

RELIGIOUS PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
NOTED TO PROMOTE ROMANCE AND GENERAL REFORM

CHICAGO, SEPTEMBER 3 1870. VOL. VIII.—NO. 24

Literary Department

The Battle and Other Poems.

The author of this volume, Thomas Clarke, was, no doubt, inspired from a high source, for the many predictions he made, have been, or are about to be, realized. It is possible that "Great experience may attain To something of prophetic strain," which rendered it easy for his mind to catch glimpses of coming events.

"The Ode for the New Year, 1858," was printed in the *Springfield (Ill.) Journal*, on January 1st of that year, and it is given in this book. It will be seen at a glance, that the prophecy it contains has been verified to the letter.

"The Ode for the New Year, 1852," published in the *Union Herald*, of Springfield (Ill.), contains a prophecy respecting Great Britain, which is even now on the eve of accomplishment; and which the present generation will doubtless see fulfilled.

His Fugitive, inscribed to Owen Lovjoy, is indeed beautiful, and in which the reader can see the tender nature of the poet manifested.

Dark and drear was the night, saving when the red moon Peeped at times through huge masses of laboring clouds; But such moments were brief, for the heavens were Enveloped once more in funeral shrouds.

And now from its recesses around the bleak South, Where night's gloomy crown the dark fourth, Streams of lightning in rapid succession burst forth, And follow the far distant thunder clouds.

But quick and more quick, leaps the lightning's red flash; And near and more near peals the thunder's loud crash. And hark! 'tis the thunder's terrible crash, And earth heave and trembles from mountain to base.

As troubled my eye swept along the wild sky, Wrought to madness extreme by the element's strife, Midst the hoarse peals of thunder I heard a weak cry, As of one who lamented the sorrow of life.

'Twas a poor son of Africa, friendless, forlorn; His salt tears about his dark cheek bedew'd; His locks to divert from the bare head were torn: And the ground all around with those drench'd locks was strewn.

And he cried, "Oh, ye heavens, envelop in flame My clouds that your torments pour down on my head! Rage on in your fury! Your pity I claim: Let me here by your grace end my last earthly day."

For weary my feet have all night pined the street; And though hard 's the brunt of the storm to be No kind glance can I meet, I can find no retreat, To soothe the sad soul of poor Zairi's fate.

Behold! how these white men in dwellings of pride, On their soft, downy beds, sleep secure from the rain; While I, the poor stranger, outside must abide, In hunger and pain; seeking cold air to vain.

Some feast in their halls, and some revel and sing; Some dance to the music of fiddle and drum; Whilst I, me, wretched, think on memory's sting. Their joy brings a sting while I bork of my shame.

In those sweet days of yore, when on Africa's shore, I danced on the green with the young and the gay; Oh, then I was free!—I shall be so no more! Oh, then I was free and as happy as they!

No wretched and poor have been sprung from my door; Nor led to lament in the storm and the cold. They have slept on the very I sat on my floor; For their feast I have told the best part of my tale.

"May the curse of the blighted—!" "Oh, hold!" I exclaimed, "Son of Africa, turn not the land of the free, We may well feel ashamed that, though Freedom's proclaimed For all others, here pity alone is for thee."

I stretched out my hand—his poor African smiled? Midst the tears he kissed it with grateful delight: "From the storm raging wild in Africa's child, I will find thee a shelter and a supper to-night!"

Midst the torrents of rain and the tempest's wild roar, We arrived at a door dark to men and to heaven; Where a fugitive sought refuge from the storm; And where the fugitive welcome he given!

It is thine, OWEN LOVJOY, and thine are the deeds, These thine of the through I invoke to my song: Which woe to thy name, through all time that succeeds, On the bright wings of fame shall be wafted along.

"Yes, wafted on high honored Lincoln, with thine, The great of thine in that glory and delight; Which with love approach and justice divine, Shall restore a lost race to humanity's light."

Behold! this poor African blessed by your care, Falls prone to the dust to the Being unknown; And for you, in the love of true, grateful prayer, Invokes all the blessings that flow from his throne.

He exclaims: "Thou Great Spirit that rulest the high, Dressed form that dost ride on the whirlwind and storm; When thou shalt see the earth, and the sea, and the sky, In thy mercy, spare those who thy mercy perform."

A popular treatise for young wives and mothers, by J. R. VANDY, M. D. Price—\$3.25; postage, 24 cents. For sale at this office.

Salem Witchcraft.

THE LAST OF PARRIS, CONTINUED FROM LAST WEEK.

Parris' paragon soon went to rest, as did some of the dwellings of the still-er children, who learned and practiced certain things in his house which he afterward pronounced to be arts of Satan, and declared to have been pursued without his knowledge and with the cognizance of only his servants (John and Tibula, the Indian and the negro), Barn, and well, and garden, disappeared in a sorry tract of rough ground, and the dwelling became a mere handful of broken bricks.

The narrative of the pastor's struggles and devices to retain his pulpit is very interesting; but they are not related to our object here; and all we need to say is, that three sons and sons-in-law of Mrs. Nurse measured their strength against his, and, without having said an intemperate or superfluous word, or served from the strictest rules of congregational action, sent him out of the parish. He finally opined that "evil angels" had been permitted to tempt him and his conductors on either hand; he admitted that some mistakes had been made; and, said he, "I do humbly own this day, before the Lord and his people, that God has been righteously spitting in my face; and I desire to lie low under all this reproach," etc.; but the remonstrance could not again be under his ministry, and his brethren in the province did not pretend to expulate him altogether. He buried his wife—against whom no record remains—and departed with his children, the eldest of whom, the playfellow of the "fifted" children, he had sent away before she had taken harm in the "circle." He drifted from one small outlying congregation to another, neglected and poor, till he died in 1720.

Mr. Noyes died somewhat earlier. He is believed to have undergone much change, as to either his mind or his temper. He was a kind-hearted and amiable man when nothing came in the way; but he could hold no terms with Satan; and in this he insisted to the last that he was right.

Cotton Mather was the survivor of the other two. He died in 1728; and his execution was happy again after that last batch of evil loss. He trusted to his merits and the genius he exhibited under that onslaught of Satan, to raise him to the highest post of clerical power in the Province, and to make him—what we desired above all else—President of Harvard University. Mr. Uphaus has been with a remedy, and the relation written by the unhappy man, so simple and ingenious that it is scarcely possible to read it gravely; but the reader is not the less sensible of his misery.

The argument is a sort of remorseance with God on the recompense his services have met with. He has been appointed to rule the world, and the world does not regard him; the negroes (who could believe the statement) are named Cotton Mather in contempt of him; the wise and the unwise despise him; in every company he is avoided and left alone; the female sex, and they speak barely of him; his relations are such monsters that he may truly say, "I am a brother to dragons;" the Government, and it heaps indignities upon him; the University, and if he were a blockhead, it could not treat him worse than it does. He is to serve all whom he can aid, and nobody ever does anything for him; he is to serve all to whom he can be helpful and happy; and, in the end, he is to be the most afflicted minister in the country; and many consider his afflictions to be so many miscarriages, and his sufferings in proportion to his sins. There was no popularity or power for him from the hour when he stood to see his brother Burroughs pass to death on the Hill. He never seems to have been surprised at his own failures; but he sat in deeper mortification and a more childlike peevishness to the end.

"ONE OF THE AFFLICTED"—HER CONFESSIONS. Of only one of the class of express accusers—of the "fifted"—will we speak; but not because she was the only one reclaimed. One bewildered child we have described as remitted, and have in her remorse; and others married as they would hardly have done if they had been among the "prodigals."

Ann Putnam's case remains the most prominent, and the most pathetic. She was twelve years old when the "circle" at Mr. Parris's was formed. She had no check from her parents, and she had been with a remedy, and her motherly disposition of having been the last of the witnesses to declare a "violin" against a suspected person; but, on the other hand, she has the honor, such as it is, of having striven to humble herself before the memory of her father. When she was nineteen her father died, and her mother followed within a fortnight, leaving the poor girl, in bid health and with scanty means, to take care of a family of children so large that there were eight, if not more, dependent on her. No doubt she was aided, and she did what she could; but she died worn out at the age of thirty-six. Ten years before that date she made her peace with the church and society by offering a public confession in the meeting house. In order to show what it was that the accusers did admit we must make room for Ann Putnam's confession.

"I desire to be humbled before God for that mad and humbling providence that befel my father's family in the year about '93; that I, then being in my childhood, should, by such a providence of God, be made the instrument for the accusing of several persons of a grievous crime, whereby their lives were taken away from them, whom now I have just grounds and good reason to believe they were innocent persons

and that it was a great delusion of Satan that deceived me in that sad time, whereby I justly fear that I have been instrumental with others, though ignorantly and unwittingly, to bring upon myself and this land the guilt of innocent blood, though what was said and done by me against any person, I can truly and uprightly say, before God and man, I did it not out of anger, malice, or ill-will to any person, for I had no such thing against one of them; but what I did was ignorantly, being deluded by Satan. And particularly, as I was a chief instrument of accusing G. and his wife Nurse and her two sisters, I desire to lie in the dust, and to be humbled for it, in that was a cause, with others, of so sad a calamity to them and their families; for which cause I desire to lie in the dust and caringly beg forgiveness of God, and from all those unto whom I have given just cause of sorrow and grief, whose relations were taken away or accused.

(Signed) Ann Putnam.
This confession was read before the congregation, together with her relation, August 23, 1706; and she acknowledged it.
J. GREEN, Pastor. (Vol. II, p. 310)

THE TRANSITION.

The most agreeable picture ever afforded by this remarkable community is that which our eyes rest upon at the close of the story. One of the church men had refused to help send Mr. Parris away, on the ground that the village had four parsons, and had gone through with property, so that he could not see a change of scene on the advent of the fifth.

The Rev. Joseph Green was precisely the man for the place and occasion. He was young—only two and twenty—and full of hope and cheerfulness, while sobered by the trials of the time. He had a wife and infant, and some private property, so that he could not see a change of scene on the advent of the fifth.

Mr. Parris remarked, in 1693, that of old, witches were only ignorant old women; whereas, in his day, they had come to be persons of knowledge, wisdom, and devotion who had been drawn into that confusion, and in our day, we hear remarks on the superior refinement of Spirit intercourse, in comparison with the witch doings at Salem; but the cases are essentially the same. In all, some peculiar and inexplicable appearances occur, and are, as a matter of course, when their reality can not be traced to any natural agency. We may believe that we could not act as the citizens of Salem acted in their superstition and their fear; and this may be true; but the course of speculation is, in "spiritual circles," very much the same as in Mr. Parris' parlor.

And how shall we excuse there is for our generation that for his? We are very far yet from being able to explain the well-known and undisputed facts which occur from time to time, in all countries where men abide and can give an account of themselves; such facts as the phenomena of natural somnambulism, of doubt's consciousness, of simple referential consciousness, and the converse—a wide range of intellectual and instinctive operations bearing the character of marvels to such as can not wait for the solution. We are still far from being able to explain such mysteries, in the only true sense of the word *explaining*, in that the natural causes, which they belong; but we have an incalculable advantage over the people of former centuries in knowing that for all proved facts there is a natural cause; that every cause to which proved facts within our cognizance are related is destined to become known to us in time, in the present century, we have learned in what direction to search for it, and have set out on the quest.

None of us can offer even the remotest conjecture as to what the law of the common action of what we call mind and body may be. If we could, the discovery would have been made long ago. But, instead of necessarily assuming, as the people of Salem did, that what they witnessed was the operation of spiritual upon human beings, we have, as our field of observation and study, a region undreamed of by them—the brain as an organized part of the human frame, and the nervous system, implicating more facts, more secrets, and more marvels than our forefathers attributed to the whole body.

How effectively the story of that year 1693 was buried in silence is shown by a remark of Mr. Uphaus—that it has too common for the Witch Tragedy to be made a jest, or at least to be spoken of with levity. We can have no doubt that his labors have put an end to this. It is inconceivable that there can ever again be heard on the subject of Witchcraft in Salem.

But this remark of our author brings us at once to our own country, time, and experience. It suggests the question whether the lesson afforded by this singular perfect piece of history is more or less appropriate to our own day and generation.

THE FETTER THEORY THEN, AND NOW. We have already observed that at the date of these events, the only possible explanation of the phenomena presented was the fetter solution, which had in all ages been resorted to as a matter of course.

In heathen times it was a god, goddess, or nymph who gave knowledge, or power, or gifts of healing, or prophecy, to men. In Christian times it was angel, or devil, or spirit of the dead; and the conception was in full force over all Christendom when the Puritan immigrants settled in New England.

The celebrated sermon of the Rev. Mr. Lawson, in the work before us, discloses the elaborate doctrine before us, the class of men who were supposed to know best in regard to the powers given by Satan to his agents, and the evils with which he afflicted his victims; and there was not only no reason why the pastor's hearers should question his interpretations, but no possibility that they should supply any of a different kind. The accused themselves, while unable to admit or conceive that they were inspired by Satan, could propose no explanation but that the acts were done by "some bad spirit."

And such has been the fetid tendency to this hour, through all the advance that has been made in science, and in the arts of observation and of reasoning.

The fetid tendency—that of ascribing one's own consciousness to external objects, as when the dog takes a watch to be alive because it ticks, and when the savage thinks his god is angry because it thunders, and when the Puritan catechumen cries out in hysteria that Satan has set a witch to strangle her—that constant tendency to explain everything by the facts, the feelings, and the experience of the individual, is no nearer dying out now than at the time of the Salem Tragedy; and hence, in part, the seriousness and the instructiveness of this story to the present generation.

Ours is the generation which has seen the spread of Spiritualism in Europe and America, a phenomena which deprives us of all right to treat the Salem Tragedy as a jest, or to set a tone of superiority in compassion for the agents in that diabolical drama.

Mr. Parris remarked, in 1693, that of old, witches were only ignorant old women; whereas, in his day, they had come to be persons of knowledge, wisdom, and devotion who had been drawn into that confusion, and in our day, we hear remarks on the superior refinement of Spirit intercourse, in comparison with the witch doings at Salem; but the cases are essentially the same. In all, some peculiar and inexplicable appearances occur, and are, as a matter of course, when their reality can not be traced to any natural agency. We may believe that we could not act as the citizens of Salem acted in their superstition and their fear; and this may be true; but the course of speculation is, in "spiritual circles," very much the same as in Mr. Parris' parlor.

And how shall we excuse there is for our generation that for his? We are very far yet from being able to explain the well-known and undisputed facts which occur from time to time, in all countries where men abide and can give an account of themselves; such facts as the phenomena of natural somnambulism, of doubt's consciousness, of simple referential consciousness, and the converse—a wide range of intellectual and instinctive operations bearing the character of marvels to such as can not wait for the solution. We are still far from being able to explain such mysteries, in the only true sense of the word *explaining*, in that the natural causes, which they belong; but we have an incalculable advantage over the people of former centuries in knowing that for all proved facts there is a natural cause; that every cause to which proved facts within our cognizance are related is destined to become known to us in time, in the present century, we have learned in what direction to search for it, and have set out on the quest.

None of us can offer even the remotest conjecture as to what the law of the common action of what we call mind and body may be. If we could, the discovery would have been made long ago. But, instead of necessarily assuming, as the people of Salem did, that what they witnessed was the operation of spiritual upon human beings, we have, as our field of observation and study, a region undreamed of by them—the brain as an organized part of the human frame, and the nervous system, implicating more facts, more secrets, and more marvels than our forefathers attributed to the whole body.

TO BE CONTINUED.

Letter from Dr. Allen, Magnetic Healer.

BROTHER JONES—I have taken up my pen to write you on business connected with the interest of the JOURNAL, but will take the liberty first to allude to another subject in which you are interested, namely, the labors of E. V. Wilson, also Professor of Business having taken me to Dix, Le County, this state, it was my good fortune to have enough spare time to attend and listen to the able and convincing lectures to appreciative audiences, delivered there by Brother Wilson; and I also took the needed time to attend his lectures. The time thus devoted was probably spent. Truth, logic and facts were his potent weapons. He riveted the hearts of the masters seated at his feet, he thought to be better critics; and his logic if sophistical; and exposure of the error of what he asserted as true, if they were not as stated by him. His course being lucid, and generally interesting, little while the class expressed and that little manifested was at once overborne by new and accumulated facts presented, and yet clear arguments addressed by Mr. Wilson.

He made his points in his course, were very clearly stated, and generally admitted as truthful by those who had personal knowledge of the scenes and former the of the persons described. Did not his already favorable notoriety tend to forbid a recantation from me, comparatively a private citizen, I would say to the portion of the liberal community that has never attended and listened to the lectures of Mr. Wilson, let him to your locality, and though it could cause you a little individual pecuniary sacrifice, it will richly repay in interest, awakened and knowledge gained. God bless him, and let him be in the advocacy of the heavenly cause in which he now labors, in the prayer of his friend,

Genesee, Ill.

"The American Association."

Written for the Religious Philosophical Journal, by Dr. J. K. Bailey.

Brother Henry T. Child, M. D., secretary of this association, in a late number of the JOURNAL, among other things, says: "The plan of representation by state societies has been rejected by many, and we are inclined to think it not as good as the old plan of local representation, because it is not based upon the number of Spiritists, but on the number of people, or the representation in Congress."

But this is not the reason the association is sick; neither is it from the attack of those who are opposed to organization on.

Does Brother Child remember that section 2 of article VII, provides that, "As soon as the necessary data can be compiled, the representation of the aforesaid organizations, shall be based upon a ratio of membership; Spiritists in the respective jurisdiction thereof; and it shall be the duty of the Board of Trustees of this association, to obtain such basis, and fix the ratio of representation thereon, as may be practicable?"

This provision fixes the basis of representation upon the "number of Spiritists," instead of the "number of people, or the representation in Congress," just to show as "the Board of Trustees" shall do "the duty" assigned to it by said section. How could this be bettered by any change of the articles? To go back to representation from local societies, would not be any more equal in this respect, while it would open the door to the "sharp practice" and "wire pulling," portrayed in my former article. Indeed, one of the great difficulties is in the fact of "wire pulling"—private and "chance" scheming and planning—by thrusting upon the convention, systems and articles, or amendments that have not been properly discussed, as they obtain through the press, previous to the meetings. I hope the next convention will not commit the blunders of returning to a system, which permits the section of the country, where the meeting is held, to completely control its action.

You are right, friend Child, in the assumption that a cause lies in the "want of confidence," &c. And, indeed, this is the great trouble. Let something be done to re-establish confidence.

The article of Brother Warren Chase, in BANNER OF LIGHT of 30th ult., which is endorsed by the editor, is not of a hopeful tenor, nor is it calculated to inspire confidence. It seems to me poor judgment, that the statement that the conventions have been "made up merely of traveling lecturers and mediums, who could in some way make their expenses, and who represented states and localities where they did not reside, and who, however 'credulous' and well disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," &c.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and while disposed, had no practical talent for the high administrative necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have

Frontier Department.

Entered according to the act of Congress by S. B. Jones, in the Clerk's Office of the District Court of the District of Wisconsin, in the year 1867.

DISCUSSION, AT FOND DU LAC, WIS.

Between E. V. Wilson, Spiritualist, and Geo. C. Haddock, Methodist.

Phenomenally reported for the Religio-Philosophical Journal by Miss JOSEPHINE B. BAKER.

WEDNESDAY EVENING, JULY, 1870.

E. V. WILSON, Mr. Chairman, ladies and gentlemen:

I propose to deal with all the points made by Mr. Haddock last night.

1. "I am discussing Spiritualism,—not the sacred dead, the Methodist church, or any other church."

The resolution opens up the whole question, involving the living and the dead; the character of the church and the Bible. My friend declares that we are unworthy of the support of the people. Why? Because of our crimes and our sins. It is for me to show that no crime exists in Spiritualism, that did not exist before Spiritualism was known. They existed in the Bible and the church, and if because of their existence in the ranks of Spiritualism, Spiritualism is unworthy, then the Bible and the church are both unworthy of your support for the same cause. I agree to assert that no new evil has had its birth in Spiritualism. And why should Spiritualism be free from those sins more than other denominations?

2. "My friend complains that I indulge in personalities toward the sacred dead and Spiritualists."

Was he not personal in his remarks when he called them all liars if they swore to certain things here on this floor? Not only personal, but insulting?

3. "Margaret E. saw spirits, saw hell; the spirits had wings and golden crowns, and yet she saw nothing but the reflection of the minds surrounding her. Who for a moment believes in a literal hell? I don't, nor does the church now."

Here is a clear concession of the truths of Spiritualism, and a confession that between the eyes of the woman referred to, and to-day, the church has changed, and has accepted the Spiritual ideas of future punishment. For this reason alone Spiritualism is doubly worthy of the support and confidence of the people, for it draws the church along, and has drawn them out of hell. It has drawn them to the position they now occupy.

"The Methodist don't want Mr. Wilson."

That is just what the Jews said of Jesus. I don't feel bad over it at all. [Laughter.]

5. "The Irish girl sent to prison for six months, and only said three."

If any one can see the point of this story, and what argument there is in it, they will do more than I can.

6. "All Christ's claim to teach from a moral standpoint, and reason."

Of all mistakes that my friend has made, this is the worst, for, Mr. Chairman, you, Haddock, have been making about it, and to-day, the churches, morally is considered as nothing, and all things come through faith and belief,—not reason.

It is Spiritualism that calls for the reasoning powers, and we accept nothing through faith.

"The experiment of telegraphic operators."

We accept that experiment, and apply it to minds connected with wires and electricity. It is not so with the clairvoyant. They have not the wires, but the minds are connected by electric chains, the embold and the disembodied.

8. "The watch experiment, acting under the will."

If my friend had read the "Scientific Congress," he would not have made that absurd statement. I deny in toto the statement; and as my friend has said, "Let him demonstrate."

9. Mr. Haddock, referring to trance, says, "I don't know but little about it, and confess to ignorance of its laws."

What right has this man to enter judgment against a principle, or even refer to it as authority, or to use it in any manner whatever, when he knows nothing about it, and confesses to his ignorance upon the subject.

10. "They make no distinction between good and evil."

This again shows how totally ignorant this man is of the teachings of Spiritualism, and he claims to have read Edmonds, Davis, Finney, Tuttle, and all other spiritual literature. He has read them only with an intention to prevent their teaching, and he can do it well.

11. "It is a good thing to have a slap-bowl."

What a slap these churches are making, and if anything is the wide world ever commended itself to the support of the people, it is spiritualism, for it is able to purify these churches, and take in their orthodox slop, and wash it off.

Well, all nature is summed up in the crime, man, (who is a microcosm of the universe), beautifully and scientifically, and Spiritualism teaches us to understand on slaves.

We were taught that to make man out of the dust of the earth, and to make him a living being, he had to breathe the breath of life. He became a living soul. That part of him, the part that "goes to God," we accept. Man's soul, we now understand, is immortal, and possesses powers of unlimited development and progression, and coming from a pure fountain is naturally pure.

He says, "What good is Spiritualism doing?" and denies that we heal the sick.

There sits a man who has saved hundreds from the grave through the power given him by spirits,—the same power that Jesus and his apostles possessed. Christ raised the dead, and here, these signs should raise them who lie in their graves, should raise them who lie in their graves by laying on of hands? Who is it that these signs follow? Not the church. They are not the believers. We have it! We are the believers. We believe in Christ and his teachings, and like him, help the lowly and needy, and show love to the poor, and honor, good will to man. Does the church do universal fatherhood. Does the church do that? Look at the Methodist church at Des-vois, N. Y., last winter! Two repentant women sought religion, declared themselves repentant, and desired to enter the church as members. One of the deacons gave up to the minister, and the minister, who was a woman of the town, they were told to leave the house of God; to depart from thence immediately. Was that Christ-like? Christ says, "Neither do I condemn thee. Go thou and sin no more."

Here I must tell you a story to illustrate: It was near the close of the day, and I was sitting on a ferry-boat, crossing the river from New York to Brooklyn. Another lady came in and took the seat beside her. She immediately drew her dress away from the new-comer, as if fearing contamination, and then walked to the window. Another, a splendidly dressed, honest-looking woman, who had just stepped on board, when our first named lady walked from the window up to her and said, "Do you know who

you are sitting beside?"

"Yes, a woman."

"But do you know what she is?"

"She is young, pretty, good-looking too."

"We but she is a bad woman."

"Oh! Well, that's a bit, but me,—it is not catching in our family."

Now, Spiritualists are not afraid; it is not catching in our family. It is, however, in the other household. [Laughter.]

The Christian religion fails to satisfy the people. In New York there are 900,000 Protestants and Catholics, and of this number, only 300,000 attend the church on Sunday. The balance, 600,000, are rushing on to hell. This number in New York City alone,—and then, what is the number for the whole world!

It is only twenty years ago, it takes in all, sheds light and hope on all; it rapidly growing, and old theology is trembling at the rapidly developing infant.

He has read gaubled extracts to show that no reliance is to be placed on Spiritualism, but cases are so numerous, while we all know that in the Bible, the Holy Spirit makes some big failures. If seven tenths of spirit communion be failures (as he says), and that proves all false, then he will acknowledge two-thirds of the converts to be failures, and that proves all failures. The Holy Spirit converted him, we hear, and he had a big time of it, too, but he does not know, but that is one of the failures. It is perfectly absurd to say that all men lie because one lies, and by his own argument, he proves that all conversions are false, are failures of the Holy Spirit. If for this reason, Spiritualism is not worthy, then the church is not worthy, and the confidence of the people, for the same reason.

Mr. Chairman, ladies and gentlemen: The question for discussion is not whether the churches are worthy of the support of the people, but whether Spiritualism is. Mr. Wilson's assault upon the church is to divert me from my subject, but he will fail. I am willing you should judge between us as to who had the subject, and who came here to discuss. I am going to show you that Spiritualism is not worthy of your support, and not that the church is.

I have shown you that, by the acknowledgment of prominent Spiritualists, there is no confidence to be placed in the communications received by them, and I will now show you here. I read to you from the book "Fianchetto," on page 283, that Judge Carter, of Cincinnati, says, "I cannot point to a single medium, and say he or she is perfectly reliable."

WILSON: Mr. Chairman, I rise to a point of order.

CHAIRMAN: State your point of order.

WILSON: That book does not belong to spiritualism if it err!

HADDOCK: It does.—It is one of the best productions. (Reads from the introductory page.) There, does that satisfy you?

WILSON: I want you to produce your authority, your book and paper, of everything you say here.

HADDOCK: I want you to do the same!

WILSON: I have, and shall.

CHAIRMAN: Proceed, Mr. Haddock.

HADDOCK: Mr. Wilson would like me to carry a ton of books here, but I will not! I have given my authority for everything I have read and said here, and you have not done the same. You have read them just as they were written by the authors.

Mr. Wilson says Spiritualism takes in the harlots because the disease is not catching. All I have to say upon that point is, that when the man who believes in the whole family, there is no more to have it. Let us take the case of a man, ladies and gentlemen, I must confess that I am so obnoxious that I cannot understand what Mr. Wilson means about the mad dog; I insist upon his explaining himself! Has the dog a soul? Is that what he means by the dog repeating itself after he is dead? Is the man controlled by the spirit of the dog? What does he mean? I want to understand that, and I insist upon his explaining himself so that we can understand his meaning!

He says that the French people support Napoleon. You know, I know, and he knows, in their hearts they would like to see him overthrow Napoleon to-morrow, and that they, at heart, have no sympathy with this war that he is waging for self-aggrandizement. He is not loved by the French people at all. The French heart has no love for that blood-thirsty man. He has drawn the sword, and in the end he may find himself crucified on a gibbet.

Perhaps Mr. Wilson may claim the Queen of Spain, the ex-liege, Isabella, as a Spiritualist! May she be! She has the symptoms bud!

My opponent says Spiritualism is worthy of the support of the people; he offers it proves the immortality of the soul. Every religious sect believes in the immortality of the soul, and he offers it immortality through the Lord Jesus Christ, and in this we agree, for it is common to all religions and creeds.

We believe in a divine personality, an overruling God. Mr. W. does not! Spiritualists have no need of a God; they are not responsible to any one but themselves, and their acts. They believe in a divine impersonality, and that they are not in anything responsible to. He says that Spiritualism, like Christ, is doing good to all; but we fail to see the good they are doing. He deems himself righteous no doubt, but others may disagree with him. We know that sinners must come to repentance. When do Spiritualists repent, and when is the good they do, and wherein do they purify themselves of uncleanness?

The greater part of the Spiritualists have not entirely forgotten their early teachings; for we know that they were early educated into the church, and having gone over to Spiritualism, they still retain the principles of the church, and that is why they are not Spiritualists. There are not many Atheists that have become Spiritualists. It is those that have been in the church, or brought up by Christian parents. I claim that all of good there is in Spiritualism, is from the seed sown in their early teachings, and change. Mr. Wilson to show that an Atheist has become a Spiritualist.

My opponent says that the immortality of the soul commences at conception. Let him prove this. If he can; we want him to.

Mr. Wilson says that 25 per cent. of our converts are women, and children. Is that any great gain, our religion? Should we not early educate the young? Is not that what they are doing in their Lyceums, that were organized by A. J. D. v. s. t. and is a fallacy because many women join the church? I think not, and that we get the more women, is an evidence that we are worthy of your confidence and support. I don't believe that Mr. Wilson objects to the women, himself, or to the number of them either. If Spiritualism has many women advocates, it is no injury to the cause.

Judge Edmonds states that the rape case was made, and also that through Lucretia one came that he knew years ago, and so confidently described himself that he recognized him, although he had not seen him for many years, and he afterwards learned that the man was alive. So you see that one mind can influence another over a great distance. By no means can you be sure of a fact from spirit-its.

It is the new you, Dr. Flower, a Spiritualist, that through fortune of the communications were reflections of minds in the circle, and a distance. That when it, and upon what is,

your confidence to be placed in this Spiritualism?

Is it worthy of your support?

All Spiritualists believe in the transmigration of souls, and I would like to know if that is what Mr. W. means by immortality beginning at conception? Perhaps it is!

A. J. D. v. s. t. says that most mediums are nearly destitute of indispensable substratum, a spirit culture and interior experience, which is essential to a correct formation of judgment as to the precise course whence their impressions emanate.

Speaking of writing mediums, he says, "That the mind of the medium, while absorbed in writing, is unknown to himself, may refuse involuntarily his own remembered facts and various other facts, and the spiritual world is in no doubt full of certain spirits to investigate knowledge, and this will if said facts replace adding anything to their communication. Intelligent spirits can psychologic mediums to see them in the style which would produce the deepest impression on the receiver. Two or three impressions upon a paper, or old, in a world of spirits, is a flowing robe, or deemed best suited to accomplish the desired ends of the visitation. It requires on the part of the medium, the seer, the prophet, the mediator, a liberal amount of psychological education and experience to be able, with any degree of truthfulness, discrimination, to detect the difference between impressions received from minds in this world, and those which emanate from the higher spheres."

We had better all go to mediums, had we not?

Banner of Light, O. C. 9. 2, 1863. Spirit Messenger, D. 1867.

Ques. "I wish to ask with reference to testing spirits that come to us. Can you tell me of any way on which we may always rely?"

Ans. By no possibility can you, a mortal, under present circumstances, ever be thoroughly sure of the identity of any returning spirit, because it is not possible to determine the realm and sphere of your natural sciences, and the sciences alone are the power; by which you can weigh and measure all things which you come in contact. Now, I may tell you I am a spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe that you can know if you have only my word for it. You find those who deceive here,—who love to deceive. They go to the spirit-world with the same tendencies; they return with the same, and they manifest the same till they have outlived it. Understand as you may, we know of no way by which you can with absolute certainty test the identity of any returning spirit."

There is the value of spirit intercourse! We have not only the testimony of Spiritualists, but of the spirits themselves, that there is no reliance to be placed upon, no confidence to be placed in this so-called spirit communication.

E. V. Wilson, Mr. Chairman, ladies and gentlemen: There are from seventy-five to one hundred Spiritualists in this house to-night. Nine out of ten can testify to the truth of these things which Mr. Haddock calls delusion and trickery.

Mr. Haddock wants to know how many Atheists become Spiritualists. I can answer, at least two or three. I can name myself as one, and hundreds of others.

It says that many Spiritualists were educated in the church, and have forgotten their early teachings, and that the disease is not catching, because it has gone through the whole family. Well, we had the disease while we were in the family of our fathers, and we are now in the family we left that family. As there is no new sin found in Spiritualism that the church has not been familiar with since its birth, why, we must suppose that the seed sown in our early teachings, has brought forth its fruit of corruption, and given us the same evils and sins in the ranks of Spiritualism. If we are not Spiritualists, it is revealed as a part of Spiritualism; but where is there one that was not familiar to all religious sects and impregnated therewith ages ago, before Spiritualism was known; and why should we be free from crime and sin, since we all were educated in the church? Was crime the teaching of Spiritualism before Spiritualism was?

I have right here the names of hundreds of ministers of the gospel guilty of almost every crime in the calendar. They are not Spiritualists, they'd scorn to be Spiritualists; but when the church casts them out, we take them in, and when the cry is raised against the sin in Spiritualism.

God made man in his own image.

If man is made in God's image spiritually, he is like God, immortal and infinite; and if physically he is God's image, then God must have the form of a man, as Moses' God had.

His father wishes to exclude the church from this discussion, as not part of the question, and that this resolution opens up the whole question, involving the living and the dead, the character of the church and the Bible. If Spiritualism is unworthy of your support because of crime and sin, then are all other sects unworthy of your support, and it is for me to show that Spiritualism has no more crime and crime than other denominations, and has much more good. And I can bring up in this house now, witnesses to what I say about the good works of Spiritualism.

We have shown that the sick are healed, the fallen rise to manhood and womanhood, the drunkard reformed, and crime does not exist. Spiritualism does not cast out the stoner he is a sinner, but takes him by the hand and calls him brother, and tells him he is God's child, made in a divine likeness, and he can and must be good. That is the way to reform a sinner. Like Christ, say, "Go thou and sin no more!" not like the Christian, "Deny him, bid them 'Hence out of God's house.'"

Haddock again asks, "Has the dog a soul?"

I read you the report of the ill-lated young man, and re-state that the dog repeats himself in the kingdom above him, and said, shall man be deprived of the same right?

The drunken man in the terrors of delirium tremens sees the snakes around him. Will any one ask, has the snake a soul? Shall man not repeat himself as well as the animal? This covers the whole ground.

Spiritism is revealing the fact that man is a combination of nature's forces, and is governed by laws that cannot be violated with impunity, and those laws and man's nature are being revealed through Spiritualism. Man is understanding himself.

Mr. Chairman, ladies and gentlemen: Mr. Wilson has not answered my question, "Has the dog a soul?" and I will keep the dog's tail wagging till he does answer. I don't believe that Mr. Wilson objects to the dog, himself, or to the number of them either. If Spiritualism has many dogs advocates, it is no injury to the cause.

Our teachings are that man is made in God's image mentally and not physically, and we do deny the immortality of the soul; and we recognize a divine personality and overruling power to whom we are responsible beings. We do not deny the personal, but we do deny the individual, peculiar or proper to his or her.

Now we claim our God is a God of power, wisdom and love, omnipresent and omniscient, to whom we owe our being.

I will now read how worthy this Spiritualism is of your confidence and support.

It is the new you, Dr. Flower, a Spiritualist, that through fortune of the communications were reflections of minds in the circle, and a distance. That when it, and upon what is,

our opinion, is done so often as to very material to diminish the value of any specific test that may be designed and instituted by the Legislature for the purpose of proving identity. Direct tests are demanded at all, we should recommend that they be asked for purpose of proving the manifesting influence that of a spirit rather than to prove what particular spirit is the agent of its production.

REPORT OF THE SPIRITUALIST JOURNAL.—Of which I have a very large number of copies. There is a very great mistake, even among Spiritualists, in supposing that the communications always come directly from their friends, when this seldom happens, not any more frequently on the other side than here, the individual sending the communication acts as the operator.

Also one of Joel Tiffany's lectures, showing the deceptive nature of spirits and all mediums.

"Even those who could get very remarkable manifestations, such as moving in the light, a table, and other things, and so on. A. E. Newton, once editor of the Spiritual Age, says 'Positive minds in a circle, or positive spirits, may present the image of any person with whom they are familiar, and may appear as readily to the impossible medium.'"

Mr. Puffer, speaking on the unsatisfactory and unreliability of communications, says that spirits have very little to do with death scenes, and impersonations that are quite sure to apply to some spirit friend. His father forgot name, age, residence and character, and then he thought his father had very little to do with it.

There are seven spheres below the earth. No spirit can control a medium or spirit more than one sphere below himself. Spirits in the second sphere control mortals in the first sphere, or earth. Spirits in the third sphere must control a spirit medium in the second sphere, and then that spirit control a mortal spirit in the fourth sphere, and so on. A mortal in the third and second sphere, and thus send their messages through three different mediums before it gets to their friends, and so through all the spheres. No medium of earth has ever been controlled, or ever can be controlled by a spirit above the second sphere, and the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth. Not one per cent. of the communications are from a higher origin than the second and third spheres. Now, the lower spheres are the bells of Spiritualism; they are dark places of punishment for the wicked, and then that spirit control a mortal in the higher spheres communicate to the next sphere below, and so on down to earth.

have been to this digging and hunting for money, but I am willing to go any time, where, or distance, with Patrick, for the benefit of the poor and needy. He never denies us. Patrick took his medium out to work that morning, without him knowing that he was away from home.

While we were digging, I asked the spirit if he could tell how long I lacked the buried, and where he had been in it there. He said he would tell us in the circle.

On the Wednesday evening following, the ladies met as usual: there were twenty-three ladies and gentlemen present. Son the spirit of Benjamin Franklin and Lorenzo Dow manifested their presence, and delivered soul-stirring lectures to us. During our singing, the following communication fell upon the table, written and given to us by a sister's spirit, who gave his name, the company and regiment he belonged to, where he was killed, and his place of residence before he enlisted, all correct, as we ascertained. Read what he said, and remember my dull hatchet, which, if I had never been convicted of his fratricide's guilt, that test would have satisfied me that spirits are constantly with us. It is:

There stood Andrew and Anna, in moonlight solemn, With three aged friends—cannot so many years, And near by, to assist our prayer, Long scriptures and broken appear:— The escape of eastern beauty With clasped arms and downy hair, Through no caldral dainties, Pouch in their dear midnight fair; But beside the beautiful Anna, Gazing up at the moonlight beam, As we thought of the past dear visits, Made sweet by flowers and rill, And we see but the graves of loved ones, While the dull hatchet lay there still. We think of the friends who have trodden With us through the shade and the light; We hear their music voices Resound through the bushes and glade, And we see but the graves of loved ones, Shined by the violet smile, While the echo of the pick and shovel, Keep us sweet in their memory. And we see, we had glimpses of faces, Beloved ones who left their sweet homes, Who stood in the ranks upon the above us, To fight the battles, of which I am one.

I have now given an honest, truthful statement of this spirit's manifestation. I have written more than I intended. There are some, I have no doubt, who will read this and ridicule the idea of spirits having the power to return and communicate with their friends. I thought so at one time. Our old prejudices keep our eyes closed on many beautiful sights that would be wanting to us were it not for the fact that we see men and women, who are constantly receiving tests in our circles. They are open, free to all honest investigators. We, therefore, say, Come one, come all. We are promised yet far greater things, and the half has not been told. We are promised yet further development, so soon, will astonish the world. How pleasant it is to converse with your friends who have gone to the happy Summer Land. How often I converse with my angel wife and children in the presence of many who heard their angelic voices.

Don't denounce a matter you know nothing about, lest this come upon you, as spoken by the words of the prophets in scripture: "Behold, ye despisers, wonder and be amazed, for I will work a work in you that you will not believe, though a man declare it unto you. We tell you of the things we have seen and handled with our own hands, yet ye receive not our testimony."

Original Poetry.

OUR FALLEN SISTERS.

BY GRACE MELBOURNE.

What mean those mournful voices, Calling, but in vain, for aid? Oh, their low-voiced faces tell us, Where their bodies are laid. Lock above you, fallen sisters, We have opened wide the door; Come, and in this peaceful harbor You shall rise to slink no more. And, though earth friends all have left you, Though there is not one to cheer, From your heart, my erring sister, We would drive each doubt and fear; We would tell you of those mansions, Where the weary ones find rest; Where no sorrow ever cometh In that home so richly blest, Yes, we know that you are fallen,— Looked upon with scorn and shame, 'Tis the little children and tender As they murmur your low wail. But the time is surely coming, When the stain will all be gone, For the darkness is decreasing, We can almost see the dawn. From their blessed home of beauty Angel friends will gladly come, They will help you bear your burdens, They will point you to your home; Listen to their gentle warning, Free your soul from every stain, Though 'tis hard, we try to help you Rise above the world's disdain. Weary, tired, crushed and fallen, Death of little boon you crave, Oh, you cannot but sorrow sorrow In the silence of the grave, Look above, the stars are shining, And your loved ones, true and dear, Held by cords of pure affection, Ever will be hovering near. O'er your heart so cumber'd and bleeding, We would pour our healing balm, To your tired and lonely spirit, We would bring a holy calm. And remember, erring sister, We have opened wide the door, Come, and in this peaceful harbor 'You shall rise to slink no more.

"DGS GOD KEEP A CAT?"

The Author of the "Other Side" of Life, Sins of Omission and Commission.

BY V. W. HALL.

Although a stranger to you, through the kindness of some unknown being, and I trust, a friend, too, I have received and read the RELIGIO-PHILOSOPHICAL JOURNAL for the last two months. It has always been a welcome visitor, and read with much interest and satisfaction, although we cannot endorse everything we see written therein; yet there are many valuable and finely-written articles published in it, showing conclusively, to our mind, that the paper is in advance of the age, in its treatment of the Progress, and Truth and Science's companions. We do not claim to be Spiritualists, nor believe in its teachings, yet knowing so little about it, we are not willing to close our ears, as well as every other avenue of our senses, and like the man who says, "Hear ye! Hear ye!" etc., but on the contrary, we believe in the

Christian religion.—the "religion of the Bible," and not in the ridiculous teachings of the orthodox of the day, wherein they present many things not found in the scripture, but in the dicta of poor, blind, ignorant, delusory, fallen and mortal man, prescribed and set for the conventional government of the world years ago, and which we are asked to gulp down unhesitatingly, and without investigation, simply because it is the teaching of "Our Church" (not the Gospel) and unfortunately by few, even in this age, in the light of science and twilight of truth, are willing, and have moral courage enough to say "I see Gallies." Nevertheless the world does move.

We hope to live to see the day of the fullest Religious and Political Tolerant, when dissent will not be branded as a crime,—when men and women may freely speak and write their sentiments, without the fear of being excoriated.

When this time shall have rolled up in the history of the world, then will "truth, long crushed to earth, rise again," and many of the theological falsehoods and monstrosities of the day, hide their hydra heads; the people will be independent, free, prosperous, intelligent and happy. Oh, that we could accelerate the grand consummation.

We were induced to write this article, on account of having read an article in the JOURNAL of the 10th ult., under the heading: "Do a God Keep a Cat?"—Who is the Author of the Other Side of Life?

And after writing your article, Mr. Editor, one of the ablest and best on the subject, it has been our good fortune to read for many a day, and calling the attention of the reader to many facts, and asking many questions worthy to be written in letters of gold, and indelibly stamped upon the hearts and consciences of every father, mother, teacher, preacher, philosopher, and citizen around earth's broad circumference, you would up by saying, "We cannot answer the question proposed, in this article, which, by the way, was proposed by a little girl, after seeing the cat kill a mouse, which interrogatory seemed to be a poser to the, doubt less, orthodox mother."

Will it make no pretensions to theological lore,—are not a preacher, nor the son of a preacher of the Gospel, and hoping that this very imperfect article may induce some way far from mortal to think a moment for himself or herself, we ask permission to make some suggestions.

It is true, as suggested in the above mentioned article, that "life is indeed made up of contradictions," and it would seem that nature is responsible for her part of these diversities. One man grows to the stature of six feet; another a mere dwarf; here another with a giant mind; there another who will astonish the world, and another poor; yet another sound in body and mind, bowed down by grief and sorrow from the grave, forced, against his will, to undertake life's unweary journey, without the privilege of deciling the trip, or stopping at the last depot. Do we not see that we must take the emigrant trail, and buffet the waves of time alone, uncares for and unnoticed by those who take "first class" cars, with seats soft and comfortable.

All these, and a thousand more cases of suffering, privation, and heart rending scenes, almost make us say, "My brother, I conclude that God is unjust, or that nature has decreed all these things." Nay, verily.

It may be true that some of those things are unavoidable, but if we would strive to know ourselves, lay aside all bungling theology and foggy teaching, walk right up to the light of truth and science, our condition as a people would be greatly improved. Ignorance and pride has well nigh ruined the world, and blasted the hope of mankind. It is high time that the world should abandon its mastery inactivity, and as much reliance upon the mistaken, foolish, yet, criminally erroneous idea that God watches the sparrows, and numbers the hairs of our heads, etc., and recognize the fact that we are made in the part of the work of man's creation, and that he created us, to be organized so that we have the power and capacity, with the means furnished us, to avoid many of the ills of life, and make this world a beautiful, gladome, delightful paradise of enjoyment, compared with what we are.

Man, created with the propensities, faculties and sane propensities for good. All our passions and propensities are necessary to our support, defence and propagation; for our happiness and the glory of the God that created us. It is the improper use of these faculties and propensities that bring about this state of affairs that we are in. Hence, it is to be found the true source of two-thirds of the war and bloodshed, disease, poverty and wretchedness of which we have been speaking.

May we not, then, say that man should claim the authorship of all the misery in the world, or at least the larger portion of it, and that when we say, "God created the evil in the world," we mean he permits evil, having created us, and made us free agents, with the means in our hands to do either the one or the other, and having chosen evil, we are the author of and are responsible for it?

Yes, man was that "other side,"—that selfish, unfeeling, agonizing, pitiful state of affairs, which was chosen by our ancestors many years ago, and which we retain, simply because we won't think, investigate, and act for ourselves, but let the ignorance and superstition of a thousand years ago blind our consciences, and let the mob spirit that crucified the Savior, hold us spell-bound with eternal awe at the bar of God's laws and nature's laws are fixed and immutable, governing every thing in the universe, and we do err when we ask God to change those laws to accommodate our present purposes. He has made those laws for man's protection and comfort, and just as surely as man violates any one of them, suffering will be the consequence; and although the violation may have been one or two generations back, as in the case of those poor little wandering, illegitimate children, yet suffering is the consequence of the violation of law, and sooner or later it will demand its dues, and there is no way of averting the dreadful misdeeds.

The "other side" of "life" is not without an author, nor did the God of the Bible create that "other side." Go trace the history and genealogy of "that old man dying in the grave"; that long train of wandering, illegitimate, yet checked little girls; that poor creature whose life is one continual scene of sorrow and suffering, and who, like other little children, with scars from the crown of her head to the sole of her foot, on account of either early indiscretion or the impety and excesses of his ancestry; and then answer who is the author of the "other side" of life.

"Sins of omission weigh as heavily upon our consciences as sins of commission. Better far, rather to murder our little ones with the dagger, than to permit them to starve in a plentiful country, for nature has endowed us with the capacity of doing either. One requires action, the other non-action." The latter we regard as the more reasonable.

are taught by the orthodox of the day, they have no power to extricate themselves, or do anything which might tend in the least to relieve them; that they must wait the time of a God so deaf that millions of prayers loud as sevenfold thunder, all filtered up in good faith by the faithful, have all failed to attract his attention, but do they really feel to the sick soul, this great error (in our humble judgment) is the commonly received idea that man is under the ban of "total, hereditary depravity"; that he is by nature wholly incapable of doing a good act, entertaining a good thought; and that he is all over, alike, in every bone, tendon, fibre, ligament, vein and muscle, from the crown of the head to the sole of the foot, a sinner, and wholly and totally depraved.

This monstrous doctrine, taught in the theological schools, in the churches, on the streets, around the firesides and in the Sunday Schools, has done more to degrade and enslave the soul, and more to indirectly, caused more violence, bloodshed and wrong, caused more doubt about the justice and mercy of the author of our being, and is the initial and fountain-head of more grievous error than, perhaps, any one error ever taught. It has caused millions to doubt the Bible, charge God with cruelty and injustice in his ruling; led to a sinking of the religious and perishing world, whose existence and lamentable conditions have been traced upon them by this same God who refuses the relief so easily granted without impoverishing him, and which is being so earnestly and lustily proclaimed, and is the rock upon which nations, states, counties, townships, families and individuals have stranded, and went off either into inactivity, or absolute vice and crime, the fruits of which cause the world with ignorance, poverty, misery and wretchedness to day.

If we could but recognize the truth that God has given us as part of the work in creating us with free-will, and with a will, and established fixed laws for the government of the universe, and has given us brain and intellect sufficient to comprehend the laws; has given us a divine law which is a lamp to our feet, an infallible guide to our way, which we may understand, and we are surely worth the praise of God; give us wisdom according to those laws and his will, we must assist ourselves, no longer lie down in the shade and pray for rain, when we should be in the field plowing,—no longer gather together in large congregations, and send up our united and general prayer for heaven for an outpouring of his spirit upon us, to create a benighted and misguided mortal, who have nothing to do to obtain the desired blessing, but to arise, walk in obedience, and cease setting up opposition to God's will and nature's laws,—in short, do your own part of this great work, which is executed on the part of omnipotence, and exercise on the part of man, and, our work for it, you may cease your trouble, and lift up your hitherto bowed heads, and leap for joy.

Until we learn to do more religion, and not rely so much upon inducing God to give it to us through the efficacy of prayer, or by the use of any other "hip device," the "other side" of life, war, will not be changed, and "a lion's moans and orphan's sighs" will still be "heard amidst the din and bustle of human life."

Again we repeat: man, with his ever mutable passions and desires, is the author of, and responsible for, the "other side" of life; and he alone can remove the cause, when the effect must cease.

If, indeed, it be true, as taught by the world, that God alone has the power to make these "crooked things straight," and remedy the terrors of the dark side of life, it follows as suggested by the poor helpless, deserted, orphaned cripple, that the creature has much more kindness and charity than the Creator, for had the mother the power, she would extricate her offspring from every trouble, difficulty and danger into which it might fall, even at the risk of her own life,—who says she would not?

The Royal Library of Paris, which is now the most magnificent public library in the world, and contains 700,000 volumes, was started 500 years ago with ten volumes.

Truth Stranger Than Fiction

A WONDERFUL BOOK!

STRANGE REVELATIONS BY PAUL AND JUDAS concerning their lives and intercourse with Jesus and his apostles.

ALEXANDER SMITH, M.D., of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, when, usurping all his powers, giving a continuous series of well connected, concise, presenting scenery, characters and personages, dialogues and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the sojourn of Jesus while upon earth. There was probably no better written in which such perfect fidelity occurs: every city and country village, every river, brook and mountain, and scenery in general, is so vividly portrayed that a actual journey through the country could hardly be more interesting. The characters in this unexampled drama are so fully and so minutely described, and introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are alluded to, and the book is so full of interest from beginning to end, but we can mention only one or two leading items of each scene as we pass.

BRIEF SYNOPSIS OF CONTENTS: In the first scene we are introduced to Paul and Judas, who have mounted the spirits of the dead. The day's journey in the recesses of the recluse, JONAS BARBER, who journey with them—at noon they halt for rest and refreshment.

SCENE V. The baptism; the storm; what John saw. Jesus of Nazareth, and John distressed; Paul Jubilant. The opinion of Jesus concerning Jesus, John and Paul, and the multitude around; Paul commands Jesus to follow Jesus to his retreat; he obeys; is delighted with his company, and becomes a disciple. What occurred there.

SCENE VI. Judas returns with a startling report. Paul encourages Jesus to search of a fortune-teller. He stops at an Inn where he meets an old friend of his youth; have a jubilant time; secrets disclosed confidentially. A strange character here introduced, who plays an important part in the sequel, following him, and finds a medium and engages a sitting for his master, Saul.

SCENE VII. The Octagon Temple of Mystery: its gorgeous drapery and furniture; the quently occupant. Paul's revelation and embarrassment; strange revelations: Paul delighted and the medium disgusted.

SCENE VIII. Jesus in his Grotto, reclines upon a bench and falls into a deep slumber; has a remarkable dream: foreboding of future error and its results, all of which have been literally fulfilled during the past eighteen hundred years.

SCENE IX. Fifteen hills and verdant slopes surround a fertile spot where a village stands. Description of said village and its inhabitants. At the close of the day, three weary travelers arrived at the Spring of Nazareth. Several lovely maidens surround the well, one whom approaches the tired travelers, here comes offers him a drink; a conversation ensues; they go together. A surprise, and what comes of it. The death of Jesus, and the number of Jesus' parting words and bestowal of a casket, which he opens, and which opens his eyes; a mystery solved.

SCENE X. Jesus preaches a sermon, and offends a Rabbi; he replies: a warm time; multitudes break up in a row, and Jesus barely escapes with his life. Strange scenes and incidents, great excitement.

SCENE XI. Jesus among the fishermen of Genesareth. A graphic description of the country. The Hill of Beatitudes. The town of Nazareth and Village of Bethsaida. Simon and his residence, and what occurred on the piazza. Simon's confession, and a remarkable draught of fishes. A strange coincidence. The God of Moses, here comes offers him a drink; a conversation ensues; they go together. A surprise, and what comes of it. The death of Jesus, and the number of Jesus' parting words and bestowal of a casket, which he opens, and which opens his eyes; a mystery solved.

SCENE XII. Judas and Simon become friends on a basis of mutual interest. Judas the Baptist declares crazy; has a dispute; his opponent the mad, and the priest, an exciting scene.

SCENE XIII. Paul begins to be uneasy. Judas in possession of his secrets, and he fears exposure. Paul's meditations upon the precarious situation; a rap at his door—it is Judas. Judas takes a drink. Judas reports an amusing description of the character and personal appearance of Jesus' followers and disciples.

SCENE XIV. The City of Jerusalem. The Gorgeous Temple. A minute description of the stupendous structure. The immense Altar of Incense; the priests at the top; the vast inclined plane extend from either side, terminating in well filled cattle-races. An immense gathering of people; Jesus enters the Temple, here comes offers him a drink; a conversation ensues; they go together. A surprise, and what comes of it. The death of Jesus, and the number of Jesus' parting words and bestowal of a casket, which he opens, and which opens his eyes; a mystery solved.

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

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PRINCIPLES IN SCIENCE.

BY R. T. TRALL, M.D.

The great interest of our day is in all subject relating to Human Development, will make the book of interest to every one. Besides the information obtained by its perusal, the various subjects treated in its pages are given a high direction and value to human life can not be over-estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the female; explains the origin of Human Life; How and when Conception, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned and should be read by every family. With eighty six engravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No such complete and valuable work has ever before been issued from the press. Price, \$2. Postage 20c. For sale at the Religio-Philosophical Journal Office, 187 and 189 So. Clark Street, Chicago.

(THIRD EDITION REVISED AND ENLARGED.)

A PEEP INTO SACRED TRADITION.

BY REV. ORRIN ABBOTT.

CONTAINING "The Condensed Evidence on both sides, of the most important question known to Man."

HIS PRESENT AND FUTURE HAPPINESS.

Price 50 cents. Postage 5 cents. For sale at Religio-Philosophical Journal Office, 187 and 189 So. Clark Street, Chicago.

HOW AND WHY I BECAME A SPIRITUALIST.

BY WASH. A. DANKIN.

FOURTH EDITION.

With an appendix giving an authentic statement of that wonderful phenomenon known as the SOLID IRON RING MANIFESTATION, which is alone worth more than the price of the book. Price 75 cents. Postage 12c. For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark Street, Chicago, Ill.

IS THERE A DEVIL?

The argument pro and con, with an inquiry into the Origin of Evil, with a review of certain notions of Hell and the nature of the Devil. Price twenty-five cents, postage two cents. For sale at the Religio-Philosophical Journal Office, 187 So. Clark Street, Chicago.

SOUL-READING, OR

Psychometric Delineations.

A. S. EVERANCE.

THE WELL-KNOWN PSYCHOMETRIST.

Will give to those who visit him in person, or through graph, or look of hair, readings of character; marked character, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of the intended marriage; directions for the management of children; also to the inharmoniously married, etc. Terms—\$1.00 for Full Delineation. A. S. EVERANCE. 249 Florida St., Milwaukee, Wis. ol. 7, No. 13—14.

THE PHILOSOPHY OF CREATION

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand of Horace G. Wood, Medium. Price 25 cents, postage 4 cents. For sale at this Office.

LOVE AND ITS HIDDEN HISTORY.

BY THE COUNT DE ST LEON

A BOOK FOR WOMEN, YOUNG OR OLD; FOR THE LOVING, THE MARRIED, SINGLE, UNLOVED, HEART-BREFT, FINING ONES.

its advice to women, so often the victims of misplaced confidence and affection, is very valuable, and all its counsels are direct and explicit.

This is the most Remarkable Book on Human Love ever Issued.

Price \$1.25, Postage, 16c.

For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL.

SEVENTH EDITION.

POEMS FROM THE INNER LIFE.

BY LIZZIE DOWEN.

This is by far the finest collection of Poems ever yet issued—printed on heavy paper and elegantly bound.

Price \$1.25, Postage 20c.

For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark Street, Chicago, Ill.

MEMORANDA OF PERSONS, PLACES, AND EVENTS.

Embracing authentic Facts, Visions, Impressions, Opinions in Magazines, the Philosophy, Spiritism, &c. &c. Notes from the operation. BY ANDREW JACKSON DAVIS.

With Appendix, containing Eckhardt's Great Story of "Hortense," vividly portraying the wide difference between the ordinary state and that of clairvoyance. Price, \$1.50, Postage, 20 cents. Address: 122 Route Clark Street, Chicago, Ill.

Florence Sewing Machines.

W. M. H. SEARF & CO., General Agents, 100 Washington St., Chicago.

This machine is recommended to any who desire a Sewing Machine, and is adapted for the Sewing of all kinds of Family Sewing Machine; and is adapted for the Sewing of all kinds of Family Sewing Machine; and is adapted for the Sewing of all kinds of Family Sewing Machine.

For sale at the Office of the Religio-Philosophical Journal Office.

Price \$1.50, Postage 20 cents.

For sale at the Religio-Philosophical Journal Office.

Price \$1.50, Postage 20 cents.

For sale at the Religio-Philosophical Journal Office.

Religio-Philosophical Journal

H. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO, SEPTEMBER 3, 1870.

TERMS OF THE Religio-Philosophical Journal.

50 cents per year, \$1.00-6 months, \$1.50-3 months. Fifty cents for Three Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or Pay-Order on West Coast, if possible. Money sent by express is at the risk of the sender.

ADVERTISEMENTS are particularly requested to note the date for the annual year, with or without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office, whether in his own name or another's, or whether he has subscribed or not-is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount.

3. The courts have decided that refusing to take newspapers at a periodical from the post-office, or removing and leaving them uncollected for a week, is evidence of intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made.

Those sending money to this office for the JOURNAL, should be careful to state whether it is a renewal, or a new subscription, and write proper names plainly.

A Search After God.

Divine Wisdom in Opposite Directions, in evil and good.—Strife Among Animals.—Crimes in High Life.—The Cause of Life Regarded as God, etc.

In our previous article, we briefly alluded to the wonderful antagonism that prevailed in the animal kingdom, and failed to discover therein a manifestation of divine wisdom.

In gazing at the world around us, and surveying those intricate problems connected therewith, we are indeed lost in a whirlpool of thought, enveloped in a maze, perhaps, of our own production, and we struggle there, endeavoring to penetrate those labyrinths of nature where the human mind has not been accustomed to venture.

Look at that pretty warbler, its throat tuned to heavenly melodies, sending forth its sweet songs of joy and love, which fall upon the human mind like sweet music from an angel's harp.

It is indeed difficult to find divine wisdom manifested in opposite directions, in two animals, like wild gladiators, for instance, thirsting for each other's blood.

Among animals there is a ceaseless warfare. Hate is their love; fighting and contention their peace; and they exhibit no traits of character seemingly, that point significantly to an omniscient being.

God loves harmony. His love for it should seemingly excite his omniscience and omnipotence to create it. We would look upon the attributes of God as intimately connected together, if at all, and responding to impulses that may arise.

Should God desire to accomplish a certain work, he should call into action his omnipotence, which, of course, would be able to accomplish what he had in hand.

In the animal kingdom, the antagonism that prevails there, points significantly to some cause. That antagonism is a manifestation of life that exists, and the cause of that life, what we

term God, must be the originator of that antagonism, and designed it for a wise purpose. But it is not our object now to analyze the works of the "Cause of Life,"—what we term God,—and demonstrate that harmony prevails everywhere.

This is the primary stage of existence, and as such, should be as perfect in action, as harmoniously organized, and as well adapted to the wants of man, as his make-up, as the sphere where the light archangel resides and wields the sceptre of authority.

How do we find the condition of affairs on earth? Look at that bright-eyed little girl, with tawny hair and cheeks of rosy hue, and features that gladden joyfully with happiness.

Was that blasphemous on the part of Wordsworth, Shelley, or a sceptic, to utter words like them, so full of venom and defiance? Had he no right to soliloquize on one of the grandest of themes, and learn a lesson from this "other side of life," which is so full of stings to pierce our body, broken glass to cut our feet,

Was that blasphemous on the part of Wordsworth, Shelley, or a sceptic, to utter words like them, so full of venom and defiance? Had he no right to soliloquize on one of the grandest of themes, and learn a lesson from this "other side of life," which is so full of stings to pierce our body, broken glass to cut our feet,

Does not this condition of affairs as presented go to show the weakness, rather than the strength, of Deity,—ignorance, rather than wisdom? Can you reach the city of New York by two roads that diverge largely,—or divine wisdom in those things that stand in antagonistic relation to each other?

In the city of New York alone there are not less than 10,000 abortions each year. Place these human germs together, and what a ghastly spectacle it would present! Supposing we collect all these human germs from which the spark of life has been extinguished by the fashionable mothers of society, that reside in the United States, for one year, and just imagine the scene! It is horrible beyond calculation!

If the miserable, loathsome worm, buried in its own filth, reveling in a feast of its own young, is perfect in its sphere, perhaps these women whose hands have been raised to extinguish the spark of vital life in the little being that nestled like a fairy queen in the womb, are also perfect in the actions they manifest.

The "other side," dark, damning and pestilential, seething and burning with sin, and exhibiting none of the better qualities of human nature, speaks a language significantly grand—does it? That hell, from which emanates the curling, festering smoke of human passions, licentiousness, hate, lust and brutality rising heavenward, points gracefully and significantly towards God, and speaks a divine language—does it? That human fiend, with a glittering dagger in his hand, crazed to madness, actuated by the lowest of brutal feelings, murders a friend for his money, and then holds up his spilt and exhibits it like one of the devils of Pandemonium, is embraced within the declaration of the Bible, "God creates the evil and the good;" and does the act include within it a spark of divinity?

Is God the author of all things? Shall we use the language of Shelly the poet, as given by Davis, who says: "If there be a God, that God must be the author of all evil; and such a proposition is more revolting than the worst forms of atheism."

But let us trace the objection seriously, according to the strictest rules of logic. We remark, in the first place, that it is not an objection to the argument, as such, but a mere trite truism against the conclusion established.

Such blasphemies are horrible to hear. I can listen to any other man with patience. I can bear with the poor Pagan, who honestly bows the knee to his idol, painted with blood though it be. I can sympathize with the Polytheist, who beholds a separate God in every object of beauty and of wonder.

But let us trace the objection seriously, according to the strictest rules of logic. We remark, in the first place, that it is not an objection to the argument, as such, but a mere trite truism against the conclusion established.

The problem of evil has been professedly solved in many opposite ways. Every creed presents its own solution. Free-will, predestination, optimism, the fall of man, transitive progress, and several minor theories; are so many methods of explanation. We shall not presume to attempt an account of it. Such a tentative, however ingenious, can at least be pure hypothesis. Nay, it is demonstrably false.

Nothing like it.—We refer to "Nature's Hair Restorative," advertised in another column. It is in one bottle, and as clear as ice. No gum, no dith, no poison. Examine it. See advertisement.

Speaking of the words of the poet Wordsworth, "Carriage is God's daughter," a prominent writer says:

"We reverence and love the Poet of the Lake, and whose life was an honor to his race; but seldom has a poet written words more mischievous, untrue, and (unintentionally) blasphemous than these. We all remember Byron's inference from it, 'If Carriage be God's daughter, she must be Carriage's sister.' Blasphemous; but the blasphemy is Wordsworth's, not Byron's."

Here the sceptic becomes the Christian, and the Christian the blasphemer. If Carriage be God's daughter, so must evil and sin be. No, blessed be the name of our God! He does not smile above the ruin of smoking tows. He does not snuff up the blood of a Borodino, or a Waterloo at a dark inn.

Was that blasphemous on the part of Wordsworth, Shelley, or a sceptic, to utter words like them, so full of venom and defiance? Had he no right to soliloquize on one of the grandest of themes, and learn a lesson from this "other side of life," which is so full of stings to pierce our body, broken glass to cut our feet,

Was that blasphemous on the part of Wordsworth, Shelley, or a sceptic, to utter words like them, so full of venom and defiance? Had he no right to soliloquize on one of the grandest of themes, and learn a lesson from this "other side of life," which is so full of stings to pierce our body, broken glass to cut our feet,

Does not this condition of affairs as presented go to show the weakness, rather than the strength, of Deity,—ignorance, rather than wisdom? Can you reach the city of New York by two roads that diverge largely,—or divine wisdom in those things that stand in antagonistic relation to each other?

In the city of New York alone there are not less than 10,000 abortions each year. Place these human germs together, and what a ghastly spectacle it would present! Supposing we collect all these human germs from which the spark of life has been extinguished by the fashionable mothers of society, that reside in the United States, for one year, and just imagine the scene! It is horrible beyond calculation!

If the miserable, loathsome worm, buried in its own filth, reveling in a feast of its own young, is perfect in its sphere, perhaps these women whose hands have been raised to extinguish the spark of vital life in the little being that nestled like a fairy queen in the womb, are also perfect in the actions they manifest.

The "other side," dark, damning and pestilential, seething and burning with sin, and exhibiting none of the better qualities of human nature, speaks a language significantly grand—does it? That hell, from which emanates the curling, festering smoke of human passions, licentiousness, hate, lust and brutality rising heavenward, points gracefully and significantly towards God, and speaks a divine language—does it? That human fiend, with a glittering dagger in his hand, crazed to madness, actuated by the lowest of brutal feelings, murders a friend for his money, and then holds up his spilt and exhibits it like one of the devils of Pandemonium, is embraced within the declaration of the Bible, "God creates the evil and the good;" and does the act include within it a spark of divinity?

Is God the author of all things? Shall we use the language of Shelly the poet, as given by Davis, who says: "If there be a God, that God must be the author of all evil; and such a proposition is more revolting than the worst forms of atheism."

But let us trace the objection seriously, according to the strictest rules of logic. We remark, in the first place, that it is not an objection to the argument, as such, but a mere trite truism against the conclusion established.

Such blasphemies are horrible to hear. I can listen to any other man with patience. I can bear with the poor Pagan, who honestly bows the knee to his idol, painted with blood though it be. I can sympathize with the Polytheist, who beholds a separate God in every object of beauty and of wonder.

But let us trace the objection seriously, according to the strictest rules of logic. We remark, in the first place, that it is not an objection to the argument, as such, but a mere trite truism against the conclusion established.

The problem of evil has been professedly solved in many opposite ways. Every creed presents its own solution. Free-will, predestination, optimism, the fall of man, transitive progress, and several minor theories; are so many methods of explanation. We shall not presume to attempt an account of it. Such a tentative, however ingenious, can at least be pure hypothesis. Nay, it is demonstrably false.

Nothing like it.—We refer to "Nature's Hair Restorative," advertised in another column. It is in one bottle, and as clear as ice. No gum, no dith, no poison. Examine it. See advertisement.

Nothing like it.—We refer to "Nature's Hair Restorative," advertised in another column. It is in one bottle, and as clear as ice. No gum, no dith, no poison. Examine it. See advertisement.

the metaphysical sense. It is not based upon any principle of eternal rest, from which it may be deduced and expressed in analytical formulas. It is, on the contrary, a fact of experience, the origin of which can only be comprehended by actual or historical survey.

As life exists, we know there must be a cause for it—it cannot be otherwise; and if that cause is intelligent consciousness, endowed with perceptions and capacities in an infinite degree, it knew, of course, just exactly what it was doing, and the result that would flow therefrom.

If, then, the cause of life is intelligent consciousness, it understood the forces at its command, and united them to form a desired result. The man whose organization is of that character that prompts him to lead a virtuous life, has the forces within him differently combined from the one who is licentious, and who is a thief from birth.

The Organizer, then, the Builder, the Divine Architect, or the Cause of Life, is responsible for the acts of that life—is he? To be continued.

This Week's Journal. The JOURNAL of this week will be found unusually interesting. On the 6th page, the lecture of G. W. LUSWON is well worthy of a careful perusal.

On the 21 page will be found the debate of Wilson and Haddock. It is full of interest. W. Barr gives an account of Spiritualism in Pennsylvania. It is a splendid article.

On the first page will be found "Poetry by Mr. Clark," the "Salem witchcraft," and a pithy article from Dr. Bailey, all of which will be read with interest.

Dr. Childs, on the 5th page, gives many items of great value in regard to Spiritualism. On the 8th page will be found an article on the Mormon question, by D. W. Hill. It contains some good points. Other articles on third page.

On the 4th page will be found a continuation of the article, "A Search after God," pointing out many problems remaining yet to be solved. The personal items point out the whereabouts of all the speakers and mediums we have heard from during the week.

The JOURNAL is truly devoted to Spiritualism, connected with which is Magnetism, Mesmerism, Psychology and Sumbambalism. All members of one family the Rights of Woman, the Nature of Mind, Explanation of the Workings of Nature's Laws, Theories in Reference to Deity, etc. etc. The JOURNAL will lead the way for the advancing hosts. We aim to make each number worth the price of a year's subscription.

Go to Her Spirit Home. Mrs. Hannah Thomas, of Topeka, Kansas, died at 2 A. M., on the 23rd ult., and was buried from her late residence on First street, at 5 P. M., the same day.

Mrs. Thomas was a native of Columbus County, Ohio, and fifty-six years of age on the 25th day of May last. The funeral services were conducted by Mrs. Torrey, of Topeka, who has been in the city a few weeks, and who bids fair, after a little more experience, to equal the most talented lecturers in the field, as she already does in several other phases of her calling.

Mrs. A. H. Robinson. This healing and test medium continues to give universal satisfaction to all who apply to her, either by letter or personal call. Her success in treating the sick, however remote they may be from her, is a practical demonstration that distance is comparatively annihilated on the spiritual plane of life.

Dr. Lewis and wife, excellent test and healing mediums, are to be found at No. 75 Third Avenue. Dr. Wilbur, the old and well-known healer, is still attending to his professional calls in Chicago. Peter West, the test medium, is to be found at the Reception Rooms of this office, 189 South Clark street.

Brother A. B. Whiting continues to draw largeness at Music Hall, Crosby's Opera House. He is one of our ablest and best speakers, and always has something new and original and intensely interesting to say.

Personal and Local.

Dr. K. S. K. K. K., an able lecturer and excellent clairvoyant, will answer calls to lecture in Illinois, Indiana, or the other Western States. Mrs. A. G. Smith, of Aurora, Illinois, endorses him in the Banner as follows: "We have lately had two excellent lectures here from Dr. P. K. K. K. K. D., clairvoyant, physician, of Erie, Pennsylvania, on clairvoyance and Spiritualism. The doctor is one of the best lecturers in the field—clear, logical and forcible—at times rising in his inspirations to a sublimity that cannot fail to elevate his audience. He is a first class speaker, and we consider him one of the best lecturers and most reliable clairvoyants we have met. Such workers should be kept in the field, and be amply remunerated by their friends for their labors."

Dr. J. K. Bailey, still engaged in the good work, spoke at La Salle, Ill., on Sunday, the 25th ult. On the 21st ult., he spoke in the Universalist church at Mendota.

Mrs. Allen, the well known trance medium, is to be found at No. 61, Third Avenue, Chicago. Mrs. M. M. Jenks, of Chicago, is a newly developed medium of excellent powers for tests and healing.

Mrs. Helen Grover's address is Bloomington, Ill. She has been east for some time. We understand that Henry C. Wright was engaged in reading a manuscript to a friend at the time he was struck down, and did not again revive, but did soon after, remaining insensible to the last.

Miss Lottie Fowler is creating quite a sensation in Hartford, Connecticut. The Courier says that "Persons who have visited her, and had incidents in their lives vividly brought up, express the greatest surprise at the wonderful gift she possesses. Miss Fowler is a young woman of pleasing appearance. Among those who recently called at her rooms, were several ladies, and a number of our substantial citizens." The Evening Register of New Haven, Connecticut, says that her performances are quite as marvellous and difficult of comprehension as the telegraph, lightning, or any other electric agent.

Prof. DeLeon, one of the most eloquent lecturers in the field, speaks in New York during September, and in Music Hall, Boston, in October. Mrs. Abbott, the celebrated developing medium, has, after several weeks' absence, returned to Chicago, and may be found at the "Spiritualist's Home," Mrs. Robinson's boarding house, No. 149 Fourth Avenue.

The illustrious Emma Hardinge lectures in Apollo Hall, New York, before going to England. She starts for there the last of October. Mrs. F. A. L. has been lecturing to large and enthusiastic audiences at San Jose, Ill. Thomas Gates Foster lectures in New York during October. He is a noble man, and will do good wherever employed.

Mrs. Fannie T. Young will answer calls to lecture, attend funerals, or perform the marriage ceremony, (being legally licensed by the RELIGIO-PHILOSOPHICAL SOCIETY) during the summer and fall months. She goes south in the winter. Address her care of G. W. J. & Co., Groversville, New York.

Mrs. Mary E. Beach, of San Jose, Cal., is becoming developed as a very fine medium. Her lectures are eloquent, and tests convincing. On August 28th, Mrs. A. P. Brown spoke at Stewart's Town Hall, N. H. E. B. Wheeler is now in Mass. Mrs. Addie L. Seven's permanent address is Claremont, N. H. She spoke at Corydon, N. H., Aug. 25th.

Mrs. S. A. Rogers is represented as an excellent lecturer and test medium. Her address is Rock Island, Ill., care of A. J. Grover, M. D. Miss Nellie L. Davis's Lowell address is 49 Butterfield St., to which direction all communications should be sent till Sept. 1st.

Mrs. Jennie S. Radd, an excellent medium, is now suffering from lung difficulties. A BANNER correspondent speaks of her as follows: "After long and faithfully serving the invisible, toiling through summer's heat and winter's cold, at last the frail body refuses longer to perform its functions, although the spirit is willing. She is now among the mountains of the 'Granite State,' where we hope the 'prayers of righteous friends' and especially the salubrious air of those grand old hills, will restore her again to health and strength."

The police of St. Louis have been collecting and carefully classifying statistics of prostitution in that city. They are required to report the names and residence of the owners of the buildings, and strange to relate, they have discovered that many of the houses are owned by pious church members!

I. P. Greenleaf spoke in Scituate, Massachusetts, Aug. 25th, and in Stafford, Connecticut, Sep. 4th. Mrs. Addie L. Ballou, one of our most gifted and eloquent lecturers, has been suffering for some time from painful illness, but now, we are happy to say, has recovered, and is prepared to take the field again in the cause of Spiritualism.

In another column will be found a brief communication from Henry C. Wright, who recently passed away at Pawtucket, Rhode Island, through the melancholy death of Dr. Farnsworth. The old veteran still lives, and will be instrumental in doing good to humanity.

The Reverend J. M. Peckles speaks at Crosby's Music Hall, the first three Sundays of September. He will lecture week day evenings in the vicinity of Chicago, on the following subjects: "Travel, the Lessons and Relations to Freedom; Social Life in Turkey; Walks in Pompeii and Herculaneum; Rome and Roman Catholicism vs. Liberalism."

Dr. Lewis and wife, excellent test and healing mediums, are to be found at No. 75 Third Avenue. Dr. Wilbur, the old and well-known healer, is still attending to his professional calls in Chicago. Peter West, the test medium, is to be found at the Reception Rooms of this office, 189 South Clark street.

