, Like some fair queen it sits beneath the dome Of pure, unchanging bliss! No Heaven so high But that its quickened wisdom may descry; No region so remote, no realm so fair, No triumph so complete, no prize so rare; No hope so high, no destiny so great, But what it may obtain in its high state!

SPIRIT AND MATTER.

Relative Positions,-The Difference. BY J. TINNEY.

In an article published in the Atlantic Monthly some time since, we find the following statement from the pen of Prof. Agassiz. We have reached a point where the results of science touch the problem of existence, and all men listen for the solving of the mystery; when it will come, or how, none can tell, but this much, at least, is certain: that all researches are leading up to that question, and mankind will never rest satisfied till it is answered. That answer we claim can never be found in belief in a supreme power, and should suppose that the past story of the world was sufficient evidence of the fact,—but will be found in the fact that the material and spirit world are two conditions, bearing the same relations to each other that night does to day, or that the male does to the female, being two equal parts of one whole, and each part equally necessary to the existence of the other, instead of the unnatural relations that have ever been attributed to them. In basing a theory on a supreme power, it is immaterial whether that power exists in a personal being, independent of matter, as taught by the more orthodox, or is diffused through matter, as per Spiritualism; it is the same thing in different conditions,—a sovereign and subject in either case, and a singular condition in which to claim independence as a nation and acknowledge dependence as an individual. If we are possessed of any rights, they are inherent, and we should demand them; but if they are only favors derived from supreme power, we should acknowledge it and creep back to our kennel, like a whipped spaniel, from whence we have had the temerity to come out and bark. We assert the former and deny the latter.

Existence we claim is based on a universe of self-existent life-principles or atoms, existing in two grand divisions of visible and invisible, interchanging in their relations, and represented in the terms: Spirit and Matter, Cause and Effect, Male and Female, etc, and the constituent of all forms,—the atom that is a constituent of the lowest form being the equal of that which looks down upon it from the highest, and with which, in time, it changes places. The universe being represented by worlds and their outgrowths, each material, visible world has its invisible or spirit world, the two constituting one whole, as day and night constitute one day, or male and female united constitute one being, as represented in all outgrowths. As the visible and invisible constitute the whole, to sustain our position, they must balance each other by exchanging places, and this process is constantly going on,-the invisible becoming visible, the visible invisible,—and we have yet to learn. that there are any exceptions to correct rules... We claim that the two conditions represented in the visible and invisible, spirit and matter, male and female, balance each other as a whole, and that all disorders are due to unbalanced conditions of the parts, and that instead of the supernatural conditions that have been ascribed to the invisible side or spirit plane, it is the natural half of which the two divisions, spiritand matter, form one whole, whether of worlds or their outgrowths, and we might with the same propriety claim that the Chinese were supernatural because it is midday with them when it is midnight with us, when we all know those conditions are reversed once in twelve hours, and whether in twelve hours or a lifetime on one plane, is not essential:

Our object, then, is to show that spirit and matter are different conditions of the same thing, and change from one to the other, instead of being absolute entities; that what is termed heaven by the more orthodox, and the spirit world by Spiritualists, is the day side of our plane of existence, instead of the unnatural condition ascribed to it; that we have inhabited every plane of existence between us and the atom; that every material plane and form is the product of the union of a male and female spirit of the next plane below, and that union consummated by the male and female parents on the plane they occupy, and we challenge the world to show any other way by which the invisible as spirit ever became visible as matter,and invisible as spirit, by the reversion of this

We say, then, that when the facts become apparent that what is termed the spirit and mateal world are the two halves that constitute one whole of the passage from one side to the other. by addition on the one hand and division on the other, each addition raising, by union, from the highest of one plane, spirit, to the lowest of the next above it, matter; each division sending the positive to the spirit side, the negative to be disintegrated, and become positive constituents of this that follows; the last link in the chain that has so long held this world in bondage is broken, and abstract ideas will become visible facts. The toregoing is a brief analysis of what we believe to be the rule on which existence is based. Had we a better use of language, we could demonstrate more clearly, but the rule cannot be mistaken, and on that we rely to sustain our position. We have labored long and hard to find it, and as Spiritualism claims to be the advance guard of the religion of the world, we ask in all candor to be shown wherein we are mistaken.

Westfield, N. Y.

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From Rev. James S. Finley Lawrenceburg Tennessee.

Lawrenceburg, Tenn., reb., 8, 1870.

This is to certify that I had used tobacco for 28 years. I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prostration of my nervous system, with a constant and increasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regular smoker for twenty years. She had many times decided to quit the use of the pipe, and has as often failed-her own will not being strong enough to successfully resist the demon—tobacco.

Twelve months ago I resolved to try one box of Orton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cured. Each one of us has gained from ten to affecen pounds in weightsince we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the appetite for tobacco in any one, no matter how long they may have used it.

James S. Finley. From Rev. James S. Finley Lawrenceburg Tenn

From J. W. Wilber, Cloverdale, California.

Cloverdale, Cal., Sept., 25, 1869.

Knowall men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the filthy habit, but as often as I would form those resolves, just so often would I fail to carry them out, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age. I saw by the paners that a number of that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong conflict ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote.

J. W. Wilber.

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azine for May:

In one of the lower counties of Maryland, there flourished in the palmy days of the "peculiar institution," an old darkey preacher, who used no notes, and prided himself on his extemporaneous.

His white hysthren called him "Onetor." efforts. His white brethren called him "Doctor," a title which he accepted, of course, with ludkerous gravity. At a camp-meeting which the "Doctor" was holding, one of his friends gave him, as a text, this passage in the Psalms of David:

this passage in the Pasims of David:
"Wake, pealtery and harp, I myself will arise
tarly."
The "Doctor" adjusted his spectacles and read:
"Wake, peasle-tree and harp; I myself will
arouse right airly."
The "Doctor then went on to explain that Mo-

Ees was a very early riser; that he had a peasle tree which grew very near his window; and that he was wont to rise mighty airly and hang out his harp on the peasle-tree, wid plasms.

"Wake, peasie-tree and harp; I myself will arouse right airly." What would the churches say if a Spiritualist

darkey speaker should do as this good old "Doctor" did?

Personal.

Maj. John Wilcox, our genial and excellent friend of the Eddyville P.O. and Gazette; Porter Clay Welch, the Poet Laureate of the Iowa Democracy and the Oskaloosa Conservator (accent on the third syllable according to Porte) and the Hon. Peter Enex of Columbia, were all down to-day to see the Courier and enjoy the wonderful spiritual manifestations of Brother Wilson's scances. Come

. The above speaks for itself, and is evidence, under the clear reading of the common law, that the aforesaid gentlemen are sound to the core. . We remember them well, and shall not soon forget the friendly shake of their hand. Brother Herrick & Co., edi.ors of the Ottumwa Courier, are right good men, and know how to publish a newspaper. May their subscription lists be all paid up in advance, and continue to increase until every member of their families owns an improved farm in this world, and a well furnished mansion in the Father's

"The Russian government has announced that women will hereafter be admitted to medical schools and to medical practice. The origin of this concession is remarkable. Formerly it was found that the Cossacks objected to being attended by male physicians. On investigation it was discovered that they held a superstition concerning ing all diseases, and that their only ideas of remedial agents related to the incantations, charms and holy herbs administered by witches. For ages the witch had been their physician, and the tradition was so strong that a few years ago when some la-dies applied to the government for admission to the chief medical school of St. Petersburgh, a few of them were admitted on condition that they would pursue their practice among the Cossacks. It was evidently intended to supercede the "witches." This seems to have been followed by a larger

The wisiom of the Russian government is evident in the above extract from a daily paper.

Would not our government evince wisdom in imitating the Russians by sending to our Indians healing mediums instead of ministers whose first act is to insalt the Indian's spirituality and re ligion?

"The Sultan's family consists of 900 wives, and 1,400 other people at meal times, and he is thinking of giving up house keeping."

The American government recognizes the Sultan's government, sends ministers and consuls to. and receives them from, the Sultan. Christian women love and are ready to marry these foreign polygamists, and to-day, by national courtesy, exstend the hand of fellowship to the Sultan, who has 900 wives, and the Christians of America would lionize him, kissing him for Christ's sake, and hug him because he has 900 wives, and yet our government will soon send an armed force to kill the men of Utah for doing what the Sultan does, whose minister is recognized at Washington, and received into the family of nations.

What is truth? What is right?

The little girl's opinion of an Episcopal meetng. Her judgment is of the order of Daniel, and we agree with her :

A little girl of seven years, who had been brought up without meeting, and knew nothing about the church, high or low, was taken by a friend to the Episcopal church on communion day. Returning home, she was asked by her father how she liked the seavice. "Well, papa," she answered: "I must say that I don't like to go to a place where the minister has to charge his shirt three times in the minister has to change his shirt three times in a meeting." .

E. V. Wilson's Appointments for July,

Morris. Ill, on Friday, Saturday, and Sunday.—the 1st, 2nd and 3rd—four lectures, beginning Frievening at 8 o'clock. McHenry, Ill., on Wednesday evening, the 6th, seence for reading character and giving tests. Admission fee at the door, 25 cents.

Richmond, McHenry Co., Ill., on Thursday and Friday evenings,—two lectures, July 7th and 8th. Sterling. Ill., on Saturday and Sunday,—the 9th and 10th. In the Opera House, on Saturday evening, at 8 o'clock. On Sunday, the 10th, Grove Meeting, beginning at 10 o'clock, A. M., in Albertson's Grove, if fair weather.

Friends in Genesse. Rock Island. Cordon. Fell.

Friends in Geneseo, Rock Island, Cordova, Ful-ton, Clinton, Morrisson, Carroll, Prophetstown, Amboy and Derou, will remember that this is a rare opportunity for a feast of reason and flow of

Come one, come all, and hear "The Other Side of the Question." Sterling can be reached by the Rock Island and Rock River R. R., and Dixon Air

If the day is stormy, then the meeting will be held in the Opera House, Stirling.

Atlanta, Ill., (on Chicago and Alton R. R.),—on the evenings of Monday, Tuesday, Wednesday and Thursday, July 11th, 12th, 13th and 14th,—commencing at 8 o'clock, provided the friends respond on or before the 6th of July. This will be the only opportunity to visit Atlanta this summer.

McHenry, Ill., a three days' meeting, beginning on Friday evening, and continuing Saturday and Sunday, July, 15th, 16th and 17th,—four lectures and two scances. This will probably be the last meeting during the summer in McHenry.

Barraboo, Wis., on Tuesday, Wednesday, Thursday and Friday evenings,—July 19th, 20th, 21st and 32nd, commencing at 8 o'clock.

Reedsburgh, Wis., on Saturday availage and Sunday.

Reedsburgh, Wis., on Saturday evening and Sunday morning and evening,—three lectures—July 22nd and 23rd. Brother Montross will make arrangements according to advice in my last letter.
Fond du Lac, Wis., July 26th, 27th, 28th, 29th, 30th and 31st,—Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday. We are to meet the Rev. George C. Haddock (Methodist) in debate on the following resolution. on the following resolution:

"Resolved, That modern Spiritualism is worthy of the confidence and support of the people."
We will debate the above with you in Oahkosh, Fond du Lac, Janesville or Milwaukes, or in any other place where we have not spoken on the subject, that we may agree upon. We think our resolution covers the whole ground, while yours does not. Will you accept? The time set by you will be satisfactory to me. Yours, etc.

be satisfactory to me. Yours, etc.
GEO. C. HADDOCK." This discussion will come off it the Rev. G. C. H. comes to time. We shall see. The reverend gentleman can continue the discussion up to the 4th of August, if he desires. We shall publish the whole correspondence scon, with comments. Elihu Coleman is committee man for G. C. H. J. H. Spencer for E. V. W. Both these gentlemen are of Fon du Lac, Wis.

RELIGION AND SMELLS.

Mark Twain belabors the Rev. Mr. Talmadge.

In a recent issue of the *Independent*, the Rev. T. De Witt Talmage, of Brooklyn, has the following utterance on the subject of "Smells." "I have a good christian friend, who if he sat

in the front pew in church, and a workingman should enter the door at the other end, would smell him instantly. My friend is not to blame for the sensitivness of his nose, any more than you would flog a pointer for being keener on the scent than a stupid watch-dog. The fact is, if you had all the churches tree by reason of the mixing up of the common people with the un-common, you would keep one half of Christendom sick at their stomach. If you are going to kill the church thus with bad smells, I will have nothing to do with this work of evangelization."

We have reason to believe that there will be laboring men in heaven; and also negroes, Esquimaux, and Terra del Fuegans, and Arabs, and some Indians, and possibly some Spaniards, and Portugese. All things are possible with God. We shall have all these sort of people in heaven; but alas! in getting them we shall lose the society of Dr. Talmage, which is to say, we should lose the company of one who could give more real "tone" to celestial society than any contribution Brooklyn could furnish. And what would eternal happiness be without the Doctor? Blissfull, unquestionably—we know that well enough—but would it be distingue? would it be recherche without him? St. Mathew without stockings or sandals; St Jerome bareheaded and with a coarse brown blanket robe dragging on the ground; St. Sebastian with scarcely any raiment at allthese we shall see, and enjoy seeing them; but would we not miss a spiketailed coat and kids, and turn away regretfully, and say to men of the Orient. "these are well enough, but you ought to see Talmage of Brooklyn." I fear me that in the better world we shall not even have Dr. Talmage's "good Christian friend." For if he were sitting under the glary of the Throne, and the keeper of the keys admitted a Benjamin Franklin or other laboring man, that "triend" with his fine natural powers, infinitely augmented by emancipation from hampering flesh, would detect him with a single sniff, and immediately take his hat and ask to be excused.

To all outward seeming, the Rev. T. De Witt Talmage is of the same material used in the construction of his early predecessors in the ministry: and yet one feels that there must be a difference somewhere between him and the Savior's first disciples. It may be because here, in the ninteenth century, Dr. T. had advantages which Paul and Peter, and the others could not and did not have. There was a lack of polish about them, and a looseness of etiquette, and a want of exclusiveness, which one cannot help noticing. They healed the very beggars, and held intercourse with people of a villainous odor every day. If the subject of these remarks had been chosen among the original Twelve , he would not have associated wit the rest because he could not have stood the fishy smell of some of his comrades, who came from around the sea of Gallilee. He would have resigned his commission with some such remark as he makes in the extract quoted above: "Master, if thou art going to kill the church thus with bad smells, I will have nothing to do with the work of evangelization,,' He is a disciple, and makes that remark to the Master; the only difference is that he makes it in the ninteenth instead of the first century.

Is there a choir in Mr. T.'s church? And does it never occur that they have no better manners than to sing that hymn which is so suggestive of laborers and mechanics:

Son of the carpenter! receive This humble work of mine.

Now, can it be possible that in a handful of centuries. Christian character has fallen away from an imposing heroism that scorned even the stake, the cross and the axe, to a poor little effeminacy that withers and wills under an unsavory smell? We are not prepared to believe so, the reverend Doctor and his friend to the contrary, notwithstanding. - Galaxy for May.

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How to cure dyspepsia: How to cure neuralgia: How to cure billionsness: How to cure nervousness: How to cure exhaustion: How to get a good appetite: How to get lean, How to get good sleep: How to maintain high health, How to avoid disease; And all these without medicine; without money; without price:

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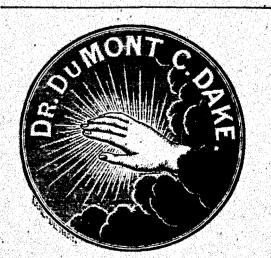
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IS CURED.

AND GAINS FIFTY FIVE POUNDS IN FLESH.

Brownsville, Nebraska, Dec., 22, 1869. This is to certify that I, Huston Russell, was taken on: the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he attended mefor some twenty days; at times I was easy, when under the. influence of medicine, but conflued to my bed. I called on . another doctor, by the advice of Dr. Hoover. Under a newsystem of treatment entirely, he gave me no medicine at first, but pricked me with instrumints and put on something to blister; but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief. On the 15th co September, 1868, I called on Dr. Arnold, and he had me under his treatment until April, 1869. I used the shower bath every morning during the treatment of Arnold. Under his treatment I improved some, but the pain never left me until I commenced taking the Powders called Spence's Positive and Negative Powders. Six boxes of the Positivez have cured me. of the paid. And I had the Liver Complaint for several years, and the Diabetes, and now I believe. I am entirely well. At one time the doctors and friends gave me up to die; but thank Gcd on the 25 of May 1869. I commenced taking Spence's Positive Powders. My weight then was 132 pounds; now it is 187, and I know that it was the Positive Powders that cured me.

as the Positive

HUSTON RUSSEL.

Seal of Subscribed and sworn to, before Memaha County me this 22nd day of December, 1860.

Nebraska. Nebraska. County Clerk of Nehama County, Nebraska.

I also certify that I have been acquainted with Huston Russel for twelve years, and that he was seriously affilted for a long time, and I regard his as one of the wonderful WILLIAM POLLOCK.

On the 29th day of September 1867, Huston Russel came

to me with a pain in his left eye, which I treated for the

but got but little relief. I have used Speno,'s Positive and

Neuralgia, and treated him several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physicians afterwards,

WM. ARNOLD.

Postmaster at Brownville, Nebraska.

Negative Powders in Scarlet Favor and Diarrhoea, and. found them to be good for those complaints. JEROME HOOVER. On the fifteenth of September, 1868, Huston Russel came to me with a furious Tic-Doulouroux, Neuralgia. had him under treatment until last April, 1869, at whice

time he was dismissed improved. State of Nebraska,

County of Nemaha. * I hereby certify that I am acquainted with Huston Russel, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnold and Jerome

Hoover, and know them to be practicing physicians. Witness my hand, and seal of said Seal of County, this 22nd day of December Seal of County, Nehama County, 1869. James M. Hacker. Nebraska.

Forfurther information about the Positive and Negative Powders, see advertisement.

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S POSITIVE & NECATIVE POWDERS. .

The Magic control of the Positive and Negative.
Powders over disease of all kinds, is wonderful beyons:
all precedent, They do no violence to the system, causing, no purging, no nauscating, no vomiting, no narcottning. Men, Women and Children and them a silent but a sure

Success.

The Fonitives curs Neuralgis, Headache, Rheumstism, Pains of all kinds; Diarrhesa, Dysentery, Vomiting. Dysepsia, Fiatulence, Worms; all Female Weakness anciderangements; Fts, Cramps, St. Vitus' Dance, Spasms; all high grades of Tever, Small Pox, Mesales, Scarlatina, Erysipelas; all inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other ergan of the body, Catarrh, Gonsumption, Bronchitis, Conghs, Colds; Scrofuls Nervousness, Sleeplessness, &c.

The Nugatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Belaxation.

Typhoid and the Typhus; extreme servous or mustures:
Prostration or Belaxation.
Both the Positive and Negative are needed in Chilis and Fever.
Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Bruggists and Physicians, sent free.
Fuller Lists of Diseases and Directions accompany each:
Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Malled | 1 Box, 44 Pes. Powders, \$1.00 | 1 & 44 Neg. & 1.00 | 1 & 22 Pes. 22 Neg. | 1.00 | 1 & 22 Pes. 20 Neg. | 1.00 | 12 & 22 Neg. | 1.00 | 12 Neg. | 1.00 | 12 Neg. | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | Sond money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, ex-else in Registered Letter.

COFFICE, 87% ST, MARK'S PLACE, NEW YORK. Address, PROP. PAYTON SPENCE, M.D. Box 5817, New York City.

If your Drugglet hasn't the Powders, and your mont ey at once to PROF, EPENCE, as above directed. For sale also at the Office of the RELIENC-PRILOSOPHULL JOHNAN, 187 and 189 Bouth Clark street. Vol 7 No 11